

SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY



The monument erected, near Concord, Massachusetts, in memory of "Minutemen." Our world is filled with monuments in memory of various notable events.

The Imperishable MONUMENT *of* CREATION

W. O. BELZ

THERE is a great wealth of sacred meaning attached to so common a thing as our week of seven days. Man can not find any explanation for it in nature. It points not to any motions of the earth, the moon, or the sun. It points us to God and to His word. To the people of this world it presents a standing testimony that the Bible record is correct. It brings us the message that God's word is true. (Psalm 119: 160.)

The week stands as an imperishable monument of creation. It bears witness to Jehovah as the great Creator. By it man is reminded that the universe is God's handiwork. The Sabbath stands as proof that the world did not come into existence by chance, nor was it evolved through millions of years. It brings us the message: "The Lord is the true God, He is the living God, . . . He hath made the earth by His power, He hath established the world by His wisdom,

and hath stretched out the heavens by His discretion." Jeremiah 10: 10-12.

The week owes its existence to the Creator's work of six days and His rest on the seventh, by which the foundation was laid for the Sabbath institution. As long as the week of seven days continues, the seventh-day Sabbath must stand. We can not get rid of the seventh-day Sabbath. We read, "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135: 13.

No institution is of greater importance than the Christian Sabbath. The fact that Christ brought it into existence is sufficient to show that it is for man's benefit. It was given to man before sin cursed the race. It is the institution that was established by God in Eden before man fell. Although it is enjoined as a day for physical rest, yet the supreme purpose of it was not for that only. It is prin-

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Deacon Martin Goes for Help

CHAPTER TWO OF THE STORY, "Deacon Martin's Discovery"

MRS. GRACE C.
MATTESON

Early on the first day of the week, the women came with their spices to anoint the body of Christ. But Christ had risen.



ON his way to the minister's, Deacon Martin's spirits rose. "It's such a good thing to have a minister to turn to," he soliloquized. "That's what they're for, of course; and such a minister as ours is,—college educated, trained in theology, with a room full of books and a head full of learning! They're paid to think for us and to tell us the deep things of religion. Hum, here's the parsonage."

Mr. Benson received the deacon cordially. He was truly glad to see him. Deacon Martin was a stanch member of his flock, giving liberally of both time and means to the support of his church.

"Come in, come in, deacon. You're just the man I want to see." And he drew Deacon Martin into his cozy study.

"There's a shortage in the salary, and our church officers are talking of an oyster supper to make up the deficiency. We shall have a special meeting next Thursday evening after prayer meeting, as to ways and means." Then, seeing the deacon's preoccupied look, he said kindly, "Well, deacon, what is it? Out with it."

"Why, you see, it's this way," and Deacon Martin plunged into his story, telling the minister all about Beth's question as to the Bible proof for the change of the Sabbath from Saturday to Sunday, and his subsequent fruitless search. "I don't know why I didn't think of you sooner," concluded the deacon. "You are always so ready to

help us in all our difficulties. Now tell me, where shall I find the record of the change?"

"Well," responded the minister slowly, "there is no very definite record, I'm sorry to say. I wish there were; but still I'm glad you came to me. It's a very important question, and it's very important that you receive the right answer."

"No definite record!" exclaimed the deacon, "for such an important change; for such a definite change! How then can we know?"

"Why," resumed the minister, "while there is no very definite record, yet there are several texts,—eight, I believe,—which largely constitute our Scriptural evidence. There are many things in the Scriptures which must be searched for, as for hid treasure," he added wisely.

"Oh," sighed the deacon, much relieved, "let's look them up right now."

"All right, deacon. Here's the first one: Matthew 28:1." And he read, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

Deacon Martin listened with knitted brow. "But Brother Benson, I don't see anything in *that*."

"No? See here, 'In the end of the Sabbath.' The Sabbath ended, and the first day took its place. Now you see, don't you?"

"No, Brother Benson, honest I don't. It doesn't say so. Let me read it myself. It seems to me, in reading the

verse preceding, that it should read like this: 'So they went, and made the sepulcher sure, sealing the stone, and setting a watch in the end of the Sabbath. As it began to dawn,' and so forth. I think it means setting a watch in the end of the Sabbath, and not a change of the day. I hope you'll pardon me, parson."

"Surely," responded the minister. "Let's leave that text, and go on to the next; perhaps that will be plainer. Luke 24:1: 'Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.' That's much the same. Turn—"

"Hold!" cried the deacon. "Let's read the preceding verse again." And he read, "'And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.' There's no change there."

"We haven't read them all yet," patiently responded the minister. "Turn to Mark 16:2: 'And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.' You see, Brother Martin, that while this is much the same as the other texts, yet there is definite mention of the first day again. We know by the reading of the context, that this was the resurrection day. You will see again, in John 20:1, that the first day is mentioned again; also the nineteenth verse speaks of the same day, which the disciples were even then assembled to keep in honor of our Lord's resurrection. This is the first keeping of Sunday as the Lord's day."

"But, Brother Benson," protested the deacon; "where are we, or where and when were they commanded to do this? And didn't our Lord give us a memorial of His death and resurrection in the ordinance of baptism? And that nineteenth verse; how could they be keeping Sunday in honor of His resurrection? The text says they were assembled there for fear of the Jews, not for any religious purpose. And did you notice the fourteenth verse of the sixteenth chapter of Mark? It

says He 'upbraided them with their unbelief and hardness of heart, because they believed not' that He had risen. How could they keep it in honor of His resurrection when they didn't believe He had risen? How could it be?" And the deacon sighed heavily.

"Now, Brother Martin, as I told you before, the Scriptural record is not as clear as I wish it were, but let me speak plainly to you. Our observance of the first day rests largely upon the tradition of the holy fathers, supported by the Scriptural evidence which we have just gone over. This should be sufficient for a man of your good sense."

"Tradition!" wailed the deacon. "Has it come to this? Have we ceased to be Protestants?"

"That's the way it looks to me," interrupted Brother Jones, who had been shown into the study by Mrs. Benson, and who, having slipped quietly into a chair, had been listening with intense interest to the discussion. "Brothers! Deacon Martin!" solemnly, almost sternly, responded the minister, "let me warn you that you're standing on dangerous ground. Be content to be led by the teachings of the church.

The first day has been held as sacred by the church from early days. Time has sanctioned the change, custom has established it, and the practice of the church has sanctified it. Dismiss the matter from your minds, and rest assured that there must be some weighty reason for the change."

"Well, Brother Benson, I'll confess I'm bewildered," said the deacon. "I hope you'll pardon me if I can't see this just as you do. I want to do God's will; that is all. But I'll try, parson, I'll try." And the deacon left the parsonage no nearer a solution of the knotty question than when he entered it; or so it seemed to him.

"I'm sorry, very sorry, Brother Jones, that this has happened. We must try to help the deacon. If he persists in doubting, I fear he will make shipwreck of his faith."

"Perhaps you are right," answered Brother Jones; "yet I can not help feeling that we should have a 'Thus saith the Lord' for our religious rule and practice,—something more substantial than tradition. But I know very little of the question in hand," and the talk drifted to other matters,—the

salary, the new basement in the church, the coming oyster supper, and so on.

When Brother Jones took his departure, the minister began pacing up and down his study, his feet sinking deep into the velvet pile of the luxurious rug that covered the greater part of the floor. He was evidently worried and was thinking deeply. Presently he left his study and joined his wife in her pleasant little sitting room. "Nellie," he said, "I'm worried, and I need your help."

