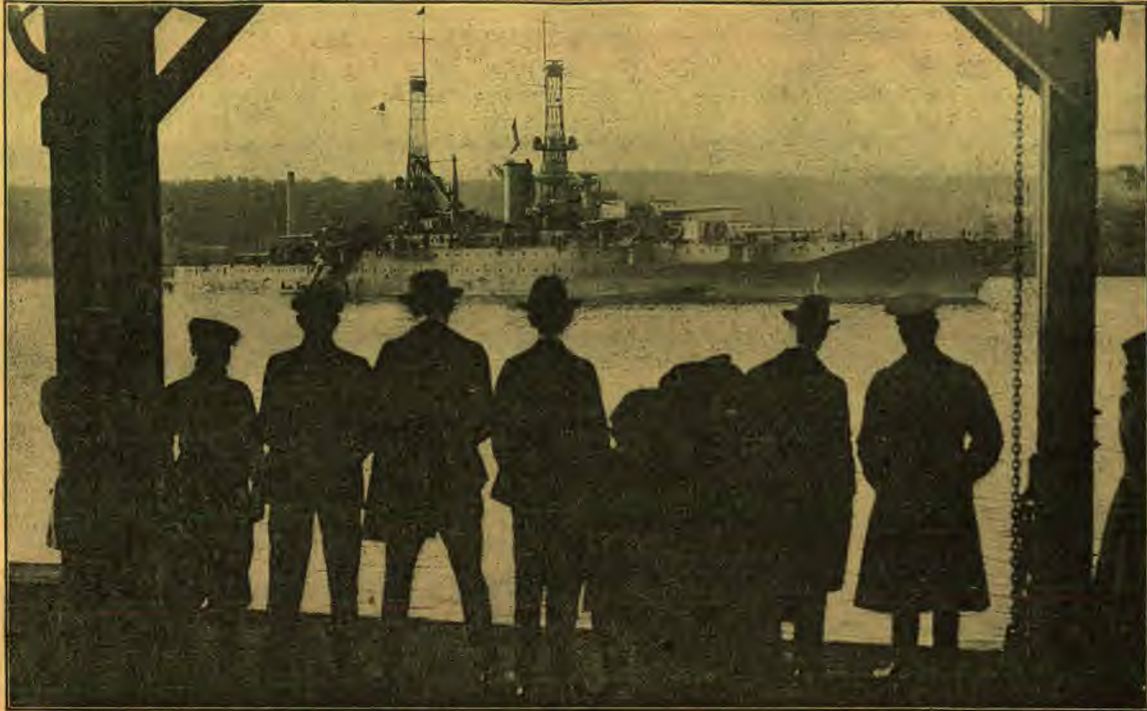


Signs of the Times

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The new United States dreadnaught Mississippi at anchor in New York harbor. She is believed to be the last word in modern naval construction in both speed and armament. It has been said that "it is well to talk and work for peace; but in so doing, America must not forget that it is also very fitting to be ready for war." The last immense appropriation for the navy made by Congress indicates such a belief by those in government places.

Peace Diluted with War Preparation

A future world war is as certain as the law of gravity.

By VARNER J. JOHNS

IT is easy enough to deal in futurities these days. To conjecture in regard to the possibilities for the days to come is a favorite pastime for idealistic writers and speakers. Yet the very uncertainties of that future, dimmed so completely by the puzzling trend of present events, radiates through the sentence of the writer and the expression of the orator.

Our dream of the future is molded largely by our knowledge of the past and the present. Certain events will happen because like events have occurred in the past. Yet we know that the present world conditions were hardly dreamed of by the average man of yesterday. The prophecies of five years ago have proved but chimerical dreams. Men thought and talked in terms of an evolutionary conception of the world. A millennium was assured because of the advancement of the human race. The "twentieth century," heralded as the long-looked-for, triumphant, perfected era of human

achievement, had dawned; and proudly did statesmen, clergymen, and laymen boast of the advancement.

But such a commentary as the last four years provides on the value of men's judgment! Man-made prophecies are usually uncertain. Occasionally some keen, far-sighted statesman critically and correctly outlines future events, but the dreams of most mortals are only visionary and unreliable.

There is, however, a revelation of the vast unknown through which we plunge so rapidly—a revelation which is certain and reliable. The criterion of truth is the Bible. That Word, inspired as it is, unfolds the future clearly and definitely. The searchlight of prophecy pierces the dense fog of doubt and uncertainty that hovers about the future, and unerringly outlines future history. A decade ago—yes, three, four, and even five decades ago—Seventh-day Adventists, on the strength of Bible prophecy, asserted that the world's future was not to be peaceful, but rather increasingly troublous.

These pioneers in the Advent movement knew that certain things would happen, because the Bible said they would happen. No special wisdom attached to these men, but their virtue was in their confidence in the word of God. Even while the tide of peace, prophecy, and sentiment was rising over the land, the searching rays of prophecy from the lighthouse of truth continued to tell of future war.

Now peace talk is uppermost. The plausible theory of peace insurance through a league of nations, a sort of United States of the World, has fascinated statesmen. The prophecies of the book of Revelation point to a federation among the nations, and also to the fact that dominant religions will play a very important part in the deliberations of the nations in the future. These plans are rapidly shaping themselves for definiteness. In a recent number of the *Review of Reviews*, the editor used the following language: "The great goal to

(Continued on page 15)



"He who numbers the hairs of our heads and notes the sparrow's fall, plans for the good of those who can be used for His glory."

Shall We Substitute "Natural Law" for Providence?



It is not so that things "just happen" in this life. God superintends every step from the cradle to the grave.

By LUCAS A. REED

WHEN we approach the question of the special providence of God, we are often met with the objection of the unbelieving, that God will not interfere with natural law.

"Do you think," they ask, "that God will interfere with the laws of nature, in order to help you?"

We answer with the questions: What are these laws of nature? Are they supreme, or is God? Who rules the universe, the Creator or His laws? Did God ordain laws by which He might rule the creation, or did the laws ordain Him? And if God ordained natural laws for a good purpose, did He thereby shut Himself out of His own universe? Did He make Himself a prisoner within His own domains? Has He forever shut Himself off as by an impenetrable stone wall, named by pseudo scientists and infidel philosophers "natural law"? In brief, does God rule the universe by natural law, or does nature rule God because of her laws?

What is law anyway?—It is an observed rule of action. Law is the method by which things are done. We do not dare assume that it is the only way they can be done, but it is the way in which we are accustomed to see them done. But the law of action does not explain the cause or agent of the action.

For example, it is a law of nature for the sun to appear to move from east to west; but does this explain the matter? It is a law for the earth to rotate on its axis; but this does not explain how the earth began this movement, nor does it explain why or how it continues it.

"NATURAL LAW" IS GOD'S LAW

The term "law" as generally used covers up more than it explains. For instance, we say that gravity pulls objects toward the earth; but all the science there is in this expression is the word "gravity," for even a child soon learns this term, and he knows as much about it as the scientists if he is content to stick to his term "gravity" alone and ask no further for causes.

By a deeper study into the subject, we find that every particle of matter attracts every other particle by a well-known ratio as to mass and distance. But why this attraction? The scientist may say it is a law, and rest content. But he has but hidden his inquiry behind a mere term that explains nothing as to

the cause. There is but one answer to the question. Matter attracts matter because of the impress of the Creator's will upon it. This is His way of making the universe a unit, bound together by a material bond, as it were, of union and fellowship. Divine will commands even the particles of matter, and they obey. The divine will is felt in the drawing of the particles together.

"Law" is but our word for the stated, regular, orderly way of nature's action. God is the ruler, and law is His regular



The child is protected by guardian angels; unseen influences guard life and limb, from the cradle to the grave.

method. But even if that action be regular, it certainly requires an efficient cause. An efficient cause is as necessary for a regular action as for an isolated one. Regularity does not explain the cause of any action; it merely accustoms us to that action, so we do not count it strange or peculiar. In the ordinary way, it is just as difficult to explain causatively as though it happened but once. If it happens regularly, we say it is natural; if it happens but once, we say it is supernatural. But from the causal side, it is the same in the two cases.

Some of the most marvelous things that have ever happened in this world show no signs of anything supernatural or mysterious. The result is marvelous, beneficent, designed; but we cannot detect the slightest interference with any of the processes of nature.

A TREE, A FROG, AND A MAN

First let us suppose an instance. We will place the thought before us in the form of the objector's question.

"Do you think," he asks, "that God will hold up a falling tree about to fall upon a good man who happens to be passing at that fatal moment?"

But, we answer, is it necessary for God to hold up the tree, even if He ordains to save the man? Remember that God foresees all things. He certainly knows if a tree is weak enough to fall. Christ tells us that He notes even the sparrow's fall.

Let us consider the case of the man walking toward the falling tree. He is musing on the goodness of God, and humming some good old hymn to himself. It happens that he is going to reach the tree at the precise moment when the tree will fall. But is it not possible that he will be delayed?

A frog by the roadside utters a note unfamiliar to his trained ear. He notices something unusual in the tones of the creature's cry, a suggestion of fear or pain.

The man stops to investigate. He discovers a frog half swallowed by a snake. To free the frog is but the work of a few moments, and the man then goes on his way. But he has been delayed just long enough that the tree falls before he reaches it. Or his diversion with the frog causes him to note the lateness of the hour, or his need to be back for a certain task or engagement. He turns back, not even knowing that a tree has fallen.

MIRACLES OF EVERYDAY LIFE

In all this, can you detect any violation of natural law? Nevertheless the man has been as truly saved from death as though it were done by an angel. But this is only a supposition. Let us then come to realities and see how such things have actually occurred.

An English tradesman started to attend a fair in Bristol. On the way, he was taken ill, and was thus detained so

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long that it was useless for him, when once he had regained his health, to go on to the fair, which was then about over. He returned home. Some years afterward, he happened to be in a town on business when a criminal was to be executed there. The tradesman was present at the execution, and the criminal beckoned him to approach. The criminal then asked:

"Do you recollect once starting for Bristol fair?"

"Yes, perfectly."

"Well, it is good that you did not go; for I and several others who knew that you had a considerable sum of money about you had resolved to waylay and rob you, and then murder you to prevent detection."

Thus the man had been saved by falling ill. Better to be sick, if thereby one is to be saved from death. But in the incident, you cannot detect anywhere any violation of natural law.

A similar incident is that of a man about to take ship for France. He broke his leg, and was prevented from going aboard. The ship he would have taken was wrecked, and all on board were lost. By the breaking of a bone, his life was saved.

Franz, a city boy, had been picking raspberries in a forest. A severe storm arose as he was returning home. He sought shelter in a hollow oak beside the road.

All at once, he heard a voice calling: "Franz, Franz! Come, come, be quick!"

He started out from the tree. He had gone but a little way in response to the call, when the tree in which he had hidden was struck by lightning, and riven from top to bottom. Had he stayed a moment longer, he certainly would have been killed.

"Ah," he said, "that voice came from heaven! Thou God savedst me."

Just then, he again heard the voice calling. It was a country woman calling for her son, whose name was also Franz. The young man saved so narrowly from death felt compelled to tell the woman the result of her call, how he had been saved by her voice, and how at first he had thought it a voice from heaven.

"Thank God, my child," she said; "for God appointed that I should call you by name, without knowing anything about you."

PROVIDENCE VINDICATED BEFORE A SKEPTIC

Two young men, one a Christian and the other a skeptic, were traveling together in Switzerland. They walked along the brow of a steep cliff, discussing the question of the providence of God.

