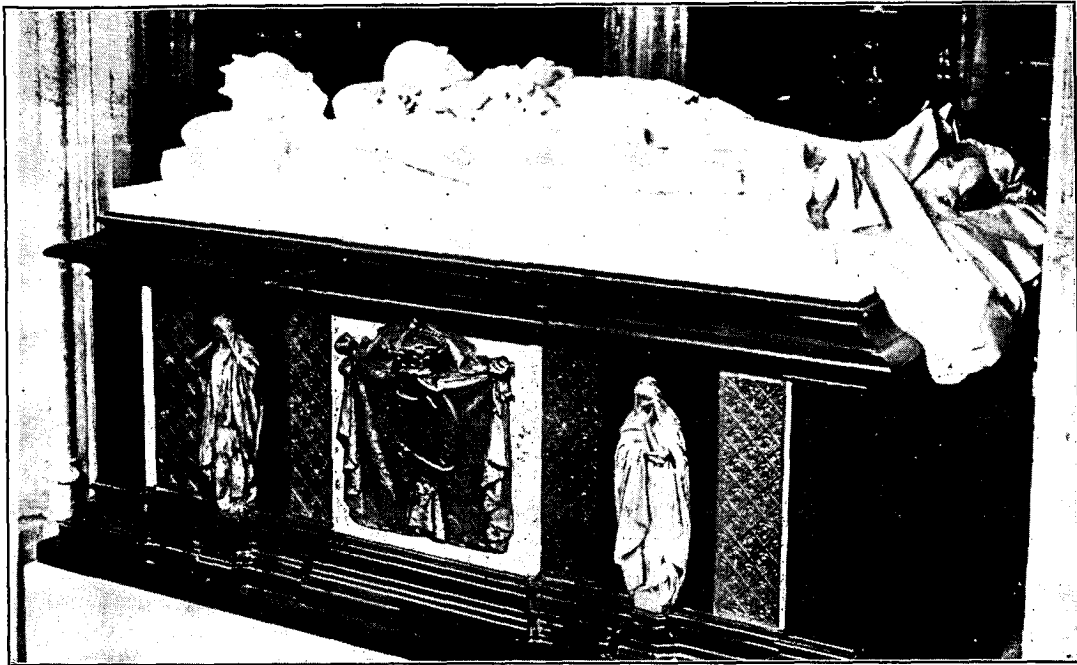


SIGNS *of the* TIMES

THE WORLD'S PROPHECIC WEEKLY



UNDERWOOD PHOTO

The recently unveiled tomb of King Edward VII of England and Queen Alexandra in St. George's chapel, Windsor Castle. At the king's feet is the sculptured effigy of his beloved dog, Caesar.

Shall We Ever See Our Dead Again?

DEATH is everywhere. No place is free from its visits; no country is exempt from its calls. Like a cruel monster it stalks through the land, snatching our loved ones from our bosom, leaving weeping eyes, tear-stained cheeks, and sorrowing hearts behind. Man, with all his science and skill, has not been able to tame it nor bring it under his control. No elixir of life has yet been found that can banish it from our shore. Death is an enemy. All are subject to its summons. All animate nature seeks to escape its ravages and flee from its clutches. But there is no escape from its call. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war." Ecclesiastes 8: 8.

Nor can we bring our loved ones back again from death. Here we meet the impossible. We may speak to them, but they answer us not. Their ears are sealed to our entreaties. Our tears may flow; our hearts may break with sor-

What the word of God says regarding a reunion with our loved ones in the resurrection day.

NELS P. NEILSEN
São Paulo, Brazil

row; but they know it not. Our loving caress upon the cheek is unnoticed by them. They have passed beyond our reach. All the ingenuity of man is powerless to restore to life when death has claimed its subject. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." Psalm 49: 6, 7.

But there is one who holds the power over death. There is one whose voice can pierce the ears of the dead, and they will obey His call. This one is Christ, the Saviour of the world, the Redeemer of mankind. He is the Life-giver. He is the one who died on Cal-

vary's cross that we may live. He is the one who went down into the prison house of death, and came forth again, triumphant over the powers of death and hell. He secured the key, and can unlock the doors of the grave and bid the sleeping saints come forth. He says, "I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1: 17, 18.

There will be a resurrection from the dead. This truth is very clearly presented in the word of God. In the Old Testament as well as in the New this blessed truth is presented in language that can not be misunderstood. There will be a resurrection. Anciently the Lord sent a definite message concerning the resurrection to His people through His prophet Ezekiel. He said, "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, . . . and shall put My

Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezekiel 37:12-14. These words are clear and plain, and need not be misunderstood. The same truth is presented through Isaiah the prophet, where he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:19, 21.

Job, while passing through his great affliction, was also thinking about the certainty of death, and as he looked into the future, he raised the question, "If a man die, shall he live again?" Immediately he proceeds to answer his own question by saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee! Thou wilt have a desire to the work of Thine hands." "If I wait, the grave is mine house: I have made my bed in the darkness." Job 14:14, 15; 17:13. Evidently Job believed in a resurrection at the coming of Christ. He was willing to wait until the great Lifegiver should call him forth again. The prophet Daniel also believed in this great event, for he writes, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2.

"THY BROTHER SHALL RISE AGAIN"

In the New Testament writings we find the same great truth enunciated over and over again. The Saviour said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Again, while talking with Martha, at the time of the death of Lazarus, Jesus said to her, "Thy brother shall rise again." Martha said unto Him, "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:23-25. Thus do we find that Jesus most positively taught a resurrection from the dead. He had power to call Lazarus forth from the tomb, though he had been dead four days; and He also has power to call forth all the sleeping ones from their dusty beds.

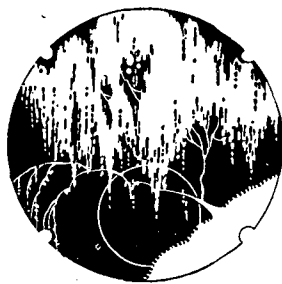
Notice, again, how forcefully and logically Paul presents the great truth of the resurrection from the dead. He

said, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:12-22.

The Bible teaches that there will be two resurrections. The resurrection of

the righteous will take place at the second coming of Christ, at the beginning of the thousand years. This is called the first resurrection. The second resurrection, the resurrection of the wicked, will not take place until at the end of the thousand years. Paul stated that he had the hope, "that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. He does not tell us the length of time that would intervene between the two resurrections. He merely states that there will be a resurrection of the dead, "both of the just and unjust." The apostle John, however, tells us that there will be one thousand years between the two resurrections. He writes, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." "But the rest of the dead lived not again until the thousand years were finished." Revelation 20:6, 5. Those who come forth in the

(Continued on page 12)



IF YOU WIN, you LOSE!

ELTON A. JONES

IF YOU win, you lose! Sounds paradoxical, doesn't it? In the things of everyday life the winner holds his winnings, but even then he may be the loser of finer and greater advantages. You know it is an utter impossibility to secure this world and at the same time make sure of the world to come. The securing of either calls for all the concentrated energy of the individual; he will have none left for the other. As the Bible puts it, "No man can serve two masters."

Nowhere in the Christian's Guidebook is one admonished to seek the things of earth. Of course, he is not to be "slothful in business," but he is first to be "fervent in spirit; serving the Lord." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven," "for what is a man profited, if he shall gain the whole world, and lose his own soul?" Matthew 6:19, 20; 16:26.

It is the most serious proposition ever made to man! Lay up all treasures; still you are a pauper. Amass all the wealth of the earth; still you have nothing with which to purchase entrance to the everlasting kingdom. The coinage of earth is not the currency of heaven.

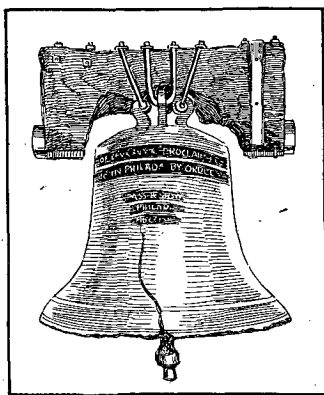
Nor is it possible to secure a passport to glory by good works alone. You may spend all the days of a long life doing what seems

to be in the catalogue of good works, and yet at the end be found totally lacking.

It is not a matter of learning, either. Spend all your years in the study of the abstract and the theoretical; at the end you will be totally ignorant of the plan of salvation and the government of heaven. Learn, if possible, all the languages and dialects now used by mankind; still the "language of Canaan" will be foreign to you.

Because "treasures in heaven" can not be laid up through human efforts of body or intellect alone, do not think this treasure is therefore not for you. It is a gift to you, if you will accept and receive it. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And in this supreme Gift are centered all other gifts, for in Him all fullness dwells. (Colossians 1:19.) Accept Him: He forgives your sins, justifies you in the courts of glory, sanctifies you through the medium of His truth while you are here on the earth, and assures you of a dwelling place with Him as long as the ceaseless cycles of eternity shall continue.

And He is willing to take you as a candidate for heaven, right now, just as you are, declaring, "Him that cometh to Me I will in nowise cast out." There are multitudes to-day who are not willing to trust themselves to His care—they will lose. Will you accept His offer of help—and win?



Can CÆSAR

CHARLES
THOMPSON

Take the Place of Christ?

THE proper attitude of civil government to religion is clearly taught both in the Scriptures and in the fundamental law of our nation. Jesus Himself taught that separation of the two was as wide and as distinct as heaven is from the earth. Note His teaching: "And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words. And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, . . . Whose is this image and superscription? And they said unto Him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marveled at Him." Mark 12: 13-17.

