

SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY

Lawyers generally advise their clients against going into partnership. But such counsel does not always hold good; at least it does not hold good in the case described in this article.

A Paying Partnership

by

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ONE of the most vital problems that face mankind is the money question. It enters into almost every experience of our lives: The houses we live in, the clothes we wear, the food we eat, the books we read, the pleasures we enjoy, the friends we have, the coffins in which we are buried, the stones that mark our narrow beds beneath the sod,—all call for money. The use or abuse of money very largely determines our character here and our destiny hereafter. There is scarcely a question of greater moment than that of money.

In order to understand this problem aright, we must inquire first, *What is money?* Henry Beggs defines money as "an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

Money is the product of the impact of labor upon raw material; therefore money, in a sense, is life, because the two fundamental elements of life—time and energy—must be used in producing it.

The clothes we wear represent the impact of labor upon raw material. They suggest broad fields, with endless rows of cotton plants like baby maples draped

with snow. We hear the shout of teamsters, the rattle of heavy wagons, the crack of whips, and the heavy breathing of laboring mules. The hum of a thousand cotton gins and the ceaseless clatter of ten million busy shuttles fall on our ears. We smell the steaming dye vats and see the miles of knitting and sewing machines and all the other things over which cotton is king.

We look again, and before our eyes stretch green pastures and velvety hillsides where white-fleeced sheep nibble the dewy grass. We hear the plash of water and see the sunlight dancing upon lake or pond as the herder washes his sheep. We hear the musical swish and ring of shears as the bleating ewes give up their coats; and the hum of spindles and the clatter of looms as labor transforms virgin wool into the garments that cover us.

Yes, money is the product of the impact of labor upon raw material; for without the hand of man to unlock the treasuries of mother earth, and without his brain to direct in their development, the splendid resources of our great state, of the United States, and of the world would have remained undiscovered, unused, and useless; and this fact brings us to our second question.

Now, to whom does this money belong? Does it belong to labor, to capital, or to God? Labor furnishes the energy that produces capital. It is, therefore, as Lincoln said, "prior to capital and entitled to superior consideration as against capital." Capital is simply the accumulated product of labor, and most of it is in the hands of a few. It is said that 90 per cent of the wealth of this country is in the hands of ten per cent of the population; which gives ten per cent of the people 90 per cent of the power for either good or evil that inheres in the possession of great wealth. And because the unregenerate heart is deceitful above all things and desperately selfish, this power is too often selfishly used, and this selfishness, like a fire burning over from the hearts and lives of the rich into the hearts and lives of the poor, is likely, if not quenched by generous showers of justice and love, to burst into a flame of hatred and revenge that will sweep across our land, leaving it a black and smoking wilderness.

History records the long struggle of humanity for the achievement of religious, civil, and industrial liberty. The first was obtained for millions through the victory of the Protestant Reformation. The second, which was first written into the Constitution of a great commonwealth by Roger Williams, the Baptist founder of Rhode Island, and which clanged forth its defiance of tyranny from the tower of the old State House in Philadelphia on July 4, 1776, was achieved, so far as we are concerned, when General Cornwallace sent his sword to George Washington at the close of the Battle of Yorktown. The third struggle is still going on, and must continue until the right and justice of profit-sharing takes the place of the present wage system with all its attendant evils.

MAN A PAUPER

I do not wish to discuss the vexed question of capital and labor, but to call your attention to the joint responsibility of both capital and labor to Almighty God, the Creator of heaven and earth, who upholds all things by the might of His power, and in whom we live, and move, and have our being. If we can get men to realize their indebtedness to Him for all they possess, and to recognize their responsibility to Him for the use or abuse of all material things, we shall have settled the greater part of all the problems that confront us as individuals and as a nation.

Man brought nothing into the world, and he will carry nothing out except the character he has developed. His very breath is a gift from God. The mind and strength and ability to change raw material into things useful

and beautiful are all gifts of the Creator—talents by which He has lifted us above the beasts of the field and the fowls of the air. It is by God's permission alone that we call things our own, for the silver and the gold are His, and the cattle upon a thousand hills. Thus we discover that man is only a steward of the earth's resources, and that God is joint owner with him of every cent of money in existence; for if man furnishes the labor, God furnishes the raw material, and neither one without the other can possibly produce money, because money is the product of man's labor upon God's material. So whether you and I realize it or not, we are business partners with the Creator. And this brings us to the main question of our discussion—*What is God's share in the profits of the business?*

BIBLE VERY EXPLICIT

We are not left in doubt as to the answer. The Bible is very explicit. It tells us that one tenth, the tithe, of our increase, belongs to God.

Abraham paid tithes to Melchizedek, because Melchizedek was priest of the most high God. Jacob vowed to pay tithes when he had his vision, and God blessed him in spite of the trickery of his Uncle Laban. Moses, as we have seen, wrote it as one of the fundamental laws of his great system. In Leviticus 27: 30-32, we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Tithing helps to keep one true to the great laws given from the flaming

clouds of glory that wrapped Mount Sinai when God spoke to Israel—laws reiterated by Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. It keeps God always in mind, and makes Him a partner and sharer in the everyday business of life. It is the best possible check upon the sin of covetousness, which, throughout Scripture, is classed with adultery, murder, and idolatry.

CHRIST'S PRONOUNCEMENT

In speaking of tithing, Christ said: This "ought ye to have done, and not to leave the others [matters of law, judgment, mercy, and truth] undone." Matthew 23: 23.

One writer has observed that "Christ has more to say about a man's attitude toward his property than any other one theme. Throughout the four Gospels, one verse in every seven deals with this topic, and sixteen of His thirty-eight parables refer to this theme. He teaches us that money giving is both the expression of, and the way to, the larger stewardship of life."

God wonderfully blessed the Jews when they paid their tithes and offerings, and accused them of robbing Him when they did not. He punished them with blight, mildew, locusts, drought, and famine for their dishonesty.

Two thirds of the wealth of America is in the hands of church members, and I sometimes wonder if our enormous fire losses and losses from rats and pests, from drought, cyclone, frost, and crop failures, are not allowed to come upon us because so few of God's children have learned to be honest with their Creator and Saviour. Statistics show that there are now in the United States 45,997,199 church members. Nearly 38,000,000 of them, we are told, are Protestant Christians. Combining the members with those in sympathy with the church, there is a grand total of 96,338,096 persons, of whom 74,800,000 are listed as Protestants. They believe that the church is absolutely indispensable to make this world a safe and moral place for their children. But, regardless of all such beliefs, these forty-five millions come as near as they can to starving the leaders whom they choose for these churches.

Certainly the challenge stands: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

But some may say, You are trying to bring us into bondage to the Mosaic

(Continued on page 6)



The Unchangeable Word

EDWARD J. URQUHART

All flesh is grass. It grows to-day
In colors fair as rainbows know.
To-morrow, it is swept away
In misery and woe.

And Time's weak playthings seemeth all
The products of man's brain and hand.
His governments are built to fall;
His castles never stand.

A few brief years, and what he thought
Built for the ages is no more.
Yea, all the grandeur that he wrought
Is perished from his store.

Yet one thing unto man is known
That has not changed with passing years,
Though enemies at it have thrown
Their most vindictive spears.

This is God's Word; for even Time
Is slave to it, while it is free.
And free 'twill stand in strength sublime
To all eternity.

A THEME which runs through the whole Bible is the prophecy of our Lord's second return to this earth. The Jews were so occupied with the study of the prophecies which speak of the triumph and glory of His second advent that they entirely overlooked those which told of His coming in poverty and humiliation, to suffer and die for a lost world. Christ did come, and He fulfilled to the letter every prophecy relating to His first advent.

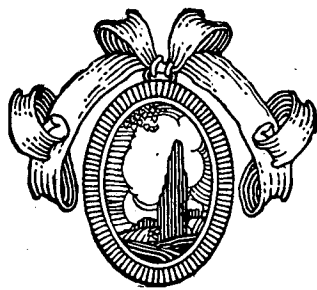
When He ascended to heaven, angels stood by the lonely disciples, and spoke these precious words: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Other like expressions of Jesus are: "I will come again." John 14:3. "Behold, I come quickly." Revelation 22:12. James declares: "The coming of the Lord draweth nigh." Paul, writing to the Hebrews, says: "Yet a little while, and He that shall come will come, and will not tarry," and, "Unto them that look for Him shall He appear the second time without sin unto salvation." Throughout the New Testament we are exhorted to "look for" His coming; to "watch" for it; to "wait" for it; to be "hasting" to it; to "pray" for it; to "prepare the way" for it; to "rejoice" in expectation of it.

The Old Testament, as well as the New, is full of promises of Christ's second coming. Sir Isaac Newton writes: "There is scarcely a prophecy in the Old Testament concerning Christ that does not in some way or other relate to His second coming." Enoch, the seventh from Adam, prophesied saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

The patriarchs and the prophets had this same "blessed hope," and David sang: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 59:3.