"I should not desire to live another day," said the Christian, "if I did not believe that the Almighty directed my steps. Confident of His care, I have no anxiety. I trust to His unerring guidance, for I know that no circumstance is too trifling for His control."

The other made answer with words of doubt.

"I can control myself," he said. "See how I roll this stone down the precipice. Did God direct it in its path down the mountain side? See this lonely tree standing so near the edge of the cliff. Do you suppose that the Creator directed

it to grow in just this spot? Some traveler threw the seed here by accident. Did the Almighty determine just where it was to fall and take root?"

With the words, the young skeptic threw one arm around a limb of the tree and leaned against the trunk for his answer. The Christian did not need to reply. Suddenly the soil began to crumble beneath the skeptic's feet. Before he could move, the bank beneath him had fallen down on the rocks below. His one arm around the tree and his one foot on a stone at its base were all that saved him.

How did it chance that his arm was around the tree and his foot on the stone? However he might question how stone and tree came to be in that particular spot, they had been used providentially to save his life. We see in it no violation of natural law. We know that some impulse—whether purely his own, or suggested from above, we cannot say



"Instead of going to sea, he was compelled to go into the hands of a physician. . . . The ship never returned."

—had caused him to entwine the tree with his arm. The Bible very plainly teaches that God moves upon human minds to accomplish His purposes; and just when He does and when He does not, usually not even the individual himself can say.

After the accident, both young men stood motionless for a moment, awed by the strange answer to the skeptic's question. Then the Christian fell upon his knees in thankful prayer to God. The

skeptic reverently knelt beside him. Silently they rose a little later and went their way. Both felt that God had heard their discussion. The objections of unbelief had been wonderfully answered. The questioner was silenced and convinced. Later he became a minister.

Fletcher, when a young man, secured a commission in the British navy. It was a difficult thing to obtain in those days, and he was correspondingly elated at his good fortune.

On the morning that the ship was to sail, a servant overturned some hot coffee on his lap. Instead of going to sea, he was compelled to go into the hands of a physician. Fletcher was wrathful beyond control. The ship sailed away without him. Another lieutenant took his place.

The ship never returned. Fletcher was saved to the church and mankind. He became a great minister. Though there is here no sign of anything like a miracle, we cannot doubt that God's hand was in some way revealed. He who numbers the hairs of our heads and notes the sparrow's fall, plans for the good of those who can be used for His glory.

A BABY'S TEARS, A WOMAN'S HEART

We do not doubt that the saving of Moses was providential, although we cannot detect in the circumstances anything supernatural. Moses was born with the sentence of death hanging over him, for Pharaoh had decreed the death of every male child among the Israelites. In defiance of the king's command, the mother undertook to save her boy. And she did it because she had more faith in God than she had fear of the king. In other words, she believed in the providence of God. Here at once is something more than the merely natural. And for three months, a mother's love outwitted the Egyptian soldiers and the king's decree.

The mother of Moses was a slave. She was compelled to labor in the brickyards or to toil in the fields. Fighting terrible odds, she nevertheless won the battle for her child's life. But she could not always hide him thus.

At last, the mother sought a more effectual

way of preserving his life. You remember the ark of bulrushes that she made for her babe. Only three months old was the little infant. Tiny, tender, and young as the child was, the mother must abandon it, that God by His providence might save him for her, and in so doing forever bless the world, and even change the future course of peoples and nations to the end of time.

How came Pharaoh's daughter to just the right spot? Did the mother know

of some place often frequented by the royal princess? And how was it that at precisely the right moment, when royalty gazed upon the tiny, helpless infant, it should weep, and its pathetic baby tears blot out even the king's decree against it? The tears of that child were the precious jewels with which Israel was ransomed from the bondage of Egypt. A baby's tears and a woman's heart, superintended by God's providence, wrecked all of Pharaoh's plans against the infant child.

Suppose Moses had never lived through those evil days of infant murders. What a loss to this world his death would have meant! But God foresaw the days to come. His mighty will was set against the will of the strong ruler of Egypt. Simply and easily the will of proud Pharaoh gave way before the will of God. So easy was the great Egyptian's defeat, that he did not even know how completely and fully he had been circumvented.

Providence we call it; but the name is merely a term to hide the guiding hand of God. He who could thus save a babe from the hand of the destroyer knows always how and when to accomplish His purposes. Even the wrath of man He ordains, as in this instance, to praise Him. By means of things not yet in existence, He brings to nothing the things that do exist. What a Master is this who can do anything with nothing!

"WE SHALL NOT WANT"

If we believe that God's hand is on the helm, what a consolation it becomes to us! There can be no disaster unless He permits it. Has He not pledged that all things shall work together for good to them that love God?

The means He employs to accomplish His purposes are often very simple. The stick that Moses had cut in the wilderness and had fashioned into a shepherd's staff, plain stick though it was, became stronger than the scepter of the mightiest empire on earth. Gideon's lamps and pitchers in the hands of three hundred put to flight the great army of the alien.

It was a man drawing a bow at a guess that slew the king of Israel, fulfilling the prediction of God's prophet. It was a few lepers outside the gates of Samaria that God used to bring the good news of food to those starving within the gates. Thus God used the things despised to bring to naught the pride and glory of the great. A smooth stone from the Jordan in the hands of faith slew the giant who defied the armies of the living God, and a nail in the hands of a woman sealed the doom of the haughty oppressor, Sisera. The place of a skull, or death, God overrules so wondrously and grandly that it becomes thereafter the emblem of redeeming love and immortal life to countless millions. Thus God gives beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Our tears He illumines with His forgiving grace and providential care, and our afflictions He makes work out for us an immortal weight of glory.

In the light of these facts, it is right and sensible for us to have a reliance on Him which is as simple as the confidence of a trusting child.

With Him as our shepherd, we shall not want.

Fermented Wine and the Sacrament

"You shall not drink wine nor anything that may make drunk, thou nor thy sons, when you enter into the tabernacle."

BY STEMPLE WHITE

IN his statement against bone-dry and nation-wide prohibition which Cardinal Gibbons gave out, as reported by the Associated Press, January 21, that leading Roman Catholic churchman said, among other things:

"We have twenty thousand Catholic clergymen in the United States who every day offer the sacrament of the mass. How can they perform this duty if they cannot obtain wine? I know I will be replied to that wine is permitted for sacramental purposes. I cannot see how this will be if the manufacture, sale, and importation of wine is prohibited."

I well know that this class of clergymen do not accept the Holy Scriptures as their only rule of faith and practice; for in harmony with the church's own published profession of faith, they hold that the Bible and tradition are "of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe." ("Catholic Belief," page 33.)

In his book, "Faith of Our Fathers," on page 117, writing of his own "personal experiences during a long course of study," this well-known priest wrote, "So familiar indeed, were the students with the sacred Volume, that many of them, on listening to a few verses, could tell from what portion of the Scriptures you were reading." Since these clergymen profess such intimate familiarity with the Douay Version, it is very fitting at this time that the whole world should see that the Douay Bible clearly teaches that liquor should never be used in connection with the sacrament.

FERMENTATION IS DECAY

In this friendly study for the benefit of those of the Catholic persuasion who may have viewed the matter the same as the cardinal still views it, I shall quote from the Roman Catholic version, in the very preface of which the cardinal recommends it as "the only divine production on earth." This "Murphy edition" is published by the "printers to the holy see," with the cardinal's approbation, which also appears in the preface, and thus the Book is passed on to the public with these closing words of the preface: "As such we respectfully, but confidently, submit them to the public."

Let fundamental principles be emphasized. "Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration." James 1: 17. God's gifts should not be perverted in their use. For instance, grain was made to be eaten, not drunk. When run through a mill, it gives strength and life; but when run through a still, it produces weakness and disease, and becomes an unmitigated curse. Fruit was made to be eaten; and its pure juice, fresh from the press, also proves a great blessing. A person cannot possibly become intoxicated on the

pure, unfermented juice of the grape. The various boards of health very properly forbid the selling of "spoiled" fruit. The commission merchants must "dump" such damaged goods. Prohibition very properly prohibits, as well, the manufacture, sale, and transportation of "spoiled" fruit juice.

All through the Bible, the word "wine" is frequently used to represent both unfermented and fermented grape juice. The terms "fruit of the vine" and "new wine" are often used in speaking of unfermented grape juice, and the term "strong drink" is used in referring to fermented wine. In the parable of the trees asking for a king, in which the Bolshevik bramble, having no real mission in life, fairly jumped at the chance for political preferment, the modest refusal of the vine was thus made: "Can I forsake my wine, that cheereth God and men, and be promoted among the other trees?" Judges 9: 13. In Isaiah 65: 8, the Standard American edition of the Revised Version reads: "Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it," etc. Nearly all versions render the same thought, except that in the Douay Version, instead of the word "wine," it says "grain." New wine is indeed a blessing. It is found "in the cluster." But when man squeezes it out of the cluster, and spoils it through fermentation, it becomes a curse. Man uses a wine press to free the new wine from the pulp; and in Proverbs 3: 10 (Douay Version), we read, "Thy presses shall run over with wine." This could not refer to anything else but the pure, unfermented juice of the grape; for only new wine runs out of the presses.

This unfermented "new wine" can be indefinitely preserved in the glass, air-tight bottles of to-day, and can be procured, too, all over the world. In olden times, it had to be kept in skin bottles. These not being air-tight, the new wine, in time, would undergo fermentation. Because of this, new wine was never put into old skin bottles, because they could not expand, but would burst. But to-day man can keep the new wine unfermented indefinitely. When man spoils the new wine through fermentation, it becomes "strong drink."

KING JAMES VERSION

Proverbs 20: 1

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Proverbs 23: 32

"At the last it biteth like a serpent, and stingeth like an adder."

DOUAY VERSION

Proverbs 20: 1

"Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith shall not be wise."

Proverbs 23: 32

"But in the end, it will bite like a snake, and will spread abroad poison like a basilisk."

God not only pronounces a "woe" on him who would legalize the liquor traffic in exchange for revenues (Habakkuk 2: 12), but also says, "Woe to him that giv-

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California in the Toils of Zealots

Misguided Religionists Working Under the Guise of Philanthropists

By WILLIAM MAYHEW HEALEY

BELOW is the substance of the Sunday rest bill now pending in the California Legislature, introduced by Mr. Brooks, and known as Assembly Bill No. 142.

Since the repeal of California's Sunday law in A. D. 1883, church influences have been brought to bear by men and women, at every session of the legislature, to induce the passage of a Sunday rest law, and appeal has been made to the voters of the state, until the constantly overwhelming defeat of the measure seemingly convinced its advocates that to attempt the enactment of such a law as a religious measure was useless. They then obtained at least a partial affiliation with the Journeyman Barbers' Union, the Retail Grocers' Union, and the Meat Cutters' Union, securing their services to advocate a Sunday rest bill as a labor measure. Those who appeared before the legislature two years ago to ask for the passage of the bill made very plain that they personally were not religious. It is not the character of those who advocate a law, but the character of the law itself, that demands our attention. The above bill given herewith was referred to the committee on public morals, which fact shows that it is regarded as being religious in character.

UNQUESTIONABLY A RELIGIOUS MEASURE

All laws for Sunday rest are religious. There is no other reason for their existence. Sunday received its name, and the

first law for its observance, in recognition of sun worship.