Every reader will recognize that the term "Cæsar" here used represents civil government. It is also clear from the teaching that men have distinct obligations to both; therefore, it is very needful that we recognize that distinction in rendering the service of our lives.

Jesus pointed the Pharisees in His day to the superscription on the coin. We believe this to be a correct guide to-day. The late ex-Senator Albert J. Beveridge of Indiana, in an article appearing in the *Saturday Evening Post* of March 15, 1924, clearly elucidated this principle. He said: "The functions of the church are of paramount value to the individual and community; and legislative halls can not take the place of pulpits, nor statutes supplant sermons. Each has its appropriate field of action, and legislative invasion of the domain of religion is injurious to both."

FUNCTIONS OF THE CHURCH

"For instance, several of the Ten Commandments can, ought to be, and have been enacted into statutory law, as those forbidding theft, murder, perjury, and the like; whereas other commandments are beyond the sphere of human legislation, as those forbidding covetousness and commanding love of God, honoring of parents, and the like.

"The very essence of civilization is

that there be placed upon the individual only that degree of restraint which shall prevent his encroachment upon the rights of others."

Mr. Beveridge's utterance is not only in harmony with the divine law as set forth by Jesus Himself, but also that of civil government as stated in our Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness: Prudence, indeed, will dictate."

DESTRUCTIVE OF BOTH

These principles are safeguarded by the National Constitution. We quote the First Amendment to the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of

Ex-Senator
Albert J. Beveridge
Said:

"The functions of the church are of paramount value to the individual and community; and legislative halls can not take the place of pulpits, nor statutes supplant sermons. Each has its appropriate field of action, and legislative invasion of the domain of religion is injurious to both."

speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

To unite these forces that our Lord has separated is destructive of both, as stated by Mr. Beveridge, also by President James Madison, who said, "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

This same thought is the teaching of noted churchmen as well as honorable statesmen. Dr. Adam Clarke wrote: "No other kind of constraint [than prayers, counsels, and entreaties] is ever recommended in the gospel of Christ. Every other kind of compulsion is antichristian, can be submitted to only by cowards and knaves, and can produce nothing but hypocrites. The church which tolerates, encourages, and practices persecution, under the pretense of concern for the purity of the faith and zeal for the glory of God, is not the church of Christ, and no man can be of such a church without endangering his salvation."

Later Mr. Spurgeon of England stated: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake! As to the getting the law of the land to touch our religion, we earnestly cry, 'Hands off! leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar."

Christ is the head of the church. (Ephesians 1: 22.) He is the foundation. (1 Corinthians 3: 11.) He is also the chief corner stone. (Ephesians 2: 20.) He possesses all power in heaven and on earth. (Matthew 28: 18.)

And when the church turns from Him, seeking the support and power of Cæsar, she is guilty of a sin illustrated by the husband or wife who, forsaking the vows of wedlock, lives illicitly and carnally with another.

Governments were instituted to protect citizens in the exercise of their unalienable and God-given rights; and, according to the Declaration quoted above, "whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it;" or, in other words, when governments assume to dictate in matters of religion, by enacting church dogmas into civil codes, and enforcing them through their courts and the police force, upon the consciences of worshipers, they cease to be proper governments, and should be abolished. Therefore, we would emphasize the words of President U. S. Grant, who said, "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate."

How May We Know

We Are God's?

E. G. WHITE

IF ANY man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5: 17.

A person may not be able to tell the exact time or place, or to trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3: 8. Like the wind which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we can not do anything to change our hearts, or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

ONLY OUTWARD CORRECTNESS

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All that we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things.

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5: 22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the "outward adorning," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." 1 Peter 3: 3, 4.

There is no evidence of genuine repent-



If Peter had depended upon the sustaining power of Christ instead of upon his own ability, he would not have sunk beneath the waves.

ance, unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart can not originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." 1 John 4: 19, A. R. V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around.

There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring

themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

THE SERVICE OF LOVE

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10: 16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5: 3; 2: 4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3: 5, 6. Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." 1 John 3: 7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai.

A SPURIOUS FAITH

That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "By grace are ye saved through faith." But "faith, if it hath not works, is dead." Ephesians 2: 8; James 2: 17. Jesus said of Himself before He came to earth, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 8. And just before He ascended again to heaven He declared, "I have kept My Father's commandments, and abide in His love." John 15: 10. The Scripture says, "Hereby we do know that we know Him, if we keep His commandments. . . . He that saith he abid-

eth in Him ought himself also so to walk, even as He walked." 1 John 2:3-6. "Because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we can not make ourselves righteous. Since we are sinful, unholy, we can not perfectly obey a holy law. We have no right-

eousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

THE CHANGED HEART

More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The

life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same works,—works of righteousness, obedience.

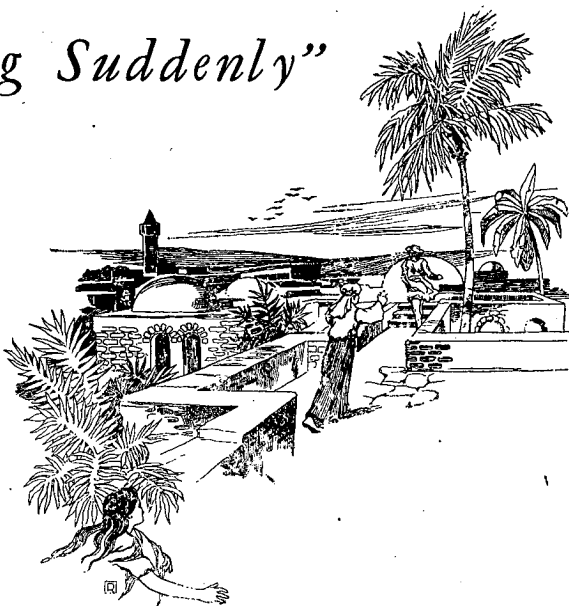
So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.

WATCH the morning watch. Do not see the face of man until you have seen the face of God. Before you enter on the day with its temptations, look up into His face and hide His word in your heart.—F. B. Meyer.

"Lest Coming Suddenly"

"Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35, 36, A. R. V.

ALLEN WALKER



SOME of the most destructive disasters of human history have come suddenly and unexpectedly. Noah was in the ark seven days before there were any signs of rain. The sun rose and set as usual; people went on with their daily activities, all unaware that anything was going to happen. Suddenly the heavens grew black, the thunders began to roar, the fountains of the great deep were broken up, and the human race perished as in a moment.

Sodom and Gomorrah were flourishing cities. They were living in defiance of God. Lot went out in the late hours of the night, and warned them of the approaching doom. But his words to them seemed as from "one that mocked." Daybreak came on, and the sun was climbing the eastern horizon. The inhabitants of the city were passing one another on the busy streets on the way to their pursuits, not knowing what was about to happen. Then suddenly "the Lord rained fire and brimstone" from heaven upon those cities, and in cries of terrible agony the inhabitants perished.

On the night of Belshazzar's feast, revelry and dissipation were being indulged in to the extreme. All in the great palace hall were abandoning themselves to the limit. Little did they dream of what would happen before the dawn of morning.

But suddenly and unexpectedly, as the mad banqueting was at its height, a mysterious hand began writing unreadable charac-

ters on the wall of the palace. Daniel was called in hastily to decipher the words. At that moment thousands of soldiers were nearing the doomed palace, for no sooner had the prophet read the words of fearful import to the reveling crowd, and departed, than the soldiers suddenly burst into the banquet hall and began the slaughter of all that great concourse of ungodly people. What a spectacle was witnessed as the sun arose next morning! Little did those revelers think as they gathered there that fatal night that such a thing would happen. It came suddenly.

Commerce was flourishing in old Jerusalem. It was the time of the Passover, and hundreds of thousands of Jews were gathered within the walls of the city. None thought of impending danger. The historian Josephus writes that "all of a sudden the city was surrounded by Roman soldiers," and shut up. Eleven hundred thousand of them perished in the city. The walls were demolished, and the temple burned with fire. It came suddenly.

The great "Titanic" was sailing over the ocean with the gayest crowd that ever boarded a ship. Its "indestructibility" stimulated their feeling of security. The floor spaces were crowded in the hours of the night, and the spirit of "jazz" had the gay passengers intoxicated. Little did they think that in a few moments they would find themselves helpless in the icy waters, facing

the terrors of death. But suddenly the great ship struck an iceberg as large as a mountain, and the blow was demolishing. The ship with its erstwhile pleasure-mad passengers began to sink in the chilly waters. The world shuddered as the tragic news spread next day. The sale of theater tickets fell off 50 per cent in gay New York. The destruction was sudden, yet the world soon forgot.

In the year 1927 the world was fully abandoned to pleasure seeking and money making, and as indifferent to any impending doom as were the people of Noah's day, the inhabitants of Sodom, or the dissipating throng that assembled in Belshazzar's palace. Over all the world great projects are being launched that will require many years to carry through. Night after night the gay multitudes are crowding the theaters, the dance halls, and all places of thrilling pleasure. They have no thought of God, no thought of heaven or hell or of the future. But in spite of this, they are standing on the verge of sudden destruction. Paul tells us that while they are saying, "Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thessalonians 5:1-5.

Speaking of the suddenness of His coming, Jesus tells us that it will be "as a thief,"—unexpectedly. Again He says that we are to watch "lest coming suddenly He find you sleeping."

One of these days, all unexpectedly to the human race, the heavens will be lighted with the glory of the Son of God coming in the clouds of heaven. Surrounding Him will be ten thousand times ten thousand and thousands of thousands of shining angels. The trumpet will sound, and graves will open everywhere. There will be great convulsions of nature. Millions will scream in terror and dismay as they are slain by the brightness of His coming. For "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.