HOW WILL CHRIST COME?

There are some who believe that the Lord will return, but who do not understand in what manner. Christ, in describing the scene to His disciples, said: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27. "Then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26. We are also told: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. The disciples were informed that He would come in "like manner" as He had ascended into heaven. (Acts 1:11.) These texts show us that His coming will not be in secret, but will be visible to the whole world.



"I Will Come Again"

*This is the promise
Christ gave His dis-
ciples. When will
it be fulfilled? You
will find the answer
in this article by*

AGNES NELSON

Many important events occur at the time of the coming of the Lord. In Revelation 16:17, 18, this list of events is given: "There came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth." "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Revelation 6:14. The next event is the coming of the Lord. "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Revelation 14:14, 15.

THE DEAD AWAKENED

While He is in midair, He will call to the sleeping saints to awake, and they will be raised and meet Him there. "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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 which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:15-17. There will be no sick or infirm in that happy company, for "the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52.

The wicked who are living at that time will all be destroyed. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

The Lord will have a people waiting for Him when He comes, for there are those who will say in that day: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

He has given many signs so that we may know when to expect Him. We are not told the day or the hour, but we may know when His coming is near.

SIGNS IN THE HEAVENS

When the disciples asked for the signs of the end of the world, Jesus told them: "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. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28. In verse 11, He says: "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Peter quotes the prophet Joel as saying: "I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:19, 20.

The signs in the sun and in the moon and in the stars have long been in the past. The signs in the sun and in the moon were fulfilled in the wonderful Dark Day of May 19, 1780. November 13, 1833, the sign was fulfilled which said that the stars would fall from heaven, "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Many interesting accounts may be read in histories of these events. Each one appeared at the time the prophecy had

foretold, and was recognized as a sign by many who saw it.

Following these, there were to be signs in the earth. For many years these prophecies have been being fulfilled in the political conditions of the nations,—the wars, the industrial conditions of the world; but the last few years they have been so marked that they should be easily understood by all. The last decade has been a remarkable one. It has witnessed the most wonderful achievement in human progress, the greatest revolution in human history, the greatest disasters in the experience of the human race. One writer, in speaking of this, says: "If all the armies that fought in what used to be called the fifteen decisive battles of the world could be gathered together, they would not equal in number the men who took part in a single campaign in the recent World War."

The great disasters which have been visited upon the world during the last

decade are striking signs of the times. The London *Times* of December 15, 1920, gave a report that the population of China then totally destitute was 13,500,000. The Russian famine which occurred the next year is said to have been the greatest the world has ever seen. In January, 1919, a thousand people were dying of starvation daily in Petrograd. After the Great War, which was the deadliest and most costly of all wars, there followed the greatest pestilence the world has seen. The London *Times*, speaking of it, said: "This plague [the influenza] is five times more deadly than war; never since the Black Death has such a plague swept over the face of the world." Last year the most destructive earthquake in the history of the world occurred.

Then there is one more prophecy, the fulfillment of which is one of the strongest proofs of the nearness of the end, and that is the one in Matthew

24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

One of the leading characteristics of the last century has been the great movement of modern missions. As we see all these signs being fulfilled, we think of these words of the Saviour: "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 is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24: 32-34. The generation is now living that is seeing the fulfillment of all these prophecies. While we are not told just "the day or the hour" of the Lord's coming, we may know "that it is near, even at the doors."

THE ANSWER OF THE BOOK

On the New Earth

1. What is to become of this world?

"The heavens and the earth, which are now, . . . are . . . reserved unto fire against the day of judgment and perdition of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 7, 10.

2. What has God promised in the place of this world of sin?

"Nevertheless we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

3. Is the new earth state to be a real and definite experience?

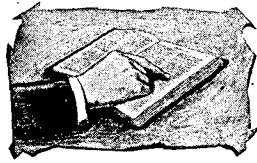
"Behold, I create new heavens and a new earth." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . Mine elect shall long enjoy the work of their hands." Isaiah 65: 17, 21, 22.

4. What changes will there be in the physical aspect of the earth?

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isaiah 35: 1, 6, 7.

5. What will be the condition of the animal creation?

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 6, 7, 9.



arranged by
L. LAMBERT MOFFITT

6. What will be the happy state of the people?

"The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35: 5, 6.

7. What besides a wonderful country has God prepared for those who love Him?

"He hath prepared for them a city." "A city which hath foundations, whose builder and maker is God." Hebrews 11: 16, 10.

8. What is the name of this city, and whence does it come to this earth?

He "showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21: 10.

9. What are some of the characteristics of this city?

"The city was pure gold, like unto clear glass." "The building of the wall of it was of jasper." "The foundations of the wall of the city were garnished with all manner of precious stones." "The twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold." Revelation 21: 18, 19, 21.

10. How is the New Jerusalem lighted?

"The city had no need of the sun, neither of the moon, to shine in it: for

the glory of God did lighten it, and the Lamb is the light thereof." Revelation 21: 23.

11. What stream makes glad the city of God?

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Revelation 22: 1.

12. What description does John give of the tree of life?

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Revelation 22: 2.

13. How often will all the redeemed come up to the city to worship?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 22, 23.

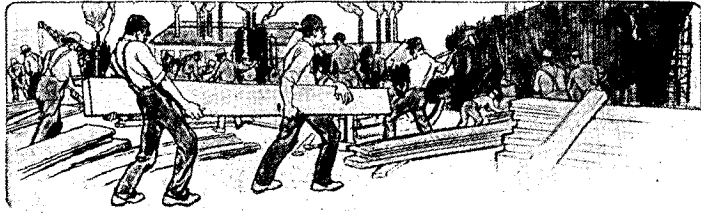
14. What is the passport to this city?

"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." Rev. 22: 14.

15. What gracious invitation to dwell in this city does God extend?

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 17.

That we may better appreciate what all this glorious provision which God has made for our future means, we need to understand thoroughly our present condition. This will be the theme of our next few studies. "What Is Man?" will be our next topic.



The Law of Rest

¶ *Being the sixth of the series on the Vitamines of Religion by*

ROY F.
COTTRELL

A NUMBER of years ago the chief justice of the supreme court of Michigan boarded a railway train at a small station and accepted the proffered courtesy of a young evangelist to share his seat with him. The latter did not recognize his distinguished companion, who evidently had the advantage in this respect and who presently opened the conversation somewhat as follows: "Now, friend, I have you where I want you, and I wish to ask you some questions. Why do you and your people keep Saturday, the seventh day of the week, instead of Sunday, the first?"

Taking a Bible from his valise, the other read the divine precept: "'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.'

"This," he continued, "is my first reason for keeping the seventh-day Sabbath. God commands me to do so. My second reason is—" and he began turning the leaves of the Book for another text.

A PARALLEL

But here the judge touched his arm, asked for his Bible, carefully scrutinized the phraseology of the fourth commandment, then said: "In one respect you remind me of a young attorney I once knew, who, when pressed by the court for the reasons why he did not produce an important witness, replied: 'There are several reasons. The first is that he is dead; and the second is,—'

"'Hold,' cried the magistrate, 'if he is dead, you need state no further reasons. That is all-sufficient.'"

Turning then to his traveling companion, the chief justice said: "You,

my young friend, remind me of that attorney. I ask you why you and your church observe the seventh day for the Sabbath. In reply, you refer me to the law of God. There, in the bosom of that law, God Himself, whose creatures we are, commands us to keep the seventh day, enjoining us to perform no manner of work therein. After quoting to me that authority, you turn and prepare to give me a second reason.

"Young man, when that one reason is given, no other should be called for. When God says that the seventh day is the Sabbath, that ends all controversy with men who believe God. If a man will not believe what God says in the fourth commandment, he will not believe what He says in the Sermon on the Mount or anywhere else."

The railway journey drew to a close, and what was the surprise of the evangelist, in response to his question, to learn the identity of the courteous, logical stranger. But that which most indelibly impressed itself upon his consciousness was this: Who will not say that the conclusion reached by this eminent jurist is that which must force itself on the mind of any honest Christian man or woman?

Should we conclude the article here? Is it presumptuous to say more when Jehovah has spoken so explicitly?—Emphatically, yes, if we are to question that word or that authority. But if we can help to clear away the smoke screen of misrepresentation and falsehood that has been cast about the divine law and the holy Sabbath, we do well to proceed.

It were enough for the conscientious Christian to know that it is God who has spoken; cheerful, unquestioned obedience springs from his

heart. But the Father desires all to recognize that none of His precepts are arbitrary. He says: "Come now, and let us reason together," that we may understand more fully concerning this "reasonable service."

The Sabbath comes to us from the very dawn of creation, when God looked out upon all His handiwork and beheld that "it was very good." The rest day was "blessed" and "sanctified," and constituted one of Heaven's most priceless gifts to the human race. Four thousand years elapsed, and the Son of the Highest also testified, "The Sabbath was made *for* man,"—for his greatest good, and not in any sense *against* him.