"What is it, Arthur?" she responded quickly, putting aside her sewing and raising a bright, smiling face to his. "I'm all ears," she added playfully.

Then he told her of the deacon's visit and his difficulty. "Nellie," he said earnestly, "I never knew any good to come of this thing; it always brings trouble and division."

"I came not to send peace, but a sword."

"Nellie! Are you against me too?"

"No, no, Arthur; I don't know why I said that. It just came into my mind. I really want to help you."

"What would you advise then?"

"Well," she replied, "we might have a series of cottage prayer meetings. One, of course, could be held at the deacon's. Then our oyster supper will help some. It will take his mind off these queer notions, maybe. Then we must all be very kind to him, and let him feel the affection of the church for him. Be very gentle with him, Arthur, and it will all come out right by and by."

"Nellie, you're a dear little comforter."

Meanwhile Deacon Martin walked slowly homeward, turning things over in his mind. "Now what shall I do? Forget it, I can not. There's one thing left. I'll write to mother; she never failed me yet."

And so it came to pass that the deacon sat down as soon as he reached home, and wrote a long letter to his mother, stating his doubts as to whether they were keeping the right day, giving her full particulars of his search and of his visit to his minister, and requesting her to help him in solving his difficulty. Then, throwing the whole thing aside until he should hear from her, he ate his supper, and soon after retired to sleep long and peacefully.

(To be continued)

THE IMPERISHABLE MONUMENT OF CREATION

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cipally a day for spiritual recreation and worship; and since that can not be attained in its fullness without complete cessation from toil, the Lord Jesus Christ saw the necessity of prohibiting common labor on that day.

We must admit that what Christ does is Christian. Inasmuch as He was the one who made the Sabbath on the seventh day, it must, in the very nature of



When Christ revealed Himself to His disciples on that first day of the week in the upper room, He upbraided them because of their unbelief.

things, have been the Christian Sabbath right at creation. And as this is a definite day, selected by Christ because He rested on it, we must therefore observe this Sabbath day and not one we ourselves may choose. When God said, "The seventh day is the Sabbath," He meant, of course, a seventh part of time, but He meant more than that; He meant the seventh part that He Himself had selected. It takes a person who is holy himself to transfer holiness to an object; and since God alone is holy, only He can make holy a day; and since the seventh day is the only day He made holy, that is the only holy day.

The sacred record tells us that after God had finished the work of creation in six days He rested on the seventh

day. Then He blessed and sanctified the seventh day. He set that day apart to a holy use. God's plan was that man should work six days, and rest on the seventh, in memory of the creation.

NEW TESTAMENT SABBATH

The calendar tells us which day is the seventh day, and the commandment tells us the seventh day is the Sabbath. Now let us go to the New Testament to find a "Thus saith the Lord" for the Sabbath. The record says: "Jesus cried with a loud voice, and gave up the ghost." Mark 15: 37. It was on Friday that Jesus was crucified. "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." Verse 42. Then, if Friday is the day

before the Sabbath, which day is the Sabbath? Which day follows Friday? Our Saviour was crucified on Friday, and the next day was the Sabbath; so, then, according to the Bible statement, Saturday must be the Sabbath.

Mark 16: 1, 2 gives us this message: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Again, in Mark 16: 9, it says: "Now when Jesus was risen early the first day of the week." That is the reason that people commemorate Christ's resurrection on Easter Sun-

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RESPIRATORY *and Other* EPIDEMIC DISEASES

THE advertisers of dentifrices, who have been calling attention to the mouth as the "danger zone" through which enter body-destroying diseases, are not so far wrong. The mouth and the nasal passages constitute the double gateway through which practically all the great epidemic diseases gain admission to the body.

The vast majority of the infectious diseases,—the typical epidemic diseases that travel rapidly from city to city, from country to country,—are transmitted ordinarily through the nose and the mouth, principally the latter. These infections include the respiratory diseases (colds, influenza, pneumonia, whooping-cough, diphtheria, tuberculosis), and the exanthems, or rash diseases (smallpox, measles, scarlet fever, chicken pox), besides meningitis and infantile paralysis, mumps, typhoid fever, cholera, dysentery, as well as rheumatic fever and other rheumatisms, tapeworms and other intestinal worms, and trichinosis. It is a formidable list.

The comparatively few diseases which enter the body through the skin include the endemic diseases,—diseases which usually remain in certain localities,—which are transmitted by the bite of an insect (malaria, yellow fever, African sleeping sickness, dengue fever, typhus fever, plague), also syphilis,—a contact disease,—and erysipelas and tetanus, transmitted through abrasions of the skin.

The eradication of the insect-borne diseases is largely a matter of public-health administration, sanitation, and community cleaning. The abolition of the mouth-borne diseases is to be effected largely through education and the re-formation of personal habits.

It is not pleasant to think that, with all our boasted civilization, the greater part of our mouth-borne diseases are transmitted through infected secretions, particularly the saliva, or spittle. It is disconcerting to realize that we have not yet devised means and formed habits which effectually prevent the exchange of saliva, that is, the passing of saliva from one person to another. Some one has suggested that if the saliva had the property of staining everything blue that it touched, we should be all blued up,—our hands, our dishes, our clothing. And if the saliva does not have the



by

GEORGE H. HEALD, M. D.

power of staining blue, it often has what is worse, a charge of death-dealing germs.

What are some of the ways of exchanging saliva?—Drinking from the same cup or glass without washing it, or with only a perfunctory washing, as in the case of the common drinking cup and the soda-fountain glasses, and the like; eating food that has been handled by others with unclean hands—and you might as well take it for granted that every one who handles food does it with unclean hands. It is only the surgeon and the nurse in the operating room who really clean their hands. No ordinary washing will clean the hands of a typhoid carrier, or the carrier of other infectious germs. If such a person is a cook, or a milkman, or a handler of foods, his infected hands handle the bread, milk, fruit, lettuce, and other articles that transmit the germs from his hands to the mouth. So also with a tuberculous patient who is not ill enough to be compelled to quit work.

Moreover, persons handle door knobs, car straps, money, and other articles, which have been handled with infected hands, and then eat without thoroughly washing their own hands. The fact that the quantity of saliva or other secretion that is transmitted in this way is too small to be noticed, does not prevent its carrying death-dealing doses of disease germs. And until we have all formed the habit of being actually clean with regard to what comes in contact with the mouth, epidemics will continue, despite the best effort of the health officers.

But the germs are not all taken in through the mouth. In some of the respiratory diseases material is dislodged from the throat or nose in coughing and sneezing, and these minute droplets, which have been shown to contain at times dangerous disease germs, float about in the air for a time, and may be inhaled by some other person. The probability, however, is that most of the transmission is through the agency of the hands and the mouth. In those cities in which, during the "flu" epidemic, the wearing of masks was enforced, there was no noticeable lessening of the epidemic, such as would have occurred had the transmission been through the nasal passages.

What can the reader do to avoid danger from infections of this kind?

He can avoid drinking from a contaminated cup or glass (common drinking cup, soda-fountain glass).

He can avoid using any foods that have been handled by others, unless they are thoroughly cleaned, or else cooked before they are eaten.

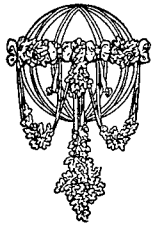
He can avoid eating without first thoroughly washing his hands.

In time of epidemic, he can avoid all foods that are not served right from the stove—freshly sterilized.

He can keep away from persons who cough or sneeze.