Oh, how surprised will be the teeming masses of indifferent humanity on that day! We read that it will be a "day of wasteness and desolation, a day of darkness and gloominess;" that "the mighty men shall cry there bitterly;" that the unsaved will cry to the rocks and mountains to fall on them and hide them "from the face of Him that sitteth on the throne." That great day approaches! It is right upon us! It will come "suddenly," and with great destruction. Reader, are you ready for that day? Do you have a refuge in Christ now?

The Passing of Darwinism

MATERIALISM may be defined as any theory which considers that the facts of the universe are sufficiently explained by the existence and nature of *matter*. Materialism has always been an attractive form of philosophy for many people, and materialists are like the poor, they are always with us; but the discoveries of modern science make it possible for us to point out the folly of their theory.

Sir Oliver Lodge has been indulging in his usual habit of thinking aloud, and letting the newspaper men overhear what he says. And while Lodge would indignantly deny that he is a materialist, and would rather glory in the assertion that he is a "spiritist;" yet his theories are so obviously of the materialistic type that it is a confusion of terms to deny that he is an advocate of real materialism.

CAN IT BE JUST ETHER?

This view is supported by the definitions given in Webster's Dictionary; for there it is said that some materialists have considered the soul to be "a fine, material substance." This is an exact characterization of Lodge's theory of the ether. In one of his latest public pronouncements Lodge says: "My view is that the action of mind is indirect and is conducted through a concealed mechanism; which makes no appeal to the senses. I would even say that the action of mind on matter is indirect, and that as long as the ether is ignored it will never be fundamentally understood."

But note the absurd logic of Lodge's theory. He first assumes that what he terms "mind" (meaning, of course, his own mind, and yours or mine) is a sort of entity, and that there is need of a mechanism by which it can act on "matter," or the material things around us. But, logically, how can this "mechanism" act directly upon matter without some other "mechanism" as an intermediary? Thus we have an endless chain of halfway stages, not even the last of which can act upon anything else. In other words, it is just as easy to think that one entity can act directly upon another entity without any medium whatever as it is to invent some imaginary "mechanism" as a sort of halfway bridge, when this invented "mechanism" is just as incapable of acting upon a material body as was the first substance with which we started.

THE ONLY ONE LEFT

Lodge declares that it is the ether "which welds the whole material universe into a whole and unites what otherwise would be discontinuous and disconnected masses of matter."

The discoveries of modern science make it impossible to place any credence whatsoever in Darwin.

GEORGE MCCREADY PRICE
London, England

In passing, I may say that it is of little consequence here that Sir Oliver Lodge is almost the only surviving eminent scientist who continues to believe in the actual existence of this all-pervading substance called the ether. Essentially all others have discarded this theory of the ether, having been driven to this by the discoveries connected with Einstein's famous theory of relativity. But what is important for us in this connection is that Lodge has practically deified his beloved ether, and invokes it to explain every mystery of the universe, many of which mysteries are convincing evidences of the existence of God and proofs of His direct care for the universe which He has made.

For instance, Lodge is very fond of invoking his omnipotent ether to explain the action of what is termed *gravitation*. Now it is a well-known fact that gravitation represents what the philosophers call "action at a distance." That is, it represents an action across an interval, for example, when

the earth is said to act upon the moon, pulling it in toward itself. In other words, gravitation is not a *push*, but a *pull*; and while all the pushes of nature can easily be comprehended, because we seem to see the direct means by which they are accomplished, yet no theory has even been devised which helps in any way to explain how one substance can reach out across space and pull in toward itself another separate and distinct body.

GRAVITATION

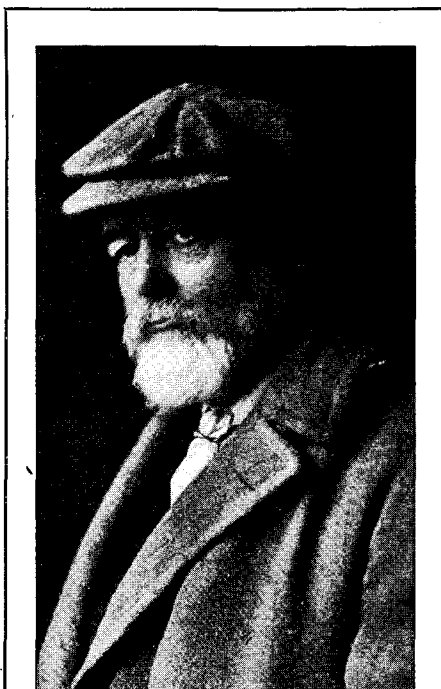
The late Prof. E. P. Lewis of the University of California said: "We do not know, nor can we ever expect to know, the mechanism of gravitation." —*Science*, Nov. 23, 1923.

Sir Joseph Larmor, one of the most eminent of the English men of science, has recently declared: "No progress has yet been made, any more than in Newton's day, in unraveling the essential nature of gravitation." —*Nature*, April 9, 1927; *supp.*, p. 52.

Testimony like this could be multiplied to almost any extent. All of which tends to show that Sir Oliver Lodge is almost alone in still holding on to the theory of the ether as a supposed explanation of gravitation and many other similar phenomena in nature. In doing this, of course, Lodge is simply putting his ether in the place of the great God of nature. His ether becomes his god. And, as every one knows, Sir Oliver Lodge does not believe in the existence of a real, personal God, who controls all the phenomena of the universe which He has created. He believes in "spirits," most of which are disincarnate "minds" or "souls;" but for him *the universe itself is divine*, and is the great god, his "spirits" being a sort of little gods which will exist through the ceaseless ages of eternity.

MANY HARD REBUFFS

Materialism has had many hard rebuffs of recent years. But it dies hard; for the human mind has easily persuaded itself that the material universe all around us, of which we ourselves form a part, is the only existence of which we have any knowledge. It is not the mysteries in the physical world which have given the most trouble to the materialists. The countless evidences of design or purpose which we find throughout the universe are stronger evidences against materialism than are even such physical phenomena as that of gravitation. It is only by befooling our minds that we can resist the conviction that evidences of *purpose* or *planning* throughout the universe are positive proof of the existence of a great Mind behind it all, a



Sir Oliver Lodge, the British scientist, who still holds to a mechanistic view of the universe.

ence of a great Mind behind it all, a mind which has purposed or planned that things should be as they are.

During the last generation or so Darwinism was the great method by which these many evidences of design among plants and animals were explained away on a materialistic basis. The honey bee's apparatus for gathering nectar from the flowers was explained by Darwinism as not having been due to any design or planning on the part of a Creator, but as being due to the mere chance that the bee had happened to vary in such a manner that this apparatus was produced, and then because it happened to be *useful* to the bee in maintaining its life, the bee was lucky enough to survive.

This explanation caught the fancy of many superficial thinkers, and by a diligent propaganda, such men as Huxley, Spencer, and Fiske succeeded in teaching this idea to the larger part of the world. The intervening years have shown us how shallow and superficial such an explanation is, when it attempts to deal with the great facts of plant and animal life. And the fact that Darwinism has been almost wholly discarded among scientific men is proof that the Darwinian explanation has not by any means explained away the evidences of design or purpose which we find in such innumerable numbers throughout the world of plants and animals.

Dr. P. Chalmers Mitchell, the head of the London Zoological Gardens, has lately reaffirmed his belief in stark materialism. He declares that if we cease to ascribe objective reality to abstract ideas, "we shall find no logical ground to infer the existence of any but physical events in the history of living things."

CLEAR-CUT ANALYSIS

The editor of the *Calcutta Statesman* has recently discussed this pronouncement of Dr. Mitchell's in the following convincing style: "Suppose a military victory were to be analyzed by Dr. Mitchell's method. Having set out by ascribing the evolution of the troops to the victorious general, we should presently discover that the orders were carried out by brigadiers and colonels who transmitted them to majors, captains, and lieutenants. Further analysis would show that sergeants and corporals also played an important part in the dispositions, and that the actual fighting was done by common soldiers.

"But science must not stop here. The soldiers fought with rifles, bombs, and other weapons, by which in fact the enemy troops were killed or disabled, and the victory was won. In the ultimate analysis, therefore, we must dismiss all such nonphysical agencies as strategy, resource, and courage, and seek the final explanation of the victory in the arms employed. A similar train of reasoning will lead us to ignore the metaphysical skill of the designers and makers of the weapons and content ourselves with the bare ores and

chemicals. In the end, we attain Dr. Mitchell's ideal and account for Waterloo and Trafalgar by the properties of iron, lead, wood, and canvas. These substances, we must suppose, organized themselves into ships and weapons, developed the human instruments to employ them, divided them into their various ranks, and subordinated them to admiral or general.

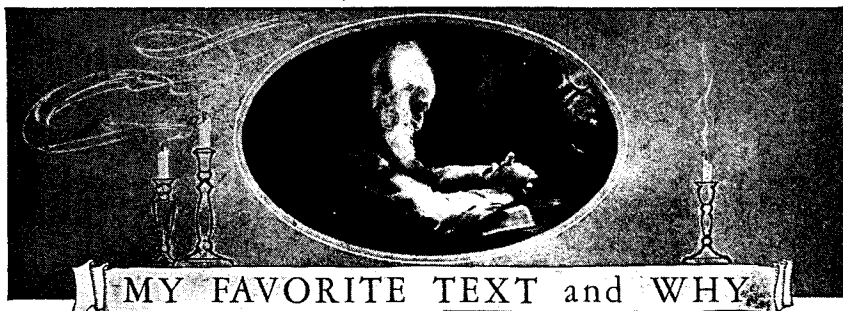
"In other words, the cart evolved not only its own wheels but the horse to draw it; and thus we get rid of miracle."