For the past three or four millenniums, it is acknowledged that the Jews have been more continuous and scrupulous in the observance of the Sabbath than any other race; and with what result?—In spite of age-long persecution and hardship such as no other people have borne, they are to-day the hardiest race in the world and have the lowest death rate per thousand of any nationality that has found a home upon our shores.

But physical gains are only incidental; Jehovah designed the Sabbath to be a great spiritual boon to the human family. At the close of creation week, He Himself established the precedent, and "rested," yet not from exhaustion for, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isaiah 40:28. Even to our sinless forbears in Paradise, the Sabbath was essential as a day when they should lay aside their workaday interests and pursuits and permit their thoughts to revel in contemplation of Him "who stretchest out the heavens like a curtain" and whose beneficence provides the luscious fruits, the delicate flowers, and the enrapturing bird songs.

A STABILIZING POWER

When man fell from his innocent estate, the Sabbath was more emphatically needed as a stabilizing power and an uplifting influence in his spiritual life. "Verily My Sabbaths ye shall keep," says the affectionate Father; "for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

Herein is conferred a mutual "sign," or signet. The Creator looks down from the height of His sanctuary to see His loyal, obedient children remembering and joyously celebrating the memorial of all His wondrous works. They, likewise, conscious of the divine smile upon them, look up with radiant face to say, "Our Father."

Many are the perplexed and distressed who have cried out like Job, "Oh that I knew where I might find Him!" Job 23:3. Had men never

lost the Sabbath, they would not have lost their Lord, and in all the world there would never have been a heathen or an unbeliever. But God has placed His blessing, His presence,—an actual foretaste of heaven—in the Sabbath, “if haply they might [again] feel after Him, and find Him.” Acts 17: 27.

In loving entreaty, He is still saying: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isa. 58: 13, 14.

THE TESTAMENTS AGREE

Contrary to popular misapprehension, the testimony of both the Old and the New Testament concerning the Sabbath, is one and the same. Christ kept His Father’s commandments. He kept the Sabbath that He and His Father had conjointly established; and neither He nor His disciples, by word or act, gave hint or authority touching any change. Centuries of the Christian era elapsed, as attested by both Catholic and Protestant historians, before an alteration of the Sabbath from the seventh to the first day of the week was attempted.

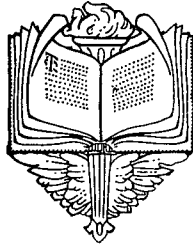
And now a word about substitutions: When any one comes to you with a manufactured article of food and certifies that he is offering to the public the carefully selected, processed, cured, refined, boiled, and dextrinized extract of vitamins, *believe him not*. Repudiate the humbug, and be advised that the laboratory of nature is alone capable of producing those life-giving, health-sustaining elements, and that the more that food is bandied about by the hand of man, the less it contains of those vital particles.

How much more true of the Sabbath of Jehovah! The blessing and sanctification of the Creator was bestowed upon but one day of the week—the seventh. Human device and subterfuge have given us a substitute, and although this fraudulent pretender—the first day of the week—has been honored by many for more than a thousand years, Christian loyalty now demands that we disavow the counterfeit.

In the very bosom of the Ten Commandments reposes the Sabbath precept. Not a syllable of that holy law has been repealed. The sacred rest day stands to-day, as it has ever stood, a peerless memorial of creation and a happy portent of the heavenly rest. The Sabbath spans the gulf between two eternities. It was kept in Eden before the entrance of sin; it has been observed in all subsequent ages by faithful witnesses; it will ever

be celebrated by the redeemed in the future Paradise. “For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” Isaiah 66: 22, 23.

Blessed and happy are they who lay hold upon the Sabbath vitamine of truth.



A Misquoted Text

M. A. HOLLISTER

“NOT forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” Hebrews 10: 25.

Many laymen and some preachers misquote this text by inserting, “on the first day of the week” after the word “together,” making it read: “Not forsaking the assembling of ourselves together on the first day of the week.” If the text truly read this way, there would be no seventh-day observance in this world, as Sunday would be accepted unquestionably as a substitution for the seventh-day Sabbath. But when men read into a text something that is not there, we ought not to accept it.

Further, we are admonished what to do as we see *the day* approaching. That day is the judgment day, and it will reveal fearful things to those who “sin willfully after that we have received the knowledge of the truth.” Let every reader of this article turn to Hebrews 10 and read from the twenty-third verse onward, and be assured forever that there is no evidence here for Sunday observance, but a strong encouragement to prepare for the great judgment day soon to come.

A PAYING PARTNERSHIP

(Continued from page 2)

law. Not by any means! All I am trying to do is to prove that obedience to God’s great fundamental law of increase will bring blessings, and disobedience to it, losses, just as truly as does obedience or disobedience to any other divine law. Obey the law of gravitation, and your train stays on the track; disobey it, and it goes into the ditch. Obey God’s law of good seed in good soil properly cultivated, and your harvest will be large, be you saint or sinner; but disobey it, and even

though you may be a preacher, your garden will produce little else than weeds. Obey God’s law of electrical transmission, and you may speak with a friend in San Francisco or hurl your voice across the sea; disobey it, and you will not be heard more than three blocks away. So it is with the law of the tithe.

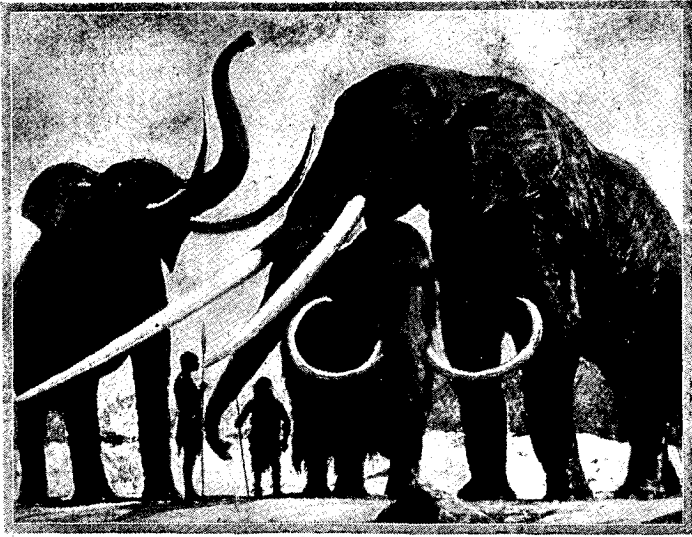
In 1 Corinthians 9: 13, 14, Paul makes the place of tithing in this gospel dispensation perfectly clear. “Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel shall live of the gospel.”

PAUL’S COUNSEL

The Mosaic priesthood was supported by the tithes and offerings of the people. Paul insists that Jesus Christ intended His ministers and missionaries to be supported in precisely the same way. And since this is true, and since Jesus said: “If ye love Me, keep My commandments,” it is just as logical to insist upon the necessity of obeying His command to pay tithes and to make offerings over and above those tithes as it is to insist upon obeying any of His other commands.

We have stunted our spiritual growth, held back the kingdom, and robbed ourselves as well as God by refusing to obey the plain teaching of Jesus about the use of money. Perfect obedience does not select the commands which are to be obeyed; it obeys them all. And only in such perfect obedience is there power; for, as Peter said, God gives the Holy Spirit to those that obey Him. (Acts 5: 32.) When Christians obey Christ’s command to tithe; there will be no lack of anything necessary to carry out His other command, “Go ye into all the world, and preach the gospel to every creature.” Mark 16: 15.

Tithing is simply turning over to God His share of the income of the business. Get a box and mark it, “The Lord’s Money.” If you are working on a salary and have no expenses connected with the business, when you get your pay, put one tenth of it in the box. If you are a merchant, you will tithe what belongs to you after the legitimate expenses of the business are paid. If you are farmer, your tithe will be one tenth of all your income after deducting the cost of labor, seed, feed, gasoline, and so forth. The beauty of tithing is that it makes God our business partner. If the business prospers, as it will if you confer with Him in prayer about it, He will receive His share. If hard times come to test our faith, He too suffers loss. Once give it a trial, and I am sure you will never have a desire to go back to the old, haphazard way of giving when you feel like it or when some pathetic need has touched your not-too-tender heart.



Formerly there roamed over parts of this world great herds of elephants nearly twice the bulk of the largest specimens that now exist.

Evolution X-RAYED

CHAPTER
TWO

THE TESTIMONY OF GEOLOGY

by MRS. H. E. BUCHHEIM

WHAT is the testimony of geology as to the development of plant and animal life on this earth? Is it true that the fossil world brings to light evidence that there has been a gradual, steady upgrowth? Are the plants and animals of the prehistoric past inferior to those of today? I can do no better than to quote from Dana, the historian of the fossil world, a recognized authority on geological subjects, and himself a supporter of the evolution theory. For the sake of brevity, I shall condense these extracts without changing the sense, by omitting all wordy portions.

