

# SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY

## Solving the Capital and Labor Problem

Now that international conflict has been quieted for a time, internal war is making itself more prominent—at least the papers have more space now for such happenings. While the external danger is great, national troubles are put aside; but as soon as the trouble from without is removed, then the slumbering fires of intestine strife break forth again.

It is since the World War that murder has become the price of coal, and the blood-curdling word "massacre" has become a fitting title for the settlement of a labor dispute. Deeds as bloody and revolting as any that took place on the fields of Europe have been committed, on a minor scale, in America in these post-bellum years, and all in an attempt to solve the problems of our highly complex industrial age.


To say that the trouble between capital and labor is of small moment is to stultify the mind and to ignore the plain facts. There is no question of greater import to the country, for the peace and prosperity of the overwhelming majority are involved. Every year finds on one side a small group with larger fortunes than ever before, and on the other an increasing number who have left the soil and are working for a daily wage.

Various plans have been devised for the solution of the difficulties growing out of this modern method of labor, and to a greater or less degree these plans are proving successful. Yet there is a feeling in the minds of many that all these arrangements are lacking in some vital feature. Roger W. Babson, the Christian statistician, gives expression to this feeling and also offers the correct solution in the following pointed sentences: "All we have that is worth while we owe to religion. All our troubles we owe to the lack of religion. The future of our industries depends on the developing of the soul of man, harnessing the power of prayer, and permeating labor, capital, and management, with integrity, service, and a willingness to go the second mile. The need of the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get the salesmen, the foremen, and the technical men to give their hearts to Jesus.

"We have given too much thought to plans and methods. There is no short cut to industrial peace, any more than there is to financial wealth. As some one has said: 'There are no pink pills for pale industries.' We give too much thought to the Leich plan, the Babson plan, the White Motors plan, the Gary plan, the Rockefeller plan. . . . What we need to preach and practice is God's plan. Let us forget for a while all these other plans and think of God's plan. *What is God's plan?—Briefly, it is the Ten Commandments.*"

Who can doubt that Mr. Babson has struck at the bottom of the whole problem—a revival of true religion based on the fundamentals of right living, the Ten Commandments? What our world needs to-day is not specious arguments as to why we no longer need to keep the Decalogue, but clear-cut preaching on the eternal sanctity and importance of obeying God's holy law.

N.



A group of New York garment workers leaving a meeting of their union where they had just voted to hold out for higher wages in the strike recently declared. It is said that most of New York's garment shops are empty.

International

*There are many who believe that all men are inherently immortal; but this conception is false, as you will discover when you read this article, entitled*

# Immortality—a GIFT

by ELMER L. CARDEY

WHEN Darwin and his fellow scientists conceived the thought that the progenitors of man were the four-footed apes of the jungle, their ideas were no more stupid than was the ancient philosophy of heathen priests and the still more modern teaching of some churchmen, that man is composed of two living parts, the body being one, and existing only as a shell for the abode of the other—the soul.

Each of these ideas proceeds from paganism and leads back to that abyss of darkness. Both alike are a travesty upon the majesty of the greatest effort of the Creator, because the former belittles the origin of man and the latter dwarfs our conception of the perfect oneness of the being that came from the hand of God.

It is absolutely clear to all who have given this subject careful and candid investigation that the roots of spiritism in all its forms spring from this false conception of the duality of man. For it is reasoned that if man "has a soul," and this part of him is immortal, then it may be possible for him to be reincarnated, to become an angel or a devil after death, or to exist in some airy state and return to communicate with relatives or friends when conditions are suitable. It therefore becomes a matter of great importance that we have the truth on this subject of the nature of man.

Let it be understood at the outset that we hold that the Bible alone can give us the truth on this matter. God made man, and He only can tell us the truth about man's nature. This we find He has most clearly and fully done in His blessed Word.

## NOT A REINCARNATION

When viewing the goodness and mercy of God, the psalmist pertinently asks: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Then the answer is at once given: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Psalm 8:4-6.

Man is not a reincarnation of another order of being, neither is he to change into an angel or another order of being after death. God has made

provision that we shall be equal to the angels in holiness of character hereafter if we serve Him faithfully now, for the people of God will be raised from their graves, immortal, incorruptible, and holy. (1 Corinthians 15:54.) But to this question again of man's present nature.

We are told that God "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. It is significant that in this inspired account of man's creation not a word is said about a soul being put in man after the body began to function, but "man became a living soul." The qualifying word "living" indicates that he was no longer a lifeless soul. We are forced to the conclusion that a human being is a unit; he himself is the soul, and not an empty shell for a soul to abide in for a time. This magnifies the sacredness of the human body and being, as the apostle Paul wrote: "Ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy." 1 Corinthians 3:16, 17.

## NOT CREATED IMMORTAL

The warning given to Adam and Eve in the Garden of Eden relative to the forbidden tree was, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3:3. Man was not immortal when created. There was no "germ of life" or "immortal soul" put in him. The question of immortality then, as now, depended on his obedience, and this precious gift will be received in the resurrection morning, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." 1 Corinthians 15:54.

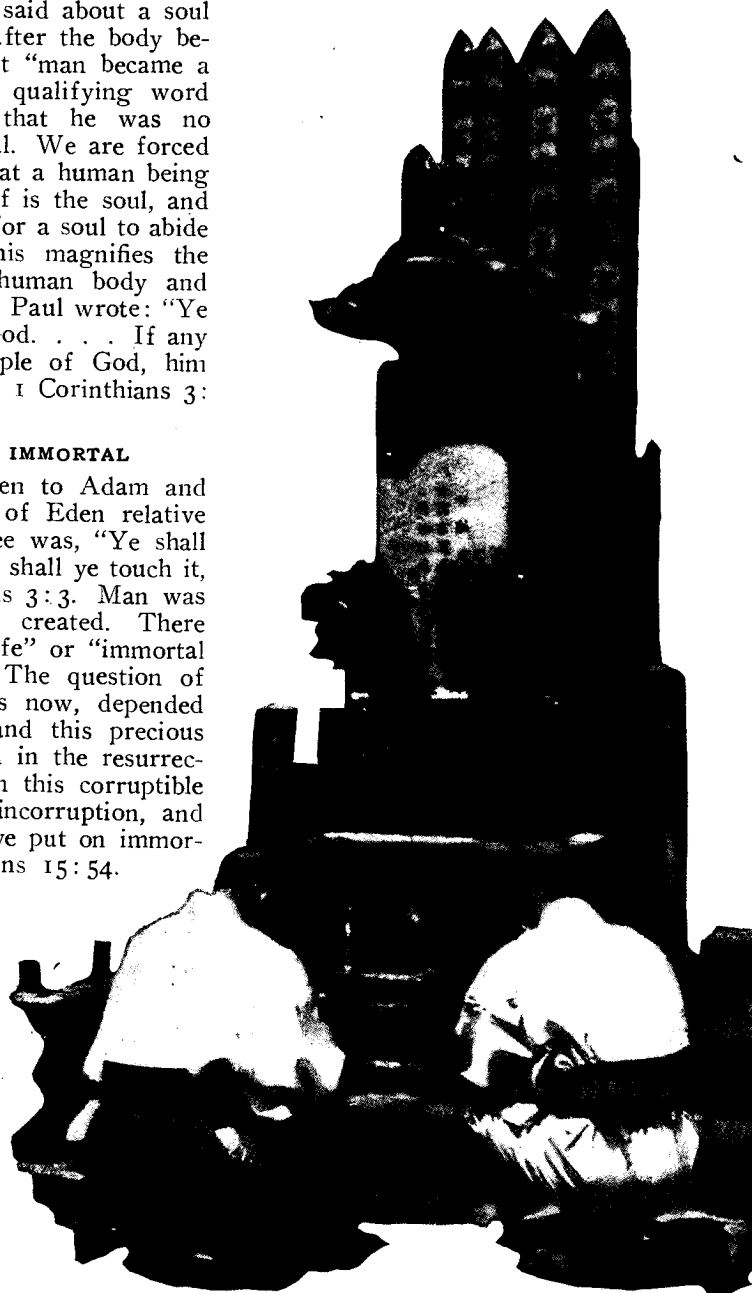
The heathen bow before the shrines of their forefathers because they believe that the spirits of the departed can aid them. The doctrine of inherent immortality finds its origin, not in Christianity, but in heathenism.

Since man himself is the 'soul,' it follows that the soul is mortal and is subject to death; as the Scriptures say, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezekiel 18:4. The nature of man and the nature of the soul—as applied to the being—are the same, mortal and subject to death.

Let us bear in mind, however, that the Bible uses the word "soul" in various ways; for example: (1) as applied to all living things (Revelation 16:3), (2) as applied only to the life (Numbers 23:10, margin; Psalm 22:29), (3) when referring to the spiritual part of man (Psalm 23:3; Micah 6:7). In this sense Christ made use of the word in that often-quoted text, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matthew 10:28.

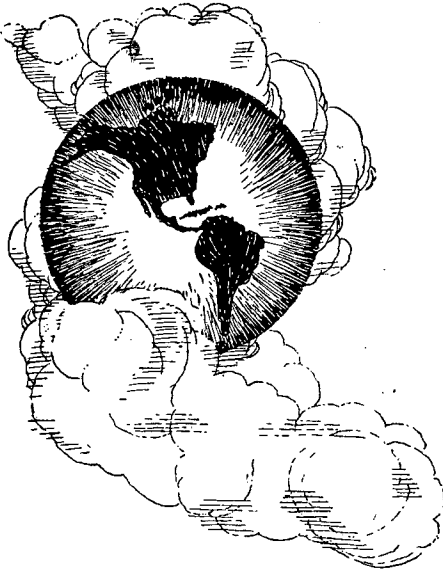
In the light of the scriptures before cited, there is no confusion in this

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# Celebrating the Birthday of the World

MORE SIGNIFICANT THAN THE FOURTH OF JULY, NEW YEAR'S DAY, OR ANY OTHER NATIONAL EVENT, IS THE WORLD'S BIRTHDAY.