When the Sunday institution was transferred from sun worship to the Christian church, it was brought in for religious purposes only. Sunday has no place in the laws of nature as a special time of rest. Nature demands rest for all living creatures when they are weary, regardless of time. For the violation of her laws, she makes and enforces her own penalty, without aid from legislator, judge, or juror.

Nature, as well as human conditions, has made it impossible to enforce a general law demanding rest on Sunday. This fact is admitted by the long list of exemptions, from the proposed law, of those upon whom it cannot possibly or justly be enforced. Any free citizen wishing to rest on Sunday, or on any other day, has a civil right to do so; but no one has a civil right to compel him to do so. By what right does the barber, the grocer, or the meat cutter demand law to remove competition from his business while he rests on Sunday, though nearly all other classes of laborers are compelled to work? Sunday laws are strictly religious, but in no sense are they moral or Christian in character. Religion that consists in outward forms and ceremonies may be made and enforced by human laws. Christianity and moral principles belong to the inward consciousness of man, and form his character, which no human law can give or take from him.



If Sunday rest is moral, Sunday labor is immoral, and the long list of exemptions from the proposed Sunday law would represent so many immoral men and women because of working on Sunday, unless the legislature can grant them an indulgence to do an immoral act.

If the legislature has a right to say who shall and who shall not obey the Sunday law, then that law becomes an arbitrary law, depending wholly upon the will of the legislature. The title of this proposed law says it is to prohibit "unnecessary labor" on Sunday. What law or rule determines that selling candy

STATE OF CALIFORNIA ASSEMBLY BILL, NO. 142

An act prohibiting unnecessary labor and the pursuit of unnecessary occupations on Sunday, defining and excepting "works of necessity," and providing a penalty for the violation of the provisions hereof.

SECTION 2. It is unlawful for any person, firm, association or corporation in this state, or for any officer or employee of the State of California, or of any political subdivision thereof, to violate any of the following provisions:

- (1) To keep open on Sunday for the purpose of transacting any business or labor, any store, office, shop building or place of business where goods, wares or merchandise is sold or offered for sale; or to sell or offer for sale any goods, wares or merchandise on said day.
- (2) To keep open or operate on Sunday for profit any mill, mine, factory, bakehouse, barber shop, workshop, or any such or similar place of business or occupation which is managed by or employs either skilled or unskilled labor, or both; *provided, however*, that the above provisions of this section do not apply to unavoidable work in caring for live animals, or in cases of urgent emergency within the meaning of this act; and *provided, further*, that the above subsections numbered (1) and (2) do not apply to works of daily necessity. It is hereby declared that said works of necessity within the meaning of this act include the following, but not so as to restrict the ordinary meaning of the expression "works of necessity,"
 - (a) Work essential to the relief of sickness and suffering, including the sale of drugs, medicines, or surgical appliances by retail for strictly medicinal purposes.
 - (b) Furnishing lodging or meals at hotels, boarding houses, restaurants, lunch stands, cafes and work incidental thereto.
 - (c) Ice cream parlors, candy stores and cigar stores.
 - (d) Parks, bathhouses, libraries, museums or art galleries.
 - (e) Sports, theaters and amusements.
 - (f) Setting sponges and making of dough in bakeries or the necessary work in the preparations for the Monday morning delivery of bakery products.
 - (g) The sale and delivery of daily newspapers and magazines, or the necessary work in the preparation of the Sunday or Monday morning edition of a daily newspaper.
 - (h) The sale and delivery of milk, or cream, and unavoidable work in making cheese or butter, and in any manufacturing plant or indus-

try, or industrial process of such a continuous nature that it cannot be stopped without serious injury to said plant, industry or its product or property used in such process.

- (i) Unavoidable work essential to the protection or operation of mines, mills, cyanide plants, smelters, property or perishable products in imminent danger of destruction or serious injury and to utilizing water power necessary to prevent serious injury or loss in hydraulic mining or other industries where the water supply is not continuous throughout the year, or necessary work in planting and harvesting of crops.

- (j) Shipbuilding and other manufacturing plants engaged in work for the government of the United States.

- (k) Any work which is necessary to the continuous supply of electric current, light, heat, air, water, gas or motive power; to operating vessels, vehicles, livery stables, garages, railroads or any other transportation lines in this state; to telegraph and telephone service, and to any such public utility which the public welfare requires should be kept in daily operation.

- (l) Any work which the railroad commission of this state, having due regard to the object of this act, deems necessary to permit in connection with traffic or conduct of any railway or of any other public utility within the jurisdiction of said railroad commission; and *provided, further*, that the above subsections numbered (1) and (2) do not apply to any person who observes some other day of worship, and who actually keeps his place of business or occupation closed and does not work for gain or wages upon said day of worship.

SECTION 3. Any person, firm, association or corporation, or any officer or employee of the State of California, or of any political subdivision thereof, that violates any provision of this act, is guilty of a misdemeanor and upon conviction thereof, said offender shall be fined not less than ten dollars nor more than two hundred dollars or be imprisoned in the county jail not to exceed thirty days, and upon each subsequent conviction both said fine and imprisonment shall be imposed, except, however, in case of corporations, the imprisonment, when imposed, shall be imposed upon all officers or agents thereof in this state committing such offense or causing the same to be committed.

and ice cream on Sunday is necessary, while selling bread is not?

By what sense of justice is a man made a criminal if he sells a potato or an apple on Sunday, while his neighbor sells tobacco and cigars all day Sunday and is counted a good, law-abiding citizen?

The bill exempts all "works of necessity." How may works of necessity be determined? Under this heading, we have "(a) Work essential to the relief of sickness and suffering." How will it be determined that one's suffering from toothache is sufficient to warrant the labor of a dentist on Sunday? A physician from the school of hydrotherapeutics might spend several hours in giving treatment to a patient, thinking it was all necessary. If he were arrested and brought into court for unnecessary work, an osteopathic physician might swear that at least two hours of the work was unnecessary, and an allopathic doctor would swear that not over fifteen minutes of labor was necessary, while the Christian Scientist would say that no labor was necessary, as all that was needed was to think right. How could the courts decide, with this difference of several hours in the expert testimony? And it must be remembered that less than five minutes of labor in selling a loaf of bread would make an otherwise good citizen a criminal.

ONE DAY'S REST IN SEVEN ALREADY GUARANTEED

Those unions which ask for the law do not require it that they may be able to get the day for rest. They can, and most of them do, get Sunday, off from their work, through the influence of the union to which they belong. But a few nonunion men who are engaged in the same calling as these, are not bound by any action of the unions. These unions want the law to prevent these nonunion men from working on Sunday, and by this means getting business that the union men would get if on duty. It is claimed that more than ninety per cent of these classes of laborers are union men; and we recognize their right to take a day from business for rest, worship, or pleasure, if they so desire. The other ten per cent have the same right to use the day as they may wish. In this case, it is ninety per cent of union might against ten per cent of nonunion right. We ask the many fair-minded men of these unions to *think again*.

The measure exempts those who observe "some other day of worship." This recognizes Sunday as *one* day of worship, and that the law is for the purpose of protecting worship, it being willing to accept another day of worship as a substitute, provided those who observe it do not work for wages on that day. Doubtless this provision is quite unnecessary, as those who observe another day as a day of worship would not be likely to labor for wages upon it. But why discriminate against them in that matter, while thousands of men and women are permitted to labor on that day, and on other days, for wages, with no reference to their religion? Such a law is unjust to those who observe another day as a day of worship; for though they may be permitted to labor on Sunday, they do not have the same

privilege of securing labor or of being employed by others, nor of buying and selling, that those who observed Sunday would have. It is contrary to the constitution and principles of the state of California and of the United States, which grant equal rights to all in both civil and religious matters.

A Sunday law favors that class who religiously observe that day, and op-

presses in their religious and civil rights those who observe another day. It embodies all the principles of a union of church and state, the state enforcing church creed, denying the right of the individual to worship according to his own conscience.

We plead for equal rights for all men in all matters connected with civil duties or religious worship.

Christ's Ascension a Proof of His Coming

BY TYLER E. BOWEN

MANY have the conception that Jesus went back to heaven, after His resurrection, to end an unpleasant sojourn in the world. This is a false conception of His purpose in returning to the Father. He still continued His mission for us. He did not come into the world for His own pleasure. He had a purpose before Him. Neither did He leave the world in pursuit of His own pleasure. He had a purpose in going.

Preparing His disciples for His departure from the world, Jesus said, "It is expedient for you that I go away." John 16:7. In substance, this was saying: It is advantageous for you that I go away. It will be to your special advantage that I go. The first special advantage to you will be the gift of the

should come to pass, they might have further evidence that He was the Son of God.

When He had finished explaining to His loved disciples what the Holy Spirit would do for them, He finished by saying: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28.

While Jesus lay in Joseph's new tomb, His disciples mourned and wept. For fear of the Jews, they had shut themselves up in an upper room, lamenting that their fond hopes of Jesus' being made the king of the Jews had come to naught. Somehow they could not remember all these words of assurance, telling them what was to take place beyond the tomb experience. All this was a blank to them. They comprehended it not.

THEY HAD REFUSED TO BELIEVE

The reports began coming in to them on the next first day morning, announcing that their beloved Master was alive. But they shared not in the joy and gladness of the messengers. They doubted the reports. It was not until evening, as they still remained locked into that upper room and with their own eyes they beheld Jesus in their midst, that the actual truth of His resurrection really dawned upon them. There could then be no escaping the blessed truth that it was so. There stood their Lord before them. He ate of a broiled fish and partook of a little honey before their wondering eyes. He was truly alive. Then they believed. Yet Jesus upbraided them for their unbelief. Again and again He had told them that He would be crucified, and would be raised the third day. Why had they not believed what He had said? There was no need for their weeping and mourning. He had told them that He would see them again in "a little while."

On different occasions Jesus met with His disciples, remaining on earth forty days after His resurrection. This He did to confirm them in the truth that He had really been resurrected from the dead and was alive.

Now they were to witness the final scene that would forever settle the question as to Jesus' being the Son of God, sent into the world. Early in His ministry, this conclusive evidence that He was the Saviour of the world, the Messiah, had been referred to by Jesus. He said, "What and if ye shall see the Son

(Continued on page 14)



They beheld Jesus, and He was truly alive. The prints of the nails were there, and He ate with them. Then they believed.

Holy Spirit. He comes to you when I leave you. Varied and special blessings shall be yours when He comes to dwell with you. "He will show you things to come." "He shall glorify Me." "He shall receive of Mine, and shall show it unto you." And His presence will be My presence. I can thus come nearer to you by being in heaven than I could were I to remain with you. This gift of the Holy Spirit will endow you with power to accomplish more in My name than could be accomplished should I remain here. Hence it is expedient for you that I go away.

Notice that in all this, Jesus had His heart upon the good of His disciples who were to remain in the world. And be it remembered that Jesus told all this to His eleven before He had even been taken from them by the cruel mob. He was preparing them for all that which in a few hours was to burst upon them. He told them beforehand, that when it



The Creed of a Popular Movement

By
CARLYLE B. HAYNES

THROUGH the meetings of the Prophetic Bible Conferences which have been held in various parts of this and other countries recently, there has been formulated a body of new teaching regarding the second coming of Christ which is coming to have all the force of a new and much loved creed with tens of thousands of people in the Protestant churches.

This movement cannot be dismissed as of slight importance. It is constantly gaining converts in large numbers. Without doubt, it is destined to influence profoundly the religious thought of the day; and, as we shall see by later articles, it is very decidedly modifying, and in some cases entirely setting aside, some doctrines which have been an integral part of Protestantism for centuries.