As this editor goes on to say: "Materialism is in quest of something that never yet was in earth, sea, or sky; namely, an accidental or undesigned machine. It is a contradiction in terms, for mechanism implies design just as organization implies design or something that organizes; and whether they will or no, those who employ the physical terms import the metaphysical."

The Good Book tells us that God's eternal power and divinity, which are His characteristics as Creator, "are clearly seen, being understood by the things that are made." Romans 1:20. In our day these matters are being dis-

cussed and studied as never before in the history of the world. And while the great enemy of truth has invented his lies and has tried to explain away the evidences of God's power and His divine care for the world, yet God has multiplied on every hand these proofs of His position as Creator and Preserver of the universe, and is giving these evidences to the world to-day, calling upon all men to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

All of these ideas serve to emphasize also the importance of the Sabbath, which in the long ago He gave to mankind as a reminder of His power and His wisdom as Creator. In our day the claims of the Sabbath are again being brought before the peoples of all the earth. And these discussions about the various forces of nature help us much to understand what it is for us to have a Creator, what it is for us to be creatures, made originally in His own image, and how appropriate is the Sabbath as an everlasting sign of our relationship to Him and of His relationship to us.



"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

REINHOLD L. KLINGBEIL
Holland, Michigan

WHAT a wonderful promise for a child of God is this passage of the Revelation! We often wonder if it is worth while to serve Christ, but He says, "To him that overcometh will I grant to sit with Me in My throne." In studying the seven promises of chapters 1-3, of which this is the last one and the greatest, I exclaimed many a time, What a great privilege it is that we as poor saved sinners are granted to sit with our Redeemer and Creator on His heavenly throne and witness all the glory which was His from before the foundation of this world!

By reading the few passages preceding this promise, we find there the condition of the Laodicean, or Christian, church of our day. God sympathizes with her after having pronounced severe reproaches. Oh, let us learn a great lesson from this! These words of correction were followed by a wonderful and encouraging promise: "To him that overcometh will I grant to sit with Me in My throne," in the same manner as Christ overcame and received back the heavenly glory from

which He was deprived while dying for our sinful humanity. To him that overcometh the world is such an honorable and high position granted. So Christ shows us the condition of enjoying this privilege with Him. We shall have to pass through hardships and difficulties on this earth, but let us not lose sight of our great reward in the heavens, and "overcome" by Christ's help, so that He can realize this promise for us.

The apostle Paul had a glimpse of the greatness of this reward when he said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And we might say, the things which God hath prepared for them that "overcome." Unbounded blessings and unmerited favors are inclosed in these words of comfort. Christ will give us immortality, eternal happiness, for which so many people are longing to-day, and, more than all, the ever-presence of our blessed Redeemer, through whose great love we may enjoy all these things. Is it not worth while to serve Christ?



EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



The Intolerance of the Evolutionists

THE violin of the evolutionists is one stringed. Their one complaining song is that the fundamentalists are intolerant. Maynard Shipley, with whom the editors of this paper once debated the subject of evolution, has recently issued a pink and yellow bound volume, "The War on Modern Science," in which he alleges first, last, and always the intolerance of those who can not accept the theory of evolution. He makes out that fundamentalists are red-eyed ogres who fiercely pace the earth seeking evolutionists whom they may devour. The Spanish Inquisition was only a make-believe compared with the designs of the fundamentalists upon the evolutionists, if we are to believe Shipley.

Several reviews of Shipley's new volume have come to our desk, among them observations by the *London Times* and the *New York Times*. The *London Times* is anything but complimentary in its comments upon the contents and the animus of "The War on Modern Science," and the review of the *New York Times* is so pointed in its analysis of the intolerance involved in the controversy over evolution that we can not forbear quoting from it. The title of the review is "Evolution Also Commands Its Intemperate Apostles," and appeared in the issue of June 26, 1927.

NEWSPAPER REVIEWS SHIPLEY'S BOOK

"From this impassioned polemic, one receives a vivid impression of the incurable contentiousness of the human mind. Militant fundamentalists are represented as railing against militant evolutionists, to the point of describing them as skunks who ought to be skinned; while the militant evolutionists, of whom the author is one, retort by calling the fundamentalists idiots and yokels, bent on destroying American civilization. One recalls Emerson's question, 'Why so hot, little man?' Truth is not served by passionate objurgation. . . .

"The author passionately maintains that the moral and mental welfare of civilization in general, and American civilization in particular, depends on the dissemination of the current view of evolution, not gradually, but at once. He holds that teachers of biology not only are in duty bound to instill this view into the minds of all American children, but that they have the right to do this, and to be paid from the taxes for doing it, whether the taxpayers like it or not.

"In all this there is a great deal of exaggeration. No such right exists, or has ever existed. In the first place, the 'right to teach freely' is expressly restricted in the case of all sectarian creeds, a restriction which our author enthusiastically, but quite inconsistently, approves. In the second place, if the followers of Bolshevik Communism should claim the 'right to teach freely' their peculiar economics in the public schools, both evolutionists and fundamentalists would strenuously object, indignantly denying that any such right exists.

"On the ground of expediency, one may easily find objections to the teaching of evolutionary biology in

the public schools. Take Darwin's two best-known books, 'The Origin of Species,' and 'The Descent of Man.' To follow intelligently the argument of the first book, one must know what is meant by species; to know this, one must be familiar with a large number of species, whether of plants or animals, with the exact specific differences between them. Without this, the discussion is meaningless. But to gain this knowledge, years of study are needed. Is it expedient that all American school children should give years of study to botany and zoology to fit themselves to follow Darwin's argument? Or is it not rather expedient that, leaving this exceedingly complex matter to students of natural history, the school children should apply their limited powers and time to learning things that will be practically useful to them?

"Even convinced fundamentalists do not seek to prohibit the study of biology. Many of them do not even seek to prevent the teaching of biology in the public schools. What they desire to prevent is the teaching of the dogma that 'man has descended, or ascended, from a lower animal.' Incidentally, gentlemen who hold this view should not describe as 'skunks' other gentlemen who disagree with them.

"One is inclined to think that the evolutionists have themselves to thank for the heated feeling against their views, both as regards the temper of the discussion and the special bone of contention. And much of the blame should be laid on that distinguished and pugnacious person, Thomas Huxley. Writing to Darwin on Nov. 23, 1859, Huxley said: 'I finished your book yesterday. . . . As to the curs which will bark and yelp, you must recollect that some of your friends, at any rate, are endowed with an amount of combativeness which (though you have often and justly rebuked it) may stand you in good stead. I am sharpening up my claws and beak in readiness.' . . .

PRIME PURPOSE OF FUNDAMENTALISTS

"But it may be held that the militant evolutionists, of whom our author makes himself the spokesman, fail as disastrously in two other matters. First, they fail to understand what is really in the hearts of their opponents. Deeply considered, the fundamentalists are not mainly concerned with Archbishop Ussher's provisional date, 4004 B. C., nor even with the evolution of the human body, with its animal organs. They are really concerned, though they may not realize it, with problems of consciousness, and in particular with the deeper, or higher, layers of consciousness which one may call spiritual.

"Through historical and literary causes, this profoundly difficult problem has been identified, in the minds of the fundamentalists, with a given body of documents, and with a particular interpretation of these documents, but the essential matter is the problem of spiritual consciousness. And not even the most militant evolutionist will venture to declare that the problem of consciousness has been completely solved. . . .

"So we are inclined to end as we began, 'Why so

hot, little man?" The tolerance which honestly seeks to discover what is in the mind and heart of the other man is a virtue as fine as it is uncommon."

That the book reviewer of the *Times* is not alone in opinion of the spirit of the evolutionists can be seen from this quotation from the philosopher, William James:

"Of all insufficient authorities as to the total nature of reality, give me the 'scientists' from Münsterberg up, or down. Their interests are most incomplete and their professional conceit and bigotry immense. I know no narrower sect or club."—*"Life and Letters of William James," Vol. II, page 270.*

SAYS SCIENCE WILL PERSECUTE

C. E. Ayres, the brilliant young philosopher, who has just given us the thought-provoking book, "Science, the False Messiah," declares in that volume that "when science has become supreme, any attempt to rectify its formulas will be persecuted as heresy."

And, indeed, if we read the portents of the future aright, that time is not far distant! We are rapidly nearing the time when, instead of the divine right of kings, we shall be subject to the divine right of scientists.

Louis Trenchard More, professor of physics in the University of Cincinnati, himself a believer in evolution, has written:

"With what is now known to have been a pitifully meager supply of facts, observations, and experiments, the Darwinians preached the gospel of evolution as an established scientific law, and crushed all opposition to natural selection by hurling the anathema that, if you did not believe, you were not fit to survive."—*"The Dogma of Evolution," page 21.*

This anathema is still the stock in trade of the evolutionists. Their favorite phrases for describing those who dissent from their views are "ignorant ignoramuses," "morons," "medievalists," "obscurantists," *et cetera*. Of course their thesis is that they alone know. This is the quintessence of intolerance.

Shipley, in his pink volume, declares that "an interesting sidelight on the Bryanesque mentality" is offered by the fact that Bryan's entire library, including the furniture, had a total value of only \$102.50. A quotation from David Starr Jordan in the same volume says, "The trouble with Bryan is he does not read bound books,—not even the Bible."