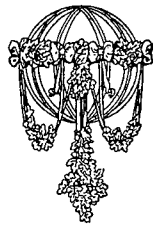
He can spray his nose and gargle his throat with an antiseptic solution when he comes in from the street.

Above all, he can avoid worrying about the epidemic. If he has formed *clean habits* when there is no epidemic, he has little to fear. The time of epidemic is no time to try to form a new habit! If, then, a person has to think all the time about the danger he is in from some carelessness and is in constant fear that he will get the disease, he will be liable to get it.



RUSSELLITES

Proved Wrong Again



*Another prediction concerning the second coming of Christ
dies with the dying year.*

MARTIN A. HOLLISTER

ABRAMHAM, Isaac, and Jacob are to become princes and rulers in the earth following their resurrection sometime during the fall of 1925, according to a brochure, entitled "Millions Now Living Will Never Die," pages 88 and 89, by J. F. Rutherford, successor of Pastor Russell. That we are not to be deceived by spiritual appearance, invisibility, et cetera, let us read: "We may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made visible, legal representatives of the new order of things on earth." We are not left in doubt as to their being literally here, for, under the sub-heading, "Earthly Rulers," we read: "As we have heretofore stated, the great Jubilee Cycle is to begin in 1925. At that time the earthly phase of the kingdom will be recognized." Then follows a statement that the long list of faithful men Paul gives in Hebrews 11 "can never be a part of the heavenly class. . . . They are to be resurrected as perfect men and constitute the princes or rulers in the earth. . . . Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, and Jacob, and the faithful prophets of old . . . to the condition of human perfection."

Strange, indeed, are such statements, supposedly based upon the word of God. How can men claim to believe the Bible and yet declare that Christ will come in 1925, or that the resurrection will take place in 1925, or that Christ will not come for millions of years, or that He has come already, et cetera, et cetera?

NO MAN KNOWS THE DAY

The word says, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. Yet some will set a definite day, others, not so bold, set a definite year. Judge Rutherford dares to declare the year to be 1925. This is something that even Pastor Russell dared not do, according to a statement of his in the *Watch Tower*, dated April 15, 1916, answering a question addressed in a letter to him, thus: "A sister, recently arrived from —, tells

us that the class there are teaching that the church must not expect to be glorified until 1925, and that this is *your* thought." Pastor Russell's answer is: "We can not help it that many of the dear friends continue to tell what the *Watch Tower* believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much heed to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925 nor any other date as expressly stated in the *Watch Tower*; we are simply going on, our *last date* or appointment having been passed more than a year ago. . . . The Lord did not say that the church would all be glorified by 1914. *We merely inferred it, and evidently erred.*"

As Pastor Russell acknowledged he was wrong, perhaps we should not be surprised at his followers for seeking another date after their disappointment, even though he refuses to accept the one they have selected. And in this he and Judge Rutherford are not in agreement. Yet, in some way, our sympathy goes out to men and women who are following blind leaders. Paul plainly declares, in Hebrews 11:13-16,



Abraham, according to the Russellites, will be resurrected before 1925 comes to an end. But the Bible gives no support to any such prediction.

that Abraham, Isaac, and Jacob confessed that they were "strangers and pilgrims on the earth," but desired a "heavenly" country; and verse 16 states that God "hath prepared for them a city." Verse 10 describes their faith thus: They "looked for a city which hath foundations, whose builder and maker is God." Revelation 21 describes this city with the foundations as being the Holy City, the abode of Christ and the saints. Christ, speaking of the reward of these men, says: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom [Jews as a nation] shall be cast out into outer darkness." Matthew 8:11, 12. Here the Scriptures indicate that these men are not promised *earthly* rulership, but a place to sit in *heaven*, where the Jews, who should properly be called the children of the kingdom, will have no habitation, because they rejected Christ.

THE TIME OF THE RESURRECTION

How may we know when the resurrection will take place?—Reading 1 Thessalonians 4:16, 17, we learn that the righteous will be raised at the second coming of Jesus, will ascend into the clouds to meet Him, and will ever afterwards remain with Him. Revelation 20:4 indicates that their stay in heaven will be one thousand years. Verse 5 says: "The rest of the dead lived not again until the thousand years were finished." The saints, having ascended to heaven at the return of Jesus (1 Thessalonians 4:16, 17), there will be left only the wicked to be raised at the end of the thousand years. According to Isaiah 13:9; Jeremiah 25:33; 4:23-25, the living wicked will be destroyed when Jesus comes. As Abraham and the other patriarchs were righteous men, they will ascend with the rest of the saints at the second coming. The "many" referred to in Matthew 8:11 will be the redeemed who ascend with these men.

May the Lord help us to prepare for that blessed privilege of sitting with the patriarchs in the kingdom of heaven.



"Look and Live"

This is a simple formula for those who would have freedom from the sickness of sin, explains

WILLIAM H. BRANSON

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3: 14.

This scripture tells us that the experience of the children of Israel, at the time when they were being bitten with fiery serpents, is illustrative of our experience with sin to-day, and that our only hope is to employ some such method as they employed at that time.

The record of Israel's experience here referred to is narrated in Numbers 21. It was after the forty years of wandering, and they had come to what they supposed to be the last, the easy stage of their journey. But they were refused passage through the land of Edom; and in their disappointment, which added to the hardships of the journey, they became discouraged. They murmured against God and against Moses. "Wherefore have ye brought us up out of Egypt," they complained, "to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

Then "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee: pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people." Verses 6, 7.

The serpents were so poisonous that their victims died. They could not protect themselves from the bite, and they had no means of neutralizing the poison. In their extremity, they asked Moses to pray for them, that the serpents might be removed.

A UNIQUE PLAN DEvised

But God, in His wisdom, proposed another plan. He said unto Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Verses 8, 9.

What a strange way to cure snake bite! One of the victims cries out in anguish, "I have been bitten! I know

I shall die unless I can find some relief at once."

A friend comes to him and says, "Provision has been made so that you may be healed; you need not die."

The sufferer says, "What provision? Has some one found a medicine that will neutralize the poison injected into the flesh by these fiery serpents?"

His friend replies, "No, it is not medicine. A promise has been given by the Lord that if you will turn around and look over yonder at that brazen serpent, which has been lifted up on a pole, the poison will be gone, your health will be instantly restored, and you will be just as well as if you had not been bitten."

"Oh, but that is entirely too simple!" says the victim. "Surely you do not mean to say that all I need to do is to look; that that alone will save me from the poison of the serpent!"

"Yes, that is exactly what I mean."

There was no healing medicine. There was nothing the suffering people could do for themselves. But by looking at the brazen serpent, they were restored to health.

Now "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3: 14, 15.

Serpent's BITE TYPIFIES SIN

The serpent bite is a fitting representation of sin. Sin has sunk its fangs into our lives, and has left there a poison that will surely bring death. It is already working ruin; and unless somehow the poison can be neutralized, it will wreck our lives utterly. It is of the terrible malady of sin that the Lord speaks through Jeremiah: "Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause that thou mayest be bound up: thou hast no healing medicines." Jeremiah 30: 12, 13.

No physician has ever yet been able to concoct a medicine that will cure sin. No man has ever been able to perform any good works that would neutralize his past sins or take them out of his life. "Thou hast no healing medicines." One can never do anything to restore innocence and purity to the soul after he has once sinned. For "the wages of sin is death." Therefore, we

are exactly in the same situation as were those Israelites who had been bitten by the fiery serpents.