To me, one of the most significant features of this movement, and one that has appeared in all the meetings of the conferences I have attended, is the unanimity and agreement between the speakers in their doctrinal statements. They seem to believe alike, their views seem to be the same, as evidenced in their discussions of the prophecies relating to Christ's coming and the events to precede and follow that event.

I do not wish to be understood as meaning that there were no differences of opinion expressed by the speakers, or that the statements of one did not occasionally contradict those of another. It would be an easy matter to point out many contradictions and inconsistencies, and dismiss our consideration of this entire movement with pointing out these inconsistencies. To do so, however, would be to repeat a mistake already made too often. We see in this movement a significance far larger than its inconsistencies, and we propose to deal with it from a standpoint far different from condemning it out of hand and ridiculing its mistakes.

Notwithstanding the contradictions that occurred, which are chiefly on minor points, it was nevertheless apparent that the leaders of this movement have reached an agreement in their views and

opinions regarding the weightier matters of doctrine in their platform, which, considering their different affiliations, is remarkable. At the Philadelphia conference last May, without a dissenting voice, amid great enthusiasm, three thousand representatives, coming from more than thirty states, and representing nearly the same number of denominations, voted their acceptance of the following statement of belief:

STATEMENT OF BELIEF

"This Bible Conference on the Return of Our Lord, held at Philadelphia this May 28, 29, and 30, 1918, adopts the following statement of belief:

"1. We believe that the Bible is the inerrant and final word of God, and therefore is our only authority.

"2. We believe in the deity of our Lord Jesus Christ, that He is very God; and in His substitutionary death as an atonement for sin; in His bodily resurrection and ascension, and the certainty of His second appearance 'without sin unto salvation.'

"3. We believe that our Lord's prophetic word is at this moment finding a remarkable fulfillment; and that it does indicate the nearness of the close of this age, and the coming of our Lord Jesus Christ.

"4. We believe that the completed church will be translated to be forever with the Lord.

"5. We believe that there will be a gathering of Israel to her land in unbelief, and she will be afterward converted by the appearance of Christ on her behalf.

"6. We believe that all human schemes of reconstruction must be subsidiary to the coming of our Lord Jesus Christ, because all nations will be subject to His rule.

"7. We believe that under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

"8. We believe that the truths embodied in this statement are of the utmost importance in determining Chris-

tian character and action in reference to the pressing problems of the hour."

But the agreement of those connected with this movement includes more than this statement of belief. It covers also a program of future events which they believe to be foretold by Bible prophecy and which is very concise and clear-cut.

As we shall state this program of future events in this article, we do not wish to be misunderstood as committing every speaker to it. Undoubtedly some would wish to change it in some details, and others to make minor modifications before they could accept it. It is not to be understood as having been set forth by any of the speakers in the form in which I here give it. I collected from various speakers, the different points it contains, with much labor and with considerable care, sometimes from their public addresses, at other times by personal interviews and questions when their public statements were not clear to me. Each point has been carefully verified; and in the main, it can be considered as a fairly accurate statement of the teachings of the Prophetic Bible Conference movement regarding the second coming of Christ and the events associated with Christ's coming. One who reads it should understand that I am not stating that the teaching it contains is necessarily true, or that it is the teaching of the Bible, but am only setting forth what the leaders of the Prophetic Bible Conference movement believe to be true.

TWO PHASES OF CHRIST'S COMING

As the first event to happen in the immediate future, these teachers place the second coming of Christ. This coming of the Saviour they believe to have two phases: first, a coming *for* His church; and second, a coming *with* His church. The first phase, in their belief, is to be a secret, invisible coming. The second phase is to be an open manifestation to all the world, accompanied by a demonstration of power and glory unparalleled in the history of the world. They believe that these two phases of the second coming of Christ will be seven years



"His capital will be Jerusalem. Stand back, London! Get out of the way, Paris and New York!" Above, a view of modern Jerusalem, where many believe the capital of Christ's kingdom will be established soon.

apart. This seven-year period is held to be the seventieth week of the seventy-week prophecy of Daniel 8 and 9.

The first phase of the second coming of Christ, it is believed, will be manifested in "the catching away of the church." This phase will be secret and invisible, and will be known to the world only by the absence of those who are taken away. Christ will come in the air, and His people will be caught away secretly and invisibly to meet Him in the air, and there they will remain with Him in the air for a period of seven years, until the second phase of His second coming. The living righteous will be translated, the righteous dead will be raised,—all of which will be done secretly, and they will all then go up to be with Christ in the air.

After this phase of the second coming of Christ is completed, and the church has been exalted, or in the terminology of the Prophetic Bible Conferences, after the "rapture of the church" has begun, then the one supreme event for which all these Bible teachers are looking, and which they make the central theme of their discourses, and upon which they lay the greatest stress, emphasizing it even more than they do the second coming of Christ itself, is the return of the Jews to their own land in Palestine in unbelief. They believe this will be accomplished as a result of the Peace Conference, by some agreement between the nations.

One speaker at the New York conference in November last went so far as to say that this was the purpose of the coming of Christ to the earth. This speaker, the Rev. Ford C. Ottman, said, "Jesus is on the way for the purpose of taking Israel out of their bondage and constituting her a nation again."

THE ANTICHRIST

The leaders of this movement believe that a league of nations will result from the Peace Conference, and will come under the leadership of some man who will later develop into the antichrist. As Dr. Wm. L. Pettingill, of Philadelphia, stated it, "There is coming in this world a great federation of religion; and when that thing is headed up, we shall have something which will manifest the greatest possible enmity against the church of Jesus Christ;" and as Dr. R. A. Torrey stated it, "A far more astute Napoleon is to arise, the antichrist."

This man who is to sit at the head of the federation of nations which is to follow the Peace Conference, was described as educated, keenly intelligent, a man of wide culture and experience, a man who has all the qualities of great leadership. At the first, he will not appear in his true character as antichrist. His rule and authority will continue for the seven years during which Christ and His people are in the air.

IN THE MIDST OF THE WEEK

During the first three and one half years of this seven-year period under the rule of this "more astute Napoleon," it will not be apparent that he is the antichrist. But in the midst of the seven years, just three and one half years from the beginning of his rule, this great leader will attempt to set himself up as

God, sitting in the temple of God, and showing himself that he is God, and will demand the worship of the world, thus manifesting himself to be antichrist. By this time, the Jews will have been a'l gathered back to their own land, still disbelieving the gospel, and will there have established their own government. When this "more astute Napoleon" manifests himself as antichrist by demanding worship, the Jews will refuse to receive him as God or to worship him. This will anger the antichrist to such an extent that he will attempt to blot the Jews out of existence. Then will come the great time of tribulation such as never was since there was a nation even to that same time. This tribulation is not on the church, as the church is with Christ in the air, but it is on the Jewish nation. Of this tribulation, the teachers of the Prophetic Bible Conference movement state that the recent sufferings of France and Belgium were not to be compared with what the Jews would experience in this time of persecution. This tribulation of the Jews will last during the last three and one half years of the seven-year period.

THE GREAT TRIBULATION

Of this time of tribulation which is to come during the "rapture of the church," as Dr. W. B. Riley, of Minneapolis, said: "A greater war will yet come. The attempts which are being made now by men to establish lasting peace are good, but they will fail. There is a war coming in which two hundred million men will bear arms. In that war, men will perish in such numbers as will make this recent war look like a



mere step in the holocaust that will come."

When it seems as if, through the malice of antichrist in raising up this great tribulation against them, the Jews are about to be destroyed in what is called Israel's darkest period, the second phase of Christ's coming will take place, at the end of the seven-year period, and His coming will save the Jews from destruction.

CONVERSION OF THE JEWS

At the end of the seven-year period, Christ will come with His church, which has been with Him in the air. At this time, He will appear openly, and be accompanied by a great demonstration of power and glory. This appearance of Christ at their darkest hour, and their resulting salvation from destruction, will bring about, according to the teaching of the Prophetic Bible Conference movement, the conversion of the Jewish nation, and its acceptance of Christ as Mes-

siah. Then the nation of Israel will become supreme among the nations, the head and not the tail, under the rule of her King, the Son of David. Antichrist will be cast into the lake of fire, the judgment of the nations will take place, and they will be gathered into the valley of Jehoshaphat, and separated as sheep and goats. Israel is not to be in this judgment, as it is not numbered among the nations. The decisions of this judgment will be based on the conduct of the nations as related to the Jews, according to the way they have treated the Jews, and is for the purpose of determining which nations will go into the millennial kingdom. Then the millennium will begin, in which Israel will be a blessing to all. His kingdom is to last exactly one thousand years, during which all men will have the fullest and broadest opportunity to be saved.

It is at this time that Christ is to judge between the nations, and they are to beat their swords into plowshares, and their spears into pruning hooks. Christ's rule is to be a rule of iron, and those not otherwise disposed to obey will be compelled to obey. During the millennium, under Christ's rule, there will be universal peace. As Dr. Wm. B. Riley said at the New York conference: "There will be a peace which will be lasting, which will banish war; but it will be under the presidency of the Prince of peace. The peace which has been brought about now by the influence of President Wilson is not the peace foretold by prophecy."

In this same connection, Dr. Riley, with characteristic energy and enthusiasm, cried out: "I know the successor of the last czar; I know the successor of the kaiser; I know the successor of King George; I know the successor of President Wilson; and he will not be the son of any one of them. He will be the Son of David!" Again he said: "His capital will be Jerusalem. Stand back, London! Get out of the way, Paris and New York! You are an ambitious bunch, but you don't have a look in here. Jerusalem will become the capital of the coming world government, the seat of the great King."

At the close of the thousand years, when men have decided to obey or not obey, Satan will be loosed, and will gather under his leadership all who still persist in disobedience to Christ. Satan will then attempt to unseat Christ, and will be defeated, and will be consigned with the beast and the false prophet and antichrist to the lake of fire. Then all the wicked dead will appear, be judged, and go into the lake of fire. After this, Christ will deliver up the kingdom to God the Father, after having put down all opposition, and the seat of government will be removed to heaven.

These are the things which their understanding of the prophecies leads these men to expect. Whether their expectations will be fulfilled or whether they will meet with disappointment, is something which must be determined by a close study of their views as compared with the teachings of the Bible, a study and a comparison which will be made in articles to follow.



EDITORIAL



THE POWER THAT MUST SAVE THE WORLD

THE following from the *Churchman* has been quoted somewhat extensively, and is worthy of more than passing observation:

"We are likely to have in the coming years a more earnest and conscientious endeavor on the part of Christians to apply the teachings of the Christ to every department of living—personal, social, national, and international. Such a universal Christian ethic has not yet been tried; in that ethic alone can we find any hope for making an end of war. Other devices have been tried. We know the result. Everywhere we now hear the cry, 'Let us trust Christ and make the Christian experiment.' The church will lamentably fail of its manifest opportunity and duty unless it makes a dominant issue of the insistence that the way of Christ be attempted as the solution of our industrial and international warfare. The Christian world has not yet acknowledged in practice the absoluteness of the Christ. We acknowledge Him in the creeds; we recite our creeds in the churches; we have not practiced them in the workshops of the world and the council chambers of the nations. This is to be the issue in the period of reconstruction."