What absurdities intolerance leads to! Anyone spending a moment's thought on Bryan's wealth and the style in which he furnished his homes would know that the furniture of his library alone, not to mention books, would far exceed \$102.50. Any unbiased person who ever heard him speak on topics political, inspirational, or religious, would know that he was a voluminous reader, and that his library must have been of size and diversity. Likewise, no one, save an intolerant evolutionist, could make the statement that he never read the Bible, for his speeches, lectures, and writings fairly teem with Scriptural quotations and allusions.

But what if he never read? What does it prove?

Instead of answering these questions directly, permit us to quote another statement from Professor

More on the "wide" reading of the evolutionists:

"The predominating trait of the leaders of evolution was an intense egotism and self-confidence that in them lay the truth. They brushed aside the work of earlier philosophers and teachers of ethics, or rather they made hardly any reference to them. How could it be otherwise when they had newly found the scientific key to the law of the universe, that human civilization was a steady progress? Why should we stoop to learn from a Socrates, a Jesus, or a Çakya-Mouni who shone merely by contrast in a community of early barbarism unacquainted with the most elementary laws of physics and biology? *Darwin had a naïve ignorance of the work of even his immediate predecessors; Spencer read no book whose fundamental ideas differed from his own; and Huxley was the strenuous opponent of classical education.*" [Italics ours.]—*"The Dogma of Evolution," page 320.*

Evidently those men set the pace for modern evolutionists, for one of the speakers at a mass meeting in San Francisco held by the Science League of America, after stumbling in an attempt to quote from the Bible, confessed he had never read that book!

The controversy over the issues involved in evolution will wax more intense as the days go by. Two mutually exclusive philosophies of life are battling for supremacy; and it is a battle to the death. How necessary it is, therefore, for both sides to discuss issues, not personalities. We, as Fundamentalists, must, if we are true to our convictions and to Christ, denounce the theory of man's animal origin, but we must not denounce those who believe it. Christ hated sin, but loved sinners. This must be our attitude toward evolution and evolutionists. Facts must be our weapon, not recrimination. The word of God is a two-edged sword. It can do all the cutting necessary. B.



Maynard Shipley, the author of "The War on Modern Science, a short history of the fundamentalist attacks on evolution and modernism." Shipley is also president of the dwindling organization, "The Science League of America."

BEST SELLERS

A RECENT investigation of the books in the field of religion having the largest circulation revealed the following:

- "Stromota," by Clement of Alexandria.
- "Confessions," by St. Augustine.
- "Summa Theologia," by St. Thomas Aquinas.
- "The Divine Comedy," by Dante.
- "The Imitation of Christ," by Thomas à Kempis.
- "The Bible in English," by John Wycliffe.
- "Die Werke," by Martin Luther.
- "Institutes," by John Calvin.
- "Paradise Lost," by John Milton.
- "Pilgrim's Progress," by John Bunyan.

It is a significant thing that all are deeply spiritual, evangelical volumes. None of them present human speculations or man-made philosophies. They do not content themselves with the periphery of religion; they go right to the center—Jesus Christ who died in our place that we might live. These books are all based on what we call to-day the orthodox view of religion. Into them never creeps the slightest trace of modernism. Why? Because modernism does not satisfy the soul, although it may temporarily intrigue the interest and pique the curiosity. The books that men buy for the upbuilding of their spiritual natures and for the culture of their souls are always based on a crucified and risen Saviour. They satisfy. B.

The Two Covenants and

Being the last part of the reply to a set of questions sent in by one of our readers, which were reproduced in last week's issue.

GEORGE W. RINE

IN AN article contributed to the SIGNS OF THE TIMES last week we produced Bible evidence to the effect that every one of the ten precepts of God's law is of perpetual force; and that all peoples to-day, and all days, are under solemn obligation to obey, by the grace of our Lord, that law in all its details, in its letter and in its spirit. Bible authority was further adduced to show that—though the death penalty still attaches to lawlessness, or sin—the church is strictly inhibited from inflicting the penalty in the Christian dispensation, such infliction being the exclusive prerogative of the Author and Promulgator of the moral law.

The last two questions addressed to the editors of this journal by the correspondent referred to in the previous article, bear upon the covenants in their relation to the commandments of God, with special reference to the Sabbath commandment.

NATURE AND PURPOSE OF THE OLD COVENANT

We can simplify the answering of those questions by first giving a brief exposition of the old covenant, and then of the *new* or second covenant. First, we must remember that the "*first* covenant" and the "*old* covenant" are simply two names of one and the same covenant; and that the "*new* covenant" and the "*second* covenant" are likewise two names for one covenant. As we shall see, it is only the latter covenant that possesses *saving* efficacy, and is practically identical with the gospel. The office of the former or old covenant is simply to typify, prefigure, and illustrate the new or gospel covenant.

Another fact that must not be forgotten is that, in the New Testament, the word "testament" always means the same thing as does the word "covenant." Hence, whenever in the Biblical treatment of the covenants one meets the phrase "first testament" or "old testament," it is the same in meaning as the phrase "first covenant" or "old covenant." The same fact is true respecting the phrase "second testament" or "new testament."

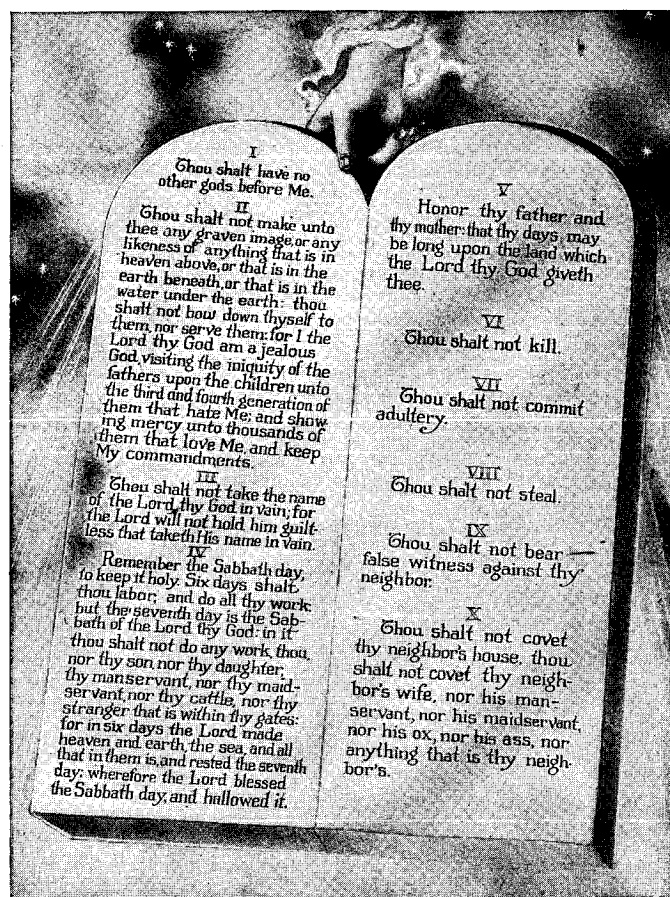
THE OLD COVENANT CEREMONIAL AND TYPICAL

We assume that the reader is acquainted with the salient facts that comprise the story of the ancient tabernacle built in the wilderness at Mount Sinai, under the superintendence of Moses, in obedience to instructions given him by the Lord. The reader will recall the elaborate ceremonial

service of the tabernacle conducted by the high priest and his priestly helpers. We know, too, that after the Israelites had become established in Palestine and had made Jerusalem their political and ecclesiastical capital, the temple took the place of the portable tabernacle of the wilderness, with its varied ritualistic services. Those services of

the two apartments of the temple, at the very moment that Jesus surrendered His life for the sins of the world.

In the first few verses of Hebrews 9, Paul tells us in the clearest possible language that the ancient tabernacle (later the temple) with its service was completely embodied in the first or old covenant. In truth, that elaborate ritualistic service constituted the very soul of the old covenant. That service, that covenant, being typical, passed away forever when it, *as type*, met antitype in the death of the Son of God, which marked the inauguration of the Christian economy or, we may



The Decalogue spans all dispensations and is an integral part of both the old and the new covenants.

rites and types were legitimately continued until the sacrificial death of Jesus, the Lamb of God, on the cross of Calvary. The whole complex typical temple service was then rendered forever obsolete by the fact, as taught so fully in the book of Hebrews, that they prefigured, foreshadowed, and typified the Christian economy centering in and resting upon Christ crucified and risen. This momentously solemn truth was attested by the supernatural rending of the veil from top to bottom, separating

say, the *new covenant*, of which Christ is the testator. As we are told in Jeremiah 31, and quoted in Hebrews 8, the old covenant was made in the wilderness of Sinai, when the Lord was leading Israel, His people, up out of Egypt into the Promised Land. That whole system of ritualistic worship—the old covenant—was really a magnificent object lesson, illustrating the principles and essential doctrines of the gospel proper, which is virtually the *new covenant*.

God's Law

The student of the Bible is aware that the fullest treatment of the *old* and the *new* covenant is found in the eighth and ninth chapters of Hebrews. In verses 16 and 17 of chapter 9 reference is made to the well-known fact that even a man's "last will and testament," as lawyers call it, can have no force until after the death of the testator. That is, a man's last will is confirmed or made valid by his death. In verse 18 Paul goes on to state that the first or old covenant was "dedicated," or validated, by blood. The shedding of blood implies death. In verses 19 to 21 inclusive Paul tells the story, found in Exodus 24:4-8, of Moses' taking the blood of animals sacrificed as burnt offerings, etc., and sprinkling it upon the "book of the covenant" (old), upon the altar, and even upon the people, and saying, "Behold the blood of the covenant, which the Lord hath made with you."

