

Signs of the Times

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Wide World
These are representative of the Polish soldiers who have been fighting the Bolsheviki on the eastern border of Poland. This photograph shows General Gandzielski inspecting a regiment just before its departure for the front, where it was decisively defeated.

Marshaling the Old Guard

Maccabees of Theology Calling the Faithful to the Colors Against Bible Profaners

BY LEON A. SMITH



"WORLD Conference on Christian Fundamentals" was held in the city of Chicago, at the Moody Church Tabernacle, June 13-20. This was the second convention of its kind held in the United States, a previous one having been held last year in the city of Philadelphia. Several hundred delegates were in attendance, and the Tabernacle, which has a seating capacity of about 5,000, at some of the meetings was filled to the limit. The total attendance during the conference was probably not far short of ten thousand.

Though this was designed to be a world conference, the only countries outside the Western Hemisphere represented on the program were India and Scotland. The movement represented by the conference is, however, one which has the coöperation of what may be called the old guard of orthodox Christianity the world around.

The occasion for the calling of this conference was the peril arising from the wave of modern theology, or "modernism," as it has come to be designated, which now threatens to engulf the Christian world. This theology has already captured many

of the schools and colleges, stands in most of the evangelical pulpits of the country, and is seriously affecting the missionary activities of the Christian church.

This new theology, so-called, is based upon what has long been known as the "higher criticism" of the Bible, which puts human reasoning in the place of divine revelation, speculation in the place of faith, and makes every man his own savior. It denies every fundamental doctrine of the Christian religion. Its own foundation is the theory of evolution, which, by denying the Bible doctrine of the fall of man in Eden, sets aside at once all necessity for an atonement and a divine plan for the salvation of the human family.

The incoming of this tide of modern theology has been viewed with comparative indifference by the Christian churches, until it has brought about a crisis which, it was alleged at the conference, "involves the whole Christian program." This crisis, it was further stated, is seen by men outside the church as well as by those on the inside. Public attention has been called to it by advertisements in such journals as the *Saturday Evening Post*. Eminent men see in it a menace to civilization. One

speaker said that a great trust company, speaking through one of the magazines, had declared that a crisis has come in human affairs, and that the whole world is in confusion.

The founder and director of the Ceylon and India General Mission, Mr. B. Davidson, averred that during the last twenty-five years, there has been in foreign fields an increasing change for the worse on account of the teaching of modernism. The majority of Christian missionaries in heathen lands to-day, he alleged, are of the "higher critic" school.

The purpose of the movement represented by this world conference is to meet this crisis. The Rev. William B. Riley, of Minneapolis, who has been very active in promoting the movement, said that modernism had received a check, but was angry and rising. We must build dikes to keep out the flood, by an increasing amount of Bible knowledge. Nine tenths of the active membership of the churches were, he believed, still sound in the faith.

The program of the conference consisted largely of strong addresses defining the fundamentals of the Christian faith, declaring allegiance to them, and asserting their necessity to the spiritual life of the church. Among the subjects presented were the following: The Scientific Accuracy of the Holy Scriptures; Scholarship False and True; or The Bible and Its Critics; The Deity of Jesus Christ; The Mystery of God and the Mystery of Iniquity; The Christless Christianity; The Holy Spirit the Conservator of Bible Truth; The Belief in the Virgin Birth of Jesus Essential to Intelligent Christian Faith; The Penalty of Sin; The Threefold Office of the Son of God—Prophet, Priest, and King; The Day of the Lord; Imputed and Imparted Grace; The Resurrection of Christ: Its Certainty and Significance; Why Will Christ Return? The Inspiration and Interpretation of the Scriptures; The Menace of Evolution; World Movements of To-Day in the Light of the Bible.

Curiously enough, nothing was said about the Christian Sabbath as constituting one of the Christian fundamentals, perhaps because no attack is made by modernism upon the Sunday-Sabbath institution; and if such is the case, the significance of the fact should not be lost upon those who stand as defenders of the faith.

FEDERATIONS UTTER FAILURES

The conference affirmed its belief in the verbal inspiration of the Scriptures as penned by the Bible writers. Emphasis was laid by the speakers upon the necessity of preaching the Word of God; it should be the purpose of the gospel evangelist to set forth what God says in contrast with what man says; only a revival of the old-fashioned religion proclaimed in the power of the Spirit would meet the need of the hour. It was believed that such a revival would be the outcome of this conference and similar ones held throughout the world.

The speakers at this conference expressed no confidence in the various world movements, whether inside the church or without, upon which many people to-day rest their hopes for the betterment of society. The advancement of science, it was declared, could never bring the millennium. Men swear by wireless and tell lies by telephone. Science

became the handmaid of murder in the world war. Nor can the spread of democracy bring the millennium; nor can the League of Nations do it. There is nobody on earth big enough to be at the head of such a league but Christ, said one speaker, and Christ has been left out. The league has made no acknowledgment of Him.

Some people are depending upon reformation—building up and helping by social service—to bring the millennium, said the Rev. A. C. Dixon, of Los Angeles. They point to the successful enactment of prohibition. The churches, remarked Dr. Dixon, seem to have lain down on the soft pillow of prohibition victory and fallen sound asleep. However great the boon of prohibition to the nation, that is not what brings souls to Christ. Another movement in which people trust, the same speaker said, is federation. If we can all get together somehow, the millen-



Dr. Paul Rader, pastor of the Moody Church Tabernacle.

nium will come! We have to-day the Federal Council of Churches and the now discredited Interchurch World Movement, both of which are utter failures so far as the furtherance of the gospel is concerned. One speaker went so far as to say that there was danger that one of these great church federations might furnish the machinery suited to the unholy purpose of the religion of antichrist, which he declared was developing in the world at this time.

EDUCATION FOR EVIL

Nor can the world be educated into the millennium. The educational movement, said Dr. Dixon, fails to acknowledge Christ. The teaching of the Bible is excluded in most of the schools. The German nation is the best educated nation in the world. Dr. Dixon stated that when he was in England a few years ago, while the war was in progress, a German prisoner said to him that the destruction of confidence in the Bible throughout Germany was what prepared the way for the reception of the doctrine that might be right, that the stronger peoples of the earth have the right to exterminate the weaker and more unfit, and thus brought

on the great war. Germany, Dr. Dixon said, received the doctrine of evolution from Darwin, an Englishman; and it was a Frenchman who gave to Germany the higher criticism of the Bible. Now these two evil things, having developed in Germany until they bore their legitimate fruit, came back upon England and France to scourge them with the most terrible war of all time.

Dr. Paul Rader, pastor of the Moody Church Tabernacle, speaking on the subject of the message of the conference to the world, averred that it would be epoch-making in the work of the Christian church, since it marked the beginning of a movement to give the trumpet a certain sound throughout the camp of Israel. The mystery of iniquity has been coming in upon the churches, he said, and there are thousands of preachers who don't know what is the matter, who would be enlightened by such a conference as this, and would know how to go to work efficiently. At the present time, asserted Dr. Rader, no evangelist can go into a community and preach the whole gospel out of the Word of God without splitting the churches of that community in two. It was not the purpose of this movement to split the churches, he said; but if the preaching of the truth breaks something open, let the split come.

A CONVERTED WORLD NOT EXPECTED

It is the purpose of those in charge of this work to hold similar conferences in a great many places in the United States and throughout the world, as rapidly as the way for them can be prepared. Great results are anticipated from these conferences, in the way of a revival of Christian teaching, with its accompaniment of spiritual life and activity in the churches. It is not expected, however, so far as the writer could learn by inquiry, that the advancing tide of modernism will be stayed and turned back by this means. It is not expected that the world is to be converted before Christ comes.

This "World Conference on Christian Fundamentals" represents a movement on the part of earnest Christian men and women in the Methodist, Baptist, Presbyterian, and other churches who see clearly the false character and the menace of the modern theology of the day, and are striving in what they regard as the most effective way to save the churches and the church schools and colleges, and the missionary work of the church in foreign fields, from the utter ruin that will be the only possible result if the new theology is allowed to go unchecked.

That such a crisis is a reality to-day there can be no doubt. Its coming was long ago foreseen by students of the Word of God. Inspired prophecy portrayed it as a characteristic feature of the times immediately prior to the return of Christ to the earth as King of kings. Men may be surprised by such developments, but God is not taken by surprise. He has His agencies prepared to meet the crisis; and though the world goes down to utter destruction beneath the weight of sin that has accumulated upon it, there is salvation for every individual who is willing to take the Word of God as his guide, and take his stand under the divine banner upon which are inscribed the words, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

Christ's Mediation Soon to Close

Israel's Sanctuary Service Forecasts Heaven's Judgment Scene

By JOHN O. CORLISS



THE Bible nowhere traces the history of men or things, except enough to show their connection with the development of God's plan of salvation. Every other consideration is shut out from the record as unnecessary. The central figure of all Scriptural history is Christ, because in Him alone, throughout all ages, has rested the hope of recovery of man's forfeited life, resulting from Edenic disobedience.

When Israel started on that long march from Egypt's sorrows toward the joys of a promised land, the One who has ever borne Jehovah's name went with them to guide in the way. (Exodus 23:20; 1 Corinthians 10:1-4.) How fitting, then, that in the very presence of the eternal Redeemer, any system of service established in those wilderness wanderings should reflect, though in mere symbolic rites, the sacrificial offering of the Son of God in man's behalf!

For this reason, under the Jewish ministry, ordinances of divine service were established in connection with a worldly sanctuary. (Hebrews 9:1.) This service is very briefly described by the writer of the Hebrew letter, but quite extensively enough for the purpose of this study. He tells that the building had two apartments, the first inclosing a golden candlestick, an altar of incense, and a table upon which were placed each week twelve loaves of fresh bread. A second apartment was in the rear of the one just mentioned, the separation between them being effected by a veil, or curtain, which was stretched across the entire structure, two thirds of the distance from front to back of the building.