LUCAS A. REED

IF man can be made to think that a law is unjust, he is almost certain to violate it. For man innately resents what he considers unjust. A text from the Book tells us this sober fact in plain and unmistakable words. The carnal mind, or the mind dominated by fleshly appetites and desires, is enmity to the law of God; is not subject to the law of God; in fact, can not be in harmony with that law. (Romans 8:7.) This is because the carnal mind looks upon the forbidings of God's law as unnecessary or injurious; therefore unjust and consequently rightfully to be violated.

This feeling toward the law of God is best illustrated by the attitude of multitudes toward the fourth command of the Decalogue. This command is almost entirely disregarded, violated, transgressed, or ignored today, and that, too, by even the vast hosts who call themselves by the name of Christ, although their Master has set an example to follow in His steps, ever declaring that He had kept His Father's commandments.

Why, then, should man to-day transgress the law of the Sabbath? Is it not because he thinks its demands out of date or unjust that he turns to follow another course?

Let us study for a few moments this law of the Sabbath, to see who is at fault.

The Sabbath is plainly declared to be the memorial of the creative works. "He hath made His wonderful works to be remembered." Psalm 111:4. "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

## AN ETERNAL FACT

It is a fact, no matter who may deny it or how it may be disputed, that God created the world. And the Sabbath is the memorial of that work. Hence the Sabbath is the reminder of an unchangeable fact. It is the birthday of the world. Then how can it change or be changed?

It will forever be a fact that God created the world. Even God Himself can not change that fact; so

neither can you or I. And as the creation of the world is the reason for the Sabbath, it stands forever that the cause of the Sabbath is absolutely unchangeable. In view of this, how can the Sabbath, which commemorates the unchangeable fact of the creation, be changed?

And the Sabbath, or rest, of God is itself an eternal fact. It was brought into existence at the first by an act of God. He rested on it from all His works. And that is a fact that can never change, that even God Himself can not change. He can not alter the fact that at creation He rested on that day. And God does not attempt to change that day. He asserts its permanent and unchangeable character by commanding us to observe this day just as He did.

When once God had rested on that day, it was ever after to be a fact that it had been His rest day. That is a fact, and facts are stubborn things. But He tells us that this day of His recurs. It is not confined to the past, to the first week of time alone. The week marked off by the seventh-day Sabbath is to continue as a great measure of time so long as there is time. This is the real significance of the Sabbath law.

Read over the Sabbath commandment, and you will see that God there, in effect, says this: I worked six days and rested on the seventh. Now you do likewise. Work upon the days on which I worked, and rest on My rest day. Imitate Me. Do as I have done. This is the divine injunction commanded in the Sabbath law. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not

do any work." That is definite, concrete, beyond quibble.

Any seventh day we may choose, beginning to reckon where we please, will not do, for He specifically cites the day we are to observe as the same day on which He rested—after six days of work. It is not some seventh day after our six days of work we are to observe, but His seventh day of rest following His six days of work.

The day on which He rested is the day He blessed and hallowed; but not merely the one day back there following the creative work, but every seventh day thereafter, or else there is no force to the command.

## THE DAY RECURS

We can not keep that Sabbath day now thousands of years in the past. But there is a Sabbath for us to observe; one for us to remember; the same one God blessed and hallowed.

"Remember the Sabbath day, to keep it holy! . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." These words from the commandment do not refer alone to the day back there when God rested, but to every seventh day in the divine arrangement of the week as that day comes to us.

It is as impossible to make some other day the Sabbath now as it is to change your birthday. This nation, powerful and wonderful as it is, can not change its anniversary of freedom. The day was fixed by an act of the Continental Congress, and that has settled the fact for all time that the Fourth of July is the anniversary of this nation's birth. This nation by decree or law can not change the day. Nations can not change facts. And so neither churches nor nations nor combinations of them all can ever change God's rest day by argument, law, or decree.

Thus, since the day rests upon a fact that men can not change, the Sabbath is not shadowy, temporal, or limited. It is the true birthday of creation, and therefore the birthday to be observed by all creation.

Since it was made at the close of the creation of man, it was made for man, as Jesus says (Mark 2:27), and not merely for the Jews alone. It is world embracing.

To read any other day into the fourth commandment is to change the truth of God into a lie, and hence to worship and serve the creature more than the Creator. (Romans 1: 25.) Let us try the change in the wording of the commandment and see what a falsehood we make of it: Remember the first day of the week, Sunday, to keep it holy. Six days shalt thou labor, and do all thy work: but the first day of the week, Sunday, is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, . . . and rested on the first day of the week, Sunday: wherefore the Lord blessed the first day of the week, Sunday, and hallowed it.

#### ONLY REASON SUNDAY IS KEPT

Do not let any confuse you with arguments that the Sabbath was a part of the ceremonial law and was done away with when that came to an end. God spoke the fourth commandment, the Sabbath commandment, when He declared His law of Ten Commandments, and none of the ten were ever any part of the ceremonial law or ever could be. All of

the ten, the fourth included, are based upon the great facts of divine and human existence, are founded upon great and unchangeable facts; and Christ declared that not one jot or tittle of them could change while the world stands. (Matthew 5: 18.)

There is but one reason why men keep Sunday to-day, and that reason is *not* one that finds sanction from the Word of God. During the Dark Ages the Christian church became worldly and adopted many worldly customs and practices, and among them was the observance of Sunday. And now having received this heritage of the Dark Ages from an apostate church, men do not relish facing the facts; for that would mean the inconvenience, of changing back to a non-conformity with the world. It has been easier to find excuses and arguments to continue in Sunday observance than to abandon it. But it is not what the fourth commandment enjoins.

God knows what He did, and He is able to say what He means and to mean what He says. Shall we seek to darken His counsel for us with a multitude of excuses? Or shall we

remember to keep holy His Sabbath, work on the days in which He worked, and rest on the day in which He rested, thus following His example and keeping the holy commandment that He Himself gave on Sinai?

Does not the Word say that He who offends in one point of the law is guilty of all? (James 2: 10.) And does not Jesus say that those who keep man's commandments or traditions transgress God's commandments? (Mark 7: 9; Matthew 15: 3.) And does He not also say that all worship Him in vain who thus teach for doctrines the commandments of men?

"Remember the Sabbath day, to keep it holy." You can never *keep* holy a day that God *never made holy*.

But the seventh day He did make holy, and it is still His holy day (Isaiah 58: 13) and will be in all the coming days of eternity for this regenerated, renewed earth and the meek who inherit it. (Matthew 5: 5; Isaiah 66: 22, 23; Revelation 21: 1-5.) The unchangeable God has given us an unchangeable day to remind us of an unchangeable fact. Shall we not remember that day?



## The Perennial Question— "WHERE ARE THE DEAD?"

The Answer is given

J. W. McCOMAS

"WHERE are the dead?" a friend asked me as we were riding along together on the train one day. "My father, who was a minister in one of the popular churches of Minneapolis, told us children that the wicked go straight to hell when they die and the Christians to heaven. Now this kind of teaching is what made me an infidel."

I prefaced my answer by calling his attention to many other beliefs that are held concerning the dead; for instance, one believes that they go to "purgatory"; the Indian rejoices to think that his dead have departed to the "happy hunting grounds"; while the spiritualist teaches still another doctrine. Yes, there are many theories in the world as to where men go when they die; but it is evident that all these theories can not be correct. The Bible informs us that the dead "all go unto one place." "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they

have all one breath; and man hath no preëminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3: 19, 20, A. R. V.

Mr. G. Bernard, writing on this subject at the time of the World War, said: "If men go to *heaven* when they die, I presume we shall all get shot and bless the kaiser for giving us a chance."

#### THE DEAD ARE ASLEEP

No, the dead do not go to heaven when they die; neither do they go to "hell," to "purgatory," or to the "happy hunting grounds." Instead, they sleep in the grave until Jesus comes to this earth again. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5: 28, 29. In this state they are at rest,—unconscious of everything about them, because at death our thoughts perish.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. Job gives us the information that a dead man's sons may be appointed to places of honor in this world or they may be brought into disgrace, but the dead father will have no knowledge of it. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. "For the living know that they shall die: but the dead know *not* anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

Death would never have come into this world of ours if our first father, Adam, had not sinned. Death, then, is

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# The Answer of the Book

## on The REMEDY FOR SIN

### 1. What is sin?

"Sin is the transgression of the law." 1 John 3: 4.

### 2. What are the wages of sin?

"The wages of sin is death." Romans 6: 23.

### 3. Who paid the penalty for our transgressions?

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53: 5.

### 4. To what extent did Jesus go in paying this penalty?

"Christ died for our sins according to the scriptures." 1 Corinthians 15: 3.

"While we were yet sinners, Christ died for us." Romans 5: 8.

### 5. How extensive is the provision in His sacrifice?

"He is the propitiation . . . for the sins of the whole world." 1 John 2: 2.

"Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

### 6. What made the substitutionary atonement of Jesus Christ effectual for our disobedience?

"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5: 19.

### 7. Is there any remedy for sin but Christ?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

### 8. How do we individually appropriate all that Christ has made possible for us?

"By grace are ye saved through faith." Ephesians 2: 8.

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Romans 3: 24, 25.

