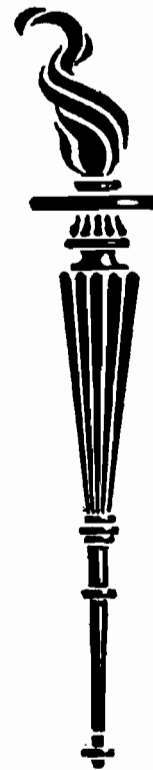


The
Living
Witness



Significant
Articles From
the SIGNS
OF THE
TIMES
1874-1959

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Preface

To Elder Joshua V. Himes goes the honor of first editing an Advent journal called the *Signs of the Times*. The first issue was dated March, 1840, and it was printed in Boston. Stirring memories of those early Adventist days must have brightened the mind of James White when, thirty-four years later and three thousand miles west, he named our missionary weekly *The Signs of the Times*.

In those exciting, somewhat uncomfortable pioneer days, James White, already a veteran publisher of first editions ("A Word to the Little Flock," *Present Truth*, *Hymns for God's Peculiar People*, *The Advent Review*, *The Youth's Instructor*, and others) became "Editor and Proprietor" of an eight-page weekly, offered to the public at \$2 per year "to those who choose to pay a subscription price." The date of Volume 1, No. 1, was June 4, 1874; the printing was done by an Oakland firm. Within a year the Pacific Seventh-day Adventist Publishing Association was organized and, through typical California generosity and the vigor of James White and his associates, soon became the largest and best-equipped publishing house on the Pacific Coast. Now in Mountain View and called "the Press" for short, the successor to that publishing house carries on a great tradition.

From the start the *Signs of the Times* went around the world and added believers to the new faith. Volume 2 carried to 4,000 subscribers the doctrines of Seventh-day Adventists as well as reports from the church organization. By-lines in those years included the names of most of the early leaders in the denomination.

This book contains representative articles by representative writers, whose names have become familiar to *Signs* readers through the years, from James White to Arthur S. Maxwell. Scores of familiar names are, of course, missing, since a single volume has limited space. The object of the book is to present items typical of the period they represent and of the writers who produced them, and to cover the main doctrines of the church.

Readers will find delight and stimulation in the somewhat polemical and thoroughly logical expositions produced by the pioneers and, apparently, acceptable to the hardier readers of the last century. As the editor remarked in Volume 10, no "light reading" was ever found in the paper. Shorter articles in more

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popular style are featured in the later years, but the messages are the same.

In honor of the *Signs*, which still goes around the world and brings thousands of readers to a knowledge of Bible truth, this volume is offered to its readers, with the hope that they will share our hearty respect for the early leaders as well as our affection for the *Signs* and all who have helped make it a great missionary journal.

THE EDITORS.

Mountain View, California

December 1, 1958

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FUNDAMENTAL PRINCIPLES

James White (1821-1881) at the age of twenty-one turned from his chosen vocation of teaching to preach the second advent of Christ. It was a fitting start for one who would draw together the founders of the Seventh-day Adventist Church and who would, with his wife, Ellen, furnish the inspiration and guidance which made that church into a world-wide organization.

The publishing work of the denomination was begun when, in 1849, he printed *Present Truth*, which was succeeded by the *Review and Herald*, now the official church paper. It was James White who began *The Youth's Instructor* in 1852. In Oakland, California, in 1874, he founded the *Signs of the Times* and edited it actively. He was three times president of the General Conference. Among the pioneers of the Seventh-day Adventist Church he was foremost until his death in 1881.

The formulation of principal doctrines of the Seventh-day Adventist Church here presented was constructed earlier than the indicated publication date in the *Signs*. Though there is no assurance that James White was the only author, he no doubt had a large part in its composition.

Signs of the Times, June 4, 1874.

Editorial, Volume I, Number 1.

IN PRESENTING to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline aside from the Bible. We do not put forth this as having authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove

erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

1. That there is one God, a personal, spiritual Being, the Creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the Holy Spirit. Psalm 139:7.

2. That there is one Lord Jesus Christ, and Son of the Eternal Father, the One by whom God created all things, and by whom they do consist; that He took on Him the nature of the seed of Abraham for the redemption of our fallen race; that He dwelt among men, full of grace and truth, lived our example,* died our sacrifice, was raised for

*As stated in the first paragraph of this article, the "Fundamental Principles" was not regarded as a creed but rather as a synopsis of current beliefs generally held by Seventh-day Adventists, beliefs which were and are subject to deeper understanding and restatement from time to time. An example of the restatement of an essential doctrine—that of the atoning work of Christ, of which Ellen G. White said, "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster" (*Gospel Workers*, page 315)—is seen in a revised statement of principles by the congregation at Battle Creek in 1894. Many of the leaders of the church were residing at Battle Creek at the time, so that the revision, presented under the title, "Some Things Seventh-day Adventists Believe," may be considered representative.

The portion of the revision which concerns the atonement is as follows:

"lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where, through the atoning merits of His blood, He secures the pardon and forgiveness of all who penitently come to God through Him; and as the closing portion of His work as priest before He comes again as King of kings, He will make the final atonement for the sins of all believers, and blot them out, as foreshadowed and prefigured by the Levitical priesthood."

our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where, with His own blood, He makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Hebrews 8:4, 5; 9:6, 7; etc.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in His burial and resurrection, and, through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Romans 6:3-5; Colossians 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and, if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

6. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction (2 Timothy 3:16); that it is designed for us and our children (Deuteronomy 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and

a light to our path (Psalm 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Revelation 1:1-3); and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Daniel 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

10. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Hebrews 8:1-5, etc.); that this

is the sanctuary to be cleansed at the end of the 2300 days; what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministrations in the first apartment (Hebrews 9:22, 23); and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Numbers 10:33; Hebrews 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament" (Revelation 11:19).

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Genesis 2:2, 3), and which will be observed in Paradise restored (Isaiah 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms Jewish Sabbath and Christian Sabbath, as applied to the weekly rest day, are names of human invention, un-Scriptural in fact, and false in meaning.

13. That, as the man of sin, the papacy has thought to change times and laws (the laws of God, Daniel 7:25), and has misled almost all Christendom in regard to the fourth commandment; we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ (Isaiah 56:1, 2; 1 Peter 1:5; Revelation 14:12, etc.).

14. That, as the natural or carnal heart is at enmity with God and His law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God, and cannot of themselves render obedience to His just requirements, we are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to His holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with His uniform dealings with the race, sends forth a proclamation of the approach

of the second advent of Christ; that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on the law of God, that His people may acquire a complete readiness for that event.

18. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

19. That the grave, whither we all tend, expressed by the Hebrew *sheol* and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom, or knowledge. Ecclesiastes 9:10.

20. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Psalm 146:4; Ecclesiastes 9:5, 6; Daniel 12:2; etc.

21. That out of this prison house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ; the wicked, in the second resurrection, which takes place a thousand years thereafter. Revelation 20:4-6.

22. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house in which there are many mansions (John 14:1-3), where they reign

with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Revelation 20:4; 1 Corinthians 6:2, 3); that during this time the earth lies in a desolate and chaotic condition (Jeremiah 4:20-27), described, as in the beginning, by the Greek term *abussos*, bottomless pit (Septuagint of Genesis 1:2); and that here Satan is confined during the thousand years (Revelation 20:1, 2), and here finally destroyed (Revelation 20:10; Malachi 4:1); the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

24. That at the end of the thousand years, the Lord descends with His people and the New Jerusalem (Revelation 21:2), the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Revelation 20:9), and fire comes down from God out of heaven, and devours them. They are then consumed root and branch (Malachi 4:1), becoming as though they had not been (Obadiah 15, 16). In this everlasting destruction from the presence of the Lord (2 Thessalonians 1:9), the wicked meet the everlasting punishment threatened against them (Matthew 25:46). This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now," are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

25. That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Psalm 37:11, 29; Matthew 5:5.

THE CLAIMS OF CHRIST

Frederick Lee went to China at the age of twenty-one, in 1909. After twenty-six years of mission service he became an associate editor of the *Review and Herald*. Within this simple life pattern has been packed a wealth of experience. Elder Lee likes best to recall his part in the development of evangelism in China. He engaged in large-city evangelism and conducted institutes for other evangelists. His son Milton carries on the tradition of evangelism in Formosa. His daughter is the wife of a missionary doctor in Thailand.

During his period of mission service Elder Lee was for eight years editor of the Chinese *Signs of the Times*. He also held various administrative posts. His writings have included many books, tracts, and articles in Chinese and English. Some book titles are *Our Marvelous Age* (Chinese), *Travel Talks on China*, and *Thoughts of Jesus*. Washington Missionary College claims him as a graduate in the class of 1917.

Signs of the Times, January 21, 1947.

CHRI^ST made stupendous claims concerning Himself. He believed Himself to be the Son of God and declared it on many occasions either directly or by inference and allowed others to address Him in this manner. This is a chief tenet in the faith of Jesus that one must assent to in mind and accept in spirit in order to receive the marvelous benefits which Christ offers to men.

Nathanael may ask, "Can there any good thing come out of Nazareth?" John 1:46. Nicodemus may query, "How can these things be?" John 3:9. The common people may exclaim with doubt, "Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's Son?" Matthew 13:54, 55. But the hope of every man is sealed by the way

he answers the question that Christ Himself proposes, "Whom say ye that I am?" Matthew 16:15.

Nevertheless the controversy concerning the divinity of Christ has raged within the ranks of the Christian church from postapostolic times down to the era of modernism. How could Christ, with all He claimed to be, be untrue in those claims and still be perfect? Either Christ is what He claims to be or He is the world's worst imposter.

Paul declared, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone." Ephesians 2:19, 20.

The divinity of Christ is the cornerstone of Christian faith. The apostles proclaimed it far and wide. They had sufficient grounds for their belief in the claims of Christ. Let us now note what those claims were.

Christ entered upon His ministry with a grave sense of His divine calling. He heard a voice from heaven proclaiming, "Thou art My beloved Son; in Thee I am well pleased." Luke 3:22. Following this awakening, the first challenge He had to meet was concerning His sonship, for the devil who met Him in the wilderness hurled at Him not once but twice the insinuating words: "If thou be the Son of God." Matthew 4:3. See also verse 6.

With authority and boldness Christ proclaimed the principles of the kingdom of God. It was recorded of His first sermon that "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matthew 7:28, 29. He begins to call Himself the Son of man early in His work, no doubt with reference to the

prophecies concerning the coming of God in human flesh as foretold by Isaiah (Isaiah 7:14) and Micah (Micah 5:2). Divinity flashed forth when Christ said to the man sick of the palsy, "Son, thy sins be forgiven." Mark 2:5.

Christ was very conscious of fulfilling the Messianic prophecies. After He had read the words of Isaiah 61:1 in the synagogue on the first recorded Sabbath day in the New Testament He said, "This day is this scripture fulfilled in your ears." Luke 4:21. Although the disciples were taken by surprise when He was apprehended and crucified, He was not. He had endeavored from the beginning of His association with them to prepare them for what must inevitably take place. Thus we read:

"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matthew 16:21. Compare Mark 8:31; Luke 9:43, 44.

After His resurrection Christ was gloriously conscious of having fulfilled all that the prophets had said concerning Him. See the experience related in Luke 24:44-48.

Peter, having been delivered from the stormy sea, exclaimed, "Of a truth Thou art the Son of God." Matthew 14:33. On a later occasion Peter again declared, "Thou art the Christ, the Son of the living God." Matthew 16:16.

After the blind man was healed, Jesus asked him, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." John 9:35-37.

In the Gospel of John it is recorded that Christ referred to Himself as "the Son" or "the Son of God" more than twenty-two times.

Christ was rejected of His people and condemned to die because He claimed to be the Son of God. Of this we read: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." John 5:18.

During the trial of Christ by the council of the Jews, the high priest said, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus answered him, "Thou hast said." Matthew 26:63, 64.

The disciples were all convinced of Christ's divinity, for on one occasion Peter declared on their behalf, "We believe and are sure that Thou art that Christ, the Son of the living God." John 6:69. Even the centurion who stood by at His death could not refrain from saying, "Truly this Man was the Son of God." Mark 15:39.