In this second part was a chest of wood, overlaid with gold, in which were deposited the Ten Commandments, engraved on two tables of stone. This law constituted the ten pillars of God's government, the violation of which was a mortal offense against God, subjecting the transgressor to death. A mercy seat was, however, placed above the law, on the two ends of which were angels

with wings overspreading the mercy seat, as though protecting its merciful privilege. Before the entrance of the outer apartment stood an altar on which sacrificial offerings were burned.

POINTED TO CHRIST

In the first apartment, we are told, the priests attended to their daily ministry (Hebrews 9:6); but to trace the exact nature of their work, we must consult the book of Leviticus. There we learn that when a common subject of Israel violated some principle of the ark-kept law, he was guilty of sin, and subject to death, because "the wages of sin is death." Romans 6:23. As a stay of justice, in order to give "space for repentance," the sinner was permitted to bring a substitute, a young kid, to the place of the altar of burnt offering, and there, in sight of the priest and the congregation, lay his hand on its head, in token of acknowledgment of his sin. By this act, the sin was transferred to the head of the substitute, and the penitent one must slay the innocent victim. The priest in attendance would pour the blood at the foot of the altar, and burn all the fat, the remainder being eaten by the



priests, as a symbol of the vicarious sin-bearing of Christ. (Leviticus 4:27-30; 6:25, 26.)

Before we follow further the course of the sin-bearing body, a brief reference to the meaning of this routine will be of value. The book of Hebrews points out that these offerings had no inherent virtue by which to remove sin, but were for another purpose, namely, to foreshadow the future offering of Christ for the sinner, and were therefore a simple expression of faith in a coming Redeemer. (Hebrews 10:1-4.) The observant cannot fail to see how well the sacrifices of the ancient tabernacle did typify the real sacrifice to be offered for humanity; for instance, in the confession of sin, by laying the hand on the head of the innocent lamb, and also in the pouring of its blood at the foot of the altar, as Christ's blood was to fall at the foot of His cross. (John 19:34.)

TRACING THE SIN

In eating the sin-contained body of the offering, the priest received the sin upon himself, and carried it thus into the first apartment of the sanctuary. There, in figure, he deposited the sin before the offended law, thus showing that the particular sin represented had met the required demands. After this manner, each sin transferred to the sanctuary during the religious year, was held in abeyance until the final appeal in its behalf could be brought before the mercy seat. This final appeal could be made in one way only.

The closing service for the sinner, for the removal of his sins from the calendar, was reserved to the office of the high priest. While the common priests had done their daily service in the first apartment of the sanctuary, the Scriptures tell that the high priest went alone into the second apartment, but once each year, where he offered blood in behalf of the people. (Hebrews 9:7.)

To learn just when this yearly service came, and how it was carried on, we turn again to the book of Leviticus. Its sixteenth chapter entire is devoted to the time and process of that service. Sketching the chapter hastily, we quickly learn that the time was the tenth day of the seventh month. (Verse 29.) In preparation for the work of that day, the high priest must first make an offering on his own account, in order to appear blameless when he came into the presence of God. The Lord was represented by the Shekinah of His glory above the mercy seat, between the guardian cherubim. (Verses 3, 6, 11.) In anticipation of the day's needs, two goats were brought to the door of the sanctuary, and lots were drawn. Two golden cards were aloft in a box, one bearing the name of Jehovah, the other the descriptive name *Azazel*, meaning "the evil one." One of the goats being designated, a lot was drawn for him. If the card bearing the name of Jehovah came forth, the goat that it stood for must die, and his blood must be taken by the high priest in before the ark containing the law, and there offered, that atonement be allowed in behalf of the sins of the congregation. The other goat was left standing alive before the door where first brought, until the high priest returned from his mediation in the sanctuary.

All things being ready, the high priest went into the most holy place, carrying the blood of the sacrificial goat. Lifting the separating curtain, he passed in before the violated law, bearing figuratively on himself all the sins of Israel, and the sacrifice he made for himself and the people prepared the way for the longed-for at-one-ment of Israel with God. Coming out from there, through the first apartment, he pronounced at-one-ment for that place, where the sins of the people had rested to await the cleansing of that day, and then did the same for the altar of burnt offerings,

before which sins had been confessed. (Verses 15-18.)

The tabernacle and all of its belongings were thus freed from the taint of sins, but these were not yet fully disposed of. The living goat being brought forward, the priest in type then laid on his head all the sins atoned for, and the goat was sent away into the wilderness, bearing the load of guilt, nevermore to return. It was after this manner, then, at the close of each religious year, that the sins of Israel were in figure atoned for, and final disposition was made of them. But it was only in figure, as an

act of faith that Christ, in His closing work for the world, would free the confessing sinner from his sins, and so return him to at-one-ment with God.

There is, however, one other consideration to receive attention. When the earthly high priest went through the first apartment of the sanctuary on that fateful day of decision, and gathered therefrom the sins conveyed there to await the Day of Atonement, he could take no sins thence to the atonement chamber, which had not before been placed there through confession. It fol-

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GOD ordained that man should work from the day He said to Adam, "In the sweat of thy face shalt thou eat bread." Genesis 3: 19. It is a fallacious doctrine that labor was originally imposed upon the human race as a penalty for sin. Labor never was, nor is, a curse. The record of the first garden and the first man is, "God planted a garden eastward in Eden," and placed Adam therein "to dress it and to keep it." Genesis 2: 8, 15. Man does not labor because he has sinned, but he is commanded to labor that he may not sin—that he may rise to a wider, grander sphere of usefulness.

Jesus was no exception. He worked—worked hard and long in the carpenter's shop, and longer hours in the kingdom shop. This latter work of His has crystallized the finest thought of history, solidified music into architecture, and transformed in spots the sin-cursed earth by spiritualizing matter.

The work of Jesus was to do the will of God. He came to follow out God's "blue print" plan in human redemption. "Lo, I come," quotes Paul, "to do Thy will, O God." Hebrews 10: 9. So absorbed was He in it, that He called it meat. "My meat is to do the will of Him that sent Me." John 4: 34. He was sent to serve. Edward the Black Prince, when sixteen years of age, slew the king of Bohemia on the battle field of Cressy, and snatched from the helmet of the dying king a crest of three ostrich feathers fastened together with a band, on which was inscribed the motto, *Ich diene*—I serve. For nearly six hundred years, the heir to the British throne has borne that crest and carried that motto, although he has not always served. Jesus, the "Heir of all things" (Hebrews 1: 2), served. It was His supreme delight. To those who will do likewise, He claims brotherly kinship (Matthew 12: 50); and John says, he "abideth forever" (1 John 2: 17).

This will-of-God work was one of reconciliation—"reconciling the world unto Himself" (2 Corinthians 5: 19); not through that unexplainable incarnation, although He was God "manifest in the flesh" (1 Timothy 3: 16); nor through the glory of His irreproachable character, which "knew no sin" (2 Corinthians 5: 21); nor through His mysterious dynamic to cure the sick and raise the dead; but by reaching and redeeming mankind through the blood of a transcendent, all-

THE WORK OF JESUS

BY WILLIAM P. PEARCE



sufficient atonement. Christ is the only person in history, as Emerson said, who has appreciated the worth of a man, and coupled him up with God through His death on the cross.

This will-of-God work is finished on His part. "I have finished the work" (John 17: 4), said He. For thousands of years, it had been in progress by Levitical sacrifices in tabernacle and temple. Now He comes and culminates God's plan in the perfect sacrifice. George Eliot, in her poem "Stradivarius," makes the violin maker say that not God could "make Antonio Stradivari's violins without Antonio." Neither could redemption have been completed without Jesus.

Jesus continues to work, but His work is of a different kind. Jesus is now God's

right-hand Man, mediating for those whom Calvary reconciled to God. "He ever liveth to make intercession" for us. Hebrews 7: 25.

Jesus will continue to work. Some one wrote, "No man is born into the world whose work is not born with him." But what a variety of works—graded work—fell to the lot of Jesus!

In the future, when time is ripe, He is coming again. Then will He resurrect the sainted dead, translate the sainted living, reward both at the judgment seat, present them "faultless before the presence of His glory with exceeding joy" (Jude 24), punish the wicked in the world's incineration, and reign over a re-created universe to the peace and prosperity of redeemed kingdom-citizens.

Because Jesus came to work, is working, and will continue to work for our benefit, we should work for His glory. We are kingdom-partners—"laborers together with God." 1 Corinthians 3: 9. God and Jesus are our silent partners. The success of many a business depends on the silent partners. Paul said, "Brethren, let every man, wherein he is called," whether it is to make shoes or dresses, to teach or to plow, to serve or to rule, "therein abide with God." 1 Corinthians 7: 24.

Years ago, a Scottish lord gave his old servant Donald a little farm. Calling him into his presence, he said, "Donald, I am going to give you that farm, that you may spend the rest of your days upon your own property." Donald, with all the canniness that characterizes the typical Scotchman, looked into the face of his master, and said, "It's nae gude to gie me the farm; I have nae capital to stock it." His lordship looked at him, and said, "Well, Donald, I think I can manage to stock it also." "Oh, well," remarked Donald, "if it is you and me for it, I think we shall manage." With God and Jesus working with us, and through us, great things can be accomplished.

I hear a voice from heaven! It is the Spirit's voice, commanding those who have worked with and for Jesus to the close of life's journey: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works"—not talks nor prayers, but their works—"do follow them." Revelation 14: 13. Rest from labors, but works coming on behind, for God finishes the toils by noble souls begun.