From "Manual of Geology," pages 563-579, I take the following: "The mammals, or quadrupeds, of Quaternary Europe are remarkable for their great size. Caverns in Britain and Europe were the dens of gigantic lions and hyenas, while pachyderms and ruminants equally gigantic, compared with modern species, roamed over the continent." "Gigantic elephants of nearly twice the bulk of the largest individuals that now exist in Ceylon and Africa, roamed here in herds, if we may judge from the abundance of their remains. . . . Three kinds of wild oxen, two of which were of colossal strength, . . . a British tiger larger than that of Bengal, . . . troops of hyenas, larger than the fierce hyena of South Africa, . . . a savage bear, larger than the grizzly bear of the Rocky Mountains, . . . a gigantic beaver, and various smaller animals down to bats, moles, rats, and mice. The horse, though of very large size, is regarded as of the same species with the modern horse."

He then describes an elephant as over twice the weight of the largest modern species and nearly a third taller, with tusks that measured twelve and a half feet; and an Irish deer, the height to the summit of whose antlers was ten to eleven feet and their span ten to twelve feet. He says again: "A horse from the same locality was also gigantic, a fit contemporary . . . of

the mastodon and elephant. . . . The sloth (of to-day) is an animal about the size of the common cat, but here were found the remains of an extinct animal of the sloth tribe exceeding in size the largest rhinoceros. . . . The length of one of the skeletons is eighteen feet. Its massy limbs were more like columns for support than like organs of motion."

Several gigantic species of armadillo were found, the length of the back of the shell of one being five feet and the total length, including head and tail, nine feet; the largest shell of any now living being less than four feet. He goes on to say that there were "other mail-clad species, one of which was as large as a rhinoceros," which "probably exceeded more than one hundred-fold the bulk of any living edentate." He says of the kangaroos of Australia: "As on the other continents, the moderns are dwarfs by the side of the ancient tribes." One was "as large as a hippopotamus, the skull being a yard long." Another species "was as large as a bullock."

POSSIBLY THE BIBLICAL LEVIATHAN

Of the reptiles, he says (pages 444, 464-466, 474): "Another and larger crocodilian was . . . an animal at least fifty feet in length, not less than ten feet in height when standing and of bulk in proportion, and unmatched in magnitude and physical strength by any of the largest inhabitants of the Mesozoic land or sea." Perhaps this is the same animal as the great "leviathan" described in the forty-first chapter of the book of Job, and which was in existence less than four thousand years ago. Dana says further:

"Reptiles were exceedingly numerous, and many of them of enormous size, . . . swimming reptiles . . . fifteen to forty feet long, snakelike reptiles having short paddles . . . ten to seventy feet long . . . a great sea serpent, one of over forty found in New Jersey and Kansas, measuring seventy-five to eighty feet long." One of the Kansas turtles had "a breadth of more than fifteen feet." He tells also of flying reptiles about forty-five feet long with spread of wings twenty-five feet.

One of the few birds that have been found is described as "a gigantic diver five to six feet in height"; and a flying animal related to the bat (page 446), as a foot long with spread of wings three feet. According to George McCready Price ("Fundamentals of Geology," page 208) some of the ancient locusts had an expanse of wing of over seven inches, and dragon flies had bodies from a foot to sixteen inches long and spread of wing over two feet.

Of the shell animals, Dana says (pages 383, 473): "Many of the Paleozoic species were much larger than later species of the same groups. Among crustaceans, there were trilobites larger than any living crustacean. Species of the eurypterus group five feet long, while the nearest existing species are not a foot long." One mollusk, a coiled sea shell, he says, had a diameter of over a yard; another (page 203), "The Endoceras was in some cases fifteen feet long, and nearly one foot through."

Evidence such as this might be multiplied indefinitely, if that were neces-

(Continued on page 9)



WHEN the fossils are allowed to tell their true story, the theory of the evolutionists, that all men were formerly roving savages of a low grade of intelligence and resembling the ape in habits of life, is proved false.



AN interesting story has been told of an old Scottish physician who was noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiven—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written, "Forgiven." So likewise, when the blessed Christ dips the pen in His own blood and writes the word, "Forgiven" across our account in the ledger of heaven, we are released from our spiritual indebtedness, and no power of wicked spirits or evil men can bring us into condemnation before the throne of Jehovah. To be forgiven and to stand before the great God of the universe free from condemnation, should be the highest hope and ambition of every one. We must bear in mind, however, that there are certain conditions to be met. "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. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28: 13.

In the prayer of our Lord, we are taught to say, "Forgive us our debts, as we forgive our debtors," and, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11: 25.

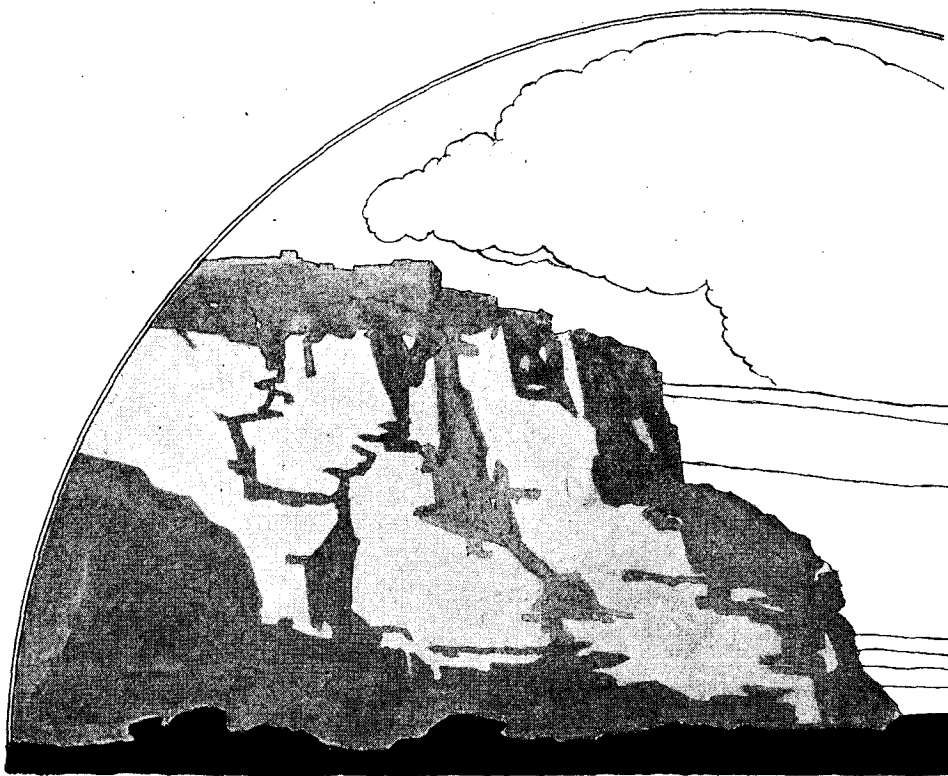
IN EXACT PROPORTION

He who is unmerciful, unkind, and unforgiving toward others shows that he himself is not a partaker of God's love and pardoning grace.

The hard-hearted rabbis limited the exercise of Christian forgiveness to three offenses. Peter thought to extend forgiveness to a more complete number; so he came to the Master, and said: "How oft shall my brother sin against me, and I forgive him? till seven times?" In the reply given, we observe that we are not to grow weary of forgiving; for Jesus said: "I say not unto thee, Until seven times: but, Until seventy times seven." Matthew 18: 21, 22.

Through the merits of Jesus, there is ample provision made to cover every known and confessed sin. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." Isaiah 43: 25, 26.

God has clearly revealed in His Word the position we must occupy if we expect forgiveness. "If God so loved us, we ought also to love one



Can You FORGIVE

by
GEORGE W. WELLS

another." 1 John 4: 11. "Freely ye have received, freely give." Matthew 10: 8. The Lord loves us and bears with us, even when we are ungrateful to Him, forgetful of His mercies, sometimes wickedly unbelieving. But consider how relentless we are at times toward one another, and how pitiless when we should love as Christ has loved us! What a mighty change, then, must come over our hearts if we meet the divine standard!

THE BASIS OF FORGIVENESS

The groundwork of all forgiveness is found in the unmerited love and mercy of God; and by our attitude toward others we reveal how much we have made that love our own. "But if we forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6: 15. We must be kind, forbearing, patient, and forgiving. Remember, we are not forgiven *because* we forgive, but *as* we forgive.