### 9. What is the purpose of God's long-suffering and forbearance?

arranged by

L. LAMBERT MOFFITT

"The Lord . . . is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

"Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Romans 2: 4.

### 10. In view of this fact, what should every sinner do?

### The Path to Success

by R. S. OWEN

**A** FIXED purpose of heart, how valuable! how essential it is to success! David said, "I have walked in mine integrity. I have trusted also in the Lord; therefore I shall not slide." Psalm 26: 1. "Integrity of heart" and "trust in God" are all that are needed to insure success. The experience of Daniel well illustrates this truth.

Daniel was selected by the king as one of those to receive special favor for a time, with the possibility of a seat among the king's counselors. A door of hope was thus opened before him. If he could but continue in the king's favor, there was promotion for him; but to incur his anger, might mean the dungeon and death.

The king continued to show his favor by appointing Daniel a portion of the king's meat and of the wine which he drank. But the integrity of Daniel's heart forbade his taking these things.

The circumstances seemed to say, Yield to the king's request; but he cherished his integrity of heart. He "purposed in his heart" that he would not defile himself, and then, trusting in the Lord, he sought out a plan by which the truth could be exalted. And Daniel became prime minister of Babylon.

Oh, if Christians could but remember that a compromise with sin is never the road to true prosperity, that integrity is the only path to true honor!

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

### 11. In true repentance, what will the sinner be led to do?

"I will declare mine iniquity; I will be sorry for my sin." Psalm 38: 18.

### 12. When the sinner thus truly declares his iniquity and confesses all his sin, of what may he be assured?

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

### 13. What evidence of repentance will be seen in the life when one has really had this experience?

"They should repent and turn to God, and do works meet for repentance." Acts 26: 20.

"Bring forth therefore fruits answerable to amendment of life." Matthew 3: 8, margin.

### 14. What does Jesus call this wonderful transformation?

"Marvel not that I said unto thee, Ye must be born again." John 3: 7.

### 15. What does this new birth make possible?

"That Christ may dwell in your hearts by faith." Ephesians 3: 17.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 4.

16. Having thus accepted Christ, we become sons of God. As John tells us, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. It is this appearing of Christ the second time that completes the salvation which He has planned for His servants. As Paul says, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28. This "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13) will be the theme of our next week's study.

# The Trophies of TINY TIM

CHAPTER FIVE  
by MARGARET LOCKE

"YOU don't say so!" exclaimed Mrs. Young, biting off the thread as she finished the hem of a tiny garment. "Isn't that cute?" holding it up so all could see it.

"Sweet as it can be!" replied the minister's wife, who sat beside her making another garment for the infant of a poor family for whom they were sewing.

The Ladies Aid of D— was very wide awake. No one affiliated with it for the loaves and fishes; for, contrary to the custom of most missionary societies, no refreshments were served at the meetings. The proposal of Mrs. Baker, the banker's wife, that "we all eat at home, and spend our valuable time working for others at the gatherings," was unanimously agreed upon.

"So that's the reason for Old Hank's improvement in appearance! Well, Advent or no Advent, I think it's a fine thing to see such a wonderful change come over such an old reprobate as he was," chimed in Mrs. Tinker from a corner of the room. "I heard of his conversion two weeks ago. Jack heard the boys telling about his little sermon in the pool hall."

"Pity he couldn't have got hold of some good, sound belief instead of that flighty doctrine of Adventism," put in Mrs. Wilson, with a snip of her long shears into a bit of white flannel.

"May I ask what makes you think it a flighty doctrine?" There was something so sweet and calm in her intonation and manner that when Mrs. Isadore Warner spoke a restraint fell upon the others. She was a very refined woman, and had been a resident of the village but a few months.

"Well," said Mrs. Wilson, after a moment's hesitation, "it seems to me it can't be a very substantial one or it would not have fallen through in 1844. A neighbor of mine well remembers how the Advents expected the Lord to come then. They have set the date so many times since, and He hasn't come. I don't believe in that, do you, Mrs. Warner?"

"Not in time setting," replied the lady, thoughtfully. "I am not an Adventist, but my mother was an adherent to that faith; she was one of those who looked for the Lord to come in 1844," continued Mrs. Warner, "and their hope was based upon a prophecy of Holy Writ. I have studied this prophecy myself, and I think it a very beautiful one."

"Well, if the prophecy really pointed to Christ's return, why didn't He come?"

Mrs. Warner reached for some more thread, and, looking at the little fair-haired woman who made the inquiry, replied: "there was no mistake. A very solemn and important event took place on that very day to which the prophecy pointed; but a mistake was made in the nature of the event that was to take place."

"How was that?" came from a far corner of the room, where a dark, thin-faced woman was bending over some fluffy blue material.

"The prophecy of Daniel 9, beginning with the 23d verse, clearly proves Jesus to be the true Messiah, and no one has ever been able to disprove the fact that the line of prophecy ends in 1844, at which time, as the angel told Daniel in the previous chapter, the sanctuary was to be cleansed.

"Those faithful, God-fearing people jumped at the conclusion that this earth was the sanctuary, and that its cleansing was to be by the fires of the last day. But the date set for the return of their Lord passed by, and they were bowed down with grief and disappointment because of their error. It was a time for testing out the true gold. Some threw over their faith in God's Word; but many clung fast, believing that some time God would make it plain.

"Not long after the disappointment, to faithful students of the Word, there shone forth light through the darkness. It was found that this earth was not the sanctuary. The sanctuary is in heaven, and the earthly sanctuary which Moses built was but a type of the sanctuary, or temple, in heaven. For proof of this, read Exodus 25:8, 40. The system of offerings and the round of services connected with the earthly sanctuary ceased with the death of Christ; but when He ascended on high, He entered into the first apartment of the sanctuary in heaven and became our High Priest, as we read in Hebrews 8:1-5 and 9:24."

Here Mrs. Burkins moved restlessly in her chair, searching first in her pocket and then in her sewing bag.

"Pardon me, Mrs. Warner," she broke out in eager tones, "but I do want to find my pencil, and take down those references. Here, I have it now; thank you."

Mrs. Warner repeated them, and then continued:

"As the High Priest entered the inner apartment, or most holy place, once a year, taking the sins of the people who confessed and forsook them, thus cleansing the sanctuary, so Christ our great High Priest entered the most holy place of the heavenly sanctuary in the autumn of 1844, there to cleanse the heavenly sanctuary; that is, to cleanse the records of all those who ever confessed His name. We read this in Hebrews 9:11."

"Oh, I think this must be a most wonderful study!" exclaimed Mrs. Burkins.

"It is," replied the older woman, pleased that she had at least one interested listener. "One should read all about the earthly tabernacle and the work of the high priest and then, in connection with that, read Hebrews, the eighth and ninth chapters. It is indeed a beautiful study, for therein we find where Christ really is to-day, pleading our cases while probation lingers, so that all who are really anxious to do so may avail themselves of His cleansing blood."

Mrs. Warner glanced up from the little fur-trimmed hood upon which she had been working, to catch a bored look upon the faces of several of the ladies; and upon the face of the pastor's wife, what did she see?—disapproval?



Old Hank was frequently to be found at the bedside of Tiny Tim. His conversion was the general topic of conversation at the social gatherings of the little town.

(Continued next week)

# SIGNS & TIMES

AMERICA'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait, Alonzo L. Baker, Francis D. Nichol

## WHERE YOU CAN FIND THE "MISSING LINK"

HERE is a news story that we found in our morning's paper: "The 'missing link' still is 'missing.' At least, so far as Captain Edward A. Salisbury, lecturer, author, is concerned. Just two years ago this San Franciscan and citizen of the world left here for his sixth complete tour of the globe and for an especial spot in the Bay of Bengal, where rumor had it were to be found a race of pygmies with long, flowing tails like ape men.

"If there is a 'missing link' that completes the chain hooking up our ancestry with the monkey, Captain Salisbury has been unable to find it. Just at the present, where there is a discussion in progress between some well-meaning clergymen and the State Board of Education on the propriety of teaching the science of evolution in the public schools it would have been nice if Captain Salisbury could have returned from his explorations with a real, live missing link to dispose of the Darwinian theory one way or the other."

Yes, indeed, it would be "nice" if some one of the scores of "explorers" who are ransacking the globe for the missing link could find it! The theory of evolution can never be anything but a theory until some one does locate the missing link, and it seems a bit grim that so far the capstone of the arch is so elusive.

But why run to the ends of the earth in search of the missing link? Why go to the Bay of Bengal? Why send Henry Fairfield Osborn on repeated tours of Mongolia? We can tell you the exact spot where the missing link in this whole controversy of the origin of man can be located. To find it is just as simple as "falling off a log." Get out your old dust-covered Bible and read the 27th verse of the first chapter in the Bible, Genesis 1. Here it is. "So God created man in His own image, in the image of God created He him; male and female created He them."

"The eyes of the fool are in the ends of the earth" when they should be in his Bible! B.

## TURKISH EDICT PRESENTS DILEMMA

OVER in Constantinople a strange situation now exists as the result of an order directing all Christian institutions to observe the Moslem rest day, Friday. As there are many Jews and Christians in the city, the result is that Friday, Saturday, and Sunday are all held with more or less scrupulousness by the various groups, and business is conducted on a wholesale scale on only four days of the week.

We can easily imagine the National Sunday Reformers, if they were in Constantinople, protesting vigorously against such an infringement of their liberties.

But their arguments would easily and logically be met by the explanation that Turkey is a state where religious and civil affairs are under one control and that therefore the officers of the law have a right to make statutes regarding holy days. If the question were then raised as to whether the Mohammedan's

sacred writings set Friday apart, the answer would be a speedy affirmative. And so the Reformer would be compelled to rest on a day for which he has no regard.