A CLOSE-UP OF CHINESE SPIRITU- ALISM

Chinaman Gets the Start of the Missionary Who Shut His Eyes to Pray

By Frederick Lee



A paper horse is burned during the funeral ceremonies, the spirit supposedly being conveyed to realms above on the clouds of smoke.

NOWADAYS we hear the supposedly comforting words on all sides, both in church and out, that our dead are still alive, and have passed into a state of bliss, or, as their enemies sometimes intimate, into a place of torture. These believers in the immortality of the soul, and these pretended pathfinders to another world, might well learn some lessons from the Chinese, and let Oriental logic lead them to consistent conclusions. The Chinese are true spiritualists; and on every side, we find them dishing up some dainty portion for the departed. Money, horses, houses, and in these modern times, automobiles, and any other articles that the free soul could wish in the outer world, are sent to them. There are thousands of people who make their living by creating these articles from cornstalks and paper, which are burned before the graves of the departed. In this way, provision is made for the needs(?) of the dead. While there are few claims of receiving messages from the dead, yet the departed are worshiped as higher beings, and many things are sent to them to provide for their comfort. At any rate, there is probably very much that the Confucianist, the Buddhist, and the Taoist could teach modern spiritualists about communication with the dead.

GETS A GOOD "SEND-OFF"

Here in Peking, one is constantly reminded of the strong hold these superstitions have on the lives of the people. Funerals are held on lucky days only. The dead, sealed up in a coffin, is sometimes kept in the home for years, waiting for such a day. These days are chosen by a class of prognosticators who make their living by selecting auspicious days for marriages and funerals. Hardly a lucky day passes (and there seem to be many of these) but that several long funeral parades pass down the broad avenues to the city gates. Much honor is given to the dead—often more than they ever received in life. Whether the family be poor or rich, elaborate ceremonies must be celebrated at heavy expense. The spirit must have a good "send-off." So there is a great show of standards and banners, which are carried by dirty children and ragged old men; much kotowing before the coffin at every stop; much clashing of cymbals

and beating of drums as the lamas utter their droning moan.

To-day I received over the telephone a message saying that the funeral parade of Ex-president Feng, who died several weeks ago, was to pass a certain place near our home, and that it would be worth seeing. I hurriedly put on my overcoat and hat, and faced the cold wind that was blowing, in order to see the catafalque of the much heard-of man pass to the railroad station, whence he was to be taken to his old home by train. It was indeed a marvelous sight,—the long line of slowly moving soldiers, the brass bands decked out in brightest colors, the scores of uniformed coolie boys carrying banners or wreaths of artificial flowers. Then came men who carried the uniforms, the swords, the belts, and the hats that the general had worn; and after these, the picture of the man himself, and the beautiful horse and saddle upon which he had ridden. Following this came the ancestral tablet, borne by solemn priests. In this, the departed spirit is supposed to dwell part of the time, or part of the spirit all the time, as a person likes to think of it. This will be placed in the ancestral hall, and before it offerings will be made and incense burned. Then there were lamas throwing into the air paper spirit money, which was carried by the wind and scattered everywhere, while other lamas gave out a droning sound in imitation of mourning. Finally the son and the chief mourners passed, walking before the huge coffin, which was covered by a beautifully embroidered silk cloth, and carried by eighty men.

The procession started from home at eight in the morning, and arrived at the railroad station at noon, having traveled about two miles. All along the line were booths, or shrines, erected by various guilds or government offices. In these shrines, an empty chair was placed on a high pedestal before a table, on which was offered food, and before which candles were burning. At every shrine, the chief mourner, the son, supported by his near relatives, stopped and worshiped before the empty chair, in which the spirit was presumably resting. Thus

like a triumphant procession was the journey of the dead to his resting place.

At the time of death in a Chinese family, a large amount of money is spent to assist in the passing of the spirit to its spiritual abode. The evil spirits are appeased by mystic methods, so that there shall be no lack of welcome to the spirit abode. When a person is about to die, his clothes are changed, and preparations are made for the flight of the soul. A paper horse and cart may be brought to the door to await the transfer. An empty chair is placed before the bed. The family hover about the dying man, awaiting his last breath. As soon as the family have been assured that the spirit is ready for flight, the chair is held by two persons, who call to the spirit of father or mother to ascend the chair, which is carried to the front door, where the paper horse and cart are waiting. Then the spirit is asked to step into the cart, after which horse, cart, and rider are burned, and the fiery conveyance is supposed to bear away the soul in a cloud of smoke to the realms above.

TO ATTEND HIS SPIRIT

Later, after the body has been buried, paper houses, money, and everything else the person might be thought to need, is burned at the grave. In olden time, when an emperor or any great man died, horses, dogs, and even the servants were buried alive with the deceased. The grave of Chin Shih Whang Di, the builder of the Great Wall, covered an acre of land like a small hill. At the time of his burial, many live horses and dogs were buried with him. It is also related that an arrangement was made whereby about one thousand of his household were seduced to enter the huge cave that had been dug for the emperor's grave, when the whole place caved in and buried all alive. These attendants were to accompany the spirit in its new sphere, even as they had in its old. With the premise that the soul is immortal, how simple the conclusion that the familiar servants of the deceased should also attend him in the world beyond, that he might not wander about in a strange place unguarded and unattended!

THE MISSIONARY OUTWITTED

In my first months in China, when we were living alone in the interior, I was asked to conduct a Chinese funeral. I



Some of the wealthy and more modern Chinese are using elaborately decorated, horse-drawn hearses.

knew little of the language, and less of the customs of the people. The eldest son of the deceased was a professed Christian, and he wanted to have a Christian funeral for his father. The rest of the family were opposed to this. However, he, being the eldest, had his way—or rather, tried to have his way—and asked me to conduct the services at the home, and at the grave as well. I consented on the ground that there should be no heathen rites performed. Everything went along nicely at the home. Not a heathen superstition was apparent. But I had not escorted the coffin very far on the road to the graveyard when I saw that something was wrong. People in the shops that we passed were amused, and were pointing at me and then at something in front of the coffin. When we arrived at the city gate, the bearers took a rest, and I went forward to see what had caused the merriment. To my chagrin, I saw on the front of the coffin a bowl of food, and hanging from it, a string of imitation silver money—an offering to the dead. The relatives did not want the spirit coming back to rebuke them for not sending along money and food when he went as a stranger into the spirit land.

I ordered the things removed. (I wonder what a spiritualist would have done!) The eldest son threatened to throw them into the ditch; but a relative came to the rescue, saying that he would take them home, and I heard nothing more of the matter that day. The services at the grave went off smoothly, and we were glad that we could give the poor man a Christian burial. Some days later, I heard that while I had my eyes

closed in prayer, the food and the money had been deposited in the grave and covered with dirt. The relatives could not bear to think of the poor spirit's being sent off with just empty words.

WHY NOT?

Well, after all, if we believe what the serpent said in the beginning—"Thou shalt not die"—and add to this the idea that the spirits of the departed reside in some world in close communion with ours, why would it not be well, when the soul is ready to depart, to send along a little of mother's food to quicken the appetite while he is getting accustomed to the diet of the spirit world? Or why not give him a little of father's money, so that he will have something with which to treat his new-found friends? It may be argued that the currency of this world could not be used in limbo; but if dying is merely the passing of the soul from one world or country to another, why not expect that exchangers will be found of whom the proper currency can be secured? And even though one might lose in the bargain, yet the spirit would not be left totally penniless. This is the way these ancient spiritualists in China must argue with themselves. If not, then why do they perform such mystic rites?

Perhaps they do not argue at all. No doubt they simply follow in the way of their fathers, or walk blindly along the path of a zealous but unquestioning ancestor who one day met these foolish questions. A brilliant fellow with a glib mouth may have told him of the immortality of the soul, and the flight

of the spirit. How flattering this doctrine was to the pride of man! Why ask such foolish questions as whether man really has an undying soul? This infamous apple which was passed to him was swallowed whole without even a thought of digestion. Thus nearly all have done down through the ages, and I sometimes wonder if this is not the way our modern spiritualists and believers in the immortality of the soul are doing regarding this same question.

Why deceive ourselves longer? Why not search out the basic principles, and find if, forsooth, man has an immortal soul? Why not study the foundation stones of the gospel? Did Christ come to bring everlasting life to the body only, and not to the soul, which, according to this doctrine, already has eternal life? Let us scrape the surface of this "gold brick" and see what lies underneath. But this is difficult to do. How fearful we are that it may not be just what we have thought it to be! What if we have been following heathen superstitions all these years! How embarrassing to our pride! Surely we in the more enlightened countries have been duped by the evil agencies of the ancient serpent, the same as the poor souls in China are hoodwinked by a vile and lazy priesthood. The only solution to all our perplexing problems is found in the Word of God, and not in the traditions of our forefathers. This Word is the only true guide to pagan and Christian alike. "To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them." Isaiah 8:20.

"REPENT ye: for the kingdom of heaven is at hand," was the statement made by John the Baptist to the multitudes that thronged the banks of Jordan to listen to his teaching. (Matthew 3:2.)

Jesus, coming into Galilee, and preaching the gospel of the kingdom, stated the same fact. (Mark 1:14, 15.) When the disciples were sent out, clothed with power to heal the sick and to preach the gospel, they were told to say to their listeners, whether these accepted or rejected the message, "The kingdom of God is come nigh unto you." Luke 10:11.

Again, when Jesus had cast out devils, and the question was raised as to the power by which it was accomplished, Jesus said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matthew 12:28.

And when, in the midst of His marvelous work among them, a demand was made to know when the kingdom of God should appear, He replied, "The king-

"THY KINGDOM COME"

By RODERICK E. OWEN



dom of God is within you" (or among you). Luke 17:20, 21.