The life, death, resurrection, and continued influence of Christ fully substantiate these exalted claims. One into whose heart has come the healing balm of Gilead, the perfume of the Rose of Sharon, the bright rays of the Sun of Righteousness, the blessedness of cleansing from sin, the preciousness of redeeming love, the glory of Christ's abiding presence, cannot help but exclaim of Him who is the Author of our salvation: "Truly He is the Son of the living God."

May we, like the people of Samaria, say, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." John 4:42.

YOU MUST BE CONVERTED

M. L. Andreasen, author of fifteen books and many articles, is an authority on the doctrines of the sanctuary. Back of this lasting achievement lies a rich career of preaching, teaching, and administration. Elder Andreasen was born in 1876. The administrative positions he has held have been numerous and varied. He was president of the Greater New York Conference, president of Hutchinson Theological Seminary, dean and then president of Union College, in Nebraska, and head of the Department of Theology of the Seventh-day Adventist Seminary in Washington, D.C.

Some titles that will show the area of Elder Andreasen's writing interests are *Isaiah the Gospel Prophet*, *The Sanctuary Service*, and *A Faith to Live By*.

Signs of the Times, January 4, 1949.

THERE are persons who are good citizens and even church members, who shrink at the thought of conversion. They think they are good enough as they are, and do not feel any need of conversion. They have seen so much of emotion and exhibitionism and have become so disgusted with certain performances which go by the name of religion, that they shrink from being classed with those who believe in and practice it.

We confess we are sympathetic with such people, for we also have been disgusted with emotional religion. We have seen too many professional revivalists at work to be greatly impressed with their tactics. As Ford introduced the assembly-line methods in the production of cars, so some have introduced the assembly line in conversion. Personally, I am opposed to mass production in religion.

But laying aside the matter of method used, what about those who stand by and look on with disapproval, who disdain being classed with ordinary sinners, those honest, dependable, law-abiding citizens who would be an honor and an asset to any church—what about them? Do they need religion?

If Christ were here He would answer the question as He answered Nicodemus: “Ye must be born again.” John 3:7. Some of these good people would not understand this any more than did Nicodemus. “Born again! Why so? I am of a respectable family. I am an officer in the church now. I have given much to charity. What do you mean by saying I must be born again? These poor ignorant people may need to be born again, but surely not one of my standing.” Christ would quietly answer: “Except a man be born again, he cannot see the kingdom. There is no other way.”

What is conversion? What are the steps a man must take to make sure he is on the right way?

1. He must have a knowledge of what sin is so that he can avoid it. “By the law is the knowledge of sin.” Romans 3:20.
2. He must be convinced by his conscience, by the Spirit, that *he* is a sinner. Romans 2:15; John 16:7-11.
3. He must be sorry for his sin with a godly sorrow, not merely sorry that his sin has become known. 2 Corinthians 7:9-11.
4. He must be sorry enough to confess his sins. Proverbs 28:13; 1 John 1:9.
5. He must be sorry enough to make restoration when possible. Ezekiel 33:15; Leviticus 5:16; 6:4, 5.
6. He must be determined to go and sin no more. John 8:11.
7. Having done all this honestly before God, he must exer-

cise the necessary faith to believe that God for Christ’s sake has forgiven him all his sins. Ephesians 4:32; 1 John 1:9. The symbol of this cleansing is baptism, which is said to be a washing away of sin. Acts 22:16; Romans 6:3, 4; Mark 16:16.

These are the steps necessary to salvation. Each one is necessary, though they need not necessarily come in the order named.

The first hard step for the cultured man is to acknowledge himself a sinner. He may have faults; he may come short; he may even have sinned, some; but a *sinner!*

Let one who thus thinks much of himself hear Paul say: “I am the least of the apostles.” 1 Corinthians 15:9. Paul was not considered the least by his brethren, nor by God. There was no pride in Paul. He did not consider himself better than others.

Paul makes one more statement: “Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15.

In view of this, who is he that considers himself so good that he does not need conversion?

There are many ways in which riches and position are an advantage. Those that possess them are looked up to as successful, their advice is sought, and honor is given them.

This is not an unmixed good. Prosperous people, men of influence and position, are so used to favors that they come to expect them everywhere, and are sorely disappointed if they are treated as common people. One such came to President Lincoln and offered his services in the War Between the States. He was anxious to have the President know that he was a person of distinction, and several times he mentioned his former position. After the President had heard it several times, he leaned over to the man and whispered to him: “I have heard what you said, and if you won’t mention it again,

neither will I, and we will not count it against you in giving you a position.”

The chief difficulty about people of distinction as regards religion is this: They have lived a favored life, deference has always been paid them, and they expect the same treatment by God and the church. However, God is no respecter of persons. “Ye must be born again” is His dictum to all. There is no other way.

Let the poor in this world’s goods take courage. God is their God. But let none be proud because he is poor. God will not favor a man either for his poverty or for his riches.

Let the rich, the prosperous, the learned, also take courage. Their advantages will not be held against them.

When a man has come to the conclusion that he is a sinner and has need of God, he wishes to know what he must do to be saved. On this point I was much perplexed as a young Christian. “Only believe” was dinned into my ears. Those who told me this were good Christians; but they certainly confused me, for I found out that there were many things to be done. What were some of them?

Two of the hardest were confession and restitution. The Bible plainly states that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9.

That was comparatively easy for me. But to confess to the one whom I had wronged was not easy. First, he would know that I was getting religious. As a Christian I could not continue to do some things I had been in the habit of doing. If I declared myself a Christian I would have to stop doing some things immediately, and I was not ready for that. It would be better to taper off. That would give me opportunity to test myself, and if I found that I could not “make it,” I could quietly slip back without anyone’s knowing.

Also, it would be terribly humiliating to go to friends and make confession. To God—that was as nothing; no one would see or hear that. But to men! That would spread the news everywhere. I was not ready for that.

When to confession was added restitution, it became still worse. To the best of my knowledge and belief, I had never stolen; but I had *taken* things that did not belong to me. If you work in a shop, there are small things you pick up that do not belong to you, and you think nothing of it.

The thing bothered me. It took both weeks and months before I mustered enough courage to talk quietly to the one in charge and get the matter straightened out. All this while conscience quietly insisted: “Do it; there is no other way.”

It is true, there is no other way. We can argue with conscience, we can argue with God; but there is no other way. Confession and restitution are necessary. Let that sink deep into the consciousness of all.

OVERCOMING DOUBTS

Arthur L. Bietz was born in 1913. He attended Union College, in Nebraska, from 1930 to 1934 and spent the next nine years in pastoral work in various parts of Minnesota and in Berkeley, California. When, in 1943, he was appointed professor of religion at the College of Medical Evangelists in Los Angeles, it was possible for him to continue his education at the University of Southern California, where he received the Ph.D. degree in 1946. He continues as pastor and teacher at the medical school, acting also as a counselor.

Out of this rich background comes the peculiar value of his articles and of his books, such as *Conquering Personal Problems* and *Pulling Life Together*. Dr. Bietz has built a wide reputation as a lecturer, and draws large crowds at the White Memorial Church; yet he values above all, his work of training young people in the classroom.

Signs of the Times, November 16, 1943.

DOUBT is a twentieth-century disease. A generation ago there were few who doubted the great doctrines of the Christian religion. In these days problems are approached from the standpoint of unbelief instead of belief. Doubt has permeated every stratum of society; it has become a part of the fabric of civilization. Intellectual confusion and instability of thought are eating at the vitals of our culture.

This condition was foretold in Bible prophecy: "But, above all, remember that, in the last days, men will come *who make a mock at everything*—men governed only by their own passions." 2 Peter 3:3, Weymouth. Jesus when here on earth spoke of our time in these words: "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The question clearly intimates that, in these

latter days, faith would be the exception rather than the rule.

There are two kinds of doubters: acute and chronic. The acute doubter may not fully surrender himself to skepticism, but he is in mental turmoil, and this turmoil produces unhappiness and discontent. The chronic doubter has allowed unbelief to become a part of the fabric of his being.

All of us have been acute doubters at some time or other. Acute doubt may be an incentive for investigation and the bringing about of a firm foundation for faith. When doubt leads to an examination of the facts, it is to be considered normal and healthy. No Christian can be said to have completely escaped doubt, for every man who seeks the path of duty will at times be called to wrestle with the problem of doubt.

Thomas is an example of acute unbelief. It was necessary to show him more evidence than was shown the other disciples. Jesus had a tolerant attitude toward this manifestation of acute unbelief. "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." John 20:27.

There is hope for acute doubters if they will investigate facts. It is the enemy's purpose to keep us from an investigation of truth in order that we may remain in a skeptical frame of mind. But it is God's desire that we shall let our doubts lead us to investigation. He says, "Come now, and let us reason together, saith the Lord." Isaiah 1:18.

There is not so much hope for the chronic doubter, since skepticism has become an integral part of his make-up. The chronic doubter attempts to make a virtue out of his affliction; he thinks it is a sign of superiority to be skeptical.

One of the greatest causes for doubt is the lack of Christian education. This lack is, first of all, evident in the home.

Too many Christian families are neglecting their Bibles, and are failing to teach their children faith in God's word. Many young men and women who have come out of Christian homes have gone into the higher institutions of learning and have been completely overwhelmed by the skeptical atmosphere because they were not prepared to meet this onslaught against their faith.

Dr. Charles Clayton Morrison, editor of *The Christian Century*, has this to say: "What ails us is not infidelity, but illiteracy—religious illiteracy, due to the twin facts that public education excludes religious instruction and that the churches are not supplying it. Lacking an adequate educational system, the churches depend mainly on the preaching from the pulpit to the adults. But preaching is not enough to withstand the steady tide of secularism that is creeping up the banks of our culture. For every adult convert won by preaching, ten of the church's children succumb to the secularist influence of the public-school system."

Another cause for doubt is the lack of dynamic religion in the lives of professed Christians. The difference between Christians and non-Christians has become so slight that in many instances it is difficult to know whether the infidel has been converted to Christianity or the Christian to infidelity.

Many become doubters because they know the truth but are not willing to follow it. Delay in obeying what one knows to be right always leads to skepticism and loss of faith. "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thessalonians 2:10.

Some persons have become doubters because they have heard so many things which are not in the Bible preached from the pulpits. Many have not been able to reconcile the eternal hell-fire teaching with the love of God. It is said that

this teaching led Robert Ingersoll into unbelief. Others cannot understand why Christians should keep Sunday when the Bible plainly teaches that the seventh day is the Sabbath. Congregations listen to a preacher say that the wages of sin is death, yet in the next breath they hear it said that man can never die. The solution to this type of doubt is in a return to Bible Christianity.

Intimate association with unbelievers augments doubt. And since many so-called Christians find their most intimate friends among those who are not Christians, it is not surprising that they are influenced by these doubters. The Bible instruction on this point is very clear. "Do not come into close association with unbelievers, like oxen yoked with asses. For what is there in common between righteousness and lawlessness? Or what partnership has light with darkness?" 2 Corinthians 6:14, Weymouth.

The training of the mind without the education of the will leads to the bypaths of false doctrine. Great intellects may have a tendency to trust their brains instead of their God. The apostle Paul gives a warning concerning worldly wisdom. "Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ." Colossians 2:8, Goodspeed.

What is the harvest of doubt that is reaped in the heart? Doubt produces instability and restlessness because we are out of touch with divine resources. The Scriptures give an inspired picture of the doubtful man. "Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from the Lord, double-minded creature that he is, wavering at every turn!" James 1:6-8, Moffatt.

Doubt dooms the intellect, since knowledge is predicated on faith. Without faith few new discoveries are made. Columbus discovered the New World because he had faith. Scientists have worked long and tediously to discover cures for certain diseases because they believed there was a cure. Faith must be the foundation principle of the Christian. "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

How can we overcome the tendency to doubt? One of the most effective ways is to concentrate the mind on admitted truths. If you wish to overcome doubt, take your mind away from some of the things you like to question, and let it dwell on those things that you cannot question. This is the Bible plan. "Finally, brethren, whatsoever things are true; . . . think on these things." Philippians 4:8.