But these National Sunday Reformers do not go to Constantinople; they stay in America. And in this land where the state has no jurisdiction in religious matters they work with might and main to enact Sunday laws. And when asked whether the Bible declares Sunday to be the Christian's holy day, the Reformer can only answer in the negative, for there is not one text between the covers of the Good Book that commands Sunday to be kept as the Sabbath of the Lord.

It is for this double reason that we have always opposed every effort to establish Sunday laws in the United States: They are un-Christian and un-American,—which is a terrible indictment. Incidentally, if you want to decide in your own mind which of the three holy days now in vogue in Constantinople is the right one, we would submit the following facts for your consideration:

Friday owes its place to the commands of Mohammed as recorded in the Moslem sacred writings.

Sunday owes its distinctive position to the edicts of Catholic councils.

Saturday lays claim to the title of Sabbath because God, the Creator of the heavens and the earth, set it apart as the "Sabbath of the Lord," and commanded its observance in the fourth precept of the Ten Commandments, which have never been repealed, and which are the rule of life and all men.

Come, friend, which do you think is the day that the true believer in God, the true Christian, should keep? N.

## WHY DESERT THE GOSPEL?

THERE never was an age when so many cults and isms claimed to have the solution of the world's problems and the truth for the time, as now. Some are exotic and some are indigenous religions—Oriental India has sent forth its preachers of theosophy, while Occidental Utah has sent forth its apostles of Mormonism. But no matter what the country of their origin, these isms, one and all, maintain that they have the key to unlock the door of happiness and peace. And as a logical corollary, they claim to have a knowledge of the supernatural, through the agency of inspired writings or the visitations of angelic beings, beyond that possessed by the rank and file of mankind.

Now these cults would scarcely be deserving of comment were it not for the fact that they are leading so many astray and causing questions and perplexities to arise in the minds of many more. To all who are troubled, we present this one thought: Remember that there is no new gospel, no new Bible, and no short cut to happiness and salvation except that which comes from obeying the injunction, "Believe on the Lord Jesus Christ, and thou shalt be saved." Why experiment with uncertain, mystical, modern cults while the old-fashioned gospel still remains "the power of God unto salvation"? N.

# SIGNS in the SUN and

*Did you know that a number of years ago there was a mysterious darkening of the sun and the moon, and a phenomenal shower of falling stars? This article describes these strange happenings, and gives their meaning.*

**T**HOUGH we live in an enlightened age, superstition still manifests itself everywhere. To drop a knife, fork, or spoon; to first glance at the new moon over right or left shoulder; to break a mirror; to enter at one door, and to go out at another, and so on—to many people these are sure signs, or omens, that certain things will happen. Many ardently believe in these fictitious signs, but comparatively few believe in the real signs of the times.

To the Pharisees and Sadducees who spoke of dependable weather conditions, Jesus said: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew 16: 3.

In creating the sun and the moon, the Lord said: "Let them be for signs, and for seasons, and for days, and years." Genesis 1: 14. In the days of Joshua, the Lord saw fit to alter the motion of the earth, so that the sun and moon appeared to stand still. (Joshua 10: 12-14.) At a later time, the Creator saw fit again to change the course of the earth, thus making the sun and moon appear to go backward in the heavens. Hezekiah was thus given a sign that his life would be lengthened fifteen years. (2 Kings 20: 8-11.) The king of Babylon sent special messengers to Jerusalem "to inquire of the wonder that was done in the land." 2 Chronicles 32: 31. There was the star sign at the birth of the Messiah (Matthew 2: 1,2); and when He hung upon the cross, the sun was darkened (Luke 23: 44, 45). In connection with that greatest and most climactic of all events, the second coming of the Messiah, let no one think it strange that there should be signs in the sun, moon, and stars.

## CHRIST'S PROMISE OF SIGNS

Near the close of His earthly ministry, Christ's disciples, realizing that He soon would be taken from them, asked their Master: "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3. He had promised them that He would return, and so they desired to know when to expect Him. In answer, Jesus gave a list of signs that would take place.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

## STEMPLE WHITE

And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27. Just think, signs in the sun, the moon, the stars, the sea, and upon the earth such distress of nations, in connection with wars and rumors of wars, famines, pestilences, earthquakes, social and industrial disturbances, as will cause men's hearts to fail them for fear of far worse things which are coming! It is in Matthew 24 where these signs and the very time of their appearing are most clearly explained.

In order to point out definitely just when the sun would be darkened, Jesus foretold the 1260 years of religious persecution, in the following words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24: 21, 22. In His post-ascension special revelation (Revelation 12: 6), Jesus again mentioned those 1260 years

(a day for a year in Bible prophecy, according to Ezekiel 4: 6). The prophetic period began in A. D. 538 and ended in 1798.

It has been estimated that at least fifty million Christian dissenters were put to death during this dark period. As the result of the preaching of the Word of God by earnest reformers, men became more enlightened and tolerant, and public sentiment became crystallized against religious persecution. In 1776, even Austria decreed religious toleration; so by the time the American patriots were signing the Declaration of Independence and advocating religious equality, religious persecution in the Old World had practically ceased.

Looking down to that short period of time just previous to 1798, Jesus said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matthew 24: 29. Or, as Mark puts it (Mark 13: 24), "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Hence Jesus, over seventeen centuries in advance, most definitely foretold when the sun would

## Questions on Christ's Second Coming Divinely Answered

*What pointed question did the disciples ask Christ as to His second coming?*

"What shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3.

*What signs did Christ say would take place just before His return?*

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Verse 29.

*When were the sun and moon darkened?*

May 19, 1780.

*When did the sign in the stars occur?*

November 13, 1833.

*What great event did Christ tell the disciples would follow shortly after these signs?*

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 30.

*What illustration did the Saviour use to show the relation of these signs to the second advent?*

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it

[the advent of Christ] is near, even at the doors." Verses 32, 33.

*Seeing it is possible for us to know when Christ's coming is very near, can we know exactly when He will return?*

"Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36.

*What is to be the condition in the political world just before the coming of Christ?*

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Revelation 11: 18.

*What will be the condition in the social world?*

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers." 2 Timothy 3: 2.

*What state will the religious world be in?*

"Men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Verses 2-5.

*In brief, will all the world gradually get better and better as the coming of Christ approaches, or will wickedness increase?*

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 13.



# STARS

be darkened. This is known to us as the Dark Day of May 19, 1780.

May 19, 1780, started out as a bright, sunny morning, but before noon a pall of mysterious darkness had settled down over a portion of North America. Such Egyptian darkness covered the earth during the following night that horses could hardly be forced from their stables. The Quaker poet, J. G. Whittier, wrote of it as follows:

"'Twas on a May day of the fair old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the  
spring,  
Over the fresh earth and the heaven of  
noon,  
A horror of great darkness. . . .

Birds ceased to sing, and all the barnyard  
fowls  
Roosted; the cattle at the pasture bars  
Lowed, and looked homeward; bats on  
leathern wings  
Flitted abroad; the sounds of labor died;  
Men prayed, and women wept; all ears  
grew sharp  
To hear the doom blast of the trumpet  
shatter  
The black sky."

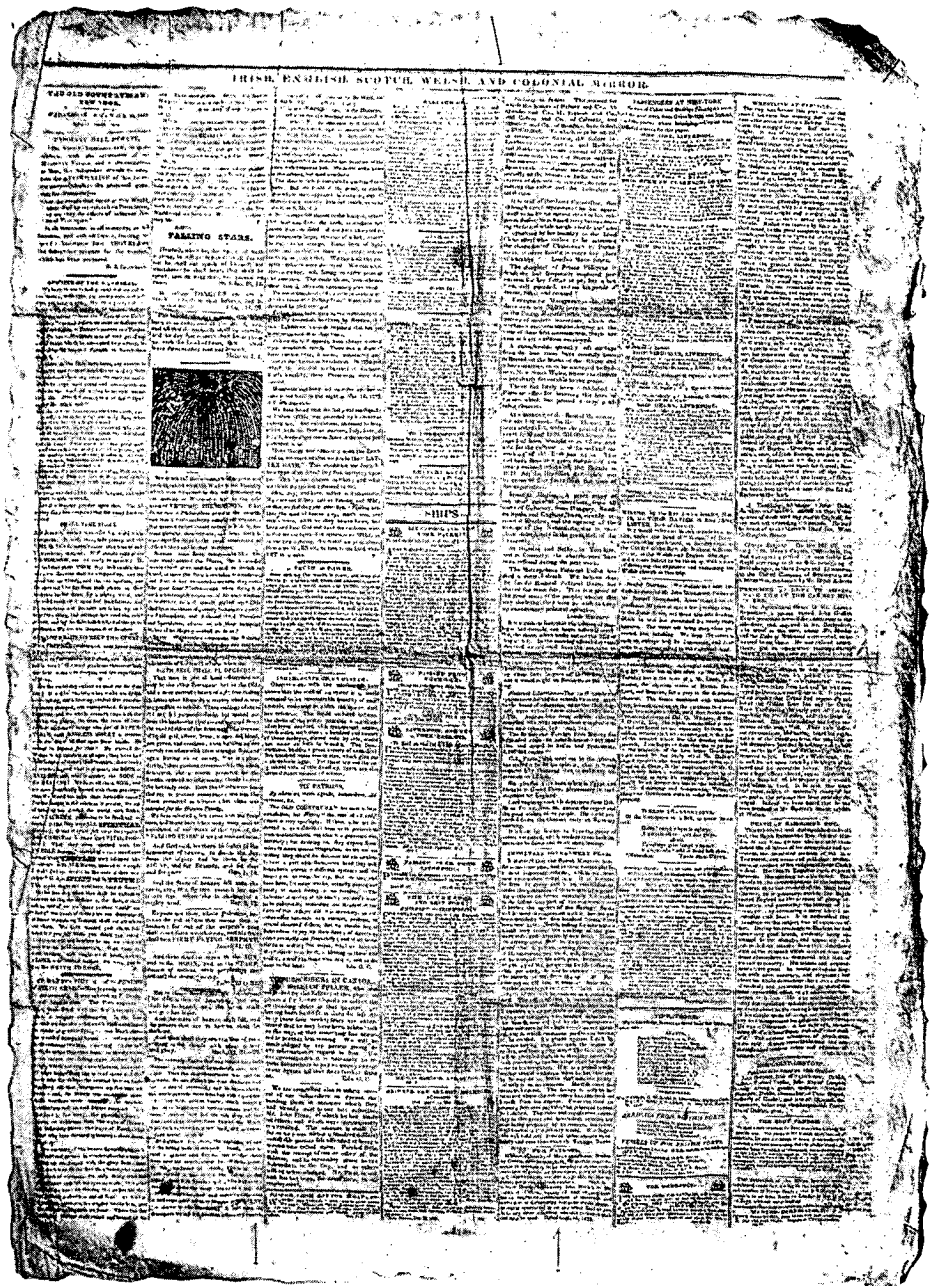
The Connecticut Legislature, then in session, wanted to adjourn because of the darkness. Whittier further wrote of it thus:

"Meanwhile in the old Statehouse, dim as  
ghosts,  
Sat the lawgivers of Connecticut,  
Trembling beneath their legislative robes.  
'Tis the Lord's great day! Let us adjourn,  
Some said; and then, as if with one accord,  
All eyes were turned to Abraham Davenport.

He rose, slow cleaving with his steady  
voice  
The intolerable hush. 'This well may be  
The day of judgment which the world  
awaits;  
But be it so or not, I only know  
My present duty, and my Lord's command  
To occupy till He come. So at the post  
Where He hath set me in His providence  
I choose, for one, to meet Him face to  
face,—  
No faithless servant frightened from my  
task,  
But ready when the Lord of the harvest  
calls;  
And therefore, with all reverence, I would  
say,  
Let God do His work, we will see to ours.  
Bring in the candles.'"

## THE STARS FALL

Amid the pitchy darkness of that night, the moon, which was at its full, making eclipse absolutely impossible, had the appearance of blood. Twenty-five centuries before, the prophet had declared: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31. The 1869 edition of Webster's dictionary declared: "The true cause of this remarkable phenomenon is not known." A few wiseacres suggested the "forest fire" cause, but Noah Webster branded it as being "too absurd to deserve a serious refutation."



A reduced facsimile of a page from the "Old Countryman," of November 20, 1833, a New York paper. Nearly three columns of this page are given to a description of the falling of the stars.

On November 13, 1833, the next great sign was hung out in the heavens, as Jesus had declared, "The stars shall fall from heaven." Matthew 24:29. "The stars of heaven shall fall." Mark 13:25. "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. Over North America, and far beyond, on that November night, the meteors fell as thick as snowflakes. Never had the world seen anything like it, either before or since. Horace Greeley witnessed it when a boy, and wrote of it in the *New York Tribune*. The celebrated astronomer, Denison Olmstead, LL. D., of Yale College, wrote of it and spoke of it, as an eyewitness. My own grandmother, back in Ohio, saw the stars fall, and in company with others during that solemn, still night, earnestly sang under the broad canopy of heaven, "The year of jubilee has come."

The American Cyclopaedia, under the article "Meteor," says: "The year 1833 is memorable for the most magnificent display [of falling meteors] on record. This . . . was visible over all the United States, and over a part of Mexico, and the West India Islands."

There are always those who would belittle the solemn meaning of such divine signs. So some scoffers of later years asserted that there was nothing supernatural about the 1833 star shower, and that every thirty-three years a similar shower would surely take place. But neither in 1866 nor in 1899 was there anything to compare with it. Hence, Clerke's "History of Astronomy in the Nineteenth Century," page 338, says: "We can no longer count upon the Leonids [as the meteorites of 1833 were called, because they seemed to fall from a point in the constellation of Leo]. Their glory, for scenic purposes, is departed." So, as long foretold, May

19, 1780 and November 13, 1833 stand out most definitely as the time when there appeared signs in the sun, moon, and stars, announcing to the world the soon return of the Messiah. As certainly as the star sign that the three wise men followed was really connected with the *first* advent of the Messiah, just so certainly does the falling of the stars herald to the whole world that the *second* coming of the Son of God is soon to take place.

#### WHAT DO THESE THINGS MEAN?

Reader, what do these things mean to you? Are you ready for the return of Jesus? The falling of the stars occurred ninety years ago. Noah preached for long years of the coming Flood. He was no doubt scoffed at and declared a pessimist, but the Flood came, and all who refused to enter the ark perished. Jesus declared it will be so again at His personal and glorious return. Many to-day know just what they ought to do, but they fear the people. The scoffings of a revolted world can never save us or make us fireproof.

This poor, sin-sick world is swiftly tottering to its irretrievable ruin. As in Noah's day, the earth is filled with violence. Crimes of every sort abound. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24: 5. Sin is the transgression of the Ten Commandments (1 John 3: 4; Romans 7: 7), and only those who are saved *from* sin can ever be given everlasting life. So it is written: "Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14. It is to such only, when Jesus returns, that He will say, "Well done, thou good and faithful servant."

In the world to come, there will be no idolaters, no domineering despots, no Sabbath breakers, no murderers, no licentious rascals, no thieves or profiteers, no gossipers, no liars, no one who refuses to keep all the commandments of God. And unless we

are converted and learn by the grace of God to obey all His commandments in this present evil world, we shall never be given eternal life to continue the same Christ-life among all the re-deemed in the world to come. Of those whom the holy angels will gloriously gather from the ends of the earth at the second coming, it will be truly said, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12, 14.

A FLOCK of sheep started to cross a bridge. One jumped up onto the railing, slipped, and fell in the rushing river. The others all followed his leading, and jumped over. Why? —Because they did not know where he had gone. But you are not a dumb sheep. You know that the way of the transgressor is hard. You know that end to which all come who walk in that way. Why, then, do you blindly follow on? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 36. S. A. NAGEL.

# AMBASSADORS FOR CHRIST



by Edwin K. Slade



**M**Y privileges and responsibilities in Christ are great. I am made His representative among men. His ways are to be seen in me. His life is to be lived in me. His perfect law is my rule of conduct, and any who may say, as did certain Greeks, "We would see Jesus," have a right to expect to see Him revealed in me, since I have made Him supreme in my life.

I must be either for Him or against Him; I must either gather for Him or scatter from Him. There is no neutral place for me to occupy. If I am not positively for Him, I am positively against Him. It is an inestimable privilege to represent one so great and pure and loving; yet just that thing is declared to be my station in this world if I am for Him and on His side. Listen to the words that plainly state this: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5: 17-20.

This high station can be filled by me only as Christ can live in me just as God lived in Him. I shall choose only to have His Spirit lead me. The flesh can

not have control, and I will make no provision for it to fulfill the lusts thereof. "I am in the world to show forth His virtues," to reveal His kindness, His gentleness, His meekness and love, His purity and power. No greater commission was ever given to man; no other honor is comparable to this.

One inspired writer has said: "The only Bible that many will read is the revelation of God's way and purpose in the lives of His followers." I take it that every true Christian is as a letter from God to man, telling of the virtues of God and His loving purpose. Paul makes mention of it in these words: He "called me by His grace, to reveal His Son in me." Galatians 1: 15, 16.

It is His purpose to make me a star actor. He has not assigned to me an obscure place or an unimportant part on the stage. I am placed in the limelight to impersonate this great Character as the eyes of heaven and earth look on. "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a theater unto the world, and to angels, and to men." 1 Corinthians 4: 9, margin. This is my high calling in Christ Jesus.

This privilege in Christ must have been in the mind of the author of the words,—

"Lift Him up, 'tis He that bids you,  
Let the dying look and live."

The invitation, "Look unto Me, and be ye saved, all the ends of the earth" (Isaiah 45: 22), places great emphasis upon the place I am to fill for Him if He would be seen in the life that I live.

He invites the world to see Him in His representatives, in His epistles of love to humanity.

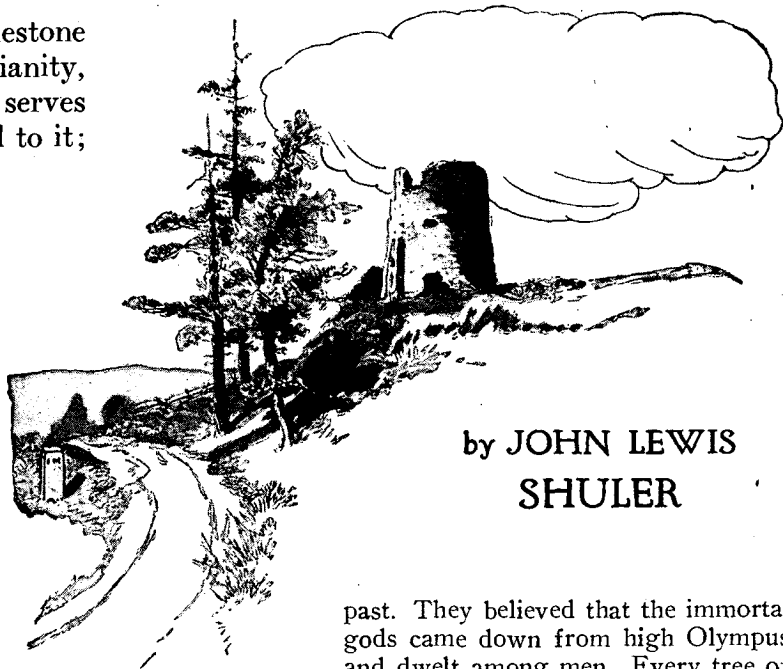
This idea of our ambassadorship is closely related to these familiar words found in John 12: 32: "And I, if I be lifted up from the earth, will draw all men unto Me." The lifting up referred to here is the crucifixion, when His infinite love was marvelously revealed. The love thus brought into exercise is the only drawing power that God ever uses to win men. It is in His being "lifted up" that the world was made to see the "manner of love" brought into exercise in the plan of salvation. Jesus "so loved the world" that He went to the cross and was lifted up in a way to make His love known to all. Divine love was brought to a focus at that time and in that place, so as to be seen by all the inhabitants of the universe.