There was then no saving efficacy in the old covenant, for it was confirmed by the *blood of animals*. This is not an assumption on our part. The inspired Word declares: "For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:4. Referring to the Levitical priests and their animal sacrifices, Paul testifies: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Hebrews 10:11. The old covenant, as stated above, was given simply to typify, explicate, and point to the new covenant which, as we shall see, was validated and invested with saving efficacy by the blood of "the Lamb of God, which taketh away the sin of the world." At the sacrificial death of Christ, and forever afterwards, the typical offerings of lambs, goats, etc., were meaningless, and hence expired by limitation. In Hebrews 8:5, it is stated that the priests of the old covenant served "unto the *example* and *shadow* of heavenly things." Hence, that priesthood, as comprised in the old covenant, was automatically abolished at the cross.

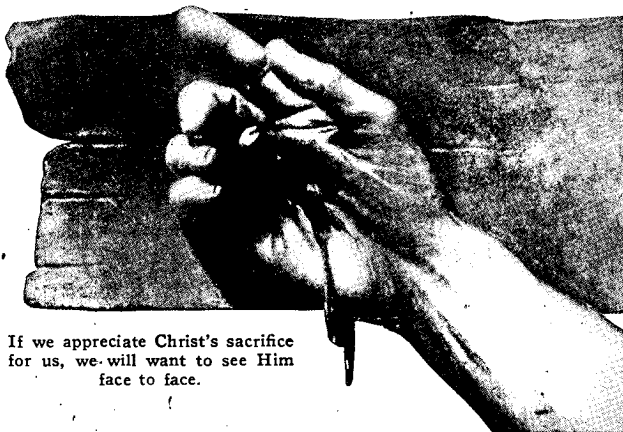
In the first part of verse 15 of Hebrews 9, we learn that Christ is the "mediator," that is, the testator, "of the new testament" (covenant). "For where a testament is, there must also of necessity be the death of the testator." Verse 16. Well, thank God, our divine-human Mediator *did* die that He might, by His precious blood, invest the gospel, the new covenant, with the infinite "power of God unto salvation" from sin and its wages, which is death. Ah, there is eternal salvation in the new covenant, because it is confirmed by the death of its infinitely holy and sinless Testator.

Well, we are not guessing. Jesus declared, in instituting the Supper

comprising the emblems of His broken body and shed blood, as He passed the "cup": "For this is, My blood of the NEW TESTAMENT [covenant], which is shed for many for the remission of sins." Matthew 26:28. In Hebrews 13:20, the inspired apostle characterizes the blood of Christ as "the blood of the everlasting covenant." In the words of the apostle John, "the blood of Jesus Christ His Son [the blood of the new covenant] cleanseth us from all sin." 1 John 1:7. In Hebrews 9:15 we are expressly told that Christ, the "Mediator of the new testament," died "for the redemption of the transgres-

sions that were under the first testament." Therefore nothing can be more certain than the fact that every soul saved from sin and death, from Adam to the end of the world, was, or is, or will be, saved through the blood of the new testament, the blood of God's Lamb.

True, the new covenant was not completed, not ratified until the death of Christ, its Testator. But God instituted and *promised* the new covenant in the days of eternity. It is "impossible for God to lie," and therefore His promise is as certain and as potent as His deed. (Hebrews 6:18.) Hence,



If we appreciate Christ's sacrifice for us, we will want to see Him face to face.

IT is reported of Queen Victoria that after hearing one of her chaplains preach on the second advent of Christ, she said to a friend: "Oh, how I wish that the Lord would come during my lifetime!"

"Why does your Majesty feel this very earnest desire?" inquired her friend.

With deep emotion the queen replied, "Because I should so love to lay my crown at His feet."

The coming of Christ is the Christian's happiest thought. It means the final triumph of our Saviour with His faithful disciples over His enemies. It means the end of all that is evil and the beginning of that which is only good. We all love that beautiful hymn:

"Face to face with Christ my Saviour,
Face to face—what will it be?
When with rapture I behold Him,
Jesus Christ who died for me."

Yet, would you really like to see Him face to face? If you truly would, you are an exceptional person. Many even of zealous church workers, many even of those professing to be expecting His near return, would prefer to postpone the day. When I tell them Christ is coming, when I describe the wonders of that day, when I tell them that He is coming soon, these people look frightened and try to change the subject. They act as some do in a thunderstorm, as if they would like to run and hide under the bed, or cover their heads with the quilts. It reminds me of an incident that happened in an Eastern city.

One winter's day some boys were playing on the corner, making a snow man. The street car stopped at the corner, and an old man alighted. He was very lame. As he limped slowly up the street with the aid of a cane, one of the boys, packing a snowball, threw it at the old man, shouting, "Go it, Old Limpy." The other boys laughed, so he

threw another one, thinking it really smart. Soon the others were following his example, and they were all shouting, "Go it, Old Limpy! go it, Old Limpy!" and pelting the old man with snowballs.

The gentleman stopped at a house not far up the street, rang the bell, and was very cordially received. Soon a woman came to the door, and called, "Johnny, Johnny, come here!" Now Johnny was the boy who had started the snowballing. He went in the back way, and his mother washed his face and tidied him up a bit. Then she led him to the parlor where the old gentleman sat. Then the mother said: "Johnny, this man has come a long way on purpose to see you. When you were only a babe, he risked his life to save yours; in doing so he was injured, and has been lame ever since. He has no children of his own, and feels almost as if you were his child, for he saved your life. He lives away out west, and feels that he has not much longer to be in this life, so he has come out to see you, thinking you would be old enough always to remember him. Johnny, I want you to get acquainted with this man." But Johnny hung back, and did not quite like to meet the old gentleman. Do you know why?

Christ not only risked His life for us, but gave it freely that we might live. And He bears the marks to-day. He says, "I have graven thee upon the palms of My hands." We sing in that beautiful old hymn, "I shall know Him by the prints of the nails in His hands." Truly, if we have any just appreciation of His love, of the sacrifice He has made for us, we will love Him. And His promise, "I will come again, and receive you unto Myself; that where I am there ye may be also," will be treasured as the most wonderfully blessed truth He has revealed.

The only reason they have who are afraid of Christ's coming, is that they have been mocking Jesus as those boys mocked the old gentleman of the story.

Do YOU
Want
CHRIST
to COME?

Harold E.
Snide

every sinner, from Adam to the end of the gospel age, who by faith and confession, appropriates the immutable promise of God to give His only-begotten Son to "taste death for every man," may have pardon with its consequent eternal life. Before the Lamb of God died, the sinner looked forward to the confirmation of the new covenant by the shed blood of its Testator on the cross. Since the cross we, of course, by faith, look back to that infinitely momentous event.

Strange as it seems, we see now that the new covenant is in effect vastly older than the old. All scholars loyal to the Bible hold that the reason for naming the "everlasting covenant" the *new* one, is owing to the fact that it is newer than the old one in its *completion*, at the cross. The old covenant was, as we have seen, ratified and therefore completed *immediately* after it was instituted, at Sinai, by the blood of beasts; but the new covenant, though *made* before the foundation of the world, was completed through the death of its Mediator, many centuries after the completion of the old covenant. Hence it is "new," in contrast with the "old," only in respect to the *time* at which it was forever made efficacious.

In Jeremiah 31: 31-34 is the record of God's formal promise to Israel and Judah to "make" a new covenant with them; and it is quoted by Paul in Hebrews 8: 8-12. Every scholarly student of the Bible will tell you that the word "make" is not true to the original. Accordingly, in the margin of the American Revised Version, the word is rendered "accomplish," in the sense of the verb *complete*. In Fenton's "The New Testament in Modern Speech," it is translated "complete." Hence the Lord's promise is in *fact* that He "will 'complete' a new covenant," etc. And that promise of the Almighty was gloriously fulfilled in the death of His eternal Son, the Testator, on Calvary.

CONCLUSIONS APPLIED TO CORRESPONDENT'S QUESTIONS

We should be glad indeed to explain, with detail, did the limits of space permit, how the Lord made the new or gospel covenant with Adam, with Noah, with Abraham, Isaac, Jacob, and David. These personages stood as *types* of all the redeemed to the end of the gospel age. To Adam God promised: The seed of the woman shall bruise the serpent's (Satan's) head. To the others named above He promised each personally: In thee and in thy Seed shall all the families of the earth be blessed. In Galatians 3: 16 is found the inspired declaration that "the seed of the woman," and "the seed" in which all the nations of the earth should be blessed, is Christ. All loyal students of the Scriptures assent to the proposition that each of these promises is the new covenant promise in laconic phrase.

In the light of the foregoing discussion we are justified in giving an af-

firmative answer to all the detailed questions under the general "Question 11," except the implied question as to whether the contract—the old covenant—between the Lord and Israel, was not subject to annulment if either party to it broke it. As we have seen above, that covenant could not pass away until it should meet its antitype in the death of Christ—in the shedding of the blood of the new testament.

The substance of our correspondent's "Question 12" is: "When the new covenant under the Mediator, Christ, came into effect, . . . were there any stipulations as to the Sabbath?" We have already noted the fact, plainly attested by the Scriptures, that the new covenant has been in effect—in force—ever since man needed a Saviour—even during the time that the old covenant was in force. Now as to "stipulations" regarding the Sabbath, we beg to say that God's law in its *entirety*, *every one* of the Ten Commandments, was inherently, and therefore inextricably involved in the new covenant. In the very heart of God's promise to complete a new covenant with Israel, He declares: "But this shall be the covenant that I will make [complete] with the house of Israel; after those days, saith the Lord, *I will put My law in their inward parts* [in their "mind,"

says Paul], and *write it in their hearts.*" Jeremiah 31: 33; Hebrews 8: 10. These words prove irrefutably that the very *application* of the new covenant to the salvation of the repentant sinner consists in the ingrafting of God's law, by the Holy Spirit, into his very soul and mind; so that henceforth he can, in the words of his Saviour, exultantly cry: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 8.