As dangers and distresses thicken in the world, it is only natural that men should look for some remedy, and it is not strange that Christian men should think that that remedy lies in the Lord Jesus Christ and His church. But we must keep awake to the fact that Christ's church may work only along the lines of His definite teaching. Christ sought out the individual. Christ sought to reform the individual by saving that individual from his personal sins. God's promises are to the individual. It is "he that dwelleth in the secret place of the Most High" who "shall abide under the shadow of the Almighty." Psalm 91:1.

To the individual comes this promise: "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Revelation 3: 21.

And at the very last part of the Sacred Volume, we read these words: "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Revelation 22: 17.

It is "he that overcometh" to whom God gives the promise. And it is "he that heareth" the invitation of "the Spirit and the bride" who is to pass that invitation along to others. It is the individual who is athirst that is invited to drink freely of the water of life.

A little reflection ought to enable any one to see that God cannot either reform or save men in masses. All depends upon the grasp of the individual. The fulfillment of any promise given to a group of individuals must depend upon the personal experience of each individual member of the group. Therefore let us have the preaching of a gospel that will, as did John the Baptist, lay the ax "at the root of the tree." Let us so preach the gospel of Christ that it will expose sin, and cause the individual sinner to realize that unless he repents and forsakes his sin, he will be eternally lost.

The great work of the gospel is to expose sin and to point the way of escape to the sinner. Said the angel to Joseph, "Thou shalt call His name Jesus; for it is He that shall save His people from their sins." Matthew 1: 21.

It was masses of men who did not have this true individual Christian experience, yet acted under religious sentiment and frenzy, that killed the prophets, that crucified the Christ, and that tormented and killed the martyrs of all the ages; and we firmly believe that we are warranted in the assertion that one of the gravest dangers confronting the world at the present time is that masses of men as a great human force will seek again to reform the world through a man-made conception of Christianity,—a Christianity which the Christ Himself has never taught.

Christianity, to be a power among the nations, must be a power with the individual himself. And the beautiful thing about Christianity is that it does not depend upon the force of numbers. Jeremiah, Isaiah, Daniel, each one standing alone, were each a mighty reformatory power in their day; for they

each became a pure human channel through which the infinite God could work. John the Baptist shook the world with his reformatory message. Christ and His apostles did their great reformatory work because of their individual strength and the strong personality imparted to each by the divine Father.

The same Christ and His apostles, in organizing the Christian church, placed the burden upon each individual soul. Luther, John Knox, and the Wesleys were mighty powers each in his place and day, because they were strong through the individual grasp they had of the great plan of salvation.

What the world needs to-day is a message that will make the individual feel his accountability to God, that will help him



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The aeroplane never loses touch with the earth, even though long distances away. Radio signaling is regularly carried on. These Americans are signaling to aeroplanes, using the regular field equipment provided for that purpose.

to realize that he is a lost sinner unless he personally avails himself of the great plan of salvation.

Masses of men may be powerful on the battle fields of earth; and if we are associated with a great mass of our fellows, we may be led, because of our mere force of numbers, to feel a certain sense of security. But do not allow anything to veil the fact that "each one of us shall give account of himself to God." Romans 14: 12.

WHAT HINGES ON MOSES

HAVE you ever heard any one teaching that Moses and his writings were for a primitive age, and that they have no special value for us of to-day? Have you been tempted to think that there might be some point to the contention of these modern teachers in regard to the value of Moses?

It is interesting, however, to note the value that the great Teacher Himself placed upon the writings of Moses. Hear what He says: "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 45-47.

A little careful reflection upon the foregoing words of the Master will be found of great value. He sets forth the affirmation that if we believe Moses, we will believe the Christ, because Moses wrote of Him. And then the Master presents the striking truth that if we do not believe the writings of Moses, neither will we believe the words of Christ Himself.

Would it not be well for us to regard carefully that which the Master held in such high esteem? The Mosaic record of creation, for instance, seems to have been the target all through the ages, for the archenemy of all truth. But that simple Mosaic story of creation gives us an omnipotent God with infinite creative power; and any one who has experienced the creative power of God in conversion can easily believe the creation story of Moses.

A Variable Rest Day

Some Bible students would have us believe that "the seventh day" of the fourth commandment means any day that succeeds any six consecutive working days.

BY CHARLES S. LONGACRE

IN the Preliminary Assembly of the Third World Christian Citizenship Conference, held in Pittsburgh, Pennsylvania, Dr. R. C. Wylie, editor of the *Christian Statesman*, said: "I have come in contact with a good many people who express doubts about the permanency of the Sabbath. And then there are some other people who think that if the Sabbath is a permanent institution, we are keeping the wrong day. And then I have found people who are very much confused about the whole business. I think there ought to be something said for the purpose of clearing up the situation.

"Let us settle it first of all that the fourth commandment has never been repealed. I do not believe that any part of the Decalogue has ever been repealed. It does not lie in the power of man to repeal what God Himself has ordained. The only repealing power in the universe is the power that originated the Ten Commandments. I have never found any record in the word of God that any part of the Decalogue has ever been repealed. There are some seventh-day observers who agree with me. They say, Yes, that is correct; Saturday, the seventh day of the week, is the only day by divine appointment for sacred rest. And they say that the great body of professing Christians have all gone wrong on this matter of keeping the first day of the week. And then they add to this, and declare that that change was made by order of the Roman Catholic hierarchy, and they confuse the minds of a great many Christian people, and they unsettle them in the whole matter of the obligation to keep Sunday holy every week.

"Now, the first thing I want to say about that is that the fourth commandment has not only not been repealed, but the fourth commandment does not determine which day of the week is the Sabbath at all. The fourth commandment simply determines the fact that there shall be a Sabbath, and that it shall occur once in seven days. 'Six days shalt thou labor,' and then, of course, the day that follows the six is the seventh, if you begin to count with the day you begin to work."

GOD ORDAINED A DEFINITE DAY

Certainly this is strange logic, in the face of the Scriptural and historical facts which determine the issues of this much agitated question. Dr. Wylie says that the fourth commandment has never been repealed, and that none but God could repeal it. Then in the next breath, he says that "the fourth commandment does not determine which day of the week is the Sabbath at all," but simply determines a Sabbath once in seven days.

If God simply meant "a Sabbath," why did He not say so in the fourth commandment? He says: "Remember the

Sabbath day. . . . The seventh day is the Sabbath of the Lord thy God." Man was not left to choose his own rest day at the indefinite period of his own six days of labor, whenever they should happen to terminate. Such an arrangement would bring in utter confusion, and would commemorate man's own folly and works.

But God designed to set apart a definite memorial to commemorate His own created works. In the very opening chapters of the book of Genesis, we read that God finished His works of creation during the first week of time. Of the seventh day of this first week, we read: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

This is the seventh day of the first week of time. Each day was bounded with an "evening and the morning." There had been only seven evenings and



The first tomb of U. S. Grant, who said, "Keep the church and the state forever separate." This aim by America's great warrior-statesman has been repudiated by Dr. Wylie and his associates.

seven mornings. This first week was God's standard measurement for all time. The Bible shows evidence that the seventh day of the week was observed as the Sabbath and a memorial of God's created works by the faithful of all ages. Abraham lived four hundred years on the other side of Mount Sinai, and of him God said, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5.

The fourth commandment of the Decalogue refers back to the first week of time, when God created all things, and 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."

But Dr. Wylie says this commandment does not prove that the Sabbath was "the seventh day of the week." If it is

not the seventh day of the week, what is it the seventh day of? It is the seventh day of something. Is it the seventh day of the month, of the season, or of the year? God divided all time into weeks, months, seasons, and years. It would be preposterous to say that the Sabbath was "the seventh day" of nothing.

The fourth of July has been set apart as a memorial of the declaration of American independence on July 4, 1776. This day has become so well established in the hearts and minds of the American people that nearly everybody speaks and writes about celebrating "the Fourth." We seldom append "of July." When you talk about celebrating "the Fourth," everybody understands what you mean, without your attaching its well understood appendix. But if you should talk about "a fourth" of July, people would look at you in astonishment. It would be so indefinite that it might mean "a fourth of thirty-one days." Memorial days, when they are set apart by the enacting power, to commemorate a great event, are definitely and specifically fixed.

NEW TESTAMENT DEFINES THE SABBATH

The New Testament has definitely fixed the Sabbath day of the fourth commandment on the seventh day of the week. We trust that Dr. Wylie accepts the New Testament as divine authority. In Luke 23, we read that the day on which Christ was crucified was the preparation day. On the eve of that day, Christ was taken from the cross, and laid in Joseph's new tomb; "and the Sabbath drew on." "And they [the disciples] returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

Here we are definitely told that the disciples rested on the Sabbath day according to the commandment. The commandment says, "The seventh day is the Sabbath." The seventh day of what? The next verse tells us: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." This proves conclusively that it was not merely any seventh day, or any first day, but that these terms were intended to represent definite numerical designations of certain days of the week. Three definite days are mentioned here: the preparation day, on which Christ was crucified, namely, the sixth day of the week, Friday; the next day, the Sabbath of the commandment, the seventh day of the week, Saturday; the following day, the first day of the week, upon which Christ rose, namely, Sunday.

If these Scripture texts do not prove that the Sabbath day of the fourth commandment was the seventh day of the week at the time Christ lay in the tomb, then you can prove nothing from the Bible. It is presumptuous for Dr. Wylie to argue to the contrary. He does not stand by his own proposition of permitting every one to choose his own day of rest, after he has worked six days. He is one of the staunchest advocates of compelling everybody to observe Sunday. He does not even favor exemption laws

(Continued on page 13)



Seeing Things at Death

Little Helen Waycroft sees the angels coming as she dies, and Mr. and Mrs. Bigelow are greatly puzzled over it.

By the late
CHARLES L. TAYLOR

"MRS. WAYCROFT just phoned that her dear little Helen died about two hours ago," said Mrs. Bigelow to her husband; "and just before the end, she threw up her darling hands, and cried out: 'Oh, mamma, I see the angels! They're coming for me!' Did you ever hear of any one doing like that, Isaac?"

"Yes," replied Mr. Bigelow; "almost the same thing happened last week when John Beaver closed up his account. You know Beaver lived at Bruno, and was a true Christian, about the only one around there. Well, about an hour before the end came, his face seemed to be all lighted up with joy; and when his wife knelt beside him to ask him the reason, he whispered that he saw the Lord Jesus Christ coming with the angels to take him home. He actually put out his hands as though he were expecting to go, and his eyes had a far-away look.

"He had a peculiar faith, Beaver did, you know; and somehow it struck me that what he saw, or thought he saw, didn't fit in very well with his belief. His religion says that people don't go to heaven when they die, but wait in the grave till the end of the world, when the Lord comes and resurrects them.

"The Rev. Mr. Pearson, of Correll, who conducted the funeral service, preached Beaver right into heaven though, and quoted what he said about the angels, to prove it. Of course, Mrs. Beaver didn't expect Pearson to preach that way; but he did, and now the whole neighborhood up there is against Pearson for sending Beaver straight to heaven, when Beaver himself wanted to wait till later."

"But say, Isaac, what do you think about these things people see when they die? Do you suppose they really do go to heaven right away, and that Mr. Pearson is telling the truth?" For some time, Mrs. Bigelow had been querying about death and the hereafter, and now she was greatly agitated by the dying of little Helen Waycroft.