Now, in His stead, the lifting up is to be reenacted in the lives of His followers. I am to lift Him up by also being crucified. With Paul, I must be able to say, "I am crucified with Christ." I must take up my cross and die daily. As I follow His steps, the crucifixion of the man of sin will be complete, and the revelation of the perfect life of love will be real. Thus only can I lift Him up.

In these days of waning faith in Christ and abounding selfishness among men, I find keen delight in knowing that He is all of this to me and that I am granted this great privilege in Him. Truly He lifts me from the lowest depths to the highest heights. This is my privilege in Christ Jesus.

IN ancient Rome, there was a golden milestone toward which all roads converged. In Christianity, the doctrine of the second coming of Christ serves the same purpose—all lines of prophecy lead to it; for it is

# The MILESTONE of the AGES.



by JOHN LEWIS  
SHULER

THE longing for a better day is as old and as widespread as the race. Down through the ages there has been a sort of universal hope in the hearts of men that there would come a time of happiness and prosperity on this earth, when injustice and suffering would come to an end. The expectation of a golden age—a time of idealistic peace and plenty—has long been indulged.

Various ancient monarchs even claimed that this expectation was realized under their reign. Nebuchadnezzar, the founder of the Babylonian Empire, thought that the golden age was to be brought to this world through his wise rule. The city of Babylon was known as "the golden city" (Isaiah 14:4), "the lady of kingdoms" (Isaiah 47:5), "the glory of kingdoms" (Isaiah 13:19), and "the praise of the whole earth" (Jeremiah 51:41). Inspired with the belief that the golden age had been ushered in, Nebuchadnezzar constructed a great image of gold, ninety feet high and nine feet wide, and commanded all the people to worship it. (Daniel 3:1-7.)

#### WAR BROUGHT NO HELP

When Constantine came to the Roman throne, in the beginning of the fourth century of the Christian era, and the Roman Empire became nominally Christian, many thought that the golden age was at hand and that the promised kingdom of peace was visibly established in the earth. Eusebius went so far as to apply such scriptures as Isaiah 35:49; 13-23; 54:11-14 to the reign of Constantine.

Many believed that this cherished dream of a golden age might be realized at the conclusion of the World War. It was everywhere predicted that this most ruthless war of history would result in the spiritual regeneration of Western civilization. "But this colossal paradox was not to come true."

The war did not bring the purification and regeneration for which many

were looking. While we are living today under a different order of things from those that prevailed prior to July, 1914, it is not in a world of peace and prosperity for which humanity has longed ever since the fall. It is still a world of doubt and uncertainty, a world of sorrow and pain and suffering.

In spite of all past disappointments, every one, except the confirmed pessimist, expects a golden age in which evil will be overthrown. This is proof that hope springs eternal in the human breast. It is evidence of man's faith in the triumph of righteousness and in the certainty that God made no mistake in creating this world. In the end, things will come right. Men differ in opinion concerning the method of securing this triumph of righteousness, but they are practically agreed that it will be brought to pass some day.

Poets have sung of this era of blessedness; politicians have dreamed about it; ancient seers have painted its glowing outlines in words and images they could not themselves understand; and living and dying patriarchs and saints have looked forward to it, with great desire, as to "a city that hath foundations, whose Builder and Maker is God," and to "a better country, that is, an heavenly." The idea has even passed through the minds of illuminated pagans.

Every religion has its golden age. That of paganism was in the hoary

#### THE GOLDEN MORNING

"The golden morning is fast approaching;  
Jesus soon will come  
To take His faithful and happy children  
To their promised home.

"Attended by all the shining angels,  
Down the flaming sky  
The Judge will come, and will take His people  
Where they will not die.

"The loved of earth who have long been parted,  
Meet in that glad day;  
The tears of those who are broken-hearted  
Shall be wiped away."

past. They believed that the immortal gods came down from high Olympus and dwelt among men. Every tree of the forest was, to them, the shrine of a woodland nymph; every crystal fountain the trysting place of celestial and terrestrial beings.

But the golden age of Christianity is in the future. Very early in the Old Testament scriptures, the assurance is given from the lips of Jehovah Himself that the whole earth will be filled with His glory. (Numbers 14:21.) With a faith founded on this and similar statements, the people of God in every age have looked forward to a time when each promise and prophecy will be literally fulfilled.

The God who inspired these visions is able to realize them. During the past there have been many times when men thought the golden age was at hand, but it proved to be only a mirage. "The time is coming, however, when 'the mirage shall become a pool.'" Isaiah 35:7, A. R. V., margin.

Gesenius gives a paraphrase of this passage in his lexicon, under "*Sharabh*," as follows: "The desert which assumes the appearance of water, shall be changed into a lake of real water."

This hope of a better day is not a mockery or an eluding fantasy. The skeptic can not ridicule it out or laugh it away as a chimerical castle in the air. This expectation of a happy future will be translated into a reality of possession. Paradise lost will become Paradise regained, for the mouth of the Lord has spoken it.

The expectation of a golden era, in which men's fondest hopes and fairest dreams will be realized, is doubtless universal; but men differ widely as to how it is to be brought about. Many expect to see it accomplished through socialism or communism. Others look for its realization through the establishment of a universal democracy, some international compact, or a social reconstruction according to the ideal state of Plato or the Utopia of Sir Thomas Moore. Still others believe it

(Continued on page 15)



The same Christ who was able to heal the sick and make the lame to walk stands ready to-day to heal the spiritually sick and to make men strong to walk in the ways of righteousness.

*The*

# GOSPEL OF A FUNDAMENTALIST

## *The Indwelling Christ*

W. W. PRESCOTT

**W**E face the problem of sin. You and I must deal with it. We are born in a world of sin. Our own natures are sinful. We soon learn by experience that sin has a power over us which we, of ourselves, are unable to break. Unless it is held in check by a power greater than ours, sin runs riot in our lives, and will bring us to utter degradation and death. These are the facts which press upon me as I try to write to-day. I long to help others to the same solution of the problem that I have found in my own experience.

The one purpose of God in giving His only-begotten Son, and of Christ in coming to this world, is to deliver us from the guilt and power of sin. Before He was born, the instruction was given: "Thou shalt call His name Jesus; for it is He that shall save His people from their sins."<sup>1</sup> To the shepherds on the plain of Bethlehem the angel of the Lord brought this message of hope: "Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."<sup>2</sup> As He entered upon His public ministry, John the

Baptist called attention to Him with these words: "Behold, the Lamb of God, that taketh away the sin of the world."<sup>3</sup> Our glorious song of triumph will be "unto Him that loveth us, and loosed us from our sins by His blood."<sup>4</sup>

All these statements are familiar to every reader of the Scriptures, and yet there is a sad lack of the real experience of complete salvation from sin. Why is this? Is it possible that while a sufficient remedy for sin has been provided, there has not been on the part of many an intelligent application of the remedy to the real seat of the disease? I speak out of my own experience when I say that I was a professed Christian many years before I learned how to coöperate intelligently with Christ in His purpose to be a real Saviour to me. I desired to be saved, and Christ desired to save me, but for some reason our mutual desires were not fully realized. Now I have learned some simple things which I would like to pass on to others.

Such is the pride of our sinful hearts, and such is the innate tendency to think well of ourselves, that it is not easy for us to admit, even to ourselves and much less to the world, that there is absolutely no merit in anything which we can do in the way of our salvation. "The heart is deceitful above all things,"<sup>5</sup> and we can not trust to our own understanding. Over and over again we must repeat to ourselves the simple facts as they come to us in the revelation from heaven.

Here is the admission which each one of us must make: "I know that in me, that is, in my flesh, dwelleth no good thing."<sup>6</sup> Furthermore, I can not save myself. There must be some other source of power for my deliverance. All this seems plain enough; but what next? How shall the connection be made between the required power and my own life? What provision has been made for this as a practical experience, and how shall I be able to take advantage of this provision?

Sin is not something which I carry about separate from myself, but is a constituent of my very inmost being. I am what I am

because of sin. The remedy for sin must be applied just where the sin is—in the very life. In other words, my Saviour must come into my life, and there reveal His all-conquering life, or there is no hope for my deliverance. This is just the way of salvation as set forth in the gospel.

The life of Jesus in the flesh was a life in and by the Spirit. He was born of the Spirit,<sup>7</sup> He was filled with the Spirit,<sup>8</sup> and He wrought His works by the power of the Spirit.<sup>9</sup> He was indwelt by the Spirit, as a man. The Spirit of God thus became the Spirit of the man, Jesus Christ, and His body became the temple of the Holy Spirit.<sup>10</sup> This was a necessary part of His experience in becoming the Saviour of men.