From these incidents, we learn that wherever that power is manifested in the healing of the sick or in the deliverance of those under satanic influence, there is the kingdom of God; and by these exhibitions of God's power, the kingdom is brought near to all who witness them.

But what kingdom is brought to men by the preaching of the gospel? Surely all will agree that it is the kingdom of

grace, and that the healing of the sick and the deliverance of the bond servants of Satan are manifestations of the grace of God, and by these is the kingdom of grace brought to the children of men, for every such occasion affords an opportune time for any and all to step into the kingdom.

In this way, the power and glory of God are brought to a sinful race, and the throne of His glory becomes His mercy seat and our throne of grace, to which the apostle Paul admonishes us to come

boldly, "that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16. All who will hear the gospel and accept the power of God for salvation, the same apostle tells us, are delivered "from the power of darkness," and translated "into the kingdom of His dear Son." Colossians 1:13. And of all such, John says he is the "brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

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Obtaining a Pardon

By TYLER E. BOWEN

WERE it not that deliverance is promised from the evil and calamities being visited upon the earth, and that are yet to come, well might even the Christian lose hope. But actual deliverance is promised those who trust in God and obey His commandments.

A time of trouble such as never yet has been experienced on this earth is just ahead. To think of and portray good things to come is much more pleasant than to study the revelations God has given us in His Word of the times when judgments are to be visited upon the disobedient. Yet when so many prophets have accurately pointed out this time of trouble ahead, it behooves those who are wise to heed these warnings of God, and seek the escape the Lord has provided out of this world catastrophe ahead of the people now living—even those of this generation.

Suppose one knew that a bridge over some high chasm had been destroyed, and up the road saw loaded automobiles dashing on toward it, only to make a short curve into the awful abyss, yet lifted not his voice to warn these people of their danger. What would you think of such a one? You would look upon him as a criminal, would you not? He would be charged with criminal neglect for failing to warn those in danger. God in His Word has hung out the danger signals to warn all mankind of this great time of trouble down at the end. He has provided deliverance, and desires us all to make use of it.

Of that time, the prophet Amos wrote: "The Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the

highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the Lord. Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5: 16-20.

The prophet Zephaniah, viewing this same time, wrote: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14-18.

WHEN THE SCOURGE COMES

Another prophet, Daniel, throws additional light upon the subject by pointing out what great event taking place in heaven shall mark its beginning, and further, promises a way of deliverance.

Carefully note what he says: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12: 1.

The standing up of a prince is taken to mean his ascending the throne of the kingdom to which he is heir. This being true, at the time when Michael (Christ Jesus, see Jude 9) ceases His ministry as High Priest, or Mediator, for man, the time has come for Him to receive of His Father the kingdoms of this earth. (See Revelation 11: 15-17; Daniel 7: 13, 14.)

This event takes place in heaven, and comes suddenly. No man knows the day and the hour when Jesus will close His ministration for sinners, to become King. (Matthew 24: 36; Mark 13: 32-37.) All Christians are here exhorted to be in readiness for it, to watch for their Lord as He comes from His priestly ministry to receive His kingdom. At that time, His kingdom subjects will have been made up. Their names will all be written in His book of life. The gospel work on earth will be finished, and then will begin this time of trouble on earth described by the prophets.

To find the description of God's wrath, also spoken of as "the wrath of the Lamb," which then breaks upon the inhabitants of earth who are not protected by the Almighty, read Revelation 16. There the vials of God's wrath are described, seven of them, terrible in their effects. Surely that will be such a time

of trouble as never was since men dwelt upon the earth, and one from which men would give anything to be delivered.

The most interesting question in that day will be, Is there a way of deliverance from all this? It is this deliverance that must interest us *now*; for unless we become subjects for deliverance *before* that time of trouble *begins*, we shall be lost, irretrievably lost, as there can be no deliverance afterward. This is the burning question involved in all this. Bear in mind Zephaniah's warning that no man's silver or gold would be able to bring him deliverance. Millions in bank stocks will be of no use then. The accumulated silver and gold of a lifetime cannot purchase deliverance from the suffering of that awful hour of anguish. Yet there is deliverance. It *may* be had without money and without price.

"At that time," writes Daniel the prophet, "thy people shall be delivered, every one that shall be found written in the book." Blessed assurance! Not *one* "found written in the book" shall suffer those awful plagues. This involves a pre-Judgment work to ascertain who shall be written in that book of life—who shall be marked or numbered for deliverance in that day of God's wrath. No "hit-and-miss" work comes in here. God does not do things in such a manner. It involves character. Those who have truly become in character like Christ Jesus the Lord, will be reserved for deliverance.

Since the hour of God's Investigative Judgment began in heaven in 1844, the record of men's lives has been examined to determine who are righteous and who are not. The righteous dead are to come up in the first resurrection. The righteous living will be marked for deliverance from this awful time of trouble, through which they must live here on earth, and for translation with these resurrected ones of past generations at Jesus' second coming, which will mark the *close* of this "time of trouble, such as never was." The psalmist wrote: "Verily there is a reward for the righteous: verily He is a God that judgeth in the earth." Psalm 58: 11.

AS INDIVIDUALS, NOT AS CHURCHES

Those who have voluntarily chosen God *before* the visitation of these judgments, *before* this time of trouble begins, God will preserve and deliver by drawing down over them His covering. "Come, My people," is His word to them, "enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation [God's wrath] be overpast." Isaiah 26: 20.

Where to-day may this deliverance be found? Let the prophet Joel tell us: "It shall come to pass afterward, that I will pour out My Spirit upon all flesh. . . . The sun shall be turned into darkness, and the moon into blood [This occurred May 19, 1780], before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 28-32.

With the remnant of Israel, then, down at the end, shall be found the Deliverer. The Deliverer is Jesus Christ, the Lord, He who has power on earth to forgive sins, and is alone able to save. And to the remnant is committed a message of deliverance, or a delivering message of truth. That message is found recorded in Revelation 14: 6-11. Its adherents are designated by the angel to the apostle John as those who "keep the commandments of God, and the faith of Jesus." Verse 12.

This furnishes a clue as to who shall be delivered in that time of trouble and anguish soon coming upon the inhabitants of the earth. They will possess the faith and love and obedience of Jesus, keeping with Him the Father's commandments, no matter by what name they may have been called by men.

Reader, are you prepared for the solemn hour when Jesus stands up in heaven to receive His kingdom? Are your sins all covered by the atonement of Christ's spilled blood? Is He your personal Saviour? Can it be said of you that you keep *all* His commandments? Read them one by one in Exodus 20: 3-17. Have you the assurance that Jesus owns you to-day as His child, you having renounced the world, its pleasure and sin? This being true, the promise of deliverance out of the time of trouble such as never was since there was a nation, is yours; and if you hold fast your steadfastness to the end, your deliverance is sure, for God's promise cannot be broken. "At that time thy people shall be delivered, *every one* that shall be found written in the book."

The Road to Self-Improvement



Up the Steps of Spare Minutes

By GEORGE H. HEALD, M. D.



THERE may be occasions for marking time; but when an army is scheduled to reach a certain point, marking time will never get it there. Perhaps we all mark time sometimes. When we do, we stand still while the great world of events moves on. The one priceless gift dealt out to all men equally and impartially is time. But it comes to us moment by moment; and if we do not use the moment as it comes to us, it passes on into eternity. Can you picture those moments coming to you on an endless belt, to be grasped as they reach you, and utilized, or to pass down the belt forever, lost to you? In twenty-four hours, 86,400 seconds pass by you on the belt, unless you seize them and improve them. Do these seconds so oppress you with their monotony that you have to conjure up various *pastimes* to make them fly by the more swiftly? While one, by means of pastimes, is trying to hurry the weary moments by, another is ravenously grasping at every moment, and trying to make each yield something to his development. The world's great men are such because they knew the value of time.

EVERYTHING POSSIBLE TO THE PLODDER

While hundreds of men were standing on a San Francisco sand lot listening to Denis Kearney vituperate the rich who had homes on Nob Hill, there were others just as poor in this world's goods who were putting in their spare moments fitting themselves for positions of trust and usefulness. The sand-lotters—those who are alive—are still cursing their fate and berating the rich, while those who were devoting the odd moments to self-improvement are now respected citizens, some wealthy, others in easy circumstances.

And what the moments will accomplish in accumulation for the future, they will do in any other chosen line,—in the acquiring of an education, in the mastery of a language, or of music, in the development of a political career, and best

of all, when used in the spirit of the Master, in the salvation of souls.

Perhaps down in your heart there is some great ambition, some dream of a worthy future that you crave, but that seems utterly beyond attainment. Possibly you are longing to do something worth while for others,—for your family, for your community. That longing is a prophecy of your future, if you but let that procession of moments work for you,—in other words, if you wisely use those moments in making the preparation you need. But if those moments find you daydreaming of your future without making the moments count, you are but marking time while they hasten on.

HOW MUCH RETAINED?

There must, of course, be a purpose and a plan. Desultory effort, reading a little in this or that book, as the fancy takes you, "browsing" around libraries, beginning one or more correspondence school courses without completing them, will get you nowhere. This would be marking time, while you were deceiving yourself with the thought that you were getting somewhere. One may pore over books for hours while the mind is fantasizing—daydreaming—elsewhere. It is not the amount read over, but the amount mastered, that counts. Reading is something like placer mining. One must pass much dirt through the sluice box in order to obtain a very small amount of gold. If the sluice box is defective and does not retain the gold, the work is wasted. Some readers, because of lack of concentration, because their minds are woolgathering elsewhere, are like the defective sluice box. The gold escapes with the dirt. Voracious readers sometimes pour books and magazines through that sluice box by the score, and never examine to see whether any of the gold is retained.