Our only hope this day is in the lifting up of Jesus Christ. The promise is that if we will only look to Him with the eye of faith, that look will bring absolute and complete restoration to our souls. Not "do and live," but "look and live" is the gospel plan. All our doing is in vain. Our efforts all end in ignominious failure. But when we look to Christ, we find in Him an all-sufficient remedy for the poison of sin that has been wrecking our lives. "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

"Wherefore seeing we also are compassed about with so great a cloud [company] of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12: 1, 2.

DETERMINATION NECESSARY

The efficacious "looking unto Jesus" is to be accompanied by a determination to "lay aside every weight, and the sin which doth so easily beset us." In every life there is some besetting sin. There is a weak place in the character where the devil has been successful in tripping us up for many years. Perhaps it is an evil temper, perhaps a disposition to criticize others. Perhaps in the home we speak sharp, critical words; perhaps it is some hideous passion or vice. But whatever it is, that besetting sin is to be laid aside. Those who enter God's kingdom are to go as conquerors over sin.

But, you say, I have no strength to conquer my sins. Ah, then you are not far from the kingdom! When a man comes to the place where he realizes that he has no strength of his own, that he is utterly dependent upon God, then he is in a condition of heart where Jesus can come in and work for him.

Just before these verses, the writer of the book of Hebrews has been telling of many exemplars of faith, who, through faith, have accomplished wonderful things which it was impossible for men to do. They have looked to God for power to do the impossible. He recounts the crossing of the Red Sea by the Israelites, the falling down

of the walls of Jericho, the wonderful lives of Abraham, Moses, and the judges; then he speaks of men who subdued kingdoms, worked righteousness, and obtained promises. He says also that they stopped the mouths of lions,—referring to Daniel's remarkable experience when he, because of his loyalty to God, was cast into a den of lions. The lions were so hungry that when his persecutors were thrown into the den the next day, their bones were broken before they touched the bottom of the den. And although Daniel was not a lion charmer, yet he was able to live in that den of hungry lions all night long, in absolute safety and without a particle of fear. That lions' den was the safest place in all Medo-Persia that night. Why?—Because Daniel's faith in God brought an angel from glory, and he shut the lions' mouths so that they could not hurt Daniel. Thus, in his weakness, he was made strong as a result of faith.

FIRE QUENCHED

Paul refers also to men's quenching the violence of fire by faith. How the three Hebrew children could live in that furnace of fire that was heated seven times hotter than was usual, has been a mystery to many. So hot was it that those who cast them in were instantly killed. Yet those Hebrew worthies could walk about in the midst of that flame without the smell of fire coming on their garments. The fire had no power over them.

The secret of their ability to do this lay in the great faith they had in God's ability to deliver them. This faith brought the Son of God from heaven, and He neutralized the power of the fire over His children and saved them from all harm. With men, this would have been impossible; but with God, all things are possible.

Then the apostle sums it all up by saying in substance: Wherefore, seeing we have the testimony of so great a company of witnesses, telling us how God accomplished impossible things through faith, I tell you that we can also accomplish the work of conquering our besetting sins in the same way. That is the message that the Lord sends to us to-day. "Wherefore,"—because of the mighty power of God made accessible through faith,—“let us lay aside every weight, and the sin which doth so easily beset us, . . . looking unto Jesus.” It is impossible for us to conquer sin, but He can do impossible things; and He offers His services to us to-day.

THE IMPERISHABLE MONUMENT OF CREATION

(Continued from page 4)

day. They say Christ arose on Sunday, and the Bible says clearly that He arose on the first day of the week; therefore Sunday must be the first day of the week. The Sabbath is the day that follows Friday; and here it says Christ arose on the first day of the

week. “When the Sabbath was past,” what began?—Sunday. Then, without question, the Sabbath comes the day after Friday and the day before Sunday.

Some people say they fail to find any warrant in the New Testament for the observance of the seventh-day Sabbath as given in the Decalogue. How they can say that, I can not understand, when Jesus makes this statement: “I have kept My Father's commandments.” John 15: 10. Could He have said that unless He kept the Sabbath?—In Christ's example is authority for keeping the seventh-day Sabbath.

As the Saviour was telling His disciples of the coming destruction of Jerusalem, which took place 70 A. D., forty years after He had ascended to heaven, He asked His disciples to pray that their flight should not be on the Sabbath. Peter, speaking by the Spirit of God, tells us that Christ left “us an example, that ye should follow His steps: who did no sin.” 1 Peter 2: 21, 22. “The Son of man is Lord also of the Sabbath.” Mark 2: 28. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*.” Isaiah 58: 13. Surely this is proof sufficient that the seventh-day Sabbath is the Lord's day. Not only does the Lord call it “*My holy day*,”



“Looking unto Jesus the author and finisher of our faith.”

but He also tells us that He is the Lord of it.

As given in the authorized version of the English Bible, there are two hundred ninety-seven words in the Ten Commandments. We find that the little positive word “is” has been placed in the very middle of the law. The expression “the seventh day” precedes this little word and “the Sabbath” follows it, making the middle of the law read, “The seventh day is the Sabbath.” We see from this that not only has the Sabbath commandment been placed in the heart of the law, but the statement that “the seventh day is the Sabbath” has been placed in the very center of that heart.

THE MIDDLE OF THE COMMANDMENT

“The seventh day is the Sabbath.” It does not say “*a* seventh day,” but “*the* seventh day.” If I should ask you to hand me a book, you could hand me any book; but if I should ask you to hand me *the* book, it would be a definite one to which I referred. So it is with the commandment. It states a definite seventh day that we are to observe.

“The seventh day is.” Let us now look at the middle word of the Decalogue. Men may say that the seventh day is not the Sabbath, but the Lord says, “It is the Sabbath.” Which will we believe, God or man? One word from the lips of God should be the end of all controversy with us. “Yea, let God be true, but every man a liar.” Romans 3: 4.

The word “Sabbath” means rest. Men may make the Sabbath day a working day, but the Lord says, it is the Sabbath, or rest day. After having created the world in six days, the Lord rested on the seventh day, thus making it His rest day, or Sabbath. Next, He blessed it; then He sanctified it. We do not find that this blessing was placed upon any other day. Lastly, He set it apart for a holy use. Thus by three distinct acts was the Sabbath distinguished from the other days of the week. It is the Sabbath, the rest of Jehovah, given to man to be kept holy by him. It was given by Jehovah to stand as long as heaven and earth should last. The commandment from God to keep it holy is part of that law of which Jesus said, “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law.” Matthew 5: 18. It would be most dangerous to attempt to remove the heart from the law of God. It would kill it. But this must not and will not be done, as we have seen from the last text.

“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.

SEVEN YEARS of UNCERTAINTY

That is about the only way we can describe the years that have elapsed since the signing of the Armistice. Will the peace pact signed at Locarno make the future more certain or happy?

ARTHUR S. MAXWELL, *Our London Correspondent*



French colonial troops in action. The northern border greatest source of trouble to European

ARMISTICE DAY came to us this year amid general rejoicing over the successful issue of the Locarno Conference, and marks the end of the seventh year since the Great War ceased.

After seven anxious and perilous years of reconstruction, there is a widespread feeling that the worst is over; that a new foundation for peace has been laid; and that the prospects before Europe and the world are brighter than they have ever been.