#### CHRIST ONE WITH THE FATHER

The Son of God had been one with the Father from the days of eternity, but in carrying out the covenant of redemption He became the Son of man. He did not cease to be the Son of God, but He assumed our human nature,<sup>11</sup> and pitched His tent beside the tents of men<sup>12</sup> as a necessary step in establishing that fellowship between Himself and us which would mean our salvation from sin.<sup>13</sup>

When the time came for His return to the Father, He filled the hearts of His disciples with a holy joy by His assurance, "Lo, I am with you always, even unto the end of the world."<sup>14</sup> He left them, and yet He was with them. With His glorified body He entered the heavenly courts where He received the adoration of angels and took His place on the throne with His Father, to be a priest upon His throne, but not to forget those on earth for whom He had suffered and died. In accordance with the promise which we considered in our last article, "In that day ye shall know that I am in My Father, and ye in Me, and I in you,"<sup>15</sup> the Holy Spirit came as the Comforter, the Spirit of the God-man, to be in them, thus securing to them the indwelling Christ. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of His location or His personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high." "On the day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled."

#### CHRIST BORE CURSE FOR US

From the days of Abraham and in the blessing promised to Him, this most precious experience of the indwelling Spirit, the reality of the indwelling Christ, was in the mind of God, and now it became a manifested fact. This was the great purpose of Christ's redemptive work: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."<sup>16</sup> "Now there comes the last, the long-promised, and entirely new manifestation of the divine Spirit. The Spirit that has dwelt in Jesus Christ, and in His life of

obedience, has taken up His human spirit into perfect fellowship and unity with Himself, is now the Spirit of the exalted God-man. As the man Christ Jesus enters the glory of God and the full fellowship of the Spirit-life in which God dwells, He receives from the Father the right to send forth this Spirit into His disciples, yea, in the Spirit to descend Himself, and dwell in them." This is the mystery of godliness, the manifestation of the presence of Christ in us who believe.

Instead of making a vain effort to explain this mystery, it will certainly be more profitable to consider the real meaning of this

### Significant Sayings

*In nine cases out of ten all a man's religious possessions are in his wife's name.—War Cry.*

*The welfare, the destiny, of America, lies around the fireside.—President Coolidge.*

*From the time when man began to make tools and improve his environment, his intrinsic progress has ceased. He has become a parasite of his own machines, and would starve if he were deprived of them.—Dean Inge.*

*Any contributor to larger production, to wider diffusion of things consumable and enjoyable, is a service to the community, and the men who honestly accomplish it deserve high public esteem.—Herbert Hoover.*

*Real ground for the universal unrest lies deep at the sources of the spiritual life of our time, and leads to revolution. Our civilization can not survive materially unless it is redeemed spiritually.—Woodrow Wilson.*

*Many people think that we are all bound to experience some kind of breakdown as we advance in years, owing to the wear and tear of daily life. The fact is that we are made for work, and we can bear up under the storms and stresses life brings without weakening if we keep ourselves free from infections.—Dr. Hanesy A. Cotton.*

*The more widely the good in any form is sought, the more will a common conception of right and a common standard of character prevail. Diverse men will not seem so hopelessly apart, or the immigrant who comes from afar so unintelligibly alien. We will appreciate him, and what he bears as his peculiar trust, in proportion as we feel responsibility for our own—as something to be shared, no less than to be preserved.—Commercial and Financial Chronicle.*

*Dr. A. W. Laforge, a Chicago diagnostician, says that "flapperitis" is a disease of the nervous system, due to the strain of living in a jazz age. The increase in the number of nervous breakdowns among girls is alarming. Dr. Laforge advises that parents give more study to the home life of their youth, and particular attention to the proper feeding and sleeping of nervous children. "Our nervous systems can not keep pace with the gait we are traveling today," declares this authority. "We must slow down, or disaster will result."*

Pentecostal blessing as shown in the lives and writings of those who shared in it. Note the difference made in the disciples themselves. When they took down from the cross the body of Jesus and laid it in Joseph's tomb, they seemed to leave there with it all their hopes and anticipations concerning Him. Said the two on the way to Emmaus, "We hoped that it was He who should redeem Israel,"<sup>17</sup> but His death threw them into despair. It seemed to them that the only thing to do was to return to their boats and nets, and so they did. "Simon Peter said unto them, I go a fishing. They say unto him, We also come with thee."<sup>18</sup> But Jesus found them, as He finds us when we are losing heart, and later urged them "to wait for the promise of the Father," with the assurance, "Ye shall be baptized in the Holy Spirit not many days hence."<sup>19</sup>

#### ALL FORSOOK HIM

On the night of the betrayal "all the disciples left Him, and fled."<sup>20</sup> During His trial, Peter, who a few hours earlier had said, "Even if I must die with thee, yet will I not deny Thee,"<sup>21</sup> lost all his vaunted courage, and declared with an oath, "I know not the man."<sup>22</sup> But on the day of Pentecost "they were all filled with the Holy Spirit,"<sup>23</sup> their hearts were suffused with the presence of the divine Saviour, and they became transformed men. He who had said, "I am the light of the world,"<sup>24</sup> became to them the light of their lives. Now they understood the meaning of the dark experience through which they had passed, and became strong in faith. Now the words of Jesus were fulfilled to them: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify Me: for He shall take of Mine, and shall declare it unto you."<sup>25</sup> Now they knew that they had "an advocate with the Father, Jesus Christ the righteous,"<sup>26</sup> and they also knew He was fulfilling His promise, "I am with you," and was their indwelling life. And so Peter boldly declared: "Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified."<sup>27</sup>

#### HIS WITNESSES

Just before His ascension, when the disciples asked Jesus concerning the time of the restoration of the kingdom, He told them that there were certain things which they were not to know, but, said He, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses."<sup>28</sup> This was the experience involved in His words to them before His death: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me: and ye also bear witness, because ye have been with Me from the beginning."<sup>29</sup> Through the gift of the indwelling Spirit, the personal presence of the risen Lord, the disciples became witnesses of His resurrection and of His power to save from sin. "With great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all."<sup>30</sup>

The last words of His intercessory prayer to the Father, in which Jesus summed up the great purpose of His earthly mission, were these: "I made known unto them Thy

name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them."<sup>81</sup> By the coming of the Comforter and the indwelling Spirit of the God-man, this great consummation was effected. A new era was entered upon, the dispensation of the Spirit. Christ in the flesh returned to the Father, but Christ in the Spirit continued the work which He had begun while here in the flesh, and the acts of the apostles may properly be regarded as the acts of the Holy Spirit, the Comforter, the acts of the indwelling Christ.

#### THE EVIDENCE OF CHRIST'S INDWELLING

What is the evidence of the indwelling Christ? What is the Scriptural test? Let us read: "And this is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment. And he that keepeth His commandments abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us."<sup>82</sup> Obedience to the commandments of our blessed Lord, an obedience made possible through His abiding presence in the Holy Spirit, is the convincing indication that the indwelling Christ possesses our lives. Again: "No man hath beheld God at any time: if we love one another, God abideth in us, and His love is perfected in us: hereby we know that we abide in Him and He in us, because He has given us of His Spirit."<sup>83</sup> Love manifested in the life, that love which is shed abroad in our hearts by the Holy Spirit,<sup>84</sup> that love which is the very essence of the divine life, is the clear proof that the indwelling Christ is our portion.

He who conquered sin in His own flesh by the power of the indwelling Spirit, is the only one who can conquer sin in my flesh. Here is the only solution of the problem of sin, and this is the solution. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."<sup>85</sup>

<sup>1</sup> Matt. 1: 21.  
<sup>2</sup> Luke 2: 11.  
<sup>3</sup> John 1: 29.  
<sup>4</sup> Rev. 1: 5.  
<sup>5</sup> Jer. 17: 9.  
<sup>6</sup> Rom. 7: 18.  
<sup>7</sup> Luke 1: 35.  
<sup>8</sup> Luke 4: 1.  
<sup>9</sup> Matt. 12: 28.  
<sup>10</sup> John 2: 21.  
<sup>11</sup> Heb. 2: 14.  
<sup>12</sup> John 1: 14.  
<sup>13</sup> 1 John 1: 7.  
<sup>14</sup> Matt. 28: 20.  
<sup>15</sup> John 14: 20.  
<sup>16</sup> Gal. 3: 13, 14.  
<sup>17</sup> Luke 24: 21.

<sup>18</sup> John 21: 3.  
<sup>19</sup> Acts 1: 4, 5.  
<sup>20</sup> Matt. 26: 56.  
<sup>21</sup> Matt. 26: 35.  
<sup>22</sup> Matt. 26: 72.  
<sup>23</sup> Acts 2: 4.  
<sup>24</sup> John 8: 12.  
<sup>25</sup> John 16: 12-14.  
<sup>26</sup> 1 John 2: 1.  
<sup>27</sup> Acts 2: 36.  
<sup>28</sup> Acts 1: 36.  
<sup>29</sup> John 15: 26, 27.  
<sup>30</sup> Acts 4: 33.  
<sup>31</sup> John 17: 26.  
<sup>32</sup> 1 John 3: 23, 24.  
<sup>33</sup> 1 John 4: 12, 13.  
<sup>34</sup> Rom. 5: 5.

<sup>85</sup> 1 Cor. 15: 57.

#### IMMORTALITY—A GIFT

(Continued from page 2)

text. "Man may take the life of his fellow man, but he can not affect the relation of that man to his God," is the evident sense of the Saviour's statement. Since we are accountable to God alone for the attitude toward Him, He alone can judge, and, if necessary, destroy the sinner's soul—or his hope of life in the resurrection of the just.