In the parable recorded in Matthew 18: 21-35, a king is dealing with officers who administered in the affairs of his government. These men handled large sums of money, and upon investigation it was discovered that one man's account showed him seriously in debt. The amount was

ten thousand talents. He had nothing with which to pay, and, according to the custom, the king ordered him sold, with all that he had. The requirement was stern and rigid, and the man came earnestly seeking for mercy, saying: "Have patience with me, and I will pay thee all." The Lord of that servant had compassion and loosed him, and the whole debt was canceled.

This man was soon given an opportunity to follow the example of the master who had so graciously forgiven him. Going out, he found a fellow servant who owed him a hundred pence. His debtor made a similar appeal, "Have patience with me," and pleaded, but with altogether different results. His request was not heeded. The one so recently forgiven had soon forgotten to be merciful, tender-hearted, and pitiful. He heeded not the request to be patient. He demanded without delay that the law be enforced, and his fellow servant be cast into prison until he should pay the debt.

Oh, how many there are to-day manifesting the same spirit! They have no true sense of their indebtedness to God, and when they plead for His mercy, they do not realize their helplessness and the enormity of their own sins. Many times they hope by



answer to this question affects in a finite way your relation to God.

WE Others?

their own works and human endeavors to merit God's favor. They seek to build themselves up in self-righteousness. As a result, their own hearts are not softened or humbled, and on account of sin, they grow exacting and unforgiving toward others; though their own sins against God, when compared with their brothers' sins against them, are as ten thousand talents to one hundred pence—nearly one million to one.

The lord summoned the unmerciful debtor, and "said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise," said Jesus, "shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Is it not clear, then, that he who refuses to forgive, is hereby shutting himself away from the pardon that God offers?

In studying this beautiful lesson on forgiveness as revealed in the parable and in the statement in the Lord's Prayer, we should not fall into the mistaken idea of some, and misapply

it. We should not conclude that God's infinite love and forbearance lessens in anywise our obligation of obedience to Him or our obligation to deal justly and to love mercy in our association with our fellow men. Possessing the spirit of forgiveness toward one another does not lessen the claim or abolish just obligations that we may have, either to God or to man.

We are not to understand from the Saviour's statement, "Forgive us our debts, as we forgive our debtors," that in order for us to be forgiven, we must release all those who, without regard to conditions, may have just obligations due us. We are not to overlook, however, the fact that, in dealing with fellow creatures, there may be at times unavoidable conditions which bring poverty, and we are to manifest tenderness and compassion in all our dealing with those who are unfortunate, treating others as we would like to be treated under similar circumstances.

Those who have a true sense of what constitutes Christian character will not fail to manifest sympathy and tenderness toward all men. The grace of God softens the heart, refines and ennobles the feelings, and those who receive it not in vain recognize that they are stewards of the manifold grace of God and are obligated to all who are in darkness or who are less fortunate than themselves. It was Paul who said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. I: 14.

All that we have known of the rich love of God, all that we have received of His free grace and favor above the degraded, benighted souls of every sort, we are indebted to impart. Whatever we possess of light, joy, peace, and the comforts of this life, above our fellows, we are obligated to dispense to those in need. "With what measure ye mete, it shall be measured to you again." In slighting the claims of the poor and needy, the suffering and sinful, we are proving ourselves untrue to Christ and to the principles of Christian courtesy.

SHUN SCORNFUL SPIRIT

We should never give place in the heart to Pharisaical hardness; no bitter sneer or look of scorn should be manifest toward an erring soul. We should give such a one no occasion for discouragement. We should not show suspicion or distrust; it may prove his ruin. We are not to suffer wrong in our brother, however. The Saviour says: "If thy brother trespass against

thee, rebuke him; and if he repent, forgive him." Luke 17: 3. "Go and tell him his fault between thee and him alone." Matthew 18: 15. We should not hold him off as unworthy of our confidence. "If he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17: 3, 4. And not only seven times but seventy times seven,—just as often as God forgives us.

When we seek for mercy, forgiveness, and blessing from God, we should permit the spirit of love, gentleness, and forgiveness that emanates from above to possess our own hearts. How can we, with any degree of confidence, pray, "Forgive us our debts, as we forgive our debtors," and at the same time indulge in an unforgiving spirit, or hold in our hearts little roots of bitterness?

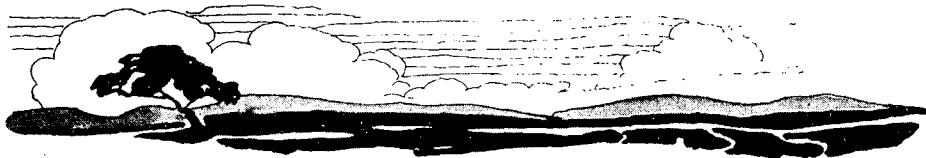
It is not necessary to break the glasses of a telescope or coat them over with paint in order to prevent our seeing through them. Just breathe upon them, and the moisture of our breath will shut out all the stars. So it is not necessary for us to commit great crimes or terrible sins to hide the light of God's countenance or shut away forgiveness. The unforgiving spirit can do it just as well. Take a well-polished shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences and make us powerless in prayer, as the numberless petty faults, which we are all the while committing, and the spirit of unwillingness to forgive, which is so frequently manifest.

EVOLUTION X-RAYED

(Continued from page 7)

sary, as the pages from which I have quoted are teeming with similar examples. But we must notice the plant life. From Dana's "Manual" (page 323), I take the following: "The largest modern Lycopods are four or five feet in height; the ancient . . . were sixty to eighty feet." And (pages 326, 327, 357): "The variety of ferns was very large . . . some of the fronds were six to eight feet in length." "In the roof shale of the coal bed at Carbondale, Pennsylvania, there was found an impression of the

We should not conclude that God's infinite love and forbearance lessens in anywise our obligation of obedience to Him or our obligation to deal justly and to love mercy in our association with our fellow men.



bark of a *Lepidodendron* (fern) two feet wide and seventy-five feet in length. . . . Thousands of the trunks of the fern . . . are found in the shale over the Pomeroy coal bed, and at one place the trunk was traced for more than forty feet." Of the fan palm, a leaf was found (page 497) measuring twelve feet across. He speaks (page 324) of pine needles over a foot long; and (page 709) of pine trees twelve feet in diameter,

found in California, and says (page 360): "It was a time of great forests and jungles and of magnificent foliage." And is not this corroborated by the Bible account? When the spies, sent out by Moses to view the land of Canaan, returned, they brought with them as evidence of the land's fruitfulness, a bunch of grapes so large and heavy that it required two men to carry it, borne upon a pole across their shoulders. (Num-

bers 13:23, 24.) The cedars of Lebanon are mentioned as proverbial for their great size and magnificence; and the wonderful roses of Sharon were so noted for their perfection and beauty that they are used by Inspiration as a symbol of Christ.

But what about *man*? Does geology prove, as evolution would have us believe, that at one time all men were roving savages, of a low grade of in-

(Continued on page 14)



SUNDAY

"None of us liveth to himself."
Romans 14: 7.

EVERY prayerless life, and every prayerless day, work out badly for society. Every spiritual disobedience is a handicap upon the practical life of the world. For example, whenever a man comes to the breakfast table without previous devotional refreshment, he is more liable to uncertain moods, to ill-temper, to depression, and to discouragement. He affects the whole household. He goes out having his personality out of tune with the highest progress, and that attitude, consciously or unconsciously, goes out into what he does, and how he does it, and the seeds of it are sown broadcast. There is no human mathematics which can compute the blighting influence of a personality out of relation with the divine mind.—*John Douglas Adam.*

MONDAY

"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Luke 10: 27.

THE secret of life is to love the Lord our God, and our neighbors as ourselves. But how are we to love the Lord? We can not manufacture love. We can not by an act of the will command its appearing. Love is not a work, it is a fruit. It grows in suitable soils, and it is our part to prepare the soils. When the conditions are congenial, love appears.

What, then, can we do?—We can seek the Lord's society. We can think about Him. We can read about Him. We can fill our imaginations with the grace of His life and service. We can be much with Him, talking to Him in prayer, singing to Him in praise, telling Him our yearnings, and confessing to Him our defeats. And love will be quietly born. For this is how love is born between heart and heart. Two people are "much together," and love is born! And when we are much with the Lord, we are with One who already loves us with an everlasting love. We are with One who yearns for our love and who seeks in every way to win it. "We love Him, because He first loved us."

And when we truly love God, every other kind of holy love will follow. Loving Him, we shall love our neighbors.—*J. H. Jowett.*

TUESDAY

"Thy work shall be rewarded." Jeremiah 31: 16.