If you would be free from doubt, avoid all practices which produce a guilty conscience. Skepticism is a shield for an accusing conscience; for when a man's conscience is enraged, he generally seeks to pacify it.

Dr. E. Stanley Jones speaks of a man who was a superintendent of schools. This man was an outstanding Christian leader in the community, but one day without warning he stood before an assembly and questioned Christian truth. It was later found that he had a mistress. The man who is unwilling to give up his evil habits will soon say: "I don't believe the Bible requires it. You show me from the Bible that I ought to quit smoking." If a man is unwilling to change his course of conduct the guilty conscience must find refuge in skepticism toward Bible truth. Every doubter should pray with the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23, 24.

To overcome doubt, we must give ourselves to the faithful study of the Scriptures. It is impossible to have faith in the Bible unless we study it and understand it. Many confess that they have no faith in the Bible, and the reason is clear: They never have earnestly studied it. Doubt will flee when God's truth is studied sincerely and prayerfully, for the divine promise is ours: "The entrance of Thy words giveth light." Psalm 119:130.

Another excellent way to conquer doubt is to enter into Christian activity. "Arise therefore, and be doing, and the Lord be with thee." 1 Chronicles 22:16. This message was given to Solomon, who was the towering intellectual genius of all history. Action is the law of life. God says, "Come," but with that command He also says, "Go." The one is as necessary to the Christian as the other. Many a Christian's cure for doubt is simply to get to work. Get into the fight against evil; stand in the forefront of the battle.

General Sherman used to say that when he was at the front on the firing line, leading and directing troops, he was always full of hope. He felt sure of victory. When he was at the rear, where the wounded were being brought back, where the stragglers and deserters were in evidence, he was filled with doubt, fear, and depression. Too many Christians are where the wounded and the stragglers are.

Seeking fellowship with God's people will help to cure doubt. For "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Let us remember that faith is the natural atmosphere of the Christian, while doubt is the climate in which non-Christians thrive. Man was created for faith and not for doubt. When God speaks, men are to believe and rejoice, for "without faith it is impossible to please Him." Hebrews 11:6.

THE TWO DEBTORS

Leonora Lacey Chaney was born in England in 1877 and was taken as a child to India where her father was a British official. Later the family went to Tasmania, where they became Adventists. Leonora attended the school at Avondale in its early years, and began nurse's training at Sydney, Australia.

In 1900 she came to America with her brother-in-law, W. C. White, and Ellen G. White. She finished her training course at the Saint Helena Sanitarium in California. There followed a period of service in various hospitals, including superintendencies at Saint Helena, Glendale, and Melrose, terminating in 1937. In 1927 she married Dr. Carlos Warriner. Widowed in 1951, she married Elder Frank L. Chaney in 1956.

The name of Leonora Lacey Warriner has appeared over many articles in the *Signs of the Times* and other denominational periodicals.

Signs of the Times, October 14, 1947.

RECORDED by Luke alone, who placed it somewhere in the central part of Christ's ministry, is the parable of the two debtors. Shortly after Jesus had raised the son of the widow of Nain from the dead, a Pharisee named Simon invited Him to his house to dine.

It was usual to greet the honored guest with a kiss of welcome at the door and to pour sweet oil on his head. Water was provided to wash the dust of travel from the feet of the guests. In view of his subsequent behavior, one wonders why Simon invited Christ to his house at all, for he certainly failed to treat Him as an honored guest. He may have been curious about Christ's work and have felt also that his own

prominent position in the community demanded that he extend the customary hospitality to this new teacher. Partially at least, he must have weighed the possibility that Christ might be a real prophet, for his thoughts, as read by the Master later on in the feast, suggest this.

Present at the occasion was a woman of the streets who had been healed by the Master, and who was overflowing with gratitude to Him. She came bearing in her hands an alabaster flask of perfumed oil. As she knelt near Jesus, listening to His every word, she wept tears of thanksgiving. "As her tears began to wet His feet, she wiped them with the hair of her head, pressed kisses on them, and anointed them with the perfume." Luke 7:38, Moffatt.

The Pharisee watched the incident with curious eyes, wondering what Christ's reaction would be. As the woman continued her service of love unrebuked by the Master, Simon said to himself: "If He was a prophet, He would know what sort of a woman this is who is touching Him; for she is a sinner." Verse 39, Moffatt.

"Then Jesus addressed him. 'Simon,' He said, 'I have something to say to you.' 'Speak, teacher,' he said."

Jesus then gave the parable of the two men who were in debt to a moneylender; one had borrowed a hundred dollars and the other ten. Because neither could repay his debt, the moneylender generously canceled both sums. Said Jesus: "Tell Me, now, which of them will love him most?" "I suppose," said Simon, "the man who had most forgiven." "Quite right," He said. Then turning to the woman He said to Simon, "You see this woman? When I came into your house, you never gave Me water for My feet, while she has wet My feet with her tears and wiped them with her hair; you never gave Me a kiss, while ever since she came in she has kept pressing kisses on My feet; you never anointed My head with oil,

while she has anointed My feet with perfume. Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven has but little love.' And He said to her, 'Your sins are forgiven.'" Verses 40, 42-48, Moffatt.

We can imagine Simon's surprise at discovering not only that Jesus could read his unspoken thought, but that He knew thoroughly the sinful character of the woman. Simon must have felt keenly, too, the rebuke of the Master in reference to his own lack of courtesy.

Though the sums in the parable seem small, the measure of forgiveness was not governed by the amount, but rather by the consciousness on the part of the debtor of his inability to pay his debt, his anxiety to be free from his obligation, and his deep gratitude and love toward the one who forgave his indebtedness.

Simon resembled the Pharisee in another parable, who, standing in the temple, with no feeling of inner guilt "prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Luke 18:11. Scorning the woman who had entered his house, Simon prided himself on his freedom from sin, felt no need of forgiveness, and had no love in his heart for the Master who graced his table that day.

To all of us must come the deep sense of our own unworthiness and undone condition in the pure light of God's word. "There is none righteous, no, not one." Romans 3:10. "All our righteousnesses are as filthy rags." Isaiah 64:6.

For none, O Lord, has perfect rest,
 For none is wholly free from sin;
 And they who fain would serve Thee best
 Are conscious most of guilt within.

The outstanding lesson in this parable of the two debtors

and the incidents that followed its giving, is the right and willingness of Christ to forgive sinners, irrespective of the extent or depth of their sinning. "Christ Jesus came into the world to save sinners."

Today sinners of all classes can still kneel at His blessed feet, bringing to Him their burden of guilt, confessing their sins, and showing their love and adoration for Him who is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Like this poor woman, each one of us can receive the gracious benediction: "Thy sins are forgiven." Luke 7:48.

CONVERSION IN BOTH TESTAMENTS

C. P. Bollman (1853-1943) gave fifty-seven years of active service to the church from 1881 to 1938. He died in 1943 at the age of ninety. He was a newspaper editor when he accepted the Adventist message in 1880. His first work was as a tent master in an evangelistic company. After three years of this he joined the Pacific Press and thereafter made his major contribution in publishing.

From 1904 to 1914 Elder Bollman held various administrative offices. He was secretary of the Southern Missionary Society, secretary-treasurer of the Southern Union, and president of the Tennessee River Conference.

In 1914 he went to Washington, D.C., as an editor, where he remained during the rest of his active service. He had done editorial work at the Southern Publishing Association and in 1920 became an associate editor of the *Review and Herald*.

Elder Bollman wrote three books: *Why I Am a Seventh-day Adventist*, *Sunday*, and *Heralds of the King*.

Signs of the Times, August 19, 1886.

PRIMARILY conversion means “the act of turning or changing from one state or condition to another.” Theologically it is defined as “a radical change of moral character; a change from the service of this world to the service of God; a change of the ruling disposition of the soul, and the appropriate effect in transforming the outward life.” And in the Scriptures it is called a new birth. Said the Saviour to Nicodemus: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

But the learned Pharisee, though “a master of Israel,” incredulously asked: “How can a man be born when he is old?” “Jesus answered, Verily, verily, I say unto thee, Except

a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”

But Nicodemus still marveled; and then the Saviour told him that it was the work of the Spirit. Said the Master: “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 everyone that is born of the Spirit.” But he could not comprehend it; neither can any one who has not felt in his own heart the transforming influences of the Spirit of God.

The apostle Paul illustrates conversion by a death, burial, and resurrection; he says:—“How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” Romans 6:2-7.

The change which is wrought in the individual by conversion is thus described by the apostle: “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” Ephesians 4:22-24.

There must be an entire change; the *old man* is to be put off, and the *new man* put on; and this *new man* “is created in

righteousness and true holiness." Or, as we read elsewhere: "If any man be in Christ, he is a *new creature*: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ." 2 Corinthians 5:17, 18.

If anything more is required to show the nature of the change, it is supplied by Romans 8:1-17. The apostle there shows that the natural heart is opposed to the law of God (verse 7), but conversion brings the heart into harmony with the will of God; and instead of doing the works of the flesh (Galatians 5:19-21), the individual now brings forth the fruits of the Spirit, which are in harmony with the law. Compare Romans 8:10-14 with Galatians 5:22, 23.

Thus we see that, as set forth by Christ and the apostles, conversion is a radical change which is wrought in each individual through the instrumentality of the Spirit of God. And with this agree the Old Testament Scriptures.

What the psalmist understood by conversion we learn from Psalm 51:9, 10: "Hide Thy face from my sins, and blot out all mine iniquities. *Create in me a clean heart, O God; and renew a right spirit within me.*"

"Ye must be born again," says the Saviour. "Put on the new man, which after God *is created in righteousness and true holiness,*" and "if any man be in Christ he is a new creature," says the apostle, while the psalmist prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Who can doubt that these expressions all refer to conversion? Ezekiel, too, used similar language; he says: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Ezekiel 18:30, 31.

The case of Saul (1 Samuel 10) is another positive testimony that conversion is taught quite as plainly in the Old Testament as in the New, and fully justifies the Saviour's question to Nicodemus when he avowed his ignorance of this subject: "Art thou a master of Israel, and knowest not these things?" Said the prophet to Saul: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and *shalt be turned into another man.*" "And it was so, that when he had turned his back to go from Samuel, *God gave him another heart.*" 1 Samuel 10:6, 9.

This can mean nothing less than that Saul was converted. As Samuel had said, he was "turned into another man;"—in short, to express it in New Testament language, he was "born again." And thus it is clearly shown that the doctrine of conversion is common to both Testaments, and that the agencies have ever been the same; namely, *the word and Spirit of God.*

The fact that Saul did not retain his integrity, but grieved away the Spirit of God, and finally died by his own hand, does not, as some have imagined, disprove the genuineness of his conversion; it only disproves the delusive doctrine of "once in grace always in grace." Paul feared that after having labored for others he himself might lose the prize; he said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Then let any who feel that they are being separated from Christ, heed the words of the prophet: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. . . . And we shall live in His sight. Then shall we know, *if we follow on to know the Lord:* His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3.

“FIRST A WILLING MIND”— THEN ALL

Mrs. S. M. I. Henry (1839-1900) became a Seventh-day Adventist during her stay as a patient at the Battle Creek Sanitarium. She came there in 1896 with a serious heart ailment, considered incurable. Her newly gained faith was expressed in the healing of her body and the ready acceptance of the teachings of the Bible. During the three remaining years of her life she made two important contributions to the denomination. Retaining her interest in temperance work and her office and direction in the W.C.T.U. she gave encouragement to denominational temperance activities. By correspondence and field work she organized the Woman's Gospel Work, which helped the women of the church at home and in missionary work. She formed a brief but deep friendship with Ellen G. White.

Mrs. Henry wrote several books: *Studies in Home and Child Life*, *Good Form and Christian Etiquette*, *Studies in Christian Principles*, and *The Abiding Spirit*.

Signs of the Times, January 6, 13, 20, 1898.

IN MY work as evangelist I have had quite as much experience with those who professed utter disbelief, even atheism, as any other class of people. This will be understood when it is remembered that the influence of strong drink is to entirely destroy the knowledge of God and faith in Him.