The inestimable gift of God to man was this spiritual nature mentioned in the statement of our Saviour. Man, as a reasoning being, has the power to worship God. We therefore possess a nature that the lower animals do not have; and when the word "soul" refers to this part of us, it is

proper to say that we have a soul, something not given to the brute beasts. Nevertheless, this part of us can not exist aside from the body. The intricate nervous system of man, which has its center in the brain, gives us this reasoning power and the ability to worship God. But when the body dies, the brain stops functioning also. Therefore, the Bible truthfully says that the soul dies.

When God destroys the body in the lake of fire after the second resurrection, then He will "destroy both soul and body in hell," because the destruction of the body, by the fiat of God, will, in consequence thereof, also destroy the soul, and the hope of eternal life.

In His infinite wisdom, God made man a unified being. In one respect God exalted man to an equal place with Himself, in that He gave man the power of reason and choice. If we choose life, the gift of life will be ours beyond the grave at the resurrection. Adam chose death, and brought death upon all the race. This death would have been an eternal sleep had not God, in His mercy, made a way of escape through Jesus Christ.

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15: 16-22.

#### IMMORTALITY A GIFT

Since that provision has been made, immortality has been provided as a gift, to be obtained for choosing the right. As Paul wrote to Timothy, "According to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1: 9, 10. We are admonished to "seek for glory and honor and immortality." Romans 2: 7.

Therefore, if we now possess an immortal something, call it soul or label it what you will, why should we be told to "seek" for what we already possess? No, we are mortal, both soul and body. We are subject to death, both soul and body. All about us people are dying, as the Bible declared. Not until the resurrection day will it be seen who has proved himself worthy of immortality. And not until that day, we would repeat, will this mortal put on immortality. (1

Corinthians 15: 54.) Then will the redeemed, forever freed from the power of sin and death, give back to their Creator the full measure of praise due His holy name, and with immortal life dwelling in them, unite with "every creature which is in heaven, and upon the earth, and under the earth, and such as are in the sea, and all that are in them," saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5: 13.

In that grand chorus of eternity, we all may have a part; not by inheritance from Adam or from our parents, not by the will of some church, but by our own personal choice and decision, and by holding that decision steadfast to the end. We shall give glory to God throughout eternity for having provided the gift of life for a race of mortals, condemned to death. God grant that we may be among that number of redeemed ones in the kingdom of God!

#### THE PERENNIAL QUESTION —WHERE ARE THE DEAD?

(Continued from page 4)

the direct result of sin. (Romans 5: 12.) This thief that steals into our homes and takes a father or mother, brother or sister, God calls an "enemy." (1 Corinthians 15: 26.)

Thus death, or the grave, can not be the *gate* to heaven. God never expected people to look forward to some calamity which might bring death, in order that they might be ushered into His presence. No, the grave is not the way to heaven; *Christ* is the gate. He is the way. And some day He will come to this earth with the *keys of death* and the *grave*, for He holds them; and when He comes, the power of His voice will open the grave, and the dead will come forth.

"For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16, 17. See also 1 Corinthians 15: 15-17; Revelation 1: 18. Then God's people will all go to heaven together.

Some people think that this teaching regarding the dead is a gloomy one. But such persons fail to remember that, according to the popular theory, if the righteous go to heaven when they die, the wicked go to hell, where they are tortured in a seething mass of flames. Think of a mother in heaven and her son in hell. Is it possible for this mother to be happy? You say, No! Then which doctrine is really the gloomy one?

# SIGNS of the TIMES

AMERICA'S PROPHETIC YEARLY

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

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## THE MILEPOST OF THE AGES

(Continued from page 11)

will come through a universal acceptance of spiritualism.

Many are looking to evolution to usher in the golden age. Many expect it will be realized when universal society, with all its interests, will have been assimilated to the principles of the Christian religion.

But the constant failure during the last six thousand years of all human

efforts to produce a state of ideal perfection, is conclusive evidence that man can not bring about this golden age. It can be accomplished only by a divine agent. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6.

The coming of Christ is the great end of creation and redemption. This is the day for which all other days were made, the one event to which all other things are tending. It is the focal point toward which the promises point. It is the grand finale of every line of prophecy. It is the goal toward which the good and holy of all ages have looked forward. It is indeed the "blessed hope."

All good waits to find in His reappearing its completion and blessed consummation. All the good things of

human history are but the first fruits of that final, glorious harvest at the coming of the divine Reaper. How thankful we should be that this glad day is drawing on apace!

KINDLY words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value.—*F. W. Robertson.*

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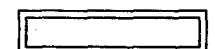
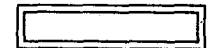
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*Faith in Action*

**T**HE just shall live by faith." This sentence, derived from Inspiration, brought on the great Protestant Reformation. Unfortunately, Martin Luther, Melancthon, Calvin, Knox, and other great men of this movement did not seek any further than the contents of this text. "Faith alone will save anyone," was the Utopian cry of the sixteenth century. However, Peter says, Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Did our forefathers possess these characteristics? Do we? Moreover, Paul is responsible for the statement: "Faith without works is dead," and Christ says, speaking of His second coming, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Faith is the genesis of one's Christian life, and must be continuous. But our Master wants each one of us to have a working, living faith. We are saved through faith, but real faith can manifest itself only in action.

*'A Worm Like That'*

**W**HILE the higher critic, the evolutionist, the infidel, and the modernist have endeavored to lessen the influence of the gospel of Jesus Christ, a worm, one of God's lowest creatures, has been busy teaching them a lesson. A Bible had been left in a cellar, and a worm ate a hole through it from cover to cover. If the men who are so ardently employed in destructive criticism would only assimilate some of the contents of God's Word, what a happier world this would be! Let us pray that God will make of men "a worm like that."

*The Divine Invitation*

**C**OME unto Me." What a glorious invitation, and to all! It is not for any specific time, but for all time, so long as one does not grieve the Holy Spirit. In other words, Jesus is not discouraged by a refusal. He continues to plead. And what a wonderful paymaster God is! A man may come at the eleventh hour, and still have full pay, whether he gives his life to Christ at ten, twenty, forty, or seventy years' of age. All receive the same salary—eternal life. And yet how much better to learn to serve Him in youth, and thus do more for Him who gave all for us!

*The Promise to the Meek*

**I**F a man exhibits any manifestation of meekness, people are prone to think him a weakling. Little do they consider the words of the Master, "I am meek and lowly in heart." Again, Peter says: "Christ also suffered for us, leaving us an example, that ye should follow His steps." To follow Jesus' steps means that one should be meek. Consider the many promises to the meek: "The meek shall inherit the earth," "the meek will He guide in justice; and the meek will He teach His way." (A. R. V.) "He will beautify the meek with salvation." Only to the meek is eternal life promised. Surely it pays to serve Jesus and follow His footsteps by having a quiet and meek spirit.



*The great Tower of London, tragic in its wonderful history, is said to be crumbling, especially those parts built of wood.*

*The "Reds" confess a loss of membership in the United States, as well as in most of the foreign countries except Russia.*

*Fifteen hundred persons, ranging in age from six and a half to ninety, are engaged in copying the Bible in longhand for the Bible Society of Maine.*

*In the last ten months American missionaries have sold in Constantinople three thousand copies of Bunyan's "Pilgrim's Progress" in the Turkish language.*

*"Died of heart failure," is the verdict in the case of Homer Morehouse of North Tonawanda, New York, who had danced eighty-seven hours without stopping.*

*Necessity is still the mother of invention. A shortage of gold in Germany has led dentists to conceive the idea of making plates, bridges, and crowns of steel.*

*A cemetery has yielded fine pottery of the days of Abraham and of the glory of Sodom. So writes Dr. Melvin Grove Kyle, president of Xenia Theological Seminary, to the "Sunday School Times." Dr. Kyle is a member of the first expedition that has ever undertaken to find the buried "Cities of the Plain."*

*Three hundred five thousand persons denied all church affiliation in Germany in 1920. To-day the churches are gaining in strength and membership. This means a need of more pastors; and the young man who will study to enter the ministry has better prospects of finding employment than has the one who studies medicine or law.*



*The White Race Enslaved*

**T**HE Civil War was fought to free the colored man from slavery, and the war did not end until complete victory had been gained. To-day, the white race is in the bonds of slavery to doubt. The majority prefer to believe in modernism, socialism, and every other ism except Bible-ism. Who will fight to free the white man? Must he ever be a slave to doubt?—No; Jesus has fought the good fight, and we are victors through Him; but He will accept nothing short of complete and unconditional surrender.

*The Prodigal Son's Example*

**W**HY not follow the example of the prodigal son, and come to ourselves? God offers us the best of everything. Under no circumstances will He withhold anything beneficial from us; yet so few are willing to serve Him. True, one is asked to give up the demoralizing dance, filthy literature, jazz music, and other ignoble pleasures; but one is also asked to come and reside with the King of kings in the beautiful city of gold, where there will be no more sin, crime, selfishness, or tears. All will be supremely happy throughout eternity. Sickness, war, famine, strikes, earthquakes, gone forevermore! I want to be there, don't you?

*Why So Many Sects?*

**A**MONG Protestants there are hundreds of denominations. Why so? many have asked. Primarily, because, at the time of the Reformation, the leaders came only partly out of Rome. Much that was wrong was still entertained by these various leaders. Since the sixteenth century, God has been seeking a people that would answer the call, "Come out of Babylon." The multiplicity of religious sects demonstrates to what extent each religious body has obeyed the command. Those who are ardently seeking to serve God, will come out of Babylon entirely. They will be found keeping the commandments of God and the faith of Jesus, and continuously looking for the glad day of His appearing, when He will take the conquerors to their eternal home.