When the Lord here says, "My law," He makes *no exception*. The Sabbath commandment is as logically and inevitably included as any other of the ten. Why not? Does He not designate the Sabbath, "My holy day"? Is it not the "Sabbath of the Lord thy God"? Does not Jesus, the Mediator of the gospel covenant, declare Himself "Lord even of the Sabbath day"? Is it not therefore the Lord's day? And shall we not honor our Lord by joyously keeping His day?

SEE OUR DEAD AGAIN?

(Continued from page 2)

first resurrection are said to be blessed and holy. These are the righteous. They will be called forth to everlasting life. For on such "the second death hath no power." The rest of the dead, those who are *not* blessed and holy, those who have not accepted Christ as their Saviour, the unjust, will not be brought to life again until the end of the thousand years.

Yes, there shall be a resurrection from the dead. We shall not always sleep. Death will not always wield its scepter. Christ took upon Himself our nature and died for us, "that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2: 14. The reign of sin will be broken, and death will be no more. We thank the Lord for the blessed hope of the resurrection. We shall meet our loved ones again. They were snatched from our bosom by the cruel hand of death, and with sorrowing hearts we laid them to rest in the dust. But we shall meet them again with all the righteous of all the ages in the resurrection morning. We shall clasp our loved ones to our bosom, and never more be separated.

In that gladsome land no sad messages will ever flash over the wires, announcing that a loved one has been snatched from us. There will be no funeral train with its mournful tread leading the way to the silent place of burial. No tears will ever course down the cheek of the ransomed throng, for all cause for tears will be done away. There will be no yawning, insatiate grave in that day ready to receive that which remains of "the dearest on earth to me." No fading flower, no mark of decay, will be seen in that fair land. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.



His Peace

ROBERT HARE

Calmly sweet and clear
Kindle the Orient skies;
Noon passes, night is near,
And twilight softly dies!
No day forgot, no night
Too dark or deep or wild,
God watches from His height,
And guards His child!

Spring after winter's cold,
And sunshine after rain
Bring forth a hundredfold
In sheaves of ripened grain.
While harvest days pass by,
Faith may rejoicing sing,
"The harvest God on high
Is still our king."

The tides still rise and fall,
Years pass and ages roll,
But ever over all
His Hand in sweet control
Kindles the stars that set,
The moons that wax and wane,
And wipes the eyes all wet
With tears of pain.

Then let all suns decline,
The fairest blossoms die,
A Hand that is divine
Forever rules on high;
And over all our life,
Watches till time shall cease,
While o'er the sea of strife
He whispers "Peace!"

How Did GOD Write the Bible?



CARLYLE B. HAYNES



IT was God's plan to make known to the human race a revelation of Himself. It is reasonable, therefore, to believe that He would not only superintend the process of giving this revelation to chosen instruments, but also superintend the process of their imparting the sacred truth of that revelation to others. If the divine control stopped with communicating the revelation, then *we* have no revelation at all, but merely a human account of a divine revelation. That is, there *was* a revelation, but it perished as such with the men to whom it was imparted, and all that the world has now is the fallible impression it made on their minds, or their fallible account of that impression.

It seems almost necessary to conclude, therefore, that the fact of a miraculous revelation in itself creates the probability that all following steps would be taken which were necessary to secure the end in view of the giving of such a revelation.

THE BIBLE CLAIMS TO BE INSPIRED

The writers of the Bible claim that the words they wrote and uttered were God's words.

"The Lord God *called* unto Adam, and said;" "The Lord said unto Noah;" "God said unto Abraham;" "God spake unto Israel;" "Moses came and told all the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, *All the words which the Lord hath said* will we do. And Moses wrote all the words of the Lord;" "The writing was the writing of God, graven upon the tables;" "*This is the thing which the Lord hath commanded*;" "The voice of God speaking out of the midst of fire;" "Out of heaven He made thee to hear His voice;" "Thou heardest His words;" "The Lord talked with you face to face."

Expressions such as, "God said," "The Lord spake saying," "The Lord commanded," and "the word of the Lord," occur in the Pentateuch alone nearly seven hundred times. Certainly this part of the Bible claims to be the word of God.

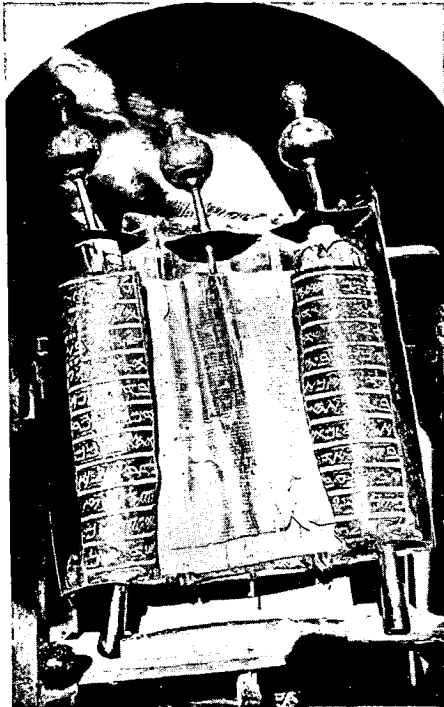
In the historical books of the Bible, from Joshua to Esther, such expressions as follow occur more than four hundred times:

"THE WORD OF THE LORD"

"After the death of Moses . . . the Lord spake unto Joshua . . . saying;" "The word of the Lord was precious in those days;" "The Lord revealed Himself to Samuel in Shiloh by the word of the Lord." David says, "The Spirit of the Lord spake by me, and His word was in my tongue." "The God of Israel said," "The Rock of Israel spake to me;" "The word of the Lord came to Solomon, saying."

The poetical books, Job and the Psalms, contain the same testimony that they constitute the word of the Lord. Very frequently occur such expressions as: "The Lord said unto Satan;" "Then answered the Lord unto Job out of the whirlwind, and said." In Psalm 19, "The law," "the testimony," "the statutes," "the commandment," and "the judgments," "of the Lord" are spoken of.

From the prophetic books, it is scarcely necessary to quote, as prophecy by its very nature is recognized as supernatural. How-



The Samaritan Pentateuch, a copy of the first five books of the Bible, which is the nearest to the original manuscript of anything known.

ever, it may be well to say that such expressions as the following occur in the prophecies more than thirteen hundred times, and double that number of times in the Old Testament:

"Hear the word of the Lord;" "Saith the Lord;" "I heard the voice of the Lord saying;" "The Lord hath spoken;" "It was revealed in mine ears by the Lord of hosts;" "The word of our God;" "My word . . . that goeth forth out of My mouth;" "The word of the Lord came unto me;" "Whatsoever I command thee thou shalt speak;" "I have put My words in thy mouth."

AN INSPIRATION THAT EXTENDS TO THE WORDS

Certainly the testimony of the Bible seems clear that these scriptures are indeed "the word of God, which liveth and abideth forever."

Paul says: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Corinthians 2: 12, 13. This is a definite claim by Paul to an inspiration which extends to the words employed in communicating divine truth.

Again Paul says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Corinthians 14: 37.

Proof that one is "a prophet, or spiritual," is here said to be contained in an acknowledgment that the authority of Christ is continued in the apostle. Surely this is a strong claim. Professor Findlay remarks on it: "The professor of divine knowledge who

does not discern Paul's inspiration proves his ignorance; his character as a prophet or 'spiritual,' is not recognized, since he does not recognize the apostle's character."

It is altogether probable that a considerable part of modern Bible scholarship stands condemned before such a test as that.

Once more Paul declares: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thessalonians 2: 13. This is a claim that when Paul made known the doctrines contained in his writings, both he and his words were directly under the control of the Spirit of God.

"BE MINDFUL OF THE WORDS"

What Paul claimed, the other apostles claimed as well. Peter said: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3: 2. Here Peter places the apostolic writings on a level with the Old Testament prophetic writings, of which he had already said: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

John said: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John 4: 6.

Let any men outside the apostles make such a claim as contained in this passage, and they would lose at once all claim on our attention and respect. The reader will find additional light thrown upon the claim of the apostles that the words contained in their writings were given them of God by studying the following passages:

THE TESTIMONY OF THE HOLY SPIRIT

Acts 15: 1-6, 28; 1 Corinthians 2: 1-16; 2 Corinthians 13: 2, 3; Ephesians 2: 20; 1 Thessalonians 2: 13; 2 Thessalonians 2: 13, 15; 2 Peter 3: 1, 2; Revelation 22: 6, 7, 18, 19; Romans 16: 25-27; 1 Corinthians 14: 37; Galatians 1: 8-12; Ephesians 3: 1-7; 1 Thessalonians 4: 2, 8, 15; 1 Peter 1: 10-12; Revelation 1: 1-3, 10, 11, 19.

Quite apart from these direct claims which were made by the men who wrote the Bible, the Holy Scriptures contain examples where the Holy Spirit testified to the truth of verbal inspiration by laying stress, not merely upon words but even upon tense, and in one case upon a single letter.

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." Hebrews 12: 27. The writer of the epistle to the Hebrews quoting this passage from Haggai 2: 6, makes an important argument on the exact words, "Yet once more."