But not all of these unbelievers have been drinking men. One notable case has been coming to my mind for several days as I have been thinking of preparing something for the *Signs of the Times*. The name is well known and must be covered by a fictitious one.

At a summer assembly Mr. Z and I were talking together concerning the work in which we were colaborers. We had

never met before, but had known of each other, the lines of our engagements in temperance work often lying close together for a long period. He had asked to have an interview in which to compare notes. We sat on the lawn in front of the hotel, and something which I said caused him to reply, “But, Mrs. Henry, you must talk so that a man who is not a Christian can understand.”

“A man who is not a Christian,” I said; “*you?* If you are not a Christian, what are you?”

“I am known as an unbeliever, an infidel, an atheist.”

“An unbeliever! an infidel! an atheist! How can that be? How can you be in the temperance work, then?”

“Because I believe in the temperance reform.”

“But,” I said, “how can you go on in the temperance reform without even believing that there is a God? I am astonished; a man like you! There must be a reason for it. Tell me what brought you to this.”

He sat for a moment, silent, and then said: “Pardon me, but this is something about which I never talk to anyone. I have too much regard for my wife and her convictions to speak against anything which is sacred to her.”

“Then if you should say anything about it, it would be against it?”

He looked earnestly into my face, but did not reply.

“I understand,” I said; “I do not think that I can continue this conversation about the work: I am too much hurt. I could not think of anything else to say just now, so I must leave you.”

I arose and walked away, had gone a few steps, when he recalled me, saying, “Don't go like that; come back; come to think about it, I believe I would like to tell you.”

I returned, seated myself, and waited. He began with his early life, and told me how he had been brought up in a for-

mal Christian home. Doubts began to arise which led him into an investigation of Christianity, as it is to be found in the writings of men, instead of God. In the course of years he had read nearly everything which modern skepticism had produced, as well as any amount of earlier literature of the same class. At last he found that the more he read the more bitter, censorious, and wicked he became; and he had some time before decided never to read another line upon this subject, never to discuss it, to live a life as honorable as he could, but to let dogma of every sort alone.

As a consequence of these investigations, the faith with which he started out had given place to an absolute unbelief. He said:

"I grant that if there is a God, the Christian scheme is the only way out. But I cannot find any evidence anywhere that there is a personal God. I cannot conceive of a disembodied person, and since a spirit in a body could not be omnipotent and omnipresent, as Christians believe God to be, the whole subject is so impossible, so dark with uncertainty and doubt, and yet so peculiar in its relations to man, that, as I have said before, I must decline, as a rule, to discuss it. But now if you have anything to say to me, I would be glad to hear it, since you know the worst."

I replied: "I cannot think of entering into discussion. Argument will never reach your case. The only thing which I am able to bring to you concerning this matter is personal testimony.

"You are a lawyer. If you had a case in court concerning which I knew facts which would be to your advantage, would you be willing to accept me as a witness?"

"I should, most certainly," he said.

"Very well; then the point of testimony which I have to bring to you first of all is this: I know that there is a God, a

Being who is my Father. I am acquainted with Him. He has taken care of me all my life, and made Himself known to me, so that He has left no room for me to doubt."

"But," he began hastily, "that is the very point—"

I interrupted him: "But please remember that I am the witness. I am not telling you hearsay; I am simply stating what I know. Do you think it is fair to interrupt me in the course of my testimony until I transgress the law of testimony? Because you do not know that there is a God, is that any evidence that there is no God? May it not be possible that I may be acquainted with someone whom you do not know? If I should come to you and say that in my recent trip to Philadelphia I had met a man who knew of you, and had sent you a message by me, what would you do?"

"I should wait for the message."

"Yes; you would not consider it honorable even if you had never heard of him before to say, 'I do not believe there is any such person who has sent a message to me.'"

"No, no. I am ashamed of myself. I apologize," he said. "The fact that I do not know that there is a God is no proof that He does not exist. I will never be guilty of such an indecorous act again."

"Then I can proceed with my testimony. I not only know that there is a God, but I know now that He has sent a message by me to you. It is His wish and purpose to make you acquainted with Him. He has not, however, made it possible for me to introduce you. He has reserved that right for Himself. There is just one way by which He makes Himself known, and He must have your consent to become acquainted with Him."

"But," said my friend, "I know what you are going to ask me to do. You are going to ask me to pray; and I cannot pray. I would not be heard by your God if I did, according

to the statements of your own Bible which you hold in your hand; for that Book says that if we come to God we must believe that He is, and that He is the rewarder of them that diligently seek Him; and I believe neither—so I am completely shut out.”

“No, you are entirely mistaken. The starting point is not faith. There must be faith before you can *please* Him, but the starting point is yet lower down—just where the man out of whom all faith in God seems to have been entirely destroyed, can reach it.”

I then opened my Bible to the eighth chapter of 2 Corinthians, and read the twelfth verse: “‘If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.’ This is the starting point: the only thing required is willingness to be taught, an honest, willing heart.”

With a smile he said: “I have wondered before if your Bible was not a little different from the ordinary copy; but, seriously, even on those terms I find no ground for faith.”

“There is just one thing to be settled,” I said. “Are you an honest man?”

He gave me a quick glance, then suddenly dropped himself against the arm of the rustic seat in which he was sitting, and closed his eyes. His face became deadly pale. The power of the Spirit of God had come upon us and shut us in in a manner such as I had never before realized in my life.

At last he raised himself a little, and, looking at me, frankly said, “I believe I am an honest man.”

“You are the one to know,” I replied, “and if you are, God is not impossible to your consciousness. But the manner of His revelations must be a secret between you and Him. I shall not attempt to help you to that knowledge. It would be foolish in me. But I ask you if, during the next few days,

while you remain at this assembly, you will not seek God. Go to Him the last thing at night and ask Him to reveal Himself to you on your knees alone, open your heart and mind to the knowledge of Him. Meanwhile, I will myself pray to my Father and your Father, that He will grant this petition.”

“That will be to *pray*. How can I pray? What words can one use who does not believe in God? How can one speak out *into* nothing, *to* nothing, *for* nothing?”

“But,” I said, “what of my testimony? Does it really not mean anything to you that I told you that I know there is a God? If you would believe me in a courtroom, you must believe me now. Are you in the habit of repudiating the testimony of an accepted witness like that?”

After a few moments of painful silence, he said: “You are right; I cannot impeach your testimony.”

“But am I in your opinion a *dupe*, made to believe dreams and visions that will not stand the test of investigation, and then left to declare that they are real? Remember, I am not asking you to take my words as evidence, but only referring you to the Source of knowledge. I have asked you to allow God to prove Himself to you.”

“I ought to be willing to do that,” he answered.

“Yes, if you are an honest man, you ought to be willing to do that much.”

Again with closed eyes, his face set and pale with the intensity of his feelings, he sat a long time silent. I prayed; and the Spirit of God drew yet nearer and shut us in more closely with Himself. I shared the conflict that was going on in that proud, strong man’s soul, and I must leave you to imagine the effect when at last he lifted his eyes and said with an intense earnestness, “I will do it.”

I felt the tears rushing to my eyes. I did not wish him to see them, so without a word I arose hastily and went to my

own cottage, and upon my knees laid the case before God. Before dismissing the matter for my regular work, I went to "headquarters" and laid it before those who would have as deep an interest in it as I could, and would surely join in the prayer for the answer of God to this soul; and from that time there was a constant breathing of prayer about him as he moved among his fellow workers.

We did not meet again until Monday night, when he was announced to speak on prohibition in the great pavilion on the assembly ground. But when he began to speak, he seemed to have forgotten himself and his subject, and instead of prohibition he gave us the most eloquent and beautiful address on the gospel of our Lord Jesus Christ as manifested in the temperance reform, to which I have ever listened.

At the close he came directly to me, and said, "Do you think I spoke the truth tonight?"

"That depends," was my reply.

"Well, I must see you before I leave," he said.

At the hour agreed upon I found him waiting. He began at once, saying:

"The time is short for all I have to say. I kept the promise which I made to you. I intended to keep it when I made it. I got my answer, I *know*, and *now* if I do not become a Christian, it will not be because I have any doubts to fall back upon."

"If you do not become a Christian! Is it, then, an open question, after *that*?"

"Yes, it is still a question to be settled. I must tell you all about it. I went up to my room that first night, and knelt as I promised. I could not form any words of prayer. I tried to think a prayer. I tried to say the words which you gave me, but I could not seem to get hold of them, and I remained silent on my knees. The suggestion came to me: T. B. Z., you

are a fool! I knew that, judged by any standard which I recognized, I was a fool; but I repudiated the suggestion, and said, I am not a fool; I am a sincere inquirer after truth. Then, how I cannot tell you—it was very strange—but I found my whole heart drawn out in a most earnest cry after a revelation of that God of whom you had told me as your Father and my Father, and for the message which He had for me. I did not utter any vocal prayer; it was just an inward cry.

"How long I remained on my knees I do not know, but until away into the night. When I arose, I was no longer in doubt. I had received a demonstration of the being and authority of God, which I could not controvert. And, as I told you in the beginning—granted that there is a God, the only way out is the Christian scheme; and this came back to me with new force. Therefore, I had to accept the authority of the Bible and the doctrine concerning Christ—there was no help for it, and the doubts under which I used to hide were swept away. I have no such refuge any longer. The only question now is, What shall I do with the truth as it has been revealed to me?"

"I would like to know what kind of a man you are," I said, with a feeling of indignant amazement. "You threw down a challenge to Jehovah. He accepted it, because you are His child, and revealed Himself to you in the greatness of His truth. And now are you the man to say, 'You have satisfied my curiosity; You have made me acquainted with You; now go Your way, and I will go mine; we part company at this crossroads'? I want you to understand that truth, once seen, and rejected, becomes *an enemy*, the angel with a drawn sword, who will follow you through all the days and years of your conscious existence. As long as you live you will know that you are pursued by truth, whom you have made your enemy. Can you afford it?"

Again he settled himself back into the arm of his seat; and there began a struggle which was written upon every feature of his expressive face. He then revealed the difficulties which surrounded him on every hand, if he should become a Christian. His reputation would suffer. He would make bitter enemies, who would be capable of pursuing him, with disastrous results. He said, "How can I, in the face of these things, become a Christian?"

"How can you," I asked, "in the face of the revelation which has come to you, refuse to accept the truth which has been made known? Remember that it is a question of enmity on one side or the other. Which will you have for your enemy, TRUTH, God's truth, or the world, the flesh, and the devil?"

The Spirit of God made him realize the situation in all its solemnity, but he was not ready yet to yield. And again the controversy began. It was a bitter struggle. At last, straightening himself, he lifted his head, spread his shoulders, and exclaimed, "No, I am not that kind of a man; I surrender!"

A flash of light came into his face, and tears like rain flowed down his cheeks. He said: "I do not know what is before me—but it will not be easy. In a few days you will hear from me. The question is settled. Do not have any anxiety; but remember that I shall need your prayers."

It was not long until I received a letter, in which he told me that he was determined by the grace of God to fight it out, and stand true. It would be another story to tell how he went on grandly to the end, that he became a greater power than ever before, until one day in the heat of the battle, he fell by the way, and was gathered to his fathers, in the hope of a blessed resurrection.

THE NEEDY CHRIST

Llewellyn A. Wilcox, born in 1899, has been a teacher, pastor, and counselor, whose "incidental" duties may have overshadowed his basic work. Author of some five hundred articles for religious journals, and veteran of scores of addresses, he still puts his teaching and educational evangelism at the head of his list of contributions.

The schools he has served are Oshawa Missionary College and La Sierra College. His pastorates have been in the Paradise Valley and Glendale Sanitariums and the Potomac, British Columbia, and Southeastern California Conferences.

Elder Wilcox attended Pacific Union College, the University of Southern California, and the Baptist Theological Seminary in Los Angeles, where he received the Th.D. degree. Among his books are *Words From Golgotha's Cross*, *Why I Am Not an Evolutionist*, and *God's Hour*. He has also written some poetry.

Signs of the Times, May 31, 1932.