To get valuable results from the expenditure of his time, a person must have a definite aim, and must plan to use his

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EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

The Call for Laborers

MEN who can give solid comfort and consolation to a distressed and perplexed world are the great need of this hour. Those who have themselves received this consolation and comfort from a source that is never-failing, are the only ones who can speak with authority. We need in this time, a definite experience, based upon knowledge which has a sure foundation; and however great the distresses and the perplexity occasioned by the ever increasing muddle of war and revolution, if we only know the source to which we may go, there may be found a security that will bless the soul.

When Jesus was here upon earth working in person, it is said of Him that He "went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith He unto His disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." The thing that drew forth the Master's compassion for the multitude was, "they were distressed and scattered, as sheep not having a shepherd."

There was no lack of renowned religious teachers in that time; there were plenty of religious services held in all parts of the country where Jesus was ministering. Yet, regardless of these things, He found the people "distressed and scattered, as sheep not having a shepherd." The conclusion to be drawn is that those professed shepherds of the times were not bringing forth from the great treasure house of God's Word the things that were meat in due season.

The Master said, "The harvest indeed is plenteous, but the laborers are few." He found plenty of people distressed and perplexed; He found many in need of religious consolation and instruction; but the men who professed to know the things pertaining to eternal life, were not able to give the people that which would comfort and calm the heart distress that was afflicting them. The Master enjoined His disciples, "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

Men who have a real experience in the things of God, and who have tasted and tested the rich promises of the Bible, are able to bring comfort and consolation to the heart, because they have found these desired blessings in the divine Book. Laborers that the Lord of the harvest would instruct and endue with His Spirit's power were needed in that time, and they are needed just as much to-day. The religious worker very properly places stress on the raising of means with which to support the gospel; yet we must not forget that the Master's injunction is that we pray that the Lord raise up laborers. When laborers possessing true consecration, and receiving the unction from on high, are raised up, the Lord of the harvest

will see to it in some way that means are forthcoming with which to support them. He first knocks at the hearts of those professing His name who have means; and if these do not respond, and the work of the consecrated laborer is beginning to be hindered, divine power is promised to move upon the great men of earth to supply the needed funds for the carrying forth of God's work.

Then the supreme need of the hour is to pray that consecrated laborers be raised up who can tell the people of the world to-day where they may look for consolation and comfort.

He Careth for You

IN a short article concerning the accuracy of watches, a writer in the *Washington Times* declared:

"No mechanism made by man registers time correctly. The only correct time in the universe is kept by the stars. With them time is mere detail. Every star twinkling in the heavens is a perfect clock measuring in exact seconds the cycles of eternity.

"Stars never vary an infinitesimal part of a second. When one of these shining worlds is due at a certain point in the void infinity of space it is there. It may have to travel a million miles to get there, but it is there on the spot.

"The clocks at the Naval Observatory, which are set by the stars, are conceded to be as fine as any clocks the ingenuity of man ever made. Yet with all the art that science can apply, it is impossible for them to tick out the seconds without varying at least a few hundredths of a part."

This is but another way of saying that man can make nothing which is perfect, yet Jehovah makes thousands of worlds which swing in their tremendous orbits without the loss of a hundredth part of a second. Surely "the heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

But this is only one example of the power of God. Consider the fact that no two persons have ever been known who were exactly alike. No two flowers can be found of precisely the same shape and coloration. Between any two among the innumerable leaves on the trees or the blades of grass in the fields, there is always some difference. And whence this infinitude of patterns?—From the inexhaustible designing rooms of the Almighty.

Yet, our God, who is so wonderful in power, so omnipotent in resources, tells us by His own Son:

"If God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? for after all these things do the gentiles seek; for your heavenly Father knoweth that ye have need of all these things.



Wide World

The funeral of General Gorgas, of the American army. He was best known for his elimination of yellow fever in Havana, and his later work in making possible the building of the Panama Canal, through proper sanitary surroundings for the laborers, especially the suppression of malaria. In 1907, he was appointed permanent director of the International Health Board of the Rockefeller Foundation. The cortege is here shown winding down one of the thoroughfares of London, where his death occurred. The empty saddle on the general's horse reminds us of those beautiful lines in "The Burial of Moses," by Cecil Alexander:

"When the warrior dieth,
His comrades of the war,
With arms reversed and muffled drums,
Follow the funeral car:
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun."

General Gorgas was a truly great warrior, for his life was given to uplifting and benefiting his fellow men.

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THE PROMISED ONE

*Jehovah thy God will
raise up unto thee a
Prophet from the
midst of thee, of thy
brethren, like unto
me; unto Him ye shall
hearken.—Moses.*

By

MARTIN A.
HOLLISTER

IT is said that there were no less than twenty individuals in Christ's day professing to be the Messiah; for "all hearts were in expectation." Therefore many were deceived, because they did not possess a personal knowledge of the prophecies relating to the Christ. As He said to the Jews: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life." John 5: 39, 40, R. V. This is the same difficulty to-day with many professed believers.

In 2 Timothy 1: 12, Paul says, "I know whom I have believed;" and the patriarch Job, in chapter 19: 25, says, "I know that my Redeemer liveth;" while Matthew's record of Peter's statement is, "Thou art the Christ, the Son of the living God." Even one of the evil angels confessed, "I know Thee who Thou art; the Holy One of God." It is very evident that there is a difference between the knowledge of the first three and that of the last one. Of course, Satan knew who Christ was, before man was made, and could not deny His sonship. Some men, however, accepted Him as the Son of God, worshiped Him as such; but this the devil never did. He did not believe in Him, as Abraham did.

The Scriptures say, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms," concerning Christ. Shall we notice a few?

He was to come of the nation of Israel. (Deuteronomy 18: 15-19.)

He was to be of the family of Jesse, of the tribe of Judah. (Isaiah 11: 1.)

He was to be born in Bethlehem. (Micah 5: 2.) Here also His preëxistence is shown.

He was to be born of a virgin. (Isaiah 7: 14.)

He was to be baptized, finish His work, and be crucified, each in its specified time, according to Daniel 9: 24-27.

The prophecies also speak of Christ as one who would be like Moses, as

Deuteronomy 18: 15 says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." That there is a great likeness between these two characters, we can easily see from the following:

Moses forsook the grandeur and glory of an earthly throne to deliver the people of God. Hebrews 11: 24-27.

Christ forsook the grandeur and glory of the heavenly throne to deliver the people of God. Revelation 3: 21; John 17: 5.

Moses was an Israelite. Exodus 2: 1-10.

Christ was an Israelite. Deuteronomy 18: 18.

Moses was to Israel a savior.

Christ was to spiritual Israel a Saviour.

God's words were in Moses' mouth. Exodus 4: 12.

God's words were in Christ's mouth. John 8: 28; 12: 49, 50; 14: 24; 17: 8.

Moses wrought signs and wonders to prove he was sent of God. Exodus 7: 9; 11: 10; 4: 1-9.

Christ wrought signs and miracles to prove He was sent of God. Acts 2: 22.

Moses led the people of God from Egypt (type of sin) to the promised land.

Christ leads the people of God from sin to heirship with Him. Luke 12: 32, 33; 22: 29, 30; Daniel 7: 13, 14, 27.

Moses was a lawgiver. Exodus 34: 32; 24: 3.

Christ was lawgiver. Nehemiah 9: 6, 13, 14; Isaiah 33: 22.

Moses received the law on tables of stone. Deuteronomy 10: 1-5.

Christ received it on the tables of His heart. Psalm 40: 8.

Moses wrote the law in a book. Exodus 24: 3-7.

Christ writes in the fleshly tables of the heart. Hebrews 8: 10; 2 Corinthians 3: 3.

Moses ratified the "old covenant" with blood (type). Exodus 24: 8.

Christ ratified the "new covenant" with His own blood. Hebrews 9: 11 to 10: 19.

Those who despised Moses' law died for so doing. Deuteronomy 17: 2-6.

Those who despise Christ's law will die for so doing. Hebrews 10: 28, 29; Romans 6: 23.

Israel voiced a triumphant song upon their deliverance under Moses from Pharaoh (type of Satan) and his host. Exodus 15: 1-19.

Israel will again sing a triumphant song upon their deliverance from Satan and his host; and it will be "the song of Moses the servant of God, and the song of the Lamb." Revelation 15: 2-4.

This is the historical and prophetic Christ, the Lawgiver, who is to sit on David's throne and rule Israel eternally; not the destroyer of God's law, but its chief supporter—the law of love that is to rule Israel eternally. Where literal Israel failed, spiritual Israel will succeed; for "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." Matthew 8: 11, 12. However, all who know Christ as He should be known, whether he be Jew or gentile, may be included in this triumphant throng.

He Careth for You

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"But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself." Matthew 6: 30-34.

Then why should we fret or be discouraged? Why complain or worry about the future? Is that faith? Is it Christianity? Until we reach the place where "we know that to them that love God all things work together for good," we are not enjoying our privileges as Christians. Would it be too strong to say, We are not Christians?

Christ's Mediation Soon to Close

(Continued from page 4)

lows, therefore, that if any person of Israel chose to meet the day's service without having his sins taken beforehand into the place of repentance, no atonement could be available for him; because, instead of having the priest receive them, to bear into the atonement room, he would be carrying his own sins. Therefore, in order that the camp should be cleansed from sin, and restored to atonement with God, that person must be driven from the camp, to remain a rebel against God. That annual atonement day was therefore a day of judgment as well, and must typify the final work of judgment for the world.