Anyone reading the newspapers published after the terms of the Peace Pact had been made known, must have noticed the very optimistic note sounded in journals of every shade of political opinion. They spoke of a new hope dawning in the hearts of men, a new confidence growing up in Europe. "We may use a great word," said Mr. Garvin, in the *Observer*; "for the first time since 1914 there is a Europe again." "The war is over at last," said the editor of the *London Times*; "the light of a new dawn is breaking upon the world."

Such expressions of relief and hope are perfectly understandable. Not only are men wearied with the prolonged worries of an unsettled and hate-filled continent, and thus ready to clutch at anything that seems to provide some solution to its problems, but a thing was done at Locarno that is pregnant with great possibilities of peace. For the first time since the war the Germans met with the Allied representatives to discuss and to sign on an equality. When at last agreement was reached and the Pact was initialed, the expression, "Victors and vanquished," became obsolete. The hatchet was buried for the first time in eleven years. Great Britain's guaranty to come to the assistance of either France

or Germany, whichever might be unjustly attacked, and Germany's promise to become a member of the League of Nations, were the two most potent factors in bringing a happy conclusion to the conference, and certainly the greatest contribution to European peace that has ever been made.

Certainly, whatever may happen in days to come, the Pact of Locarno will appear in the history books of the future as the most important event of 1925, and as one of the outstanding episodes of the great peace movement of the twentieth century.

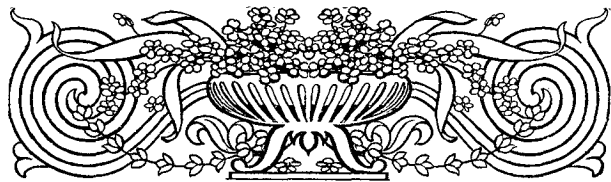
A FEELING OF THANKSGIVING

Armistice Day, appropriately enough, came midway between the initiating of the Pact at Locarno and the full-dress signing in London on

December 1. Coming at this juncture, with all its sad memories, it tended to save us from becoming too optimistic about the results of conferences, too trustful of treaties, too confident of the power of pacts.

In the two-minute silence, we all, of course, had much to think about. Well may our meditation have begun with a thought of thanksgiving for all that has been done in the cause of peace this year, a thought of appreciation for those who have done their utmost to exorcise the spirit of war and spare our homes and children from its horrors.

Perhaps we thought, too, of the causes of war, of the awful debasement of human nature which has brought this curse upon the race, with such



A Satisfying Religion

THERE is a religion which is satisfying. I will call your attention to four features of it:

A sense of the conscious favor of God. You feel that God loves you, that He holds you in His arms.

The consciousness that He has made you good. If the world poured into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

The consciousness that you are doing

your duty to the Lord and to those about you.

The assurance that all is going to be well. There may be difficulties in the way now; but if you have the assurance in your heart that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price, on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him.

—General Booth.



a is to-day the

terrible frequency, in ages past. Perchance, we sought a cure for the disease which leads to war, and asked ourselves whether conferences and pacts are sufficient in themselves to preserve the peace of the future.

And in the midst of such meditations there may have broken in upon the silence of our souls the music of those divine words, "Peace I leave with you, My peace I give unto you: not as the world giveth"; and again, "This Man shall be the peace." John 14: 27; Micah 5: 5. "Unto us a Child is born: . . . and His name shall be called . . . The Prince of Peace. Of the increase of His government and peace there shall be no end." Isaiah 9: 6, 7. Yet again, "The work of righteousness shall be peace" (Isaiah 32: 17), and "There is no peace . . . to the wicked" (Isaiah 57: 21); and lastly, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48: 18.

What do these words mean?—They mean that if the world is to be successful in its quest for peace, it must seek guidance from the Prince of Peace. They reveal the fundamental principles upon which peace must be built. Righteousness and obedience to the commandments of God are the only foundations upon which peace can rest. Banishment of sin and a whole-hearted return to the God of heaven are essential prerequisites to individual quietude of mind, and even more so to the inauguration of an era of peace among nations. They mean, moreover, that unless Christ is given His place in the hearts of the people, the formal arrangements made by their leaders will be impotent to prevent the renewal of

strife when storms of passion rise in days to come.

And so from our brief and silent meditation on Armistice Day, we should have opened our eyes upon the eighth year of "the peaceless peace" with a new understanding of the real disease from which the world is suffering, a new idea concerning the real remedy, and a new determination to do our utmost to apply it.

THE PRESENT WORLD NEED

Though there may be few who will agree with us, we believe that what the world needs at the present moment is a universal revival service for Christians, and a great world-wide mission campaign for those who are not Christians. If all who name the name of Christ would *live* their religion, that would do more to preserve world peace than a dozen pacts; and if the professedly Christian governments would pour into Christian missions the vast sums they are squandering upon battleships, airplanes, and tanks, and urge forward the cause of Christ with the same zeal and fervor with which they conduct a war among themselves, the world might yet, perchance, be saved the horrors of another international conflict.

Conferences and pacts serve their purpose to a degree; we are grateful for everything that is done to bring about friendly negotiations between the nations. But it should never be forgotten that all these discussions and agreements and treaties are but the patching up of a patient suffering of an incurable disease. The world is

diseased with sin and all its concomitants of selfishness and greed, lust and passion. Unless some divine healer comes either to cure or to cut out the malignant growth, all the conferences of human doctors will be in vain.

And if you ask us what we think is going to happen in the future, we reply by pointing you once more to those words of the ancient Scriptures, "Unto us a Son is given: and the government shall be upon His shoulder. . . . Of the increase of His government and peace there shall be no end." Isaiah 9: 6, 7. Unless all the Bible be false and Christianity a deception, then assuredly one day, and that not far distant, the Son of God will return to this earth in great glory and take to Himself power, and reign. (Revelation 11: 17.) Then He will purge this world of every trace of iniquity, and fashion it into a beautiful home for His redeemed. Into that home only the lovers of peace will enter, and in that holy mountain none will ever hurt or destroy. (Isaiah 65: 25.)

For this glad day we look and long. And in the light of fast-fulfilling prophecy, we say to all believers in Christ: "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

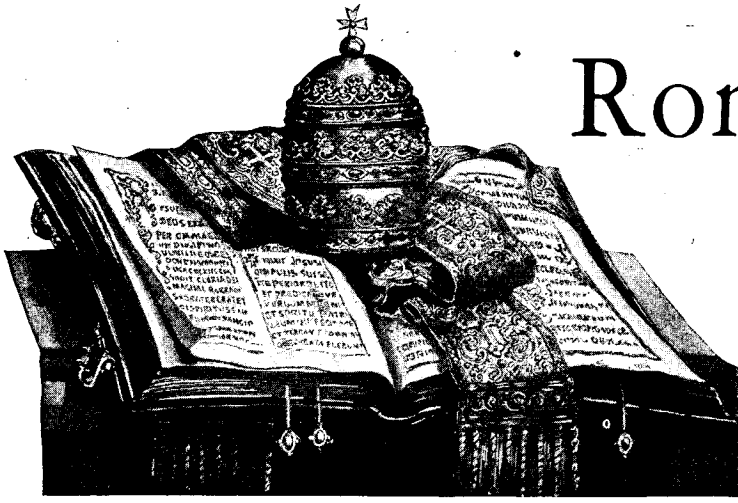
ARE YOU KEEPING YOURSELF?

THOSE of us who have tried the experiment of keeping ourselves from sin have not had enough encouragement in that direction to give us assurance in advising other folks to try the same plan. A man named Peter was once perfectly sure that he, of all men, would never be faithless to the Lord Jesus. It was necessary for Jesus to tell this man Peter that he was much mistaken on that point, and not only that, but that Jesus Himself had already prayed for him that his faith should not fail in that hour when discouragement would crush him with the awful thought of his sickening failure.