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Luke 20: 37. Here the truth of the resurrection of the dead is proved by Jesus by a reference to the tense used by God when He spoke to Moses. The argument is that God

did not say, "I was the God of Abraham, Isaac, and Jacob," but "I am."

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Galatians 3:16. Here the Spirit directs attention to a single letter. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Daniel 12:8, 9. Here Daniel was given words by divine inspiration which he did not understand. Certainly more than the thought is inspired in such a case as this. There was one prophet who repeatedly tried to speak his own words rather than God's, but found it an utter impossibility, and was compelled to make this confession: "Have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." Numbers 22:38.

Jesus said to Peter representing the Christian church: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16:19.

On this passage one writer has made the illuminating and positive statement that: "The keys of the kingdom of heaven are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's

word is a savor of life unto life, or of death unto death. Theirs is a mission weighted with eternal results."—"Desire of Ages," page 414.

Verbal inspiration does not mean mechanical dictation. This charge is made by those who do not accept verbal inspiration, but I know of no writer on the subject who believes in mechanical dictation. Verbal inspiration means that the words of the Bible in the original manuscripts were the very words which the Spirit intended to have used by the inspired human writers. These words were not dictated to the inspired writers as a man would dictate to a stenographer. There is nothing in the Bible which intimates such a thing; in fact, the Bible contains much evidence to the contrary.

The personality of the writer is not effaced, his style is not set aside. The Spirit of God infallibly guides in the selection of words from the writer's own vocabulary, and in his own particular style. Verbal inspiration means that the Spirit by a mysterious control beyond our comprehension, but in which we may and should believe, acted in such a way upon chosen men while they were writing the books of the Bible, that they were supernaturally kept from all error.

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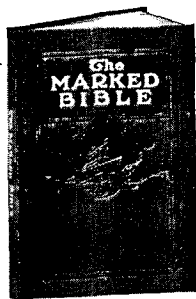
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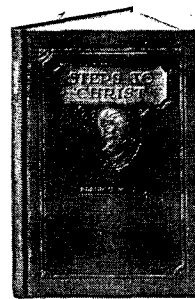
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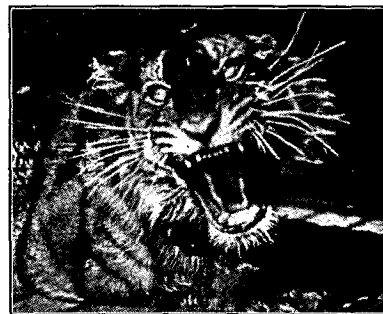


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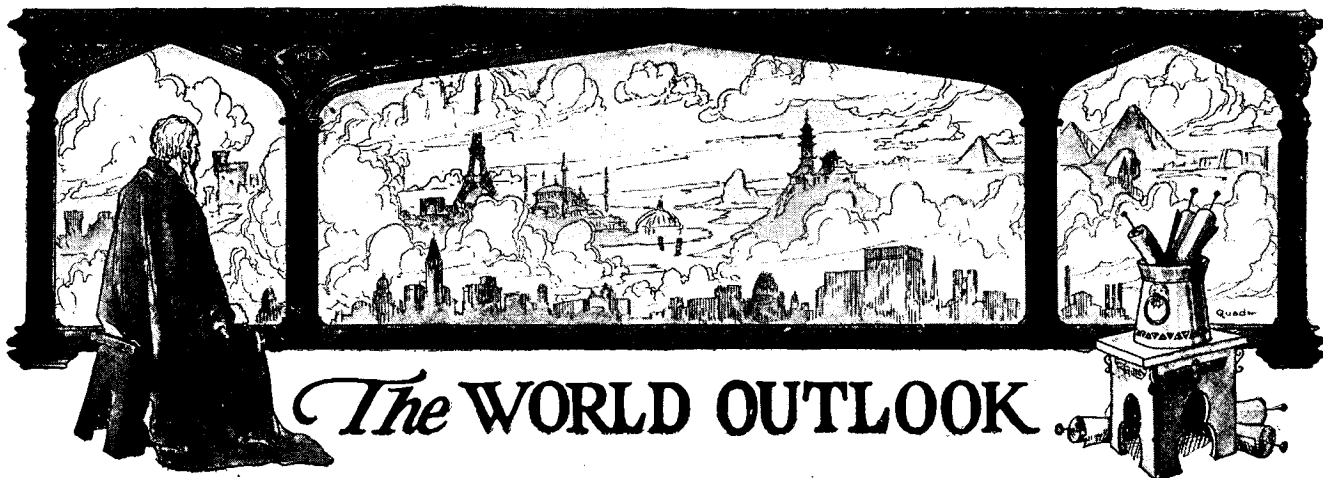
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Justice Turned Backward

SURELY Isaiah must have been describing our time when he drew this picture: "Justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter." "Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue uttereth wickedness. None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies." Isaiah 59: 14, 3, 4.

None but one who was supernaturally inspired could have so aptly described the condition of our courts of law to-day, with their alienists, psychiatrists, sentimental juries, millionaire criminals, quibbling lawyers, loopholes, technicalities, delays, appeals, indeterminate sentences.

That a burlesque is being made of justice is evident from such cases as the recent one in Ohio, where a millionaire bootlegger followed his wife to a park, and wantonly and brutally killed her there. The jury acquitted him on "the sole ground of insanity," although the murder was clearly proved. And now comes the story that the ten men and two women on the jury are to appear in a theater for a week's show, at fat salaries. The least we can say is that their appearance on the stage will be more appropriate than in a court of justice.

Much of the blame of the miscarriage of justice these days can be laid upon our juries. Clarence Darrow, Arthur Brisbane, and other misguided molders of public opinion have declared so many times that all criminals ought to be sent to a hospital or an insane asylum rather than to prison that thousands of unthinking and sentimentally inclined persons are believing it. When these get on a jury, they block the wheels of justice.

To many jurymen and women the idea that a prisoner, no matter how atrocious his crime, might be hanged or might spend the remainder of his life behind the walls of prison has become so repugnant that they are willing to vote that even a murderer shall be incarcerated for a few short months or years only, and then be turned loose on society again.

It is of course true that there are cases where insanity or illness predisposes to crime; but of the thousands of desperate and hardened criminals in the country there are few who are sick mentally or physically to the point where they are no longer responsible for their actions.

A certain class of "liberal" ministers have also contributed much to the modern wholesale miscarriage of justice. They teach that no longer must we believe that God is a God of justice, but that no matter what we do in this world God will some way overlook it, so that we all, no matter how wicked, will squeeze by any retribution that might be coming to us.

Although God is love, He is also just. Although He grants freely forgiveness

and reconciliation to the repentant sinner, yet the unrepentant will reap the fruits of their wicked lives, which is capital punishment in the lake of fire by order of God Himself. God declares that He takes no pleasure in the death of the wicked, but that does not deter Him from seeing that justice is done. (Ezekiel 18: 21-32; Malachi 4: 1-3.)

Maudlin sentiment and false sympathy do not turn criminals into law-abiding citizens, or sinners into saints. Oftentimes the kindest thing for a child is to punish him. And just as God Himself declares that, to protect the universe, a time is coming when all who willfully persist in sin must be removed forever from among men, so likewise it is sometimes necessary for the protection of society to remove the possibility of a murderer's repeating his crime.

One of the greatest deterrents to a life of sin and crime is to know that, beyond the shadow of a doubt, we shall have to pay the penalty of our wicked lives. B.



"THOU shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21.

Jesus came from heaven to earth, not vaingloriously to display God before man, not to seek an empty name for Himself, not merely to show men from what heights they had fallen, but to save men from their sins. That alone caused Jesus to forsake the throne of heaven for the cross of Calvary. Some say that He came as the ideal man, as the exemplar, as the finger board pointing us to rectitude and righteousness, as the pattern man. Yes, He did; but if that were all He accomplished, then He would be better than other great teachers only in degree. His primary purpose as the Lamb slain from the foundation of the world, was to save His people from their sins,—something that no other being in heaven above or earth below could do.

He saves by His shed blood. He saves by the re-creating power of the Holy Spirit. He saves by His overcoming power imputed to us in time of temptation. He saves by sustaining power in time of trial. He saves by giving hope in time of death. He saves by the power of His resurrection in the last great day.

Has Jesus Christ saved you from your sins? If not, then, so far as you are concerned, it was in vain that He came to earth. If not, He gave His life to no avail. If not, His name is not Jesus to you. B.

A Blind Seer

PROFESSOR PAV, a Paris "astrologer and seer," has predicted that the summer of 1928 will witness the end of the world. He declares that a gigantic meteor will crash into the earth, deflecting it from its orbit, causing the ocean to overwhelm whole continents and ice and snow to devour the remainder of the earth. Only a few people will survive, and from them a new race will develop to inhabit a new heavens and a new earth.

Pav is one of those seers who see not, as Isaiah describes them. It is an infallible rule that when any man sets a date for Christ's coming and the end of the world, he speaks not from God or from the Bible, but presumptuously, for Christ Himself said, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36. Time setters are trying to be God, for He only knows the time.

What will happen at the end of the world is set forth so legibly in the Scriptures that Professor Pav's recital is not only untrue, but superfluous. For God's statements of what will take place, see Revelation 1: 7; Matthew 24: 31; 1 Thessalonians 4: 16, 17; 1 Corinthians 15: 51-53; 2 Timothy 4: 1; 2 Thessalonians 1: 7-9; Jeremiah 4: 23-26; Revelation 6: 14-17; 2 Peter 3: 7-10; Revelation 20: 10 to 21: 5. B.