THE King was about to make His triumphal entry into the capital city, and He sent disciples to requisition a donkey for the royal procession. There was no offer to purchase the animal. There was to be no bargaining for him. No refusal of the request was anticipated, and none was given. Upon a borrowed beast of burden Jesus rode into Jerusalem.

He could have created an ass for the emergency. But He chose to test the loyalty and the helpfulness of a human being.

And so it is yet. The King advances through this world, relying upon human support. My friend, whoever you are,

the Lord has need of you. If the owner of that obscure donkey did not escape His notice, neither do you. Suppose the owner of that ass had refused to lend it to the Lord. Another ass would have been found, but through all his life thereafter the first man would not have had the thrilling consciousness that upon his lowly donkey had sat the Son of David, the true King of humanity.

The Lord had need of a shepherd herding sheep in Midian. But the shepherd said, "What can I do? I'm no public speaker. I have no money. Besides, they're prejudiced against me in Egypt; and of all places I could do least there."

The Lord said, "What's that in your hand?"

"A stick."

"Let Me have it." And the Lord took that stick in the hand of Moses; and see what He did with it!

Oh, it's not so much what you have as how you use what you have. It's not so much who you are as whose you are.

The Lord has need of you, Shamgar! And so an oxgoad slew three hundred men. The Lord has need of you, Samson! And the jawbone of an ass slew one thousand. The Lord has need of you, David! And a youth's sling shot brought down Goliath. The Lord has need of you, little boy! And his five loaves and two small fishes fed five thousand.

The Lord has need of you, my friend, right where you are! Because you are you, and none other, you have a work that none other can do.

Christ has no hands but our hands
 To do His work today;
 He has no feet but our feet
 To lead men in His way;
 He has no tongue but our tongues
 To tell men how He died;
 He has no help but our help
 To bring them to His side.

We are the only Bible
 The careless world will read;
 We are the sinner's gospel,
 We are the scoffer's creed;
 We are the Lord's last message
 Given in deed and word—
 What if the line is crooked?
 What if the type is blurred?

What if our hands are busy
 With other work than His?
 What if our feet are walking
 Where sin's allurements is?
 What if our tongues are speaking
 Of things His lips would spurn?
 How can we hope to help Him
 Unless from Him we learn?

—Annie Johnson Flint. Copyright. Reproduced by permission. Evangelical Publishers, Toronto, Canada.

Do you remember the little acorn that said, "Someday I shall be a stalwart oak whose top outreaches the houses. Then beneath my shade tired travelers will rest and little children play. Someday then I shall become the furniture in the mansions of the great. My wood shall go into the mighty vessels that sail the seven seas. I shall be the table on which treaties are signed that change the history of the world." Someone, looking down contemptuously upon it, said, "You?"

Then answered the acorn proudly, "Yes, *God* and I."

Unemployed? No one needing you? Still you may be a helper of Omnipotence. The Lord has need of you!

THE CROSS INCONTROVERTIBLE EVIDENCE

Ellen G. White (1827-1915) began active Christian work at the age of seventeen in 1844 and continued until her death in 1915. Aside from the prophetic gift which furnished guidance to the Seventh-day Adventist Church from its beginning, she made an amazing contribution to the denomination. As the wife of James White, from 1846 until his death in 1881, she assisted him at home and in the pulpit, guarding his health and bringing up their boys to serve the Lord. They traveled extensively in spite of ill health, the hardships of primitive transportation, and opposition.

After Elder White's death, Mrs. White continued an active life, going abroad to Australia and Europe, and counseling with the leaders in the United States. She carried on a huge correspondence and attended general meetings and conferences, speaking to large crowds with great effectiveness.

Her pen was busy throughout these decades of activity. For many years every issue of the *Review and Herald* and the *Signs of the Times* contained an article from her. At the same time she was preparing her many books. *The Desire of Ages* may be considered her masterpiece.

Signs of the Times, March 7, 1895.

CHRIST came to the world to convince men, by evidence that could not be controverted, that "God is love." This fact, so long disputed by Satan, is forever put at rest with unfallen worlds and with heavenly intelligences. It is put at rest with those who look upon an uplifted Saviour, who are convinced by the manifestation of the love of God displayed at Calvary. The wondrous condescension of God in giving Christ to the world to work out the principles of divine character, leaves every human intelligence without

a shadow of excuse in withholding his allegiance from the God of heaven. Jesus was one with the Father, and revealed the perfection of God, and yet he came to the world in the likeness of sinful flesh and for sin, and condemned sin in the flesh by his own life of perfect obedience to the law of God, showing that men may become partakers of the divine nature, and may through faith in Christ lay hold on moral power that has been brought within their reach through the love so abundantly expressed in their behalf. Human agents may form characters after the divine similitude, because of the great love wherewith Christ has loved us.

Here was the power that braced the human nature of Christ, and that showed itself mighty to save. In Christ was wisdom not born of earth, but of heavenly extraction, by which the plan of salvation was unfolded, which called forth the admiration of the universe of God. The plan of redemption unfolded in the practical life of the world's Redeemer. He held fast to man with His human arm, and would not let him go; and with His divine hand He grasped the throne of the Infinite. In all the details of His life He gave to earthly and heavenly intelligences an example of humility, of faithfulness in honoring and accepting every requirement of the law of God. He manifested holiness (wholeness) in accepting and expressing that law, in bringing it before the world, and in pressing close to His heart that violated law of God, planning for its honor, bidding those who would discern God's way to look up and rejoice, and saying, "Be of good cheer, I have overcome the world." Thrones and kingdoms shall be yours if you will endure testing and proving of God, for only the loyal shall enter the portals of bliss.

Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in direct line with the shining of the divine counte-

nances, so that by beholding the cross men may see and know God and Jesus Christ, whom He hath sent. In beholding God we behold the One who poured out His soul unto death. In beholding the cross the view is extended to God, and His hatred of sin is discerned. But while we behold in the cross God's hatred of sin, we also behold His love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love.

The plan of Satan was by his lying philosophies to widen the breach that existed between God and man. He argued that man could not keep the law of God, and therefore that God had been obliged to change the laws which He had made, and had abolished the rule of His government. Satan's work was to keep the agitation against God in progress, and keep the question to the front as to whether God was light and love or not.

Satan could establish pronounced enmity toward God only by bringing into contempt the laws of His government. In doing this he deceived many, and through his subtle reasonings he caused many to transgress. Thus he thought to cultivate so large a harvest of enmity toward God as to discourage the divine power, exhaust the forbearance of God, and counteract His love, so that God would abandon man to his deceiver by withdrawing His mercy and grace.

But what was the result of his malignant workings?—The signals of mercy were continually exhibited, and, although those who could have received the heavenly offers of love and mercy, continually answered back with defiance, and responded, "We want not Thy ways, O God; depart from us," and the principles of hatred to the law of God were continually increasing, yet the forbearance of God did not cease; He did not fail or become discouraged. Love and

hatred stood face to face with each other. Were men to receive the annihilating stroke of an offended God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "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." At the crisis, when iniquity had overspread the world, and Satan seemed about to triumph, Jesus came with the embassy of divine mercy. Satan exulted in the idea that he had led men to such a state of evil that God would destroy the world, but Jesus came, not to condemn but to save the world.

But was the law of God that pointed out man's transgression extinguished by the death of Christ? If that was so, Satan had gained everything he had aimed to obtain. No! truth, everlasting truth, was vindicated in the manifestation of the justice of God, which is in its true essence the love of God. The cross of Christ testifies to the immutability of the law of Jehovah. God could give His only-begotten Son, but He could not abolish one jot or tittle of His law, to meet man in his fallen condition. To set aside one tittle of the law would be to make null and void the whole law. The cross of Calvary for all time, through all eternity, is the unanswerable argument in regard to the immutability of the law of God.

The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin-blinded and corrupted.

The mystery of the Incarnation and the crucifixion will

be plainly discerned; for it will be presented before the mind's eye, and every condemned soul will read what has been the character of his rejection of truth. All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of "every word that proceedeth out of the mouth of God." The door is shut, as was the door of the ark in Noah's day.

The great men of earth will then understand that they have surrendered mind and heart to ensnaring philosophy which pleased the carnal heart. Hope and grace and every inducement had been held out by One who loved them, and gave His life for them, that whosoever believeth in Him should not perish, but have everlasting life; but they refused the love of God. Their lofty opinions, their human reasonings, were extolled; they declared themselves sufficient in themselves to understand divine mysteries, and they thought their own powers of discrimination were strong enough to discern truth for themselves. They fell an easy prey to Satan's subtlety, for he presented before them specious errors in human philosophy, which has an infatuation for human minds. They turned from the Source of all wisdom, and worshiped intellect. The message and the messengers of God were criticised and discarded as beneath their human, lofty ideas. The invitations of mercy were made a jest, and they denied the divinity of Jesus Christ, and derided the idea of His pre-existence before He assumed human nature. But the tattered shreds of human reasoning will be found to be only as ropes of sand in the great day of God.

THE TEN COMMANDMENTS NOT ABOLISHED

J. H. Waggoner (1820-1889) was a publisher in a small town in Wisconsin when he accepted the Advent message. Two years later, in 1854, he became a minister. In 1875 he went to California with Elder and Mrs. White. He joined in evangelism with Elders J. N. Loughborough and D. M. Canright, and became the editor of the *Signs of the Times*, a position which he held until 1887, when he went to Basel, Switzerland, to engage in publishing. He died there two years later. He was the first editor of the Adventist religious liberty journal, *The American Sentinel*, begun in 1886.

In addition to his articles for the *Signs* and other papers, Elder Waggoner wrote pamphlets on spiritism, the age-to-come, and the atonement. He expanded the last of these to a 400-page book. *From Eden to Eden* was completed just before his death.

Signs of the Times, August 16, 23, 1877.

"**A**RE the Ten Commandments, or any part of them, binding on Christians?" A friend has sent us an article under the above heading from the *Advent Herald*, republished in a Disciple (known as Campbellite) paper in Ohio, with a request that it may be reviewed. There is not a point in it that has not been met and refuted at different times; but as it seems to contain a summary of the usual arguments on the above subject, I will examine it as briefly as the subject and statements will allow.

We open one of these papers and find a score or two of "unanswerable arguments"(!) proving that the Sabbath is abolished. Another number, likely the very next, has an equally "unanswerable argument" that the Sabbath has been

changed. We turn a page and read a report from a minister, more combative than spiritual-minded, giving time, place and circumstances of his utterly demolishing all the theses of Sabbatizers; and the next column contains another report from another minister, stating where he held forth his peculiar gospel on a certain "*Sabbath*." Another number of the same paper will give an excellent selection on the sin of Sabbathbreaking, together with a stirring argument from the editor of some regular correspondent, clearly showing that you will certainly fall from grace if you keep the Sabbath!

We open the *Advent Herald*, and find therein the advertisement of a book for sale at that office, wherein a certain proposition is "clearly proved [these are the words] by showing that the Ten Commandments have been changed, or made complete, in the Christian dispensation." Are the terms *changing* or *making complete* the Ten Commandments synonymous? Do they mean the same thing? If so, how much changing did they need to make them complete? By what scripture may we learn that they were incomplete from the time they were spoken by the voice of God till the ushering in of the Christian dispensation? And, seeing they were binding before this dispensation, is it because they are now made complete that no part of them is binding on us? If this is the reason, it is a very strange one indeed.

As the article in question proceeds to negative the query placed at its head, and attempts to show that no part of the Ten Commandments is binding on the Christian, we will first briefly glance over that law, and in so doing will ascertain in what particular it must be changed to become complete. "Thou shalt have no other gods before Me." Is this changed? and how? Is this "part" binding on Christians? Reader, need we weary your patience to quote in order the prohibitions of idolatry, profanity, murder, adultery, theft,

false witness, etc., to show the tendency of such arguments? Are *any* of these changed? Did they need anything to render them complete? Oh, no! It was only the fourth commandment that needed changing to make it complete. Well, wherein was it incomplete? It contained a specified duty, plainly expressed; so far it was complete, and could not be improved. It says the seventh day is the Sabbath, or rest of the Lord, which is true. It says God made heaven and earth in six days and rested on, and hallowed, the seventh day. All this is true, and cannot be changed without being brought in conflict with truth. And it is all truth relating to works performed and facts existing, therefore resting on no contingencies or future events. Nothing could make it more complete. But we will turn to the argument on the above question, which opens as follows:

"We answer, No. (1) They were a part of God's national covenant with the Jews, and were binding on no other people or persons, unless they were circumcised and adopted into the Jewish nation."