But Peter learned so deep a lesson that a little farther on in his experience he wrote a letter to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," in which he wrote to these believers in the Lord Jesus as to those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The position of the words "are kept" is emphatic, and they stand out in glowing contrast to the self-assurance of Peter, preceding his denial of his Lord. His faith did not fail. He learned that we "are kept," and not that we keep ourselves. There is all the difference in the world between Peter in his denial of the Lord Jesus, and Peter in his dependence.

Are you still trying to do the keeping, or are you letting the Lord Jesus do that?—*Sunday School Times.*



Rome Prohibits FREE PRESS

I AM not a Roman Catholic for the further reason that the Roman hierarchy seeks to prohibit freedom of speech and of the press wherever possible. The Roman Catholic Church, through its representatives in Congress, has made repeated attempts to nullify the First Amendment to the Constitution of the United States, which guarantees freedom of speech and of the press. Numerous bills have been introduced into Congress time and again by Catholic legislators to abridge this freedom by indirect legislation, and to place the control of the press and the matter sent out through the United States mails into the hands of one man as censor. Any literature that was adverse in its criticisms of any religion or religious belief was to be shut out of the mails by this autocratic censor of the mails. Not a single religious denomination appeared in favor of this proposed legislation except the representatives of the Roman Catholic Church. All others were unanimously opposed to such un-American legislation.

It seems that the Catholic Church alone is afraid of criticism, and wants legislation to stop all unfavorable criticism against her and the religious beliefs she advocates. Her most recent and glaring attempt along this line was the introduction of two bills in the House of Representatives of the United States Congress by Hon. John J. Fitzgerald of New York and Hon. James A. Gallivan of Massachusetts, "to amend the postal laws" so "that whenever it shall be established to the satisfaction of the Postmaster General that any person is engaged in the business of publishing any scandalous, scurrilous, indecent, or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizen of the United States, it is hereby declared that the Postmaster General shall make the necessary rules and regulations to exclude such matter from the mails."

*This is another reason, says
CLAREMONT LOVINGTON,
why I can not be a Roman Catholic.*

For five years previous to the introduction of these restrictive press bills into Congress by Catholic Congressmen, the American Federation of Catholic Societies passed resolutions each year demanding that a federal law be passed to exclude from the United States mails all "books, papers, writings, and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon our faith."

In the Bulletin of the American Federation of Catholic Societies for October, 1911, the secretary of the Federation, in his annual report, stated that the chairman of their law committee had taken this matter up "with Hon. J. Francis Burke, a Catholic Member of Congress," and that Mr. Burke had informed the Federation that they hoped "to be able to report at the next convention that such a measure has been passed by Congress, which will put a stop to the circulation through the mails at least, of books and papers which defame religion and their spiritual leaders." It is very apparent from the resolutions passed by the Federation that it is concerned only with stopping the "attacks upon our faith," showing that it is purely class legislation which they desire.

The Postmaster General informed the Federation, in reply written March 22, 1912, that our criminal laws now prohibited any printed matter being sent through the mails which took "the form of personal slander, scurrility, or obscenity," but, he added, "It is not probable that under our Federal Constitution, which prohibits interference with religious opinion in any way, a law could be passed restraining criticism of religious faith."

In spite of the clear statement and ruling of the United States postal

authorities that "no law could be enacted under our Federal Constitution," which would meet the demand made by the Catholic Federation to stop attacks made upon their faith and leaders, the Catholic societies kept up a continuous effort to secure just such a law, which they knew would be, or were informed would be, in violation of the Federal Constitution; and finally, according to the Brooklyn Tablet (R. C.), of Jan. 23, 1915,

"One of Brooklyn's Catholic Congressmen, Hon. John J. Fitzgerald, spurred to action by the repeated demands of the American Federation of Catholic Societies, has introduced in the House of Representatives, a 'Bill to Amend the Postal Laws,' which bill, if 'reported favorably and passes both houses,' said the Brooklyn Tablet, will exclude from the United States mails all 'publications attacking the church.'"

CONGRESS FLOODED WITH PETITIONS

Roman Catholics throughout America were asked by their leaders to flood Congress with petitions demanding the passage of these Catholic press measures, and Senator Kern of Indiana received more than a thousand such letters and petitions in a single day; but notwithstanding this insistent Catholic demand for this special legislation favoring the Catholic religion, the bills were not enacted into law, but were defeated after a bitter and acrimonious discussion.

This recent effort to destroy the freedom of the press by the enactment of laws which would prevent the publication and circulation of books and periodicals which contain offensive criticisms of the Roman Catholic faith is very much in line with the past course and record of the Roman hier-

archy. Pope Alexander, in 1501, in a bull, *Inter multiplices*, made this provision for the control of the press: "The art of printing can be of great service in so far as it furthers the circulation of useful and tested books; but it can bring about serious evils if it is permitted to widen the influence of pernicious works. It will, therefore, be necessary to maintain full control over the printers so that they may be prevented from bringing into print writings which are antagonistic to the Catholic faith, or which are likely to cause trouble to believers."

The Council of Trent, with the approval of Pope Pius IV, drew up "Ten Rules of the Congregation of the Index of Prohibited Books," and a "committee of censorship" of papal priests was appointed to restrict "the liberty of the press," and to crush adverse criticism of the Catholic faith and teachings. The ten rules which were laid down for this censorship committee and approved by Pope Pius IV in a bull, issued March 24, 1564, are, in part, as follows:

"Rule 1. All books condemned by the supreme pontiffs, or general councils, before the year 1515, and not comprised in the present Index, are, nevertheless, to be considered as condemned.

"Rule 2. The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zwingle, Calvin, Balthasar Pacimontanus, Swenckfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. . . .

"Rule 3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the Vulgate Version. . . .

"Rule 4. Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if anyone shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible. . . .

"Rule 5. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, apophthegms, similes, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

"Rule 6. Books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. . . .

THE RULE FOR PRINTING

"Rule 10. In the printing of books or other writings, the rules shall be observed, which were ordained in the 10th session of the Council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed shall be referred to the bishop, or some skillful person whom he shall nominate. . . .

"Moreover, in every city and diocese, the house or places where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. . . .

"Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But

if anyone keep or read any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."

This committee was made permanent and exists at the present day, under the title and sanction of "The Congregation of the Index." So far as the Catholic Church and the Roman hierarchy are concerned, this papal bull and the rulings of the Council of Trent are just as binding and valid as the day they were issued. To repeal a papal bull would be to question the infallibility of the pope and the decisions of the church councils.

A SETTLED POLICY OF CATHOLICISM

This was the course which the Catholic Church took to destroy the freedom of the press when she was supreme in power and authority both in spiritual and in temporal affairs. The Catholic Church is still exercising this same arbitrary power and authority wherever she holds sway in Catholic countries. Even in Protestant America the Roman Catholics would prohibit the freedom of speech and of the press if they had the power to do it. As Pope Leo XIII said in his encyclical of June 20, 1888:

"It is nowise permitted to demand, defend, or grant liberty of thought, or of the press, of teaching, and of religion, as well as many other rights which man may be supposed to have by nature."

Thomas Jefferson announced the American doctrine of free speech and a free press when he said that "all men shall be free to profess, and by argument to maintain, their opinions in



The Catholic Church has long followed the settled policy of suppressing, wherever and whenever possible, all publications that set forth doctrines which she considers heretical.

matters of religion." See "Act for Establishing Religious Freedom" in Virginia.