A TEMPLE IN HEAVEN

After recounting these things, the writer of the Hebrew epistle says the services on that occasion were but a *figure for that time*. These, he said, were simply to point to the work of Christ in "a greater and more perfect tabernacle." Hebrews 9:8-11.

In chapter 8 of the same book, we learn that the *sum* of all those types is, that we now have Christ as our High Priest, in a tabernacle built by God in the heavens, of which the earthly house and service were a *shadow*. (Verses 1-5.) These being a true shadow of the heavenly tabernacle service, we must look for Christ's atonement work for His people, to be performed after a manner to correspond with that of the typical, earthly building.

Although Christ is our heavenly High Priest (Hebrews 8:1), we are told in verses following, that, so long as He was on earth, He could not serve as such, because the earthly priesthood foreshadowing His to come, had not ended, nor would it until His death. (Verses 4, 5.) It was for this reason that the Master told His disciples it would be advantageous to them for Him to go away. (John 16:7.) He was going, He said, to prepare a place for them, and of course for all others who might believe on Him. (John 14:2, 3.) This was said with reference to His work as High Priest, in securing for them a oneness with Himself and the Father, when He would return to take them to dwell in heavenly mansions.

No sins can positively be eradicated except by the offering of blood in the sinner's behalf. (Hebrews 9:22.) And as no other name under heaven but Christ's was ever given to do this (Acts 4:12), people under the old covenant must be saved, if at all, by faith in that name, the same as all later candidates. Therefore to the Jews was given the sanctuary service of their time as a *necessary pattern of heavenly things*, which were to be cleansed from sin with a *superior* sacrifice, even the Lord Christ, who has entered heaven to minister for the sinner's needs. (Hebrews 9:24, 25.)

There is, however, one prominent difference between the work of the earthly high priest, and that of the heavenly. The earthly atonement was wrought *once each year*, at the close of its religious period. This required an annual sacrifice. But Christ is offered just once for all; hence His atonement for the world

was by a single mediatorial act, and that at a specified time.

Moreover, as the great yearly atonement of the Jewish service was a day of judgment, the atonement performed by Christ will be the same. Through investigation, it will be determined who are worthy at Christ's coming; and all

who are not, will be rejected. Then, as multiplied signs, both on earth and in the heavens, loudly proclaim the Lord's coming just at hand, they tell that Christ's closing work of atonement is now going on, soon to be forever finished. In the language of another, it is in place to exhort, "Get ready, get ready."



Sunday on the Rack

Who Will Defend It?

By I. A. CRANE



THERE is but one truth on any question. If the seventh day is the Sabbath, it is, and we cannot change it, nor should we desire to do so. If Sunday is the day that God wills should be observed sacredly, it is, and no amount of reasoning can set it aside. We are all Judgment-bound. Ought not every one of us to desire to know the truth as it really is? Not what men may say, nor what churches may teach, will save us, but obedience to the will of God as revealed in His Word. (Matthew 7:21-29.) Jesus said, "In vain do they worship Me, teaching for doctrines the commandments of men." Mark 7:7.

The following questions are presented with the hope that they may help some one to make an intelligent decision on this great question:

Did God ever bless the first day of the week?

Did He ever sanctify, or set apart, the first day?

Did He ever promise to bless any one for keeping that day?

Did He ever say that we incur His displeasure when we do not keep it?

Did He ever say that it was in any sense a sacred day?

When you cease work on Sunday and go to church, what command are you obeying? What scripture tells you to do so? "Where no law is, there is no transgression." "Sin is not imputed when there is no law." Romans 4:15; 5:13.

When you stay at home and work on Sunday, what command are you breaking? (See the foregoing scriptures.)

What scripture would condemn you if you kept Saturday as the Sabbath?

Why is it that people object to keeping the seventh day, which is mentioned so many times in both Old and New Testament, and yet are willing to keep Sunday, which was never commanded at all?

Why do the people keep any day at all who say the old Sabbath was abolished, but must concede that there is no scripture teaching the observance of any other day?

Why are the Ten Commandments taught in the churches and the Sunday

schools as they were spoken at Sinai, if they have been changed or abolished?

Sin is said to be "the transgression of the law." 1 John 3:4. Even Paul could not tell what sin is, "but by the law." Romans 7:7. Could any one give us chapter and verse where we can find a New Testament law by which we may detect our sins?

Why do so many people try to have stricter Sunday laws enacted, if the old Sabbath was abolished and nothing was said about a new one?

If there had never been any more said in the Word of God about the seventh day than is said about the first, would there ever have been a day of rest?

If you had never heard of a weekly rest day, and were to read over what the Bible says about the first day of the week, would you ever think of keeping it?

Why do many people persist in calling Sunday the Lord's day, when God has never claimed any other than the seventh day in either the Old or the New Testament?

Some people refuse to keep the seventh day, because it is not commanded both in the Old Testament and again in the New; but why are these same people willing to keep Sunday, which is not commanded at all?

The Rev. Wilbur F. Crafts, in his "Sabbath for Man," concedes repeatedly that the gentile nations in the days of ancient Israel observed Sunday in honor of the sun god. Is it at all probable that God would abolish the day He had blessed and sanctified, and adopt in its stead a day long devoted to false worship?

The Sabbath is what made the week. Had there been no seventh day of rest, of course there could have been no seven-day week. If now the reason for observing the seventh day no longer exists, and we are instead to observe the resurrection day, *why keep it once a week?* Did Christ stay dead six days and arise on Sunday?

Why commemorate the resurrection day fifty-two times a year, and leave that day unhonored and unobserved upon which, by the sacrifice of His life for us, He ransomed all that believe?

KING SAUL'S experience with the witch of Endor is peculiarly interesting. Though he was completely deceived that night as he stepped into Satan's open trap, if he had heeded the sensible instruction of the Word of God, he would not have been snared. Samuel was dead, and had been buried at Ramah, over fifty miles from Endor. And there was Saul at Endor, disguised that night, asking the witch to "bring up" whom he should name. According to the immortal soul theory, the "spirit" of Samuel was already in heaven, and would have to "come down." But Saul, distressingly deceived, asked to have the dead prophet "brought up" at a place over fifty miles from where he was buried. As an evil angel impersonated a mantle-covered old man, the witch described the apparition to Saul; and without any real evidence whatever of its being the dead prophet (which it was not), the record says, "Saul perceived that it was Samuel." 1 Samuel 28:14.

Webster defines "perceive" thus: "To obtain knowledge of through the senses." Synonym, "to see."

Back in Eden, Mother Eve did some of the very same kind of perceiving; for we read: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Genesis 3:6. Eve saw something that did not in any sense exist—that was not true. Later, "the eyes of them both were opened." And Saul's eyes also were opened the day following his visit to the witch. To Eve, the serpent had said, "Ye shall not surely die." To Saul, the same serpent, by "lying wonders," would prove the truthfulness of the ancient lie, and thus try to discredit, for all time to come, divine instruction.

God had forsaken Saul, but only because Saul had wholly forsaken the Lord. The devil well knew that King Saul was under his control. Satan had the deluded and disobedient king completely in his hands. Pretending to be the dead prophet, and knowing that it was in his power to see that such prediction was fulfilled, he informed Saul, through the medium, "To-morrow shalt thou and thy sons be with me." Soon after, Saul committed suicide, and thus the prediction was fulfilled. In the writings of modern spiritualists, we find similar cases, where those under the complete control of "spirit" messages have committed suicide within a certain time as previously announced through some "spirit control."

Note the prediction, "To-morrow shalt thou and thy sons be with me." Samuel was a good man, and Saul was evil; yet both to go to the same place of reward at death!

The reason for Saul's death is thus stated: "So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the

King Saul and the Woman of Endor

So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of Jehovah: therefore He slew him, and turned the kingdom unto David the son of Jesse.
1 Chronicles 10:13, 14.

BY STEMPLE WHITE

Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse." 1 Chronicles 10:13, 14.

Long before his death, King Saul had been faithfully warned by the prophet Samuel that "rebellion is as the sin of witchcraft." 1 Samuel 15:23. The first rebel was the first to declare that the soul is immortal (Genesis 3:4); and witchcraft, in all its forms of pretended communication with invisible, supposedly conscious "spirits" of the dead, which do not exist, is but the manifestation of "lying wonders" (2 Thessalonians 2:9-12) on the part of Satan and his many fallen-angel confederates to support the falsehood of the serpent.

THE DEAD STILL DEAD

However, God's Word is the truth: "The dead know not anything." See Ecclesiastes 9:5, 6, 10.

Fallen angels impersonate the supposedly conscious "spirits" of the dead, and artfully pass on secondhand messages to those who have lost loved ones, to turn them away from the divine instruction as to the nature of man.

Is it at all strange that the Lord should send to the world the following instruction? "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isaiah 8:19.

Note the question, "From the living to the dead?" The Holy Bible declares, "The dead know not anything." No one can communicate with the sound sleeper. Could you expect to talk with the same person any better if he died in his sleep? "To the law and to the testimony:

if they speak not according to this word, it is because there is no light in them." Verse 20.

The immortal-soul tree, which the adversary planted back there in Eden, has grown to monstrous proportions, and the world has been terribly cursed with its baleful fruits. In its shade and under its branches have gathered the devotees of all superstitious religions. Many are still daily partaking of its pernicious fruit. Out from all Babylonian confusion and inconsistency, the Lord is gathering a people.

Such individuals, after the second personal coming of Jesus Christ (1 Thessalonians 4:16-18; 1 Corinthians 15:50-53), will be immortal. Adam himself, in original creation, was not an immortal soul, but he was made a living soul. His immortality depended on his remaining sinless. After he sinned, the Lord expelled him from the tree of life, lest he should partake of it. There is no such thing as an immortal sinner. Only believers in Jesus Christ will ever receive immortality. (John 3:16; 1 John 5:11, 12.)