"Of course, wife, I'm not a theologian; but somehow I can't quite get it through my head how Pearson could really point to what Beaver said, as proof that he went right away to his reward. You see, such arguments prove some pretty strange things, and maybe things that aren't so at all. If seeing angels, or thinking he sees them, proves that one man goes to glory when he dies, then it ought to prove the same for any other who sees or thinks he sees angels. There

was old Jack Turney, you know, who never made a profession, and who lived a pretty bad life. He too said he saw angels, and he shouted 'Glory!' just before he stopped breathing. Now, you needn't tell me that Turney went to heaven. If he did, then I guess the devil has a rented quarter up there, for Turney surely served him."

"Well, maybe he had a deathbed conversion, Isaac," replied Mrs. Bigelow.

"That's a kind way to look at it, wife; but there wasn't a bit of evidence to that effect, so far as anybody knows. No; the thing sticks in my throat, and won't go down. I don't believe in any such arguments. And I have been thinking about this for quite a while."

"Well, don't you think that little Helen went to heaven? She was such a lovely child!"

"Maybe she did, but that angel story doesn't prove it. That's the thing I'm after."

"THERE'S the postman, Isaac. I wonder who the letter is from."

Mr. Bigelow found that the missive was in a lady's hand, and postmarked "Bruno." His curiosity was greatly

are a comparative stranger to me; but I have confidence in you, because Mr. Beaver did. He told me you were one of a very few men whom he would trust, as your business ideals were of a high character. My husband had more regard for those who were actually honest, even though they were not churchmen, than for those who were questionable in their lives, yet made great pretensions.

"I feel free to write you in this way because you knew Mr. Beaver, and I am sure you will understand me. And now that I am in a bit of trouble, I am asking if you will not come up to Bruno, at my expense, and counsel me what to do.

"Very sincerely,

"(Mrs.) Helen Beaver."

"What do you think of that, Lucinda?" exclaimed Mr. Bigelow. "I like the sound of that letter. You know I was just telling you that Beaver was a true Christian, even though his doctrine was a trifle odd. He lived what he professed. But I never suspected that he thought very much of me. Of course, I'll go up to Bruno, and help the woman out if I can."

Mr. and Mrs. Bigelow were plain, matter-of-fact, well-to-do people of the farm, who lived with open eye, and exercised their privileges of thinking and acting for themselves. For a long time, they had lived apart from the church, not because they had no regard for religion, but rather because they felt like strangers among the throng of professors who frequented the house of God. They could not feel at home at the regular service, and so they spent their Sundays in quiet reading of the Word, always with a longing for the time to come when they could have their soul hunger satisfied. And to tell the whole truth, they had an experience that commanded the respect of the entire country round. The name Bigelow stood for honesty, firmness, hospitality, and good citizenship.

NEXT day found Mr. and Mrs. Bigelow at Bruno. Their meeting with Mrs. Beaver was exceedingly pleasant, for they felt in her presence that same something which had moved him when he met Mr. Beaver,—a sense of kinship of principle and purpose.

It was therefore impossible, when the business was finished, for them to bid her adieu without calling attention to



"There was old Jack Turney, you know, who never made a profession. . . . He too, said he saw angels, and shouted 'Glory!' just before he stopped breathing."

aroused, and he hastily opened the letter, and read, as follows:

"Dear Mr. Bigelow:

"As you know, my husband died recently; and when he saw that the end was near, he specially asked me to call on you for advice in any serious matter of business that might come up. You

the fact. And Mr. Bigelow also made inquiry about the faith which Mr. Beaver had cherished, especially calling attention to the sermon of the Rev. Mr. Pearson, and the "proof" he had given that Mr. Beaver had gone to his reward.

"Mr. Bigelow," said Mrs. Beaver, "there is only one source of proof for the positions we take in matters of religion. That source is the Bible, and the Bible in its simplest, most natural interpretation. This question regarding death is made as plain as John 3:16, and I think none of us have any trouble about that.

"I can't preach, and I would not preach to you if I could; but let me call your attention to a few plain statements.

"First, John 3:16 shows that the end of all men who do not accept Christ is to 'perish,' to come to naught. Those who believe, have everlasting life; those who believe not, have everlasting death. 'The wages of sin is death.' Romans 6:23.

"Then the only life that lies beyond the grave is the life which is found in Christ Jesus. 'This is the record'—wait till I find the text. Here it is, 1 John 5:11, 12: 'This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' There is no such thing as natural immortality. Mr. Beaver used frequently to remark that the one great and essential difference between true Christianity and all other religions was in this fact,—that Christianity makes life the gift of God received at the new birth, through faith in Jesus, while all others make life inherent. This one truth will direct the honest seeker away from Buddhism, Brahmanism, Eddyism, Roman Catholicism, 'new thought,' spiritism, and a host of other beliefs, all of which are seen to be wrong, because they teach that man has within himself, by the first birth, a germ of God-life, which cannot die.

"And, too, the Bible shows that at the very beginning, life was placed inherently in the tree of life, but not in man. Thus when man sinned, and was driven forth from the garden and from the source of life, he died. To-day life for all men is in Jesus, just as at the first it was in the tree. So, connected with Him, we live; disconnected, we die. For doesn't it say, in John 3:36, that he who believes not the Son 'shall not see life'?"

"But, Mrs. Beaver, if a man has not an immortal soul, what becomes of him when he dies?" inquired Mr. Bigelow.

"That was the next point I wished to mention. Perhaps I can best reply by referring to Jesus. He died and went into the grave. He simply ceased to be. But on the third day, God, the Father, spoke the resurrection word, and He lived again. I learn this from both Romans 4:24 and Hebrews 13:20. The same thing is told regarding Lazarus. Jesus plainly said of him that he was dead (John 11:14); yet He went to the tomb and called, and Lazarus lived again. Resurrection power caused Lazarus to awake from the sleep of death. Lazarus had not gone to heaven. All there was of him was in the grave.

"Now I want you to be sure to read 1 Corinthians 15:12-22, where you will see that all men are to find life beyond

this world by the resurrection. There is absolutely no other way, no other opening, to the future kingdom of God. The Lord will come to gather His people, and then 'all that are in the graves shall hear His voice, and shall come forth.' John 5:28, 29. And 1 Thessalonians 4:16, 17 shows that when the dead are raised, they will be caught up in the clouds, to be with the Lord. Why, you remember that Jesus plainly stated that He would come again and receive us to Himself. John 14:3. He has to come in order for us to be with Him.

"Just suppose the righteous go to heaven at death. Would there be any need for Him to come after them? And if they are all in heaven, would there be any need of a resurrection? These were the things that first persuaded husband and me to be Bible Christians. You see, we had heard just such ideas preached as the Rev. Mr. Pearson advanced at the funeral; namely, that the good go direct to glory when they die. That seemed very pleasant. But when we thought of the great number of sinful people who die, and who, according to the same doctrine, must go to the place



of torment, we were terribly upset, and we just couldn't accept the thought at all. We rejected Christianity, because we believed that it taught the unjust doctrine of an unending hell. However, when we learned that man is not naturally immortal, and that therefore he does not live an after death, the gospel came to be a new and blessed plan, and we accepted Christ for all that He wishes to be to us."

MR. BIGELOW'S face glowed with the light of a new-found truth. Mrs. Beaver had brought to him the answer to a question which had long been troubling him. He too had thought God unjust. Secretly he had sympathized with Ingersoll, though he had not dared to breathe his mind to another. The atmosphere was clear. "Mrs. Beaver," he exclaimed, "let me say that this is the greatest day of my life. For twenty-five years, I have been stumbling over this question of life. But to-day you have taken all the rocks out of the path. I am going home, and wife and I will join in accepting Christ. Yet let me ask one question: What was it that Mr. Beaver saw when he was dying? Do you think the angels were really coming after him? Of course they weren't; but—"

"Mr. Bigelow, many of God's people have seen very beautiful and wonderful things at death. I have come to account for their experiences in this way: To the sincere believers in Jesus Christ, God gives a view—a vision—of the events that occur at the coming of the Lord, just as men in olden time foresaw. They have a little taste of what will be theirs when the Lord does actually come to take them home."

"I never thought of that, but it is very reasonable."

The Bigelow home underwent a sudden transformation when Mr. Bigelow returned. Not only did husband and wife become followers of the Lord Jesus Christ, but with fullness of heart they gladly dedicated themselves to a service of love among their neighbors. God's word was their constant companion, and in many a home a new fire was kindled on the family altar.

As the Word became plain, and day by day more fully unfolded to their wonderment and joy, they came to see that everlasting life is conditioned on obedience, on perfect conformity to the will of God. And as they saw this, they covenanted together to keep all God's commandments, and were baptized into the blessedness of a true new covenant hope.

Fermented Wine and the Sacrament

(Continued from page 4)

eth drink to his friend, and presenteth his gall, and maketh him drunk" (verse 15). Unfermented grape juice will not intoxicate. The Catholic Bible calls intoxicating wine "gall." Surely the term "gall" would not be applied to that which represents the Lord's spilled blood.

THE "FRUIT OF THE VINE" IS FRESH

It was grape juice from skin bottles that the Jews were using at the Cana marriage feast. (Read John 2:1-11.) Jesus miraculously turned water into fresh, new wine. While the remnant from skin bottles was really the poorest, the guests all admitted that this was "good wine" that was kept until the last. It was the best, too, for it was the freshest and purest. The Lord is still turning water into new wine through the forces of nature, and in such a state it is intended for use.

In Matthew 26:26-29 is found the record of the institution of the Lord's Supper. Let us remember that this ordinance was instituted *before* the Lord's body was broken, and *before* the Lord's blood was spilled. In fact, all New Testament ordinances were necessarily instituted by the Master Himself *before* His death; "for a testament is of force, after men are dead." Hebrews 9:16, 17. But what did Jesus use at the communion table? He expressly declared, "fruit of the vine" (Matthew 26:29), which He will also drink new in the Father's kingdom. But there will be no liquor in heaven, for "there shall be no curse any more." Revelation 22:3. Jesus offered the "fruit of the vine" to His followers, saying, "Drink ye all of this." Matthew 26:27. In the light of Leviticus 17:10, he who pretends to have the power to create his own Creator, as the transubstantiation dogma teaches, repeating the death of Him who died "once" for all (Hebrews 7:27), will find it in the end

costly to his own soul. Mark 14: 25 and Luke 22: 18 also tell us what *all* partook of,—the “fruit of the vine.”

And now, the most convincing text of all. In Leviticus 10: 1-7, we read of the tragical end of the sons of Aaron, who, while intoxicated with wine, offered strange fire, which was not commanded them. These priests were slain by the Lord in the sanctuary. God is just as certainly displeased to-day with the unsanctified, uncommanded traditions of men.

Then, and for all time to come, God sounded the warning: “You shall not drink wine nor anything that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die; because it is an everlasting precept through your generations: and that you may have knowledge to discern between holy and unholy, between unclean and clean.” Leviticus 10: 8-10. The “fruit of the vine” is clean. “Strong drink” is unclean.

wanted to, and fix it on the first day of the week. If the seventh-day Sabbath did not need any fixing on a particular day of the week, why could not the resurrection day be observed without any definite fixing on a particular day of the week? And again, if Dr. Wylie could not determine which day the seventh is, how can he be so sure as to which day of the week the first day is? If the Sabbath was changed to the first day of the week, as Dr. Wylie asserts with so much assurance, what day of the week was it changed from?

Dr. Wylie further says: “The Sabbath was given in the first place by example; and the change of the day was made from the seventh to the first by example. And example, when it is given by God Himself, is just as binding as the word of God is; and the whole authority of the New Testament, and the example of the apostles and early Christians, and the record that we have from the fathers, is that the first day of the week was kept as the day of sacred rest; and anybody who takes the opposite position does not know church history.”