APPARENT success is not the measure of real success; and, besides, God has not commanded us to succeed, but to work. It is of our work He will require an account,

Each sin has a door of entrance.
Keep—that—door—closed!
Bar it tight!
Just outside the wild beast crouches
In the night.
Pin the bolt with a prayer.
God will fix it there.
—*John Oxenham.*

not of our success. Why, then, take thought about it? It is for us to sow the seed; it is for God to gather the fruit. Even when success is granted us, it is always dangerous to let our eyes rest upon it complacently. On the one hand, we are tempted to attribute something of it to ourselves; and, on the other, we thus accustom ourselves to give way to relaxing our zeal when we fail to perceive its effects; that is to say, at the very time when we ought to redouble our energy. To look to success is to walk by sight; to look to Jesus and to persevere in following and serving Him in spite of all discouragements is to walk by faith.—*Adolphe Monod.*

WEDNESDAY

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3: 5, 6.

OUR Father, Thou hast given us the morning light so sweet to our eyes; give us also, we pray Thee, the morning blessing which shall fill the whole day with its sweetness and beauty.

May all the duties of the day, however distasteful in themselves, become a delight as we hear Thy voice calling us to go forward fearlessly. . . . May all our relationships within and without this home be consecrated by the touch of Thy hand. . . . When the night comes, may we be able to look back upon a day in which the burdens of others have been lightened, and in which hearts that have lost hope have been filled with new faith in God and His controlling love. In Christ's name we ask it. Amen.—*Charles Wood.*

THURSDAY

"This is . . . the second miracle that Jesus did." John 4: 54.

IT was appropriate that the first miracle should have been at a marriage. It is appropriate that the second miracle should have been at the house of mourning. The

message and work of our Lord Jesus sweeps the whole horizon between happiness and hopelessness. "His touch glorifies everything between transfigurations and tears." If He had only gone to the home of mirth and not of mourning, He would not have been the world's Saviour. Life has wedding bells and aching grief, sunshine and shadows. We have a comprehensive Christ as life's companion. He smiles upon our efforts, is pleased with our prosperity, and then when the shades are drawn and the heart is breaking, He will come close to us and say: "Let not your heart be troubled."

E. L.

FRIDAY

"This poor widow hath cast in more than they all." Luke 21: 3.

WHEN Jesus said of the widow, She "hath cast in more than they all," His words were true, not only of the motive, but of the results of her gift. The "two mites which make a farthing" have brought to God's treasury an amount of money far greater than the contributions of those rich Jews. The influence of that little gift has been like a stream, small in its beginning, but widening and deepening as it flowed down through the ages. . . . God's blessing upon the widow's mite has made it the source of great results. So with every gift bestowed and every act performed with a sincere desire for God's glory. It is linked with the purposes of Omnipotence. Its results for good no man can measure.—*Ellen G. White.*

SABBATH

"I will come again, and receive you unto Myself." John 14: 3.

DURING the dark days of the struggle for Italian liberty, the people generally looked upon Garibaldi as their invincible deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered, as they passed along the streets, by friends whispering in their ears, "Courage, Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming!" And when the news of his approach near to a city was announced, the people broke out into the rapturous shout, "Garibaldi is coming!" He came, and Italy broke her political and religious fetters, never to be so enslaved again. A greater than Garibaldi is coming to God's people. The Desire of all nations is on the way. Jesus is coming, coming to reign; and His kingdom is joy, peace, blessing eternal.—*H. O. Mackey.*

The SEAL of GOD'S APPROVAL

by
J. D. LEISKE



THE question of the change of the Sabbath from the seventh to the first day of the week is one that is agitating the public mind throughout Christendom. Theologians have often wrestled with it, and fondly thought they had settled it; but time still brings it to the front; it will not be repressed. Legislatures have considered it, and from time to time have placed the heavy hand of civil power in the scale to make the result decisive; yet men's minds are not at rest.

There can be no Sabbath institution unless some special day is regarded as a Sabbath. Some particular day, recurring every week, must be used as a day of rest and religious rites, in order to have such an institution. God has given us a Sabbath; and since God is the author of the institution, He must have appointed some day for its celebration. To leave any day of the seven to be observed as the Sabbath at the option of humanity, would have much the same effect as to have no Sabbath at all; the days of the week would all stand upon an equality. The essence of the institution requires the appointment of a particular day of the seven as a day of rest and worship.

Did God appoint such a day? If so, what day was it? We purpose to examine the Scriptures, which should ever be the highest authority, also to consider the statements of history bearing upon it, and thus give the question a brief but faithful examination. If the Bible will thoroughly furnish us unto all good, then it will surely enable us to settle this question correctly; and where shall we look for light if not to God's revealed truth? "To the law and to the testimony" (Isaiah 8: 20); if they do not afford us light, it is useless to look to human authority.

THE SAVIOUR'S STATEMENT

Our Saviour says: "The Sabbath was made for man." Mark 2: 27. If the Sabbath was made for man, it must have been made at the time when man was first made; hence we must go back to creation for its origin. We find in the first chapter of the Bible, a record of creation and of the origin of the weekly cycle. Here God sets before us the result of each day's work. He carefully distinguishes between the days, stating that each was composed of an "evening" and a "morning"—a dark part and a light part—thus describing the twenty-four-hour day. After carefully enumerating the labor of six of these days, He declares that the work of creation was completed.

What God did on the next day, the seventh of this first week of time, is stated in Genesis 2: 2, 3: "On the seventh day God ended His work which He had made; and He rested on the

seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Why did God choose to work just six days and rest the seventh? He might have made the world in a moment, or He could have employed any other length of time in doing it. He did not rest because He was weary, for He "fainteth not, neither is weary." Isaiah 40: 28. The only thing to conclude from this is that He was at this time laying the foundation of that glorious institution which our Saviour declares was made for the race of men, the Sabbath of the Lord.

A WEAK OBJECTION

It is sometimes objected that we have no command for the observance of the seventh-day Sabbath until the giving of the law to Israel on Mount Sinai. Such objectors fail to comprehend the record in Genesis 2: 1-3. When God sanctified (made holy) the seventh day, thus appointing it to a sacred use, He must have made known this fact to Adam and Eve, for whose benefit it was instituted. They stood as the representatives of the human race, through whom the instructions from God were to be given. We can not conceive how God could appoint this day to this special purpose in any other way than by informing them of it.

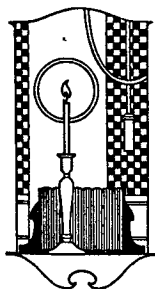
We are certain, however, that the Sabbath, the seventh day, was observed after the giving of the law on Mount

Sinai up until Christ's time. Now the question is, Did Christ abolish it when He was here on this earth? If we examine the Scriptures, we find that Christ was a true observer of the commandments. Just as He was about to be offered for the sins of others, He declared: "I have kept My Father's commandments." John 15: 10. He certainly had not broken them if He had kept them; and the Sabbath command was one of those which He had kept. Nowhere in the New Testament do we find that Christ in any way disregarded or changed the Sabbath day. Rather He is pronounced Lord of the Sabbath. (Mark 2: 28.) Thus we have traced the seventh day with an unvarying sanctity from creation to the time of Christ.

A GRADUAL CHANGE

It is often held that the apostles changed the Sabbath from the seventh to the first day, but nowhere in the New Testament do we find a statement to that effect. If the apostles had not kept the seventh-day Sabbath, Paul could not have said that they had done nothing against the customs of the Jews. (Acts 28: 17.) Now since neither Christ nor the apostles changed the Sabbath day, and the Bible does not record any change, we shall have to look to history for a record of the change.

This change, as we find it recorded in history, was a gradual one, taking several centuries for its accomplishment. In the year 321 A. D., Constantine issued the following edict; "Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture." This we might call the first Sunday law. The church favored the keeping of Sunday, and, from time to time, different edicts were issued. It finally culminated in the Council of Laodicea 364 A. D.: when, among other things, they passed a decree that Christians should not rest on the seventh-day Sabbath, and pronounced a curse upon all who should do so. (Continued on page 14.)



"It is often said," declares Mr. Leiske, "that the apostles changed the Sabbath from the seventh to the first day. But nowhere in the New Testament do we find a statement to that effect. If the apostles had not kept the seventh-day Sabbath, Paul could not have said that they had done nothing against the customs of the Jews. (Acts 28: 17.)"



Was Christ Resurrected?

No one denies to-day the fact of the birth of Jesus. Some question that He was born of a virgin, but not that He was born.

No one denies to-day the fact of the death of Jesus. Some question that it was a substitutionary death, but not that He died.

Such a man as Jesus was born. He lived. He died. That much is admitted.

But that is not enough to explain the existence of the Christian church. The church did not result from His birth, His life, or His death, and none of these great facts can account for it.

The fact that Jesus was born never created the Christian church. He might have been born, even miraculously, and have accomplished all the wonders attributed to Him, and have died in the way recorded in the Sacred Writings; and if that were all, there would have been no church.

As a matter of fact, His death brought an end to the hope of His followers, which had been created by His birth, His life, His miracles. While His death did not change their love for Him, it did practically destroy their belief in His Messiahship. They had looked forward, while He lived, to His heading a great movement which would develop into the kingdom of God. At His death they abandoned these hopes, and their glowing expectations were buried with Him in Joseph's tomb. Their faith that He was the Deliverer of Israel, the Messiah of God, was dashed to the ground at His death.