The "No" is the answer to the question. Was it wrong for nations or persons outside of Israel to worship idols, blaspheme, kill, commit adultery, etc.? Not at all, according to that theory. If they should choose to become "circumcised and [be] adopted into the Jewish nation," then these things would be wrong in them; not otherwise!

But let us apply a few scriptures to this reason. It avers that the Ten Commandments—every part—are binding only on those who are circumcised and adopted into the family of Israel. Well, Paul shows that *Christians occupy that very position*. That they are circumcised, see Colossians 2:11; that they are the adopted Israel, see Ephesians 2:11; "ye," converts to Christianity, were, "*in time past Gentiles*," "*aliens* from the commonwealth of Israel," verse 12; but now "are

no more strangers and foreigners," verse 19, but "fellow heirs, and of *the same body*." Ephesians 3:6. See also Romans 2:28, 29. There are many who are "of the synagogue of Satan, which say they are Jews, and are not, but do lie" (Revelation 3:9), to whom Paul's comments on the true Israel of God will not apply. They still occupy heathen ground, and on this ground claim exemption from God's commandments!

But there is another testimony from the apostle Paul which cuts off even this flimsy claim from those who are "uncircumcised in heart and ears," and are still "Gentiles in the flesh." He truly says to the Jew that circumcision is only profitable if they keep the law, "but if thou be a breaker of the law, thy circumcision is made uncircumcision;" that is, they *heathenize* themselves by breaking the law—bring themselves down on a level with the Gentiles, who wrought abominations in the sight of God. But, further, "if the uncircumcision," that is, the Gentile, "keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" That is to say, if he keeps the law, though uncircumcised, he shall be accepted in the sight of God, even as though he were circumcised. This places *keeping the law* above circumcision or any carnal ordinances; for "the law is spiritual;" Romans 7:14; therefore obedience to it is right worship. And this fully justifies the apostle in another expression, 1 Corinthians 7:19: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (*is something*—Whiting's translation). But, examined in the light of these scriptures, what does the above professed "reason" amount to? It is based on a misapprehension of outward circumcision, and, like that circumcision, it "is nothing."

"(2) The Law of God, 'written and engraven in stone,'

2 Corinthians 3:7, 'was to be done away,' verse 11, 'which is done away,' and verse 13, 'which is abolished,' etc. Please read the chapter entire."

Perhaps there is no passage of Scripture which is oftener perverted to a bad use than that quoted or garbled as above. The passage does not mention the Law of God, but rather speaks of "the ministration of death" as being "done away." Now, we know that Moses was the first minister; and that the text refers to the service or work of the minister is plain by the reference to "the glory of his countenance," which alone was veiled, verse 7, and which represented that which was to be done away. It is said the veil was put upon Moses' face to hide its glory from the people, "that the children of Israel could not steadfastly look to the end of that which is abolished."

But what do our opponents gain by this text to prove that no part of the Ten Commandments is binding on Christians? One part of that law is, "Thou shalt not commit adultery;" is this not binding on Christians? Other parts forbid murder, theft, falsehood, idolatry, and profanity; are these parts not binding on Christians? Do these people really mean what they say? How will they evade the inevitable conclusion drawn from their teachings? We know that to avoid the Sabbath is the sole object of all such arguments, but is it not sufficient evidence that the cause is bad when such means have to be resorted to in order to sustain it? We leave the objection here, with all its deformity and immorality apparent to every beholder.

"(3) 'The law,' embracing the whole Mosaic system, 'was added because of transgressions, till the seed should come to whom the promise was made.' Galatians 3:19. Christ was that seed. Verse 16. 'The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after

that faith is come, we are no longer under a schoolmaster.' Verses 24, 25. 'Christ is the end of the law for righteousness to everyone that believeth.' Romans 10:4. 'We are not under the law, but under grace.' Romans 6:15."

It is a very easy matter to quote Scripture without reference to its connection and true meaning, when you have the prejudice of the hearer or reader already enlisted in favor of the construction you wish to put upon it. Four texts are quoted, but no reason is given to show that the construction put upon them is just.

In Romans 5:20, the apostle says, "The law entered, that the offense might abound;" "the offense," then, must have existed before the "law entered." A parallel to this is found again in Romans 7:13, "That sin by the commandment might become exceeding sinful." But sin is the transgression of the law, and no law could make an offense or sin appear sinful except the one transgressed; as it would be absurd to attempt to convince any one of the wrong of theft by quoting the law which says, "Thou shalt not kill."

It must be acknowledged by all that the abolition of a law and the pardon of its transgression cannot possibly go together. If the law is abolished, no pardon is needed. If pardon is extended, the perpetuity or validity of the law stands acknowledged. To redeem from the curse of the law (Galatians 3:13) is essentially different from releasing from obligation to the law. To redeem the Gentiles from the curse of the law (Galatians 3:14) is to prove that the Gentiles were amenable to the law, contrary to the objector's "(1)." Two expressions of the apostle in connection are worthy of careful notice. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." "But if ye be led of the Spirit, ye are not under the law." Galatians 5:14, 18. The converse of this last is true: if ye are not led of the Spirit,

ye are under the law. But as the law is fulfilled in love it is evident the apostle does not mean that ye are not *under obligation* to the law, if led of the Spirit, but not *under condemnation*; ye are redeemed from its curse. The objection refers the passages to Christians, and there is where they belong.

But if the Christian was not under grace, but under the law, before he became a Christian, is the law abolished? If it is, he is not under it; and if so he must have been under grace before he had faith in Christ! and if so, again, all the world must be under grace! for none can be under an abolished law. The Universalists ought to give our opponents a vote of thanks for this. It is as good an argument as was ever adduced for universal salvation. But having shown that it is subversive of the whole system of the gospel, and of every principle of law and of justice, we are willing to rest it with the candid reader.

UNDER LAW OR GRACE?

Francis D. Nichol began his editorial career within a year after he graduated from Pacific Union College in 1920, working as assistant on the staff of the *Signs of the Times*. In 1927 he went to Washington, D.C., as associate editor of the *Review and Herald*, becoming editor in chief in 1945. He continues in that important position. Other editorial duties have been assigned through the years, as chief on the staff of *Life and Health*, *Present Truth*, and most notably, *The Seventh-day Adventist Bible Commentary*.

From a long list of publications, we select *The Midnight Cry*, *Ellen G. White and Her Critics*, and a contribution to the *Encyclopaedia Britannica*.

Elder Nichol was born in 1897 in Australia. In addition to his work as author and editor, he has been well known as a speaker.

Signs of the Times, March 18, 1952.

OBJECTION: Paul declares that we are not under the law, but under grace. Romans 6:14. The law was given by Moses, but grace and truth came by Jesus Christ. John 1:17. Paul also declares that "Christ is the end of the law for righteousness to everyone that believeth." Romans 10:4. These texts prove that the law was abolished by Christ.

ANSWER: There is no conflict between law and grace, or between law and gospel. A simple definition or two will help us out on this matter. By "law" we mean God's standard of right and wrong—the yardstick by which we can tell whether we have fallen short of God's requirements. The word "gospel" means good news—good news of salvation from sin. See

Matthew 1:21. And the Bible defines sin as any violation of the divine law. See 1 John 3:4. So, then, the gospel is the good news of God's plan to save us from breaking His holy law. Thus instead of law and gospel being in opposition, they are in close fellowship. And the very existence of the gospel proves that the law is still in force; for what would be the point in preaching the good news of salvation from breaking the law if the law were no longer in force? A man cannot break that which does not exist.

Let us now read, in its setting, the key text in this discussion: "Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6:14, 15. We discover immediately that whatever else Paul wishes us to understand by this passage, he does not want us to think that the reign of grace freed us from the law. "What then?" says he; "shall we sin," that is, break the law, "because we are not under the law, but under grace? God forbid."

The very next verse makes clear that to be "under the law" means to be under its condemnation, and that to be "under grace" means to be living under God's plan of salvation from the bondage of sin. For Paul follows right on to say, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "Being then made free from sin, ye became the servants of righteousness." Romans 6:16, 18.

The contrast is between servants "of sin" and servants "of obedience unto righteousness." What is it that gives strength to sin? It is the law, says Paul. See 1 Corinthians 15:56. The fact that the law exists and pronounces a death penalty for evil-doing and evil living, is what gives to sin its power over

those who indulge in unlawful acts. The law does not lay its strong hand on the man who does not violate it. Its strength is felt only by the lawbreaker.

Paul says sin is no longer to hold us in its grip, because we are living under, or have accepted, God's plan of grace, which gives us a power that breaks the grip of sin. Thus, instead of being servants of sin, we become servants of "obedience unto righteousness." And what is righteousness? It is rightdoing, right living—a state of heart the very opposite of sinfulness or lawlessness. Paul, in a later chapter, tells how the grace of the gospel of Jesus Christ brings righteousness to us, and how this righteousness is directly related to the law. We read, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the *righteousness of the law* might be fulfilled in *us*, who walk not after the flesh, but after the Spirit." Romans 8:3, 4.

Paul deals with the same problem in Galatians 3:24, 25: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

The law can show us our sinfulness, and bring to us such conviction of sin that we shall be driven to Christ, who can free us from our sins. When we receive Christ we are no longer under the domination—and the condemnation—of the law. But we are not freed from obedience to God's law, for in accepting Christ we receive divine power for obedience to that law, as is explained in the passage just quoted from Romans 8. Thus Galatians 3:24, 25 gives no support to the claim made by some that the law is abolished.

How plain and simple it is, then, that when we accept God's Son and the grace He offers, we do not turn our back on the law! Rather, we find that the "righteousness of the

law" is "fulfilled in us." Instead of being sinners, breakers of God's law, we find that we are obedient to it.

In the light of these facts there is no difficulty in the text, "The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. While Moses served a very great purpose in the plan of God,—for through him God gave to the world the written form of the moral code,—yet through Christ came divine grace, without which the law cannot truly be kept.

The man who accepts Christ no longer strives to *obtain* righteousness by keeping the law. Upon his acceptance of Christ, the Saviour's righteousness is imputed to him. Says Paul, "Now the righteousness of God without [or, *apart from*] the law is manifested, being *witnessed* by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Romans 3:21, 22.

Because "the righteousness of God" can be obtained *apart* from the law, Paul can well declare, "Christ is the end of the law for righteousness to everyone that believeth." Romans 10:4. To everyone who *believes* on Him, Christ brings to an absolute end the *use* of the law as a means of *obtaining* righteousness. Or, again, we may understand that word "end" as meaning the objective or purpose. Christ was the objective the law had in view; for the purpose of the law is to cause men so to realize their sinfulness, their unrighteousness, that they will go to Christ for His righteousness, which is not only imputed in justification, but is actually imparted in living, as is clearly taught in Galatians 2:20. This use of the word "end" is found in James 5:11 and 1 Timothy 1:5.

Both law and grace came from heaven. How happy are we as Christians that we are not called upon to reject one in

order to have the other! By the power of God's grace we no longer dwell under the condemnation of the law, but are in Him raised up to the lofty plane of complete obedience to this divine code.

Well do Jamieson, Fausset, and Brown, in their Bible commentary, make this observation in a note at the close of their comments on Romans 6:

"The fundamental principle of gospel obedience is as original as it is divinely rational: that 'we are set free from the law in order to keep it, and are brought graciously under servitude to the law in order to be free.' So long as we know no principle of obedience but the terrors of the law, which condemns all the breakers of it, and knows nothing whatever of grace either to pardon the guilty or to purify the stained, we are shut up under a moral impossibility of genuine and acceptable obedience; whereas when grace lifts us out of this state, and through union to a righteous surety, brings us into a state of conscious reconciliation and loving surrender of heart to a God of salvation, we immediately feel the glorious *liberty to be holy*; and the assurance that 'sin shall not have dominion over us' is as sweet to our renewed tastes and aspirations as the ground of it is felt to be firm, 'because we are not under the law, but under grace.'"