If Dr. Wylie thinks that his bold assertions, without furnishing facts, should be accepted by every one without a challenge, he is mistaken.

It is true that God did set an example of resting on the seventh day of the first week of time, but it is not true that God furnished us an example of ever resting on the first day of any week. If God had only Himself rested on the seventh day of the week, and had not given a commandment of obligation for others to rest on this same day, it would never have been observed; for where no law is, there is no obligation and no transgression. The seventh-day Sabbath was set apart both by example and by divine commandment, and he who disobeyed this commandment was guilty of sin. But neither God nor Christ ever rested on the first day of the week, nor did either ever give a commandment to observe this day. Nor does the New Testament furnish an example of the apostles resting on the first day of the week in memory of Christ's resurrection, and in lieu of the seventh day.

Then Dr. Wylie alludes to the record of the “church fathers,” and says that

“An Absolute Monarchy”

BY WILLIAM A. SPICER

IN a book entitled “The Vatican,” by the Rt. Rev. Edmond Canon Hughes de Ragnau, an orthodox Catholic historian, there is the following paragraph:

“That the Catholic Church is an absolute monarchy is plainly shown by her institution and her history. Her divine Founder gave her only one head, St. Peter, who was recognized as such by the other apostles from the very time of the death and the ascension of our Lord. One has only to read the Acts of the Apostles to realize this.”—Page 35.

Again, the author says on the next page, “The church has always been an absolute monarchy.”

Now, it seems evident that Christ's description of His church must preclude any idea that it can be monarchical in its form of organization and administration. On one occasion, we are told in the Gospel of Matthew, Jesus called His disciples to Him, and said:

“Ye know that the rulers of the gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20: 25-28.

As for the Acts of the Apostles, we find therein no trace of the sovereignty of Peter, or of that of any other apostle, over the Christian church. An earthly monarchy in the church is an idea altogether foreign to the thought of New Testament inspiration.

But when the Scriptures speak of the falling away that was to come after apostolic days, they plainly indicate that this ecclesiastical power would develop a monarchical form. In his vision of the four great empires, Babylon, Medo-Persia, Grecia, and Rome, represented by the four symbolic beasts of Daniel 7, the prophet was shown the division of the Roman empire into lesser kingdoms. This division was represented in the symbol by the ten horns appearing on the head of the “dreadful and terrible” beast. In the explanation, the angel said:

“As for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them.” Verse 24.

This other king was represented by the little horn coming up among the kingdoms of divided Rome, overturning some of them, and ruling with a strong

hand. The kingdom of the little horn was to be “diverse” from the others. There it stands plainly enough in the prophetic Word,—a monarchical-ecclesiastical power ruling among the kings of the earth. This is one of the specifications of the prophecy; and the only power or organization that history has ever produced corresponding to the prophecy is the papacy. And this Roman Catholic writer of “The Vatican” says truly that in form and substance, the Roman Catholic Church is monarchical, “an absolute monarchy.”

Strange that in this day and age of democracy and constitutionalism, a Roman Catholic writer should make a strong point of the fact that the papacy has always been “an absolute monarchy.” This ready avowal of the fact, however, supplies good testimony to one feature in the identification of the papacy as indeed the power which divine prophecy foretold was to pervert the right ways of the Lord in the great falling away that was to come.

A Variable Rest Day

(Continued from page 10)

for those who observe “the seventh day.” He is not consistent with his own arguments.

Dr. Wylie continues as follows: “The same power that ordained that one day, the first Sabbath of all, can make the



“The four symbolic beasts of Daniel 7.”

change, and you can begin to count on another day; and I believe the same power that established the Sabbath in the first place, fixed it on the first day of the week when the Lord Jesus Christ rose from the dead.”

SUNDAY RESTS UPON UNBIBLICAL BASE

Here we have another sample of supposition or human opinion instead of Bible proof. He infers that God could change the seventh-day Sabbath if He

any one who does not agree with him “does not know church history.” We challenge Dr. Wylie to furnish a single quotation from any of the genuine epistles of the real church fathers, during the first three centuries of the Christian era, stating that the first day of the week was ever called the Lord's day or the Sabbath, and that it was so observed by any of the Christian churches. He may find it in the fraudulent epistles of later centuries, which are

attributed to the early church fathers, but he can likewise adduce from these same fraudulent epistles a multitude of other errors which cannot be substantiated by Sacred Writ.

The error which many expounders of Bible doctrine make is that they endeavor to bolster up man-made opinions with logic instead of going to the Bible with no mental reservations whatever

and simply permitting the Book to form their doctrines for them. The Bible nowhere gives the slightest substantiation to Sunday observance either in example or in precept. It contains no record of any one who ever observed the first day of the week as a day of worship ordained by God.

Let us forsake the traditions of men for the commandments of God.

Our Internal Censor

BY WILLIAM B. HOLDEN, M. D.

THE liver is an organ that most of us have heard about. We have seen the advertisements on the barns, at any rate, of liver pills, and conclude we have a liver. That is about as much as we know about it.

The liver is a very remarkable organ. It is much abused. The hot things that we take into our system, such as pepper and mustard, would do us much more damage but for the guardianship of the liver.

All food, with the exception of the fats, must go through the liver to be inspected and O. K'd before assimilation can be completed. The liver stands there as a big censor of everything that passes by. That is the reason why, if we give a patient medicine by mouth, we have to give more than we otherwise would, for the liver throws some of it out.

One important thing about the liver, and one that is beyond comprehension, is this: The liver gets the sugar that comes from the digestive organs, stops it, throws it out of solution, precipitates it, and holds it in check until our muscles in the arms and legs and other parts of the body need it. The sugar acts as fuel to keep us warm. Our bodies are great furnaces. Just as surely as many buildings have a furnace in the basement to keep the house warm, we have a furnace in our bodies to keep us warm. And we are warm because the food we ate to-day is burning up in us, and liberating heat. That takes place all over the body. And the sugar is one of the greatest fuels of the body. You know you can burn sugar, and get heat from it. It is a little expensive to burn in the furnace, so we do not use it for that purpose; but as fuel for our bodies, it is indispensable.

As the muscles in the body call for sugar, the liver deals it out as it is needed. Otherwise, after we eat our meals, if all the sugar went directly into the blood, we should be too warm for some time, and then, when the supply gave out, we should be too cold. We would not be properly regulated. So the liver holds this digested sugar, and supplies it as it is needed. The liver is the tender to the locomotive—tender and fireman both, in fact.

How is it that your liver can catch the sugar that is in solution in the blood, and throw that sugar out of solution, and a little while later throw that same sugar back into solution, and send it on its way? It is quite unexplainable. Surely, then, we are "wonderfully made."

Take the disease diabetes, for instance. A diabetic patient will assimilate great

quantities of food. His stomach is always calling for more food. He is hungry all the time. But the cells do not know their need, and so the sugar is not utilized, and is thrown off by the kidneys. The patient finally gets thin and sickly, loses weight, and dies. Diabetes is considered practically an incurable disease. Very few patients ever recover. There is plenty of sugar in the blood—too much, in fact. The blood in the liver is anxious to feed the cells, but they do not know enough to take it, and they starve to death as a result. People have for years recognized it as a dangerous disease, and have carefully studied patients afflicted with it—studied them alive and dead, chemically and every other way; but the patients still simply wither away and die, and to-day the medical profession does not know the cause of diabetes. Their ignorance of the subject has led them to assign almost every cause for it, from a little spot near the base of the brain, to the pancreas, the muscles, the lungs, and the kidneys. Practically every organ in the body has been accused of causing diabetes.

The mechanism of the organs assimilating the food that we eat is so wonderful, so mysterious, so complex, that an in-



Why do some people get fat when they eat the same food that another eats who gets thin? The real adjustment between leanness and fatness has been mystifying students of physiology the world over.

dividual will die, yet be so slightly out of order that the combined intelligence and research of the medical profession of the world has been unable to detect just what is wrong. We are wonderfully made, and we cannot understand it—so carefully adjusted that this adjustment can get out of order enough to cause death, yet we cannot discover what is wrong. We all live very close to the grave, yet serious mishaps are comparatively rare.

David said, "I will praise Thee; for I am fearfully and wonderfully made"—wonderfully made because we cannot explain our organism, and fearfully because we can get out of adjustment so easily.

Christ's Ascension a Proof of His Coming

(Continued from page 8)

of man ascend up where He was before?" John 6: 62. To see Him go into heaven, after having seen this same Lord and Master crucified, and buried, and alive on the earth for forty days, would settle the question for all time as to the genuineness of His claim of being the only-begotten Son of God, and at the same time convincingly prove all others impostors who claimed to be the Christ.

It was out on Olivet that the parting scene was to take place. He had "showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and, being assembled together with them," He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1: 3-9.

WORK EXCLUDED MOURNING

Here was finished the earthly mission of Jesus in our world. He came as a babe, and He ascended to His Father in triumph, a resurrected Son of man. And these witnesses before chosen of God saw Him go. There was no doubt about it. It all took place in broad daylight, and they watched Him ascend as far as their mortal eyes could behold. They were then fully assured that He had left a tomb to fill an important place awaiting Him in heaven. This was the truth. At least eleven men, probably several others, saw Jesus "ascend up where He was before."

There was then no mourning for that little band. They returned to that same upper chamber in Jerusalem, rejoicing in the demonstrated truth that their Lord and Master was not an impostor, but the one and only Redeemer of the world. They knew it. They had been with Him, and witnessed His wonderful miracles; had heard the gracious truths falling from His lips; had witnessed His death on the cross, the supernatural darkness and earthquake attending that solemn hour; saw where He was buried; saw Him alive afterward, with the prints of the spear and of the nails in His side, His hands, His feet; and then with their own eyes they saw Him go up from their midst into heaven, a cloud receiving Him out of their sight.

Their mission was clear. They were to be witnesses of these things. And witnesses they were. Persecuted, reviled, and hated of men, they went forth to teach and preach these wonderful things they knew. And they experienced also the gift of the Holy Spirit Jesus had told them of. They themselves were changed men. And they were made glad to see men and women repent of their

sins, through the word of their testimony concerning the Christ, and rejoice with them in the salvation of their souls. The redemption of a lost race they now knew was assured. There is life for the repentant sinner through the merits of this ascended Lord.

Peace Diluted with War Preparation

(Continued from page 1)

be attained is the establishment of a mutual insurance society for doing away with wars. . . . The supreme application then of the principle of insurance is to be found in the league of nations that will protect the world against the unspeakable sorrow and misery of war." Naturally men cling to peace and hope for peace. But we must remember that there can be no permanent peace while sin remains. It is well also to remember that the world is not advancing spiritually. Sin is just as virulent now as it was two millenniums ago. And sin does not harmonize with peace.

Experience has given us the necessary lesson. America will aim for peace, but will also prepare for war. The editor of the *Review of Reviews*, in the very next paragraph after the one quoted above, says: "Its best and cheapest form of insurance in times past has been the maintenance of an effective navy. As a continued safeguard against the danger of delay in securing the league of nations, with its policy of disarmament, the best possible form of insurance for the United States is to be that great American navy for which President Wilson and Secretary Daniels have declared themselves." The great American navy will be a still greater navy in the future. And a standing army of 500,000 men is strenuously advocated. Complete preparation will be a permanent part of our program. A league of nations can no more insure against war than could the Hague tribunal insure against war. Nor can extensive armaments give a permanent insurance against war, for war is inevitable.