King David, Saul's successor, always received the instruction of the Lord as well as His reproof. He thoroughly repented of his sins. He believed the word of the Lord. He was square on the soul question. Concerning the child of Bath-

sheba, he said: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." 2 Samuel 12:22, 23.

Again we hear him say: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

Paul said that David "fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. At Pentecost, the Spirit-filled Peter declared that David "is both dead and buried, and his sepulcher is with us unto this day;" "for David is not ascended into the heavens." Acts 2:29, 34.

When, in the light of the sure promises of God, a person learns what the second personal coming of Jesus the Life-giver will mean to the believers, alive or asleep, he cannot help but exclaim, "Even so, come, Lord Jesus."

As long as wicked men live in this world, war will be an ever present probability. Universal and lasting peace can come to this world only through the rule of the Prince of peace. When sin and sinners are burned up in the fires of the last day, and a new earth is made out of this present one, and none but the righteous are left to inhabit it forever, then everlasting peace will be established in this world. J. L. S.

WHO of earth's great men said, "I will come again"? Did Alexander, Cyrus, or Napoleon? Very few wished them back.

GOD'S PLAN *for* THIS WORLD

By JOHN L. SHULER



REDEMPTION is the grandest theme that the mind of man has ever thought upon. The subject is so deep and wonderful that we can only begin to understand it during this life. The cross of Christ will be the song and the study of God's redeemed saints throughout eternity. All the saved, that company which no man can number (Revelation 7:9), who "have washed their robes, and made them white in the blood of the Lamb" (verse 14), will cast their glittering crowns at His feet, and sing, "Thou art worthy: . . . for Thou wast slain, and hast redeemed us to God by Thy blood." Revelation 5:9. In the ages to come, God will unfold to our minds "the exceeding riches of His grace in His kindness toward us through Christ Jesus" in the plan of redemption. Ephesians 2:7.

The angels of God find in this plan their object of delight and the purpose of their mission. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. The angels are intensely interested in this subject. (1 Peter 1:12.) That great, innumerable company of holy ones who stand around the throne of God, unite their voices continually in praise to Jesus for the plan of redemption. (Revelation 5:11, 12.)

MEANING OF REDEMPTION

God's plan of redemption is wonderfully broad and comprehensive. The complete plan for the restoration of this lost world forms the background before which every scene described in the Bible takes its color and shape. Many persons have a very limited conception of the perfect plan God has laid to undo the ruin caused by the entrance of sin into our world.

Some think there is nothing more to redemption than having one's sins forgiven; but this is only the first letter of God's alphabet of redemption. Yet this first item of the plan is about the whole extent of the setting forth of God's program in most of the preaching in our day.

The plan of redemption means the restitution of all things. (Acts 3:21.) It means the restoration of all that was lost through sin. This was the object of Christ's mission to this world. "The Son of man is come to seek and to save that which was lost." Luke 19:10. Note that He did not come to save lost man merely, but He came "to seek and to save that which was lost." The second Adam came to restore all that was lost through the fall of the first Adam. Re-



demption means the restoration of all that was forfeited by the entrance of sin.

THE SUBJECT OF THE FIRST PROMISE

The very first promise of the Bible, and the first recorded prediction, deals with this subject of restoration, or redemption.

On the sad day when Adam and Eve had lost everything through transgression, God hung before them this rainbow of promise amid the clouds of sorrow and despair over what they had lost in the game of life. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. In due time, a Redeemer was to come, who would win back what they had lost. "From that day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise."

To understand the full work of Christ as the Restorer in the plan of redemption, we must first see what was lost through sin; so we raise the question, "What did Adam have before his fall?" To know what was lost, we must see what he would have had if he had never sinned.

God created Adam in His own image, after His own likeness. (Genesis 1:26.) Man possessed God's image physically and spiritually. His form and features were like God's, and his heart and character were like His. Man had fellowship with God. He could talk to the Lord face to face. Adam had eternal life set before him. If he had never sinned, he would be living to-day. He would be walking about in the earth, six thousand years young. Adam had access to the tree of life. (Genesis 2:9,

16, 17.) The Garden of Eden was given to man as his home. If he had remained obedient to God, he would have been king of this planet (Psalms 8:6), possessing dominion over all the earth (Genesis 1:26).

As we thus consider the great things that God had given him, we may sum them all up in three expressions. He had (1) a pure heart; (2) a perfect body, with the prospect of eternal life before him; (3) a home in the Paradise of God.

WHAT HE LOST

When he transgressed the Lord's commandment, he lost all. He lost his purity and innocence. Man became a sinner. He could no longer talk to God face to face. Adam hid himself from the presence of God. (Genesis 3:8-10.)

On that very day, the death sentence was pronounced on him. God said to Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:17-19. He was doomed to death. This world was cursed. Sickness and sorrow, misery and woe, entered the earth.

Man was that day driven away from the tree of life and expelled from his beautiful Eden home. "Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:23, 24. Man lost the dominion of the earth (Hebrews 2:8), and it passed into the hands of the great usurper (Luke 4:5, 6).

HOW THE FALL LEFT US

Adam could not give to his posterity what he had lost. When he lost these three things, it meant that we should enter the world without them. When he lost his spiritual innocence and was corrupted by sin, he bequeathed to us a sinful nature. Thus in God's Word we read: "The heart is deceitful above all things, and desperately wicked; who can know it?" Jeremiah 17:9. "We know that the law is spiritual: but I am carnal, sold under sin." Romans 7:14. When the death sentence was pronounced on him, it meant that "dust to dust" would be our lot. "As by one man sin entered

into the world, and death by sin; . . . so death passed upon all men, for that all have sinned." Romans 5:12. When he lost his Eden home, it meant that we should be pilgrims and sojourners in this world. (1 Peter 1:17.) "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Hebrews 11:13, 14. "For here have we no continuing city, but we seek one to come." Hebrews 13:14.

We may sum up all that was lost, in three expressions: Adam left us (1) sinful, (2) dying, (3) homeless. Now the object of Christ's work as Redeemer is to restore all that was lost. The plan of redemption will not be complete till man stands again where he was in the beginning, before sin entered. The very object of the gospel is to restore the first dominion. "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

Redemption involves the bringing back to man of those three things around which centers what was lost.

THE REDEMPTION OF THE SOUL

This is accomplished in the following manner:

1. The retracing of the image of God upon the moral nature, which has been marred and well-nigh obliterated through sin. This is accomplished through the change of heart known as conversion.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Colossians 3:9, 10.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:22-24.

Jesus takes away our sins, and creates within us a pure heart and a right spirit. This is accomplished by virtue of His death on the cross for us. He died to "redeem us from all iniquity." Titus 2:14. "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7.

THE REDEMPTION OF THE BODY

2. The changing of our present corrupt, mortal bodies, that we may live forever. In Romans 8:23, we read about the redemption of the body; and in Hosea 13:14 and Psalm 49:15, about being redeemed from the grave. This will be accomplished at the second coming of our Lord, when the righteous dead shall be raised immortal, and the living shall be changed to the same glorious condition.

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the

working whereby He is able even to subdue all things unto Himself." Philippians 3:20, 21. Then we shall have perfect, immortal bodies (1 Corinthians 15:51-54), with the sure prospect of eternal life before us. When He appears, then we shall be like Him. This will restore the physical image of God to man. "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

THE REDEMPTION OF THE EARTH

3. The removal of all sin from the earth, renewing it to its Edenic beauty, that it may be as perfect as it was when it was first trodden by Adam in the beginning. So in Ephesians 1:14, we read about the redemption of the earth; and in Matthew 19:28, about the regeneration of the world. This will be accomplished in connection with the third coming of Christ, at the close of the millennium. (Zechariah 14:4-9.) Sin and sinners will be forever destroyed. The earth will be made new. "Whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Revelation 21:1.

None but the righteous will be left to inhabit this new earth. (2 Peter 3:10, 13.) The curse will be removed. (Revelation 22:3.) Eden will bloom again upon the earth, for the new earth will be one perfect paradise. (Isaiah 35:1; 51:3.) Sin and sorrow, sickness and death, will never appear again. (Revelation 21:4; Nahum 1:9.) The redeemed will be eternally happy. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

They will have access to the tree of life (Revelation 2:7; 22:2), and will talk with God face to face. "They shall see His face; and His name shall be in their foreheads." Revelation 22:4. The dominion of the earth will be given to mankind again. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27. "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

A COMPLETE PLAN

Then redemption will be complete. The saved of earth will stand where Adam stood before he sinned. Thank God for such a complete plan! Our blessed Redeemer will restore all that was lost. Just as what was lost centers around three things, so there are three phases to redemption,—the redemption of the soul, the transformation of the body, and the regeneration of the earth. One stage is preparatory to another. Only those who permit Jesus to regenerate their souls now, will have their bodies transformed at His coming; and none can live in the earth made new, in the presence of Jesus, except those whose bodies are transformed at His coming.

These three phases of redemption center in turn around the three comings of Christ. This has been pointed out in scriptures already given. These three comings may be regarded as three solid piers supporting the bridge of redemption, which reaches from Paradise lost to Paradise regained.

If you take away any of these piers, the bridge will fall in ruins. The second coming of Christ is just as necessary in the plan of redemption as was the first coming. His second advent will mark the grand consummation of the gospel. God's plan of redemption for us cannot be completed apart from the second and third comings of Christ, and the events connected with these comings.

How glad we should be to-day that His second coming—the crowning event of redemption—is drawing near! "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The sorrows and troubles of this present time are soon to pass away; and that better day will dawn, that golden morn, when He will banish death and tears. When the plan is complete, shall you be there to enjoy its eternal pleasures? Let Him regenerate your moral nature now, and you will surely be ready for the completion of the scheme of that great day.