THE EVERLASTING GOSPEL AND THE UNCHANGEABLE SABBATH

W. W. Prescott (1856-1944), usually called "professor," is thought of primarily as an educator, though he included many activities in his career. He had been a newspaper editor for a few years after his graduation from Dartmouth, when he was called to be the president of Battle Creek College in 1885. While retaining this position he became president of Union College in Lincoln, Nebraska, and of Walla Walla College, in Washington, with deputy principals as local administrators. At the same time he was the secretary of the new Department of Education. He completed this phase of his work by helping with the establishment of a college in Australia.

Professor Prescott then took charge of the work in England in 1897, and returned in 1901 to become editor of the *Review and Herald* and the *Protestant Magazine*. In 1903 he became vice-president of the General Conference and president of the new Seventh-day Adventist Publishing Association. In 1915 he became a field secretary of the General Conference. He died in 1944.

Signs of the Times, June 24, July 1, 22, 1897.

THE purpose of creation is to reveal the glory of God. "The heavens declare the glory of God; and the firmament showeth His handiwork." Psalm 19:1. But He who is "the God of glory" is also "the righteous God," to whom "righteousness belongeth," and therefore "the heavens declare His righteousness, and all the people see His glory." Psalm 97:6. When all His creative work was completed, "God saw everything that he had made, and, behold, it was very good." There was a perfect revelation in material forms of the glory, the righteousness, the goodness of God, and everything

announced what has since been stated in words, "God is love."

Of man the Lord has said, "I have created him for My glory." "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands." Hebrews 2:7. But man failed to hold the position of glory and honor for which he had been created. "For all have sinned, and come short of the glory of God." Romans 3:23. The sin of man brought the curse upon the earth. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Genesis 3:17, 18. Thus the work of God was marred by sin, and the whole creation involved in a ruin from which it has not yet been extricated.

God's Power in His Gospel

But the original purpose of the Lord in the work of creation, while for a time apparently turned aside, will yet be fully realized, for He has said, "As truly as I live, all the earth shall be filled with the glory of the Lord." Numbers 14:21. And so the redemption of the earth and man from the effects of sin is simply carrying out the original creative purpose, the finishing of God's perfect work. The plan of salvation was not an afterthought, rendered necessary by a calamity which was not provided for in the original counsel of God. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46:9, 10. Thus the same righteousness and the same glory which are revealed in the heavens by the working of God's creative power, are revealed in

the gospel, which is the application of that same power in the salvation of man from sin.

In harmony with this idea David prayed, "*Create* in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. In the same way we are told that "we are His workmanship, *created* in Christ Jesus unto good works." Ephesians 2:10. "Wherefore if any man is in Christ, there is *a new creation*: the old things are passed away; behold, they are become new." 2 Corinthians 5:17, R.V., margin.

Redemption Is Creation

That Jesus Christ was the Agent in the creative work is plainly stated in the following scriptures: "All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him." John 1:3, 10. This relation of the Son to the creative work is appealed to as a ground of confidence in the redemption which we have through him:

"Giving thanks unto the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: . . . for by Him were all things created, that are in heaven, and that are in earth." Colossians 1:12-16.

It is thus clear that creation and redemption are not simply in close relation, but that they are one and the same thing. The power is the same, the Agent through whom the power is revealed is the same, and the power is revealed for the same purpose—to make manifest the glory of God. Thus the things which are made are constantly preaching the gospel of redemption, which "is the power of God unto salvation," "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things

that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:16, 20.

The Gospel and the Sabbath

We are now prepared to understand better the place of the Sabbath in the gospel. After the power of the gospel was fully revealed in the creative work, God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3. Thus the Sabbath was instituted before sin entered into the world, and was based upon the eternal fact of creation.

But we must remember that creation is really a birth; for "the mountains *were brought forth*" (born), and all created things were and are just as dependent upon God for His upholding power as a child is dependent upon its mother, and they can never be independent of Him who upholdeth "all things by the word of His power." Thus the Sabbath was from the first the sign of God's power to create (bear), and to uphold (sustain). Thus did the Sabbath preach the gospel of the new birth or creation.

But since God, the Source of all things, is the same, "For I am the Lord, I change not;" and since the Agent in creation is the same, "Jesus Christ the same yesterday, and today, and forever," and He is the only way of salvation, "for there is none other name under heaven given among men, whereby we must be saved;" and since there is only one gospel, for "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," it follows that there can be only one sign of the power to save, emanating from that one God, embodied in His only Son, Jesus Christ, and revealed in the one gospel.

Thus the everlasting gospel and the seventh-day Sabbath were united "when the morning stars sang together, and all the sons of God shouted for joy."

The Sabbath a Sign of God's Power to Save

Thus the Sabbath became the sign of the creative power of God in Christ, and the channel through which the holiness of His own presence in Christ was revealed. And when sin entered and man was by it cut off from the immediate presence of God, then the observance of the Sabbath became the means by which God might be known as One who could restore the fallen by the revealing of His own holy presence in Christ. And so the Lord said, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; *that ye may know* that I am the Lord that *doth sanctify you*." Exodus 31:13. "Moreover I also gave them My Sabbaths, to be a sign between Me and them, *that they might know* that I am the Lord that *sanctify them*." Ezekiel 20:12. He "who of God is made unto us . . . sanctification," and whose presence sanctifies, is Himself the blessing and the sanctification of the Sabbath, and by remembering "the Sabbath day, to keep it holy," or to treat it as the holy day which it is, we open up the way for the Sanctifier to reveal Himself to us and in us.

It is thus evident that an unconverted person, one who has not been brought "out of the land of Egypt, out of the house of bondage," cannot truly keep the Sabbath. Not knowing the deliverance from sin which comes through the presence and the power of Christ, he cannot experience the rest which alone is true Sabbathkeeping. Thus one does not keep the Sabbath in order to make himself a Christian, but because he is a Christian, and it is not to him a yoke of bondage, but rather the outward sign and the inward experience of free-

dom. Thus he is able to “call the Sabbath a delight, the holy of the Lord, honorable” (Isaiah 58:13), because in it he finds the presence of Him concerning whom the Lord has said, “Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth” (Isaiah 42:1). So the promise is fulfilled to him, “Then shalt thou delight thyself in the Lord.” Isaiah 58:14.

This is not to say that one cannot enjoy the presence and the blessing of the Lord on any day except the Sabbath, but it is true that there is a fullness of blessing, a double blessing, upon the Sabbath, which distinguishes it from every other day. When God created man, He blessed him, and afterward He blessed the seventh day; and when man regards the Sabbath for what it is, the day blessed and made holy by the presence of God in Christ, the blessing upon man and the blessing upon the day constitute a double blessing which is to be enjoyed by man. But no other day besides the seventh has been thus blessed, and consequently on no other day can man enjoy the double blessing. The ability to make any other day a Sabbath for man would be the ability to bless and to save. But this is wholly of God, and therefore only God can make a Sabbath for man; and He has made but one Sabbath, the seventh day.

Revelations of God's Holiness

Language, time, and flesh have been used as the channels through which God has made a threefold revelation of His holiness to man. Because God has put forth a revelation of Himself as the Holy One in human speech, the sacred writings expressing this speech are called “the Holy Scriptures.” Because He has by the blessing of His presence made a similar revelation of Himself in time, the seventh day is called “My holy day” and “Thy holy Sabbath.” And so when God

was revealed in the flesh in the person of His Son, He was designated as “Thy Holy Child Jesus.” Neither of these three channels of holiness to man has been shown to be such by any particular outward marks of distinction which compelled an acknowledgment from men. The language of the Bible is the ordinary language of men; there is nothing in the seventh day to distinguish it outwardly from the other days of the week; and the flesh which Jesus bore was the same flesh which we have; yet God was revealing His own presence through each one of these channels of blessing and holiness to men.

How to Be Blessed by Them

Now the measure of benefit which we receive through these channels of holiness is determined by the way in which we treat them. If we receive them for what they really are, we may obtain through them the blessing which God designed to convey through them. This will be plainly seen by reading the Scriptures. First, as to “the Holy Scriptures”: “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. Whether the word of God is to us the blessing which God intends that it shall be, depends upon whether we receive it as the word of God or as the word of man. It remains the word of God just the same if we do not regard it as such, but it works effectually in those only who believe.

Secondly, as to the “holy Sabbath”: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways,

nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isaiah 58:13, 14. The Lord speaks of the Sabbath as His "holy day," and through the holiness of His own presence which He has put in the day, it may be a channel of holiness to us; but the blessing is for those only who regard the day as the Lord Jehovah's Sabbath, and "everyone *that keepeth the Sabbath* from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7.

Thirdly, as to the "Holy Child Jesus": "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:11, 12. In speaking of the mission of Jesus to this world, Peter said, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:26. But only those shared in this blessing who received Him as "the Holy One of God."

The Sabbath a Blessing

In the beginning "God blessed the seventh day, and sanctified it," and thus made it a blessing and a channel of sanctification or holiness to man. He then taught man to "remember the Sabbath day, to keep it holy," or to sanctify it. God made the day holy, and He instructed man to treat it as holy, that he might thus receive the blessing of holiness through it; but when man treats the day as common time, he fails to receive the Sabbath blessing through God's appointed channel. It is not in the power of man to make a day holy, neither can we receive the blessing of holiness through a day which the Lord has not made holy, even though we should outwardly treat it as though it were holy. So when we turn

away from the day which the Lord has made holy, and accept any other day in its stead, we are thus turning away from the Lord's own channel of holiness for us. This is the great loss with which we meet in following the traditions of men, instead of obeying the word of God.

So intimately related is the "holy Sabbath" to the "Holy Scriptures" and to the "Holy Child Jesus," that it cannot be consistently disregarded by those who profess to receive the other two for what they really are; and it is worth noting that the power which professes to have changed the Sabbath has practically put itself above the Bible and Christ. So long as the Bible is received as the word of God, and the example and instruction of Jesus are followed, so long the seventh-day Sabbath will be observed; and when the seventh-day Sabbath is knowingly disregarded, the logic of this act really demands that the Bible and the example of Jesus should be set aside.

The original Sabbath still remains as a sign and a pledge of God's power to make holy, and the true keeping of the Sabbath, the entering into His rest, is the experience of His presence who only can make and keep us holy. God's purpose in the gospel has always been the same, that we should be "created in righteousness and holiness of truth," and His means of accomplishing this result have always been the same in making us "partakers of the divine nature," and so the Sabbath remains unchanged and unchangeable, a channel for this blessing of holiness to man.

FACTS VS. MISREPRESENTATIONS

E. J. Waggoner (1855-1916) was a son of Elder J. H. Waggoner and followed him as editor of the *Signs of the Times* in 1886. He edited the English *Present Truth* from 1892-1902. During 1899-1900 he was associated with Elder W. W. Prescott in the training school in England.

In addition to his editorial work Elder Waggoner was well known as a preacher and teacher and served for several years as manager of the Saint Helena Sanitarium before he became editor of the *Signs*. He is remembered for his association with Elder A. T. Jones in the revival following the General Conference of 1888.

The article which represents Elder Waggoner's writing is a good example of the argumentative style of his time, a style which persists to this day in some theological publications but is no longer used in popular writing.

Signs of the Times, February 8, 1883.

EDITOR *Signs of the Times*—DEAR BROTHER: I have before me the December number of the *Richmond Star*, a paper published monthly at Richmond, Indiana, by Milton Wright, a preacher and, I believe, bishop of the church of the United Brethren in Christ. The motto of the paper is: "First pure; then peaceable."

On the first page is an article which I give below, and I wish to know if it is true.

F. G. HARRIS.

Sabbatarian Misrepresentations

"Perhaps scarcely any class of Christian professors practice false quotation from authorities so much as Seventh-day Adventists. They have widely asserted that Dr. Mosheim states, in his celebrated *Church History*, that it was by a

decree of the Emperor Constantine *in the fourth century*, that the Christian day of worship was changed from *the seventh day of the week to the first day of the week*. A few quotations from Dr. Mosheim's *Church History* will show that he testifies the very opposite from what he is represented by these Sabbatarians as doing.