The prophetic outline for the future (Isaiah 2; Micah 4; Joel 3; Revelation 16) gives a clear conception of the world program—peace talk, peace leagues, with accompanying war preparation, and a future titanic struggle among the nations. That this present age is to end in unparalleled warfare is as certain as any truth of the Bible.

The bright star of hope for the future is the appearing of Jesus Christ, who will establish a peace that is eternal.

Children of Issachar Needed

"THE children of Issachar . . . were men that had understanding of the times, to know what Israel ought to do."

Saul had been slain. Israel had been defeated by the Philistines. David had been called to the kingdom. Difficulty and trouble were everywhere. The spirit of insurrection and rebellion was rife, and David's reign was by no means ushered in by a great peace.

Hardly had he come to the throne when Abner, who had been commander in chief of Saul's army, took Saul's son, Ishbosheth, and set him upon a rival throne as king of Israel. He was first accepted by the tribes east of the Jordan, and

finally by all Israel except Judah.

Under the leadership of a man who knew that David was chosen of God and anointed by Samuel to be king over them, Israel had been deceived seven long years. Then came the desertion of Abner to David, followed by the murder of Ishbosheth, and the gathering of troubled Israel to David at Hebron. (See 2 Samuel 5:1-5.) It was a time of great unrest; a time when men needed level heads and wisdom to know what to do.

God's people are facing a similar situation to-day. Just as surely as the children of Issachar were needed in David's day, they are needed to-day. God's people need to have understanding of the times in which they are living, as did Israel, to know what they ought to do.

Greater difficulties than beset David are before God's people to-day. A work is to be done, and must be done, before Jesus is crowned King over all spiritual Israel, that far transcends anything that was accomplished in the days of David. Every snare of the devil, every device of the enemy, is to be met and overcome. Every hindrance to the work of God is to be recognized and cast aside, until a world is warned of its impending doom, and every honest soul is saved from the wreck and ruin. The mightiest task ever given to men to perform has been given to the people of God in these last days. The task that for nineteen hundred years the church has failed to accomplish must be accomplished before this generation in which we are now living closes. Every continent and island, every nation and tongue and kindred and people, must be visited and searched by the everlasting gospel of the kingdom. A warfare that is desperately carnal must be met with a warfare and weapons that are not carnal; and the triumphs of the cross are to be pressed against every opposing force, until from every land and clime there shall be gathered a mighty host of men and women redeemed by the blood of the Lamb of God, who have had every act of the life and every thought brought into captivity "to the obedience of Christ,"—gathered under the blood-stained banner of Prince Emmanuel, for the ushering in of that kingdom of peace in which they "shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

Only the wisdom of God is sufficient for the task. This is being given men; and as we look out over the world, we see the task almost done. Soon, with our warfare accomplished, we shall see the King in His beauty.

A. R. BELL.

Coöperation Corner

FOR many years, the SIGNS has carried what is called the Coöperation Corner. This has been for the purpose of securing funds for supplying copies of the paper to missionaries in the large centers here in the United States, and also our workers in foreign countries where there is English population. Through the liberality of the readers of this journal, thousands have had an opportunity to study the great principles of truth who otherwise would have been deprived of such privileges.

At this time, we have some very urgent calls for clubs of the SIGNS to go to foreign fields. A letter has just come to us from a worker in India, requesting a

club of 75 copies. The following is a quotation from this letter:

"Of all aids to evangelistic work for English people in India, we are convinced that the SIGNS weekly, properly followed up, is the very best. A number of fine young people are being won to the truth by the paper, and some are planning to be workers."

Another very strong request comes from a missionary who is laboring in the Virgin Islands. We also have three requests from workers in certain large cities of the South. These ministers and workers are in direct personal touch with individuals, and feel the need of a number of copies of the SIGNS to assist in making their work more effective. Many of our readers who do not have time or opportunity for personal work doubtless will be willing to help answer some of these calls by passing on donations to the Coöperation Corner of the SIGNS. These appeals are very worthy ones indeed; and we trust there will be a hearty response to this call, so we can supply quickly papers to use in these foreign countries.

JAMES COCHRAN,
Circulation Manager.

THE call to work for God is not a call to slavish bondage. It is a call to the noblest service that can be offered by any one to any one. Instead of being a menial servant, the worker for God is an associate with Him, with Christ, and with angels. He is intrusted with high responsibilities. Power and authority are given him. Such a position is one of which to be proud. The call for workers is still made.

L. A. HANSEN.

For Sale

Prunes, 12c lb.; black figs, 14c; peaches, 14c; apricots, 22c; black walnuts, polished, 7c; large ripe olives, \$1.25 gal. can; medium size, \$1.00; 5 gal. cans, 20c less a gal.; hydrated or dried olives, 75c a gal.; Greek style, 75c a gal.; pure olive oil, \$5.00 a gal.; brown or unpolished rice, 9c lb.; bayo beans, 9½c lb. Entire stock limited. If inquiries are not answered, it is because stock is exhausted. A. E. CRIST, Chico, California.

A Large Opportunity

A. F. Shultzabeiger, 936 N. Marshall Street, Philadelphia, Pennsylvania, desires our current periodicals, also tracts, pamphlets, and books, to be used in a city mission library. There is no limit to the amount of literature he can put to good use.

Three Beautiful Sacred Songs

with music for the piano: "The Mountain Flower," "The Wonderful River," and "His Loving Voice." Standard Sheet Music size, ordinary voice. All three for 50 cents, postpaid. Order from OTTO LUNDELL, 725 Unity Building, Chicago.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$10.50, 15 gal. \$31.00. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

"The Dream of the Ages"

IN an editorial on the "League of Nations," the New York World of January 27 has the following paragraph:

"It is inconceivable that the world will ever again confront readjustments so far-reaching as those now under consideration in Paris. In many respects the Eastern Hemisphere is to be made over. New nations are to be formed. Old nations are to be re-created. Tyranny is to die. Subject races are to be freed. Geography is to be no more merely an expression of imperialistic greed and plunder. The League of Nations already organized for the solution of this unprecedented problem has only in good faith to perpetuate itself, admitting new members as they prove to be worthy, and the dream of the ages will come true."

Yes, the Utopia of universal peace has indeed been "the dream of the ages"; but is it about to be realized? What do we have to depend upon to bring it about? We have nothing more substantial than unregenerate, sinful humanity, which must be appealed to through some selfish motive. The inspired Word says of humanity: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." Jeremiah 17: 9, 10.

God alone has power to search the hearts of men and to weigh their motives; and He is authority for the statement that the human heart "is deceitful above all things," and that it is also "exceedingly corrupt." Now do not the conditions of dishonesty, anarchy, and violence throughout the world show us that the divine Book is correct in its statements, speaking with authority and accuracy?

The prophetic Word most clearly shows that the Prince of peace, the Lord Jesus Christ, will soon return to earth, in the clouds of heaven, accompanied by all the holy angels of His Father's realm; and when that glad moment is reached, He, the Lord of glory Himself, will establish perpetual peace, but it will be through hearts that have been redeemed and cleansed from selfishness and all sin by the operations of the gospel of our Lord and Saviour Jesus Christ. All others He has said He will destroy by the brightness of His coming.

The Vineyard, the Boy and Girl

A WELL-KNOWN attorney employed by the liquor interests has outlined through a San Francisco paper the program through which it is proposed to attack prohibition.

This attorney, in presenting this program, affirms: "Public opinion is being aroused against prohibition, and a vast organization of men and women who have no selfish interests at stake will be called into existence in the next few months. This organization will be a powerful force in the elections of 1920. The destruction of our vineyards, entailing untold loss on thousands of our best people, would be a national crime, a crime that no other country in the world would dare to commit. We are determined to fight to the last."

Prohibition is not destroying any of the vineyards of the nation. It is simply putting an end to the wicked use that is being made of those vineyards. It is merely saying to the vineyardist who has been using his grapes in the manufacture of intoxicating wine, "You shall not be allowed to continue the destruction of our homes through your vineyards." Prohibition is only saying to these vineyardists, "When it comes to a question between your vineyard and our sons and



One of the giant superguns used by the British who were operating with the Italians on the Piave. Such guns mounted on monitors were powerful arguments that were largely responsible for the Austrian change of heart and ultimate defeat. Will the hoped for League of Nations provide for the complete disarming of the nations?

daughters, we have to decide in favor of our own flesh and blood, even though it may threaten you with financial disaster."

The great crime is not the destruction of vineyards, as this attorney would have us believe, but it is in allowing these vineyards to continue to destroy human beings, any one of whom is of infinitely greater value than all the vineyards in all the world and of all the ages.

Let us keep the issue clear and well defined. Our homes, with our sons and daughters, are on the one side, and over against them are the liquor men who are pleading that they may use their vineyards in degrading and destroying human beings. Present a united front in favor of our homes and our children.

No Such Time Before

GOD foreknows, and God also foretells. What God has foretold is in His divine Book; and if we prayerfully study the prophecies of that Book, we may look to the future with a degree of certainty.

For instance, when that Book tells us that at the time of the end, "there shall be a time of trouble, such as never was since there was a nation even to that same time" (see Daniel 12: 1); and furthermore, when that Book tells us that while many shall purify themselves, and make themselves white, yet nevertheless "the wicked shall do wickedly; and none of the wicked shall understand" (see

Daniel 12: 10); and when that Book further tells us that the last days will be made grievous because men shall be lovers of self and lovers of money (see 2 Timothy 3: 1, 2), we may know that the last days will be a time of storm in the social and political world, and not a time of peace.

One thing after another will continue to arise to disconcert the plans of men; and while the best of people are laboring with noble purposes in their hearts, others loaded down with greed and self-interest will continue to seek to overthrow those who have high and unselfish aims. The conflict must finally be settled by the coming of Jesus in the clouds of heaven.

Mere Professions May Deceive

WHEN Jesus Christ was here in person, the record says of Him that He spoke as never man spoke. Yet there were thousands of people who refused to believe on Him; and His own church, to which He came, finally condemned and crucified Him.

His apostles that were delegated to carry on His work met a like fate; and the Master openly taught that many who in the final day would call Him "Lord, Lord," He would declare that He never knew.

In view of the experience of the Master and of His apostles, and especially in view of the Master's teaching, how is it that in the present time there is such determined propaganda that all the world shall be converted? All the world may indeed in name turn to Christ; but the divine Word shows that it is one thing merely to profess Christianity, but it is quite a different thing to receive the new birth, through the power of the gospel, that completely transforms the character. Through this new birth, the selfish, sinful man becomes a new creature. We may deceive ourselves in matters of religion; but let us understand that we cannot deceive the great Judge, Jehovah, the Ruler of the universe.

A Hundred Makes Fifty Thousand

FIGURES placed in our hands, which are vouched for as being thoroughly reliable, claim that one hundred dollars invested in a certain corporation a few years ago is now worth fifty-four thousand. The same amount invested in another corporation is now worth fifty thousand; another is worth forty-seven thousand eight hundred and fifty-six; and so on through the list of a dozen of the well-known corporations of the times.

It is because a few men have been so phenomenally successful in their stock investments, the prosperity of which was dependent upon the labors of others' hands, that we have the discontentment that is now racking the entire world. If there had been an unselfish use of the money thus heaped together, in relieving destitution and abolishing the sweatshops, we would not have the spirit of unrest and revolution that now threatens the world.

"It is much easier to criticize than to construct. A little child can burn buildings which it required years of careful labor to erect."