They saw Him die on the cross. He had said that He was the Son of God. He had told them He would build a church against which even the gates of hell could not prevail. He had convinced them that He was the long-promised Messiah. And they had believed Him. Now they watch His agonies on the cross. They see Him insulted. They hear His despairing cry that even God had forsaken Him. They watch His expiring struggle. They follow as His body is taken down from the cross and borne away to Joseph's new tomb. It is buried, and the tomb is closed with a great stone, and sealed.

They left their hopes there as they turned back to the city. The great vision had faded. The glorious triumph they had anticipated was impossible. Dejectedly, with hopes utterly crushed, with despair in their hearts, they went back to Jerusalem to endeavor to make their lives over on the basis of a changed faith.

THE BELIEF THAT CHRIST WAS RAISED

It was a dreary Friday night. It was a hopeless Sabbath. And then, on Sunday morning, not to greet a living Christ, but to anoint and weep over a dead Christ, they returned to the tomb, to say a last farewell to hope.

In the morning they were hopeless. By night they were a group of men and women holding a belief that has turned the world upside down, has changed the course of history, has lifted empires off their hinges, and still dominates the minds of men. That

Skeptics say, "No." But the unreasonableness of such an answer is exposed in this excellent contribution from the pen of

CARLYLE B. HAYNES

belief is the belief that Christ was raised from the dead.

The resurrection of Christ is denied to-day, and by those who claim the name, "Christian." Such need to give an explanation of the existence of the Christian church. It can not be explained on any ground other than the fact of Christ's resurrection. Those early disciples believed they had seen Him. That belief transformed them from a group of discouraged, disheartened, depressed, hopeless men and women, into such a vital, powerful, irresistible force that the strongholds of paganism crumbled before their cry, "Jesus and the resurrection!" From that day to this, through all the generations intervening, and in all countries and climes, that message has been repeated with tremendous power, winning believers by the million who have clung to this truth so tenaciously that they have been willing to part with life itself before yielding their faith. And to-day this message is being preached more

widely than any other truth in the world.

Christianity is in the world. No one will deny that. It has existed for many centuries. That can not be controverted. It needs explaining. What created it?—There can be only one answer: *Christ and His resurrection.* There would have been no Christian church if the early disciples had not believed that Christ was raised. It was the belief in that resurrection which brought the Christian church into existence, established it among men, and has maintained and increased and enlarged it ever since.

MATTERS OF FACT, NOT THEORY

Now, were these men mistaken? Did they believe something that was not true and which can not be demonstrated?

It will be said, and very truly, that it does not constitute proof of Christ's resurrection to prove that the church resulted from belief in that resurrection on the part of the early Christians. They may have been deceived and mistaken. The belief may have created the church. But is the belief itself based upon fact?

It is true that the very fact that the Christian church with its unsurpassed moral teachings and spiritual principles grows out of a belief in the resurrection of Christ, is in itself strong evidence of the accuracy of that belief and testimony to the fact of the resurrection; delusions do not have power to establish and maintain such a system as Christianity. But is there other evidence than this to the credibility of this stupendous truth?

If the resurrection of Christ is a fable and not a fact, one question clamors for a solution: How did the apostles, who must certainly have known whether they were telling the truth, persuade such multitudes of Jews and pagans to believe their story of the death, resurrection, and ascension of Jesus? The apostles could not possibly be deceived themselves. They knew whether they were telling the truth or lying. They unitedly and solemnly and most earnestly testified that they had seen Christ after He was risen from the dead, that they had eaten and drunk with Him, that their hands had handled His body, that they had conversed with Him during forty days, that they had seen Him go up to heaven. If these things were not true, they knew they were lying when they said them. They told them for the truth!



While Mary sat weeping beside the open tomb, not thinking that Christ had risen but that His body had simply been removed to another place, He appeared to her.

When Mary Magdalene told Simon Peter of the empty tomb, he and John ran together to the sepulcher to discover for themselves the strange facts. They had not understood Christ's promise that He would rise again the third day.



Here is no matter of doctrine about which men may differ in opinion. It deals with matters of fact—matters about what men say they saw, and heard, and felt,—matters about which no man in his right mind could possibly be mistaken. John writes: "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled; . . . that which we have seen and heard declare we unto you." 1 John 1: 1-3.

Such is their language. It is true, or they lie. They could not have been mistaken about it. They did see what they said they saw, or they lied. Their testimony must either be taken as the truth or rejected as a falsehood. It is utter and complete nonsense to talk about hallucinations and powerful impressions produced upon their minds by a fervent religious experience. Such hallucinations might come to one person, but not to a whole group. And we are not referring to impressions produced upon their minds, but to impressions produced upon their eyes, ears, and hands. Either these men did eat and drink and talk with Jesus after His resurrection, or they lied when they said they did.

Now, if they lied, and these things were not true, and Jesus did not rise from the dead, then we are compelled to accept a miracle just about as great as His resurrection would be. These few despised Jews, without power or prestige, went into all the provinces of the Roman Empire, to men of other races and heathen religions, and other languages, and persuaded them to believe this lie; not by scores, or hundreds, or thousands, but literally by millions, and of all ranks, of both sexes, young and old, natives of the provinces and Roman citizens, even some in the *entourage* of the emperor.

THE CONVERSION OF THE HEATHEN

They persuaded Roman citizens to believe this lie when to believe it was to suffer ridicule, persecution, and death. The whole power of the empire was against them. Nothing could be more absurd in the eyes of the philosophical Greeks and Romans than to speak of the resurrection of the body. No plan could be devised more certain to arouse the fury of the pagan priesthood than to introduce the worship of another God,—one Jesus, a Jew. Then, too, the most degraded criminal who dies in the electric chair could not be more contemptible in men's eyes than the crucified malefactor was in the eyes of the Roman people.

And yet millions of pagans renounced their idolatry, gave up their heathen sacrifices and the rites of the gods, and forsook their temples, to believe this lie! This is in nowise mythological or doubtful. It is an established historical fact.

And these converts from heathenism em-

braced this new religion at a fearful cost. It did not increase their wealth or obtain for them a higher social or political prestige. On the contrary, every one who renounced heathenism and professed the name of Christ knew very well that he must suffer for it. They were plainly told the result, and they candidly considered the cost. They were warned of the "fiery trials" they would have to endure. They knew of the torture and public execution of others, both men and women, who had embraced Christianity. Hence the terms of discipleship were well known to the whole world. Yet, in the face of such dangers, "great numbers of persons, of both sexes, and of all ages, and of every rank" (Pliny to the Emperor Trajan) accepted this lie, if lie it be.



Christ finally appeared to the disciples assembled in the upper room, and showed them the marks in His hands, that they might see with their own eyes that He was indeed risen from the dead.

It is easy to understand how a mere theory of religion, unconnected with practice, involving no change in life, may be readily received by those who care little for any religion, provided it brings no suffering or inconvenience and offers an avenue for the gratification and indulgence of fleshly lusts, passions, appetites, and ambitions. But this is not the case in the acceptance of Christianity. Christianity demands clean hearts and pure lives. It denounces all indulgence of the flesh. It requires the most rigid virtue and morality.

Thus their new worship required of the heathen a great departure from the religion in which they had been reared, and demanded a still greater departure from their former mode of life. The moral codes of Socrates, Plato, and Aristides permitted lying, thieving, adultery, and murder. To those reared under such codes it is scarcely possible even to imagine how unattractive and unpopular would be such teaching as the apostles laid down.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that

he no longer should live the rest of his time in the flesh to the lusts of man, but to the will of God. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him that is ready to judge the quick and the dead." 1 Peter 4: 1-5.

"Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Peter 2: 1.

"Whosoever abideth in Him [Christ] sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil." 1 John 3: 6-8.

IS THERE SPIRITUAL POWER IN A LIE?

There is nothing desirable to the fleshly nature, nothing that would have any appeal to the natural ambitions of men in these sharp, stern, strict virtues which Christianity demands of its converts. Here is upheld a standard of morality unknown to the ancient world, and repellent to all the natural passions and lusts of men.

Is there, then, such power in a lie that if it is well told it can transform human lives into the semblance of the divine? Does it seem credible that men without wealth, arms, power, or worldly education, could convert millions of lying, lustful, murdering idolaters, changing them into honest, peaceable, virtuous men, by telling them a great lie? Does it appear possible that men could lie so well while teaching their converts such principles as "lie not one to another, seeing that ye have put off the old man with his deeds" (Colossians 3: 10) and "all liars" "shall have their part in the lake which burneth with fire and brimstone" (Revelation 21: 8); that these men, while so teaching, lied themselves, lied publicly, lied privately, lied repeatedly, lied while life lasted, lied in the very face of death; that the very business of their lives was to propagate a lie, and died with that lie on their lips; that such men, as a consequence of such lying, turned immense multitudes of wicked men to a life of virtue and purity and honesty and truthfulness?