This intolerant attitude of the Roman Catholic Church and hierarchy toward a free press and free speech, which is so un-American in principle and contrary to the guaranties of our Federal Constitution, is a barrier which keeps me from becoming a Roman Catholic. I agree with the poet, who said:

"I honor the man who is ready to sink
Half his present repute for the freedom to
think;
And when he has thought, be his cause
strong or weak,
Will risk t'other half for the freedom to
speak,
Caring not for what vengeance the mob
has in store,
Let that mob be the upper ten thousand or
lower."

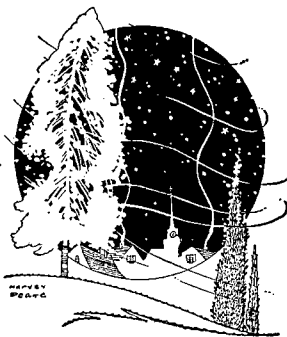
"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press."—*First Amendment*.

Believing in our free American institutions and in our Constitution, I could never accept this un-American doctrine of the Roman Catholic Church, which aims to place the control of the press and of speech under the absolute authority and censorship of the Catholic hierarchy.

THE VALUE OF QUIET THOUGHT

It is good for a man to have holy and quiet thoughts and at moments to see into the very deepest meaning of God's word and God's earth, and to have, as it were, heaven opened before his eyes; and it is good for a man sometimes actually to feel his heart overpowered with the glorious majesty of God and to feel it gushing out with love to his blessed Saviour. But it is not good for him to stop there, any more than it was for the apostles. They had to leave the glorious vision and do Christ's work; and so have we. For, believe me, one word of warning spoken to keep a little child out of sin; one crust of bread given to a beggar man because he is your brother for whom Christ died; one angry word checked when it is on your lips, for the sake of Him who was meek and lowly in heart—in short, the smallest endeavor of this kind to lessen the quantity of evil which is in yourselves and in those around you, is worth all the speculations and raptures, and visions, and frames, and feelings in the world. For those are the good fruits of faith, whereby alone the tree shall be known whether it be good or evil.—*Charles Kingsley*.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—*Coleridge*.



*Friend Brown bears some straight doctrine from Pastor
Nash concerning*

The SEAL of GOD

ROBERT B. THURBER

I HAVE been troubled all day, Pastor Nash, as I have thought over this new Sabbath you told me about the other night. With all due respect to you, may I ask if there isn't some way I can be sure that this is not some strange 'wind of doctrine' that we are warned against in the Bible."

"Yes, there is a way if you will take God's word as it teaches. This is revolutionary to many honest persons like you, I'll admit; but cling to the word, and you will be all right. Now let's study another phase of it. Isaiah 8:16 says, 'Bind up the testimony, seal the law among My disciples.' In changing the law, men have taken the seal out of it. Where is the seal in God's law? As you know, a seal gives authority to any legal document, and must contain (1) the name of the maker, (2) his title of authority, and (3) the extent of his dominion; so the seal of the President of the United States says, 'Calvin Coolidge, President of the United States.' God's seal must read, 'God, Creator of the heavens and the earth.' Now look through the Ten Commandments and see where that is."

"Why, it is in only the fourth, as sure as can be; and in the part of the fourth that the Roman Catholics have left out in their shortened Decalogue. Well, —"

"Now you begin to see light. This corresponds with Exodus 31:17: 'It [the Sabbath] is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested.' The words *sign* and *seal* are used interchangeably in the Bible. (Romans 4:11.) When a man keeps God's Sabbath, he is thereby sealed by God, the Sabbath being the mark of identification. And this very work of sealing God's chosen ones is described in Revelation 7:1-4 and Ezekiel 9:1-6. When the battle of Armageddon threatens and the end of all things earthly is very near, then God's angels hold back the winds of war until His servants are sealed, or marked, in their foreheads (the seat of the will or deciding power). So, just before the end, some persons will be taking their stand on God's side by keeping the Sabbath; and we know by the signs that we are just before the end now. It is a solemn matter."

"Oh, I see! and Sunday, then, must be the seal of the apostate power."

"Ah, you are anticipating my next point; and you are right. In his fight against God and God's people, Satan has counterfeited the true as cleverly as he can, so as to confuse the elect. Sunday must be his day, since it isn't God's. And here is the remarkable fact: the papacy claims that Sunday is the sign of its power, for we read in 'An Abridgement of the Christian Doctrine,' by Rev. Henry Tuberville, D. D., page 58: 'Question.—How prove you that the church hath power to command feasts and holy days? Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of.'"

"But does the Bible say the papacy will have this mark?"

"Yes; a study of Revelation 13 and 14 shows the papacy to be represented by the symbol of a strange beast, and apostate Protestantism by that of another beast. They are certain because of many identification marks. Now notice Revelation 13:16: 'He [apostate Protestantism] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads'; and if any will not receive this mark and bow before the papacy, they will be threatened with boycott and death. (Verses 15-17.) But God says, on the other hand, in Revelation 14:9, 10: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.' It becomes a question of which we shall fear the most, man's dictates or God's."

"Then do all the good people who keep Sunday worship the papacy? and will they all be lost?"

"Many Sunday keepers do not know yet that they are keeping a spurious Sabbath, and God is just; but as soon as they are convinced of their mistake,—and all will have full opportunity to know,—and then deliberately choose to take the false Sabbath, they receive the mark of apostasy, and God can not save them because they are not honestly obeying Him. You may read in Revelation 16:1, 2, 10, 11 what their punishment will be. God gives us every chance, but insists that we obey when we know the right."

SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY

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

THE POWER TO KEEP RESOLUTIONS

WHAT we need most of everything in our lives is a power that will enable us to accomplish the things that we would like to do. We may have lofty ideals of life, we may sense a need of kindness, courtesy, and faithfulness in our everyday deeds; but when we undertake to reach these ideals, we find ourselves sadly lacking in power to accomplish the very thing that we propose for ourselves.

We are at the time when many persons are forming New Year resolutions. We say that, when the New Year begins, we are going to be kinder, we are going to give up this bad habit and that, we are going to forsake this vice and that sin or defect of character; and we approach January 1 with a feeling of determination of great things that will be done.

But when the day arrives, we find that we are still the same old beings in 1926 that we were in 1925. Our habits, our inclinations, our masterful temptations, overpower us, and soon we find ourselves doing the same things that we had so courageously resolved not to do. Hence many persons make a joke of these New Year resolutions; and well they may. But this very joking about New Year propositions of reform, shows that we recognize a lack of power in the human life to accomplish what we should along moral lines.

Now, if we will not be too proud to acknowledge it, there is a remedy for this human weakness. The great apostle Paul expresses it in these words: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Rom. 1: 16, 17.

Early in his life, Paul was the proud Pharisee who boasted of his own power to attain great deeds. But he was led to recognize the fatal weakness of this boasting, and, through a great crisis in his life, he learned the power of the Christ and His great gospel of salvation. Hence Paul could affirm that he was "not ashamed of the gospel," and that for the reason that he found in the gospel "the power of God unto salvation." In other words, what Paul could not accomplish by New Year resolutions, or by any other human device, he did find accomplished for him through the gospel of Jesus Christ. And this comes, he says, "to every one that believeth."