"Thy Kingdom Come"

(Continued from page 6)

Revelation 1:9. The fruit of this kingdom is the fruit of the Spirit of God, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23.

FREE TO ALL

This kingdom of grace had been committed to the Jewish nation. It was theirs to proclaim the good news of salvation to all the other nations of earth. It was theirs to bring forth the fruit of the Spirit in their own lives. It was theirs to invite men to taste the love, joy, and peace of heaven. It was theirs to extend to sinful man the long-suffering, gentleness, and goodness of God. It was theirs to be examples in faith, meekness, and temperance, and thus throw wide open the door of mercy to the human family, that the blessing of Abraham might come to all through Christ.

But they did not bring forth the fruits; and so Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43. He made it free to all; and the kingdom of grace is still among us, and men may still be delivered from the powers of darkness, have access to the throne of grace, and obtain God's mercy.

In this kingdom of grace, we are to become partakers of the divine nature through the exceeding great and precious promises, escaping the corruption that is in the world through lust. We are to produce the fruits of the Spirit by adding to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." And thus we are not to be barren or unfruitful in the knowl-

edge of our Lord Jesus Christ. Through faith, we are not blind, but can see afar off, even beholding the glorious future set forth in the promises of God. Our love leads us to remember that we have been purged from our old sins, and we give diligence to make our redemption sure. Thus we shall never fall, but an entrance shall be ministered unto us "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 4-11.

HEIRS TO EVERLASTING LIFE, ETERNAL WEALTH

Therefore all those who are in this kingdom of grace, and are rich in faith, are heirs to that other everlasting kingdom, which God "hath promised to them that love Him." James 2: 5. For this other kingdom, Jesus taught His disciples to pray. And all down through the centuries that have intervened, the church of the living God, standing in the kingdom of grace, have with longing hearts prayed for the coming of the kingdom of glory. From millions of hearts filled with love, and from myriads of lips inspired by faith, has ascended the prayer "Thy kingdom come."

In the future kingdom of glory, Christ, who now sits with His Father upon the throne of grace, will sit upon His own throne. Revelation 3: 21. Said the prophet, "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zechariah 9: 10. In speaking of the glories of that kingdom, Isaiah wrote, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isaiah 24: 23. And again: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isaiah 60: 19-21.

And the prophet Daniel declared, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 27. The Revelator adds his testimony, saying: "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Revelation 22: 3-5. As we contemplate the glory and excellence, the joy and peace, of that kingdom, shall we not with renewed diligence and earnestness pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven?"

Overnutrition a National Danger

THERE was a time when the underfed failed to survive. To-day it is the overfed that are being eliminated. Overnutrition weakens the bodily defenses, and brings about degeneracy of the tissue, and shortens life.

Dr. Symons, chief medical director of one of the leading life insurance companies, in an address given before a medical society of New Jersey, said: "No overweight, whether man or woman, died of old age, according to our records. On the other hand, old age caused the death of twenty-two male underweights and five women. No overweight attained the age of eighty years at death, while forty-four underweights passed this age, and two of them reached the age of ninety years."

Women who overeat and subsist on rich foods seldom have large families, and usually die early. Men who live on the fat of the land, put on weight. They have the appearance of health, but they are not well. Overweight is an indication of degeneracy, and not of health. It is not something to be desired.

We are living in a land of plenty. Our greatest danger to-day is overindulgence and lack of exercise. Where one dies of starvation, one hundred die of gluttony and drunkenness. D. H. KRESS.

Everything

WE can obtain eternal life only through sacrifice. Yet many try to take all their material possessions, worldly pleasures, and egotistical attainments with them on their way to that bright abode.

A few years ago an engineer lay crushed under his engine. In a few moments, he would be lifeless. The president of the railroad stood by his side, and said, "Jim, I'd give everything I possess if I had the assurance you have of salvation."

"That's just what it costs," replied Jim.

If we wish to have the assurance of eternal life, we must be ready to sacrifice—give our all to the Master.

W. E. BELLEAU.

Road to Self-Improvement

(Continued from page 8)

spare time—a minute here, five minutes there—in the furtherance of that aim. Not that one should neglect recreation, relaxation, physical exercise, and the care of the health. To do that would be to negative all one's best efforts. To make the most of self, one should devote some time (daily if possible) to each of these activities.

BEATING YOUR OWN RECORDS

Does the reader wonder how he can find time to give to Bible study and devotion, to relaxation, to recreation, to physical exercise, to the toilet, meals, sleep, etc., and leave any time for self-improvement? It seems impossible; but the reply is that it has been done, and is being done. Some of the busiest people, whose regular occupations would be sufficient to keep two or three ordinary persons busy, have time for the activities

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

mentioned and for self-improvement. The variety prevents staling on the job. The life of such a person is not turmoil; it is merely planned so that every moment as it comes shall help to contribute to the desired object.

Wise planning requires some scheduling. The week should be laid out in advance, something for every minute, but not with that Medes-and-Persians immutability that would refuse to receive a visitor, or to do a kind act, because it was not on the schedule. First one must learn by experience how much time is absolutely necessary for each operation. For instance, one may, as a result of experience, assign say thirty minutes to the toilet,—bathing, dressing, etc. Later, by a study of methods and the elimination of unnecessary movements, the operation may be reduced to twenty minutes. The economy in time should be a result not of inferior work but of improved method. Twenty minutes then would be the standard time to be allowed for the toilet, unless further improvements later should make a further reduction possible.

This ten minutes saved would be that much to be devoted to self-improvement; and ten minutes a day rightly improved will accomplish much in a year. Languages have been learned in such spare moments. By the standardizing of all operations in the same way, a surprising amount of time will be saved that ordinarily is permitted to go to waste. If a person schedules his time, reducing each operation to the minimum time for thorough work, he will find that, after providing for all present duties, and ample time for recreation, meals, sleep, etc., he still has some unoccupied time for self-improvement. No one can adopt the plan of standardizing his various operations and scheduling his time without effecting a substantial saving.

And when one has thus rescued moments that otherwise would have escaped, he is in a better position to realize their value, and to use them in such a way as to yield the most in self-improvement.

In such a life, there is no marking time.



SEVENTH-DAY ADVENTIST MISSIONARIES SAILING FOR THE ORIENT

July 24, twenty soldiers of the cross passed through the Golden Gate with eyes turned toward their less fortunate neighbors of Oriental lands. Left to right: H. E. Willoughby and wife; R. M. Milne and wife; J. B. Carter, wife, and baby; Harold Boger, wife, and baby; Edwin R. Thiele and wife; Professor H. C. Lacey; Jacob E. Riffe and wife; T. T. Babienko, wife, and child; Max Popow; F. H. Raley, wife, and child; George E. Clark, wife, and baby.

Are We Facing Another World War?

SHALL we be able to avert another world war? That is the great question of the hour. The forces that are coming into western Europe out of Russia are said to be the greatest and most destructively determined invaders that have threatened the world since the middle centuries.

The student of prophecy knows very well that we are in the beginnings of the great day of the Lord. He furthermore knows that the armistice brought about in 1918 can only be temporary, and that soon the world will be plunged into another war that will be far worse than the preceding one. These great forces may be checked; they may be held in abeyance for a few months or even a few years; but in the very near future, another great war storm will break forth that will increase in violence and terror until it culminates in Armageddon.

Have you counseled with your God through His prophets upon this all-important question? And are you ready to meet the great issues that are facing the world? Do you know the rich joys that thrill the soul of Him who understands what lies just beyond this turbulent strife? The glories of eternity through the second coming of Christ are about to break upon the world. If we are in touch with the sin-pardoning Saviour, that will be for us a day of indescribable joy.

What Prohibition Is Doing

THE San Francisco *Chronicle* of July 24 reports that the number of persons arrested in San Francisco for all offenses, during the fiscal year ending July 1, was 26,673. During the previous fiscal year, 49,674 were arrested.

"The enforcement of the prohibition law is considered by the police authorities the only explanation for the decrease in crime."

The paper continues: "The outstanding feature of the report is the total

number of persons arrested for drunkenness as compared with the figures of the previous year. During the year, 1,814 persons were arrested for drunkenness. During the last wet year there were 17,354 persons arrested for the same offense."

These statistics offer undeniable proof of the benefits of prohibition over the old wet régime. And this is to say nothing of the added prosperity and happiness that have come to numerous homes because the husband no longer cashes his weekly check at the corner saloon. Ask any of the merchants who yearly charged up the winnings of the publican on the debit side of their accounts.

Moreover, the terrible forecasts of the vitaculturists have all proved to be false; for the fruit sirup and raisin markets have brought higher prices for grapes than ever were dreamed of in other days, and a greatly increased acreage of vines this year testifies to the faith of the vineyard owners in a pure and healthful outlet for their industry.

Christian Fundamentals Platform

THE platform of the World Conference on Christian Fundamentals, which was held in Chicago, June 13-20, makes refreshing reading in these days when faith in the Bible and its teaching is rare, and destructive criticism is so rife. With the exception of the concluding phrase—"And the everlasting, conscious punishment of the lost"—the statements, we believe, are Biblical and a summary of the apostolic faith.

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

2. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

Eight Pages Every Other Week

MOST people know that the present paper market is one of the most difficult problems with which the publisher has to deal. Not only is the price of paper soaring higher and higher, but to get paper at any price is becoming more and more difficult. Some papers have had to suspend publication altogether; but many of us have tried to meet the situation by reducing the number of pages in our periodicals. It is to meet this paper situation, in the matter of both price and shortage, that we are reducing every other issue to eight pages.