Can we believe that it was the belief of a lie which produced such blessed results? If so, then there is no such thing as truth in the world, or any use for it. And, besides, those who can believe such a thing reveal a credulity far surpassing that of those who believe in the literal resurrection of Christ's body.

THE SEAL OF GOD'S APPROVAL

(Continued from page 11)

In the twenty-fifth verse of the seventh chapter of his book, Daniel prophesied of a power that would think to change the law of God. Again, Ezekiel saw the law violated, the Sabbath profaned, and those who should have led out in right lines, using "untempered mortar," or giving falsehood instead of God's words. (Ezekiel 22: 26-28.) The Roman Church has done this very thing. A quotation taken from the "Doctrinal Catechism," a Catholic document, in answer to the question of her power to change the Sabbath observance, further verifies the above statements. "Had she not such power [speaking of the power to change the Sabbath observance], she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." Thus we plainly see that the Roman Catholic Church has effected this change.

DO NOT BE MISLED

Seeing that the change of the Sabbath from the seventh to the first day has no Scriptural background but is purely man's authority where God's should be, we should not let ourselves be misled. Let us take the Scriptures—God's own word to mankind—as our guide. On which side of this last conflict will you place yourself? Which of these days will you keep? Will you take God's ancient Sabbath, recognized in the Holy Scriptures as His holy day for more than 4,000 years, or will you take the festival of "pope and pagan" as your day of rest, and still trample underfoot the law of the great Jehovah? "Choose you this day whom ye will serve."

It is very vital that we make this choice now; for we find, on further study of the Bible concerning this Sabbath question, that it constitutes God's sign, or seal. It behooves us, therefore, to study thoroughly this question. In Revelation 7: 1-3 we read of a sealing work going on in the earth: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Verse 3. In Romans 4: 11 we learn that in the Bible, a sign and seal are synonymous terms.

Now, knowing that God's children are going to be sealed, let us go further and find out what constitutes the seal with which they are to be sealed. The seal of God is not some literal mark which is put on the foreheads of the people of God to-day; instead, it is an observance which will serve as a mark of distinction between the people of God and those who are not His servants.

A seal is found in connection with legal documents, especially in connection with some law which demands obedience. A law must contain a seal. We therefore search for the seal of God in connection with the law of God.

THE SEAL OF GOD'S LAW

Isaiah tells us; "Bind up the testimony, seal the law among My disciples." Isaiah 8: 16. From this passage we learn that the law of God has a seal. Now a legal seal has three features, or parts. First, it has the name of the one making the law; second, it contains his authority for making such a law, expressed in his official title; third, it specifies the territory, the extent of the dominion of the lawmaker. The seal of God must contain these features in order to constitute it a genuine seal. If we carefully read the Ten Commandment, as found in Exodus 20, we shall find that the fourth, or the Sabbath commandment, contains just such a seal. In Exodus 31: 13 and Ezekiel 20: 12, 20, it is plainly stated that the Sabbath is the sign, or seal, of God.

Here, then, is the seal of God; it is the Sabbath of the fourth commandment. The prophecy, therefore, of the sealing of the servants of God in their foreheads with the seal of the living God, foretells the rise, in this present generation, of a world-wide message of reform with reference to the Sabbath of the Lord. In this wonderful message there is salvation from the destruction which is soon to come upon the world, and in it also is an abundant entrance into the kingdom of God.

Those who accept the last message of God to the earth, the sealing message, the message of obedience to the commandments of God, and bring their lives, through the grace of Christ, into harmony with His will as expressed in these commandments, will enter into the city of God. (Revelation 22: 14.)

EVOLUTION X-RAYED

(Continued from page 10)

telligence, resembling the ape in habits of life, with protruding jaws, and low, slanting forehead, indicating inferior brain capacity? Again let the fossils tell their story. Dawson, in his "Meeting Place of Geology and History" (pages 28, 29), speaks of the nearly entire human skeleton found near Brescia, and placed by geologists in prehistoric times, as having a "well-developed skull" and "fair proportions," "superior to those of ruder types" of later times. And he adds: "This has cast a shade of suspicion on the discovery, especially on the part of evolutionists, who think it is not in accordance with theory that man should retrograde between the Pliocene and early modern periods instead of advancing." Thus, it is seen how even facts are questioned when in conflict with the theories of men.

From "Fundamentals of Geology" (pages 219-230), I again take the following facts: On the walls of caverns of Southern France, have been discovered wonderful paintings of reindeer, aurochs, horses, and mammoths, side by side, "reproduced with striking accuracy and skill, and of such an age that they have in places been covered by stalactites over two inches in thickness." The Marquis de Nadaillac, in *Popular Science News*, February, 1902, says: "The drawing is wonderful. . . . We are justly astonished to find such artistic performances in times so distant from ours and in which we did not suppose a like civilization!" Just here, it may be said, that previous to this discovery, geologists had placed the existence of man and these particular animals in entirely different ages of time; they claimed that man had never yet lived on the earth when the mammoth roamed through the forests, and that this kind of deer was extinct before the mammoth came on to the stage of action; but after this discovery, they were obliged to reconstruct their theory. This is a fair sample of many of the wide stretches of imagination which we are asked to accept as "scientific" conclusions.

I quote again from Dana (page 575): "The skeletons of Southern Europe are, in part, those of tall men. One of them . . . was that of a man six feet high, with rather long, but large head, high and well-made forehead"; and (page 577): "In the cave of Cro-magnon near Les Eyzies, bones were obtained belonging to three of the Perrigord human cave dwellers. They were of the tall race mentioned above; the cranium of one gave for its capacity ninety-seven inches, far above that of the average man. Neither the jaws nor the cheek bones were projecting." He speaks of a skeleton found in 1872, in a cave near Mentone, as an extraordinarily tall man, and then compares the bones of the forearm with those of the present-day typical European, and finds them several inches longer. Of a low-grade skeleton, found in 1857, near Dusseldorf, he says: "The forehead is low, the head long, the brow ridges very prominent, a little apelike, but the cranial capacity was about seventy-five cubic inches, the bones of the arm and thigh have the ordinary proportions in man, though very stout." He then goes on to say: "The mud in which it lay contained no remains as evidence of its antiquity. . . . Its position lends no countenance whatever to the supposition of its being more ancient." Then he quotes from Huxley: "In no sense can the bones be regarded as the remains of a human being intermediate between man and the apes." Thus we see that the only human skeleton of an inferior cast mentioned, had a brain of the "average human capacity" and gave no evidence of being ancient.

(To be continued)

SIGNS of the TIMES

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

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A. O. TAIT A. L. BAKER F. D. NICHOL
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tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of men worked quietly, as fishers usually do, and, as Isaiah said, not crying nor lifting up His voice in the streets; yet He was doing His Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still. Our great Partner is a silent partner."

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Bryan Talks *on the BIGGEST QUESTION of the Day*

A SHORT time ago, two of the SIGNS editors had the privilege of a long interview with William Jennings Bryan. Without doubt, Mr. Bryan holds first place as a champion of the anti-evolutionary forces, and his public addresses over the United States have had a tremendous influence in stemming the tide of Modernism. His way of stating facts is distinctively different, and his line of argument always appeals. It was rare

good fortune that made possible the obtaining of this interview for the SIGNS.

At the close of their long interview with him, the editors expressed to Mr. Bryan their appreciation of his spending so much of his valuable time with them. His response was: "I was very happy to do this, because I know of the strong work that the SIGNS OF THE TIMES is doing in this great fight against apostasy in the churches."



WILLIAM G. WIRTH, Professor of Biblical Exegesis in the College of Medical Evangelists, writes a leading article this month under the title, "*Which Way Do You Vote—for or Against Yourself?*" Advantage is taken of the widespread interest in the national election to call men's attention to the international election which God is conducting for the salvation of men.

ARTHUR S. MAXWELL, editor in our British Publishing House, gives us a peep into "*The Wonders of Wembley.*" Many Americans are perhaps not aware that there is being held now in Wembley, a suburb of London, England, what is called the British Empire Exhibition. It is of such magnitude and such significance that we have asked our English correspondent to tell the SIGNS readers something about it.



FRANK A. COFFIN, editor in the Review and Herald Publishing House, proves how absolutely necessary to the health of body and mind is rest. He shows how many programs of living are set forth as a means to restore waning energy, but that none of these can compare with the simple plan which God has given for the reviving of physical and spiritual life. He describes this plan under the title, "*The Rejuvenator of the Race.*"



FREDERICK LEE, returned missionary from China, tells us about "*China's Place in the Sun.*" Speaking from a first-hand knowledge of the facts, he describes the forces that are at work in the Far East—the international game to control China. With war now raging there, the timeliness of his article is apparent.

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