A theory concerning the gospel is no more helpful to us than theories concerning anything else. But if we allow the real gospel, through the indwelling of Christ, to come into our lives, there is a power transmitted to us direct from God Himself. And this power that comes from God will enable men, in their human weakness, to accomplish things that otherwise they are powerless to do. And the reason for this, as expressed in one of Paul's other letters, is that "it is God who worketh in you both to will and to work, for His good pleasure." Philippians 2: 13.

Then, when God enters the life, He takes over the human will,—that will that is too powerless to accomplish any of its own high resolves; and by this divine contact, the infinite God Himself not only wills

in us but works in us to bring about the good pleasure of righteousness itself. For the apostle goes on to say concerning the gospel in the verses quoted that "therein is revealed a righteousness of God."

Human righteousness is loaded down with all kinds of human defects. But the divine righteousness is as perfect as Divinity itself. And the gospel reveals this righteousness "from faith unto faith," because "it is written" "the righteous shall live by faith."

Then, if we will transfer our faith from our own human New Year resolutions, or any other resolutions that we shall make, to a faith in the power of the infinite God, we may live by faith and reach the very height of our greatest ideals.

The faith of yesterday lifts us to a higher point where we may exercise the faith of to-day. And the faith of to-day lifts us still higher, where we lay hold of the faith of to-morrow. And thus the just "live by faith."

"ETERNAL GOOD TIDINGS"

WE all rejoice at the thought of good tidings, but there is something peculiar in the statement that follows: "I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Revelation 14: 6, 7.

It will be noticed that the text announces "eternal good tidings," and that these are proclaimed to every nation and tribe and tongue and people in all the earth, "with a great voice." Now the peculiar thing about these good tidings is that it is the announcement that "the hour of His judgment is come." As a general rule, the great judgment day brings terror to the mind of the individual. He looks upon that time as a day when he is to give an account before a just and impartial tribunal, of all that he has done in his life.

But the great God, who presides in that day, would have us understand that the judgment hour is in reality "eternal good tidings." In the King James Version this expression "eternal good tidings" is translated "the everlasting gospel." The everlasting gospel is the eternal good tidings of salvation through Christ. And the individual who has received pardon and cleansing from all his sins, and who is trusting in the merits of the Crucified One, looks to the judgment hour as the end of all sin and sorrow and suffering, and the beginning of the everlasting day of joy and happiness.

Then if the judgment hour has terrors for us, it is important that we enter into the experiences of the salvation that a loving God has provided; for it is His plan that the judgment day, instead of being a time of gloom, shall be looked upon as a day to be desired.

From the angle of true Christian experience, the announcement of the judgment hour is "eternal good tidings."



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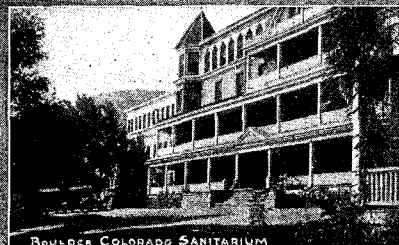
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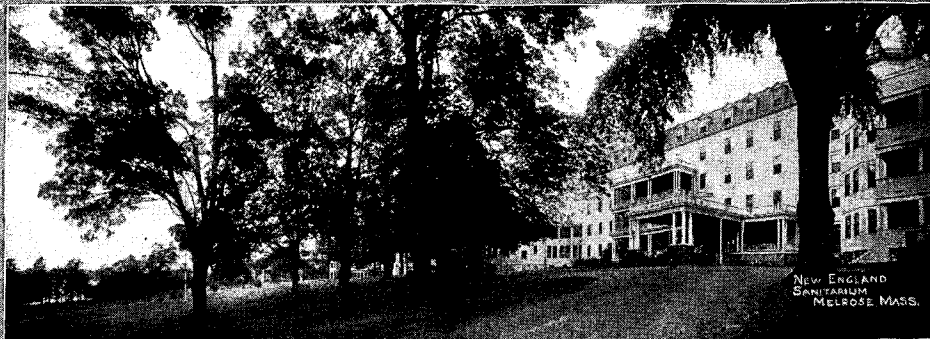
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for His imminent second appearing

EDITORS
A. O. TAIT **A. L. BAKER** **F. D. NICHOL**
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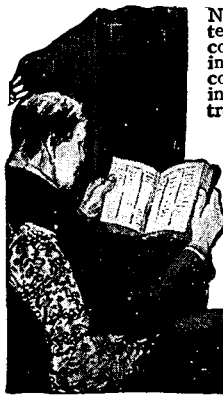
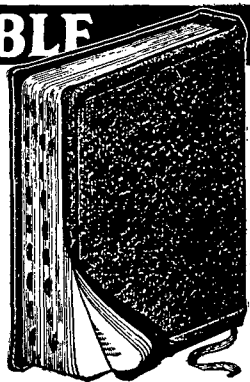
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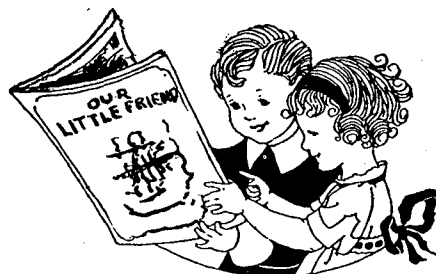
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Said the rich man to himself: I will take mine ease, eat, drink, and be merry.

“WHAT *Shall It* PROFIT A MAN?”

CHARLES L. PADDOCK

THE most of us have seen times when the waters of happiness in our little river of life were almost dried up; and in these times of discouragement we have perhaps sat and dreamed of how these river banks might be filled to overflowing if we only had more of this world's goods.

We may have dreamed of how different our life would be if only we had a million dollars. We would have a wonderful home, elegantly furnished. We would wear the best clothes, and set a table fit for a king. In short, we would have all life's necessities, and many of its luxuries.

And while we sat and dreamed, our little river overflowed its banks, watering much of the surrounding territory. Where before had been drought and desolation, in our dream was a garden of flowers. We fed and clothed the poor, made a home for the orphans, and helped the widows. Our little stream is becoming a flood of blessings, when we awake. We don't like to be disturbed in the midst of a pleasant dream,—but listen!

I have before me a clipping from the public press, which says that during the past twelve months, seventy-nine millionaires have committed suicide. They had doubtless one day dreamed the same dream as I, and where they had expected blessings, they found trouble and pain.

One of them, on his deathbed, told his friends that his money had brought him only anxious days and sleepless nights. He looked back into an empty, worried existence.

A million is a good thing. If properly used, it may do good to others and bring real satisfaction and joy to the possessor. But the millionaire who is seeking only his own pleasure never finds what he is seeking.

In the book of Luke we read of the rich man whose ground brought forth plentifully. And he thought to himself, “What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid

up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee.”

So the Saviour puts the question to us squarely, “For what shall it profit a man, if he gain the whole world, and lose his own soul?”

Suppose we had only this life to live, what would it profit you and me to pile up treasures, if they bring only anxious days and sleepless nights? Would we covet the cares and burdens that might drive us to end our own lives? Would we want to travel the road of the seventy-nine millionaires? Anxious days and restless nights here, and entering eternity with no hope. It is a sad picture.

And what shall it profit us if we gain houses and lands, if we control the markets of the world, and neglect our spiritual life? And even though our bank account may be written with seven figures, and we look back over a vacuous, wasted life, what shall it profit?

We come into the world with nothing, and no one is privileged to take anything with him when he leaves. The only coin current in heaven will be the souls of men and women whom we have helped and to whom we have been instrumental in making known the way of life.



Said God to him: “Thou fool, this night thy soul shall be required of thee.”