"In the history of the *first century* of the church, chap. iv, sec. iv, Dr. Mosheim says:

"'All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded on the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible writers. The seventh day of the week was also observed as a festival, not by Christians in general, but by such churches only as were composed of Jewish converts; nor did the other Christians censure this custom as criminal or unlawful.'

"Dr. Mosheim, in his history of the *second century*, chap. iv, sec. viii, says:

"'The first Christians assembled for the purpose of divine worship in private houses, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week and in some places they assembled on the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed, and the sixth, which was the day of His crucifixion.'

"Now after the foregoing most explicit testimonies concerning the *universal* observance of the *first day* of the week for Christian worship during the *first* and *second centuries*,

Dr. Mosheim, in his history of the fourth century, uses the language which has been so misrepresented by Seventh-day Adventists. He says in his history of the fourth century, chap. iv, sec. v:

“The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.’

“How different are these testimonies of the learned and judicious Dr. Mosheim from those stated by Seventh-day Adventists to deceive the unlearned and ignorant. It is a great injustice to pervert a wise historian’s testimony to just the opposite of what he has testified. It seems to be the work of ‘those who love and make a lie.’—Editor, *Richmond Star*.”

To the brother’s inquiry we reply that the article is both true and false—principally false. Seventh-day Adventists do not claim that Mosheim states in his *Church History* or anywhere else, that the Sabbath was changed by the decree of Constantine. No such claim can be found in any of our writings. It will be noticed that the writer of the article does not attempt to substantiate his charge, by showing just where the false quotations may be found. It is very easy to make charges in a general manner, but an accusation, in order to be valid, must be backed up by proof. But of this he had none, and he is therefore guilty of what he charges upon us—misrepresentation.

Now as to the truth of his quotations. If the brother will take the pains, he will find them all in *The History of the Sabbath and First Day of the Week*, by Elder J. N. Andrews, for sale at this office. (See advertisement in this issue.) This work, which is complete on this subject, contains these and many other quotations from first-day historians. In fact, all

that is quoted from early writers in support of the Sunday, will be found in this book. Instead of claiming that the Sabbath was changed in consequence of Constantine’s law, evidence is given to show that Sunday was kept long before his time.

It may not be amiss, in passing, to call attention to the first quotation from Mosheim, in which it is stated that “all Christians were unanimous in setting apart the first day of the week,” etc. This passage is taken from Maclaine’s translation of Mosheim’s history, and is always quoted by first-day writers, because it accords so nearly with what they wish to prove true. Now Dr. Maclaine did not profess to give a strictly accurate translation of Mosheim. He himself says in his preface: “I have sometimes taken considerable liberties with my author, and followed the spirit of his narrative without adhering strictly to the letter; and have often *added a few sentences* to render an observation more striking, a fact more clear, a portrait more finished.” That is, he has not hesitated to exaggerate what Mosheim really said, whenever he wished to do so. Other writers, not Sabbatarians, say that Dr. Maclaine “has interwoven his own sentiments in such a manner with those of the original author, both in the notes and in the text, that it is impossible for a mere English reader to distinguish them; and in divers instances he has entirely contradicted him.” In the translation of Dr. Murdock, who has given “a close, literal version,” the passage is materially modified. Although Dr. Mosheim states that Sunday was observed in the first century, he does not state that “all Christians were unanimous” in so doing. As far as we are concerned, however, we are willing to let the passage stand as quoted. We mention it merely to show that first-day writers are not over-scrupulous as to the means they use to advance the interest of the Sunday. As for ourselves, we are anxious

that the exact truth on this Sunday question should be given in every instance; for the more the truth shines upon it, the more clearly it is seen that there is no divine authority for Sundaykeeping.

And now what do Seventh-day Adventists claim in regard to Constantine's law? They claim, not that Sunday was not kept previous to its enactment, but that it was *the first law* ever given in favor of Sunday observance. And that we do not make this claim rashly, the following testimonies will prove:

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."—*Encyclopaedia Britannica*, art. "Sunday."

Chambers' Encyclopedia, published by J. B. Lippincott and Co., under the heading "Sabbath," says:

"But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321."

There is no one who will presume to dispute these authorities. There is no one who can find any law for Sundaykeeping prior to this edict of Constantine. From these authors we learn that while many Christians did keep Sunday before Constantine's time, they did it voluntarily, and not on account of any law which had been given. From *Chambers' Encyclopedia*, article "Sabbath," we quote again as follows:

"At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the

church. By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or His apostles, or on an ante-Mosaic Sabbath law promulgated to mankind at creation, and continuing in force after the coming of Christ."

If anyone wishes to verify this statement, he will find in a little work entitled, *Testimony of the Fathers Concerning the Sabbath and First Day of the Week* for sale at this office, every passage in the writings of the Fathers of the first three centuries, in which an allusion, or even a supposed allusion, is made to the Sabbath or first day.

Kitto, in his *Cyclopedia of Biblical Literature*, in the article "Lord's Day," after noticing the texts commonly adduced in favor of Sunday observance, says:

"Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice, in support of it."

Now for another quotation from Mosheim. We are always pleased when it is brought forward in favor of Sunday observance. We give the passage as quoted by our reverend critic:

"The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."

That law of Constantine's reads as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty

attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn or planting vines; lest the critical moment being let slip, men should lose the commodities granted them by Heaven."

If, as Mosheim states, the Sunday was, in consequence of this law, "observed with greater solemnity than it had formerly been," the reader may well wonder how much sacredness was attached to Sunday before this time. Not much, certainly. This statement of Mosheim is not of much use to the Sunday cause.

But our opponents will still say with a triumphant air: "Nevertheless the Sunday was kept by the express appointment of the apostles, or at least on account of their example." Why, how do you know that? "Because Mosheim says so." Very well, and how did Mosheim find it out? Did he live in the apostles' time? Did he converse with them? They will be compelled to answer that he did not; that he was a modern writer, born more than two hundred years after the discovery of America. How then did he learn what the apostles wrote? He had the New Testament, wherein their writings are contained. But we have the same, and so have our first-day friends; why, then, instead of quoting from Mosheim that the apostles commanded the observance of Sunday, do they not go direct to the writings of the apostles, and point out the passage wherein such command is made? For the very reason that no such passage can be found, as they very well know.

But why does Mosheim say that Sunday observance was founded on the express appointment of the apostles, if it is not really so? For the same reason that many first-day theologians of the present time make reckless assertions which they cannot prove. He believed in Sunday sacredness, having been taught it from his youth. In his reading of early history

he found that some Christians kept that day; and since he could find no commandment anywhere else for Sundaykeeping, he straightway concluded that the apostles themselves must have commanded it. If they did not, who did? Sure enough, who did?

We are not at all alarmed for the Sabbath, when told that Sunday was kept very soon after the apostles' time. We learn that the fourth day of the week and likewise the sixth were observed also. We learn also, according to Tertullian, that the custom of praying for the dead was common in the second century, and that the invocation of saints, the superstitious use of images, the sign of the cross, etc., were common in the fourth century. Apostolic authority was claimed for all of these. Will our first-day friends accept them on this authority? Certainly not. And why not? "Because," they will tell you, "these things are forbidden in the Bible, and we find nothing in the writings of the apostles sanctioning them." Exactly; and so we say about the Sunday.

It matters not how early a custom was established, so long as it does not have the sanction of divine authority. We find that an abominable practice (1 Corinthians 5:1) was prevalent among certain Christians, even while the apostles were yet alive; shall we therefore conclude that all Christians are in duty bound to do likewise? Assuredly not. Let no one think it strange, then, that we find men in the early centuries adopting the Sunday festival, along with other heathen customs. Sin has always existed even within the professed church of God, and will continue to exist until He shall come "whose fan is in His hand," to "thoroughly purge His floor, and gather His wheat into the garner," and to "burn up the chaff with unquenchable fire."

THE LORD'S DAY

H. M. S. Richards is to many people simply the Voice. After his graduation from Washington Missionary College he spent a dozen or so years in various pastorates in Canada and the United States. Then in 1929 at the age of thirty-five he was in southern California when he got the idea of spreading the gospel by radio. The first headquarters were in a remodeled chicken house, for the beginning was very small. In 1937 the program had grown to network proportions and was named "The Voice of Prophecy." In 1942 it went coast to coast. Now it is heard in many foreign countries.

Elder Richards has been the speaker throughout, never deviating from his objective of a simple, conversational, affirmative proclamation of the gospel of Christ by radio. He has made hundreds of personal appearances under all sorts of circumstances, evangelistic campaigns, trips to faraway places. In earlier years the schedule was dictated by the need for a steady stream of radio discourses originating from wherever he could find a station on the network. In recent years, magnetic tape has made it possible to assemble all programs in the studio of the "Voice" in Glendale, California.

Much of the radio material has been adapted for articles and books, of which there are many.

Signs of the Times, October 9, 1945.

THE prophets of the Old Testament and the apostles of the New Testament refer to God's work in creating the world and all things in it as the distinguishing mark of the true God. Psalm 19; Isaiah 40:28; Jeremiah 10:12; Hebrews 1:10; Revelation 4:11.

In this creative work, Christ shared; He was with the Father in creation. In fact, He was the Mediator in creation as well as redemption, as we read in Ephesians 3:8, 9, where the great apostle describes his preaching of "the unsearch-

able riches of Christ" and his endeavor "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

This Bible statement declares that Christ had a part in the creation of all things. There are three other places in the Bible where we can find the same thing said.

1. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

This Person who here is called "the Word" is Christ, as we learn from the fourteenth verse, where He is called "the Only Begotten of the Father."

2. In Colossians 1:14 we read of God's Son, "in whom we have redemption through His blood, even the forgiveness of sins." The apostle declares:

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Verse 16.

3. Our third scripture on Christ and creation is Hebrews 1:1, 2:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

So you see that we have the testimony of these three passages of Scripture that Christ, the Son of God, exercised creative power, and that this earth with the whole procession of life upon it, including man, is proof of it.

When we look at the starry wonder of the sky, we are actually beholding the works of Christ's hands. The shining heavens declare the deity of Christ. The glory of the dome above us and the marvels of the earth about us tell the same story. The book of nature and the Book of Holy Scripture unite in the one grand testimony of divine truth,—the Son was with the Father in creation, and the Father was with the Son in redemption,—for “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19.

Now you see why the modern attack on the Bible record of creation is so dangerous to Christian faith. It is a direct attack on the deity of Christ by a denial of His creative power. It is an attempt to transform the living God into the formless shadow of an ancient dream, and to degrade our Lord and Saviour, Jesus Christ, from Creator and atoning Sacrifice to a poor deluded fanatic who made a regrettable mistake. Any attempt to explain away the plain Bible record of creation, or to deny it in favor of human speculations, is always a part of the war against God and against the Son of God that has raged since sin entered this world. And it will increase in intensity until the end of time.

The continual reminder and memorial of our Lord's divine nature and power is the Lord's day. At the close of creation, we are told in the book of Genesis:

“God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Genesis 1:31 to 2:3.

In John 1:3, 10, we read that not only was the world made by Christ, but also that “without Him was not anything made that was made.”

This includes the making of the Sabbath by Christ as recorded in the Scripture. In Mark 2:27 we read that it was made for man, that is, for mankind, not merely for one nation or one time, but for all men in all ages. It was made for man by the Lord. In verse 28 we read: “Therefore [this word refers to the fact just stated in verse 27, that the Sabbath was made for man] the Son of man is Lord also of the Sabbath.”

In our Lord's instructions to His followers recorded in Matthew 24:20, He told them to pray that their flight from the invading Roman army would not be in the winter, neither on the Sabbath day. This attack by the pagan army took place about thirty-nine years after Christ's crucifixion. And the apostle John, writing sixty or seventy years after Christ's crucifixion, speaks of seeing the Saviour in vision on the Lord's day. Revelation 1:10.

So, we see that the Lord's day, from the Garden of Eden to the island of Patmos, is the weekly reminder of Christ as Creator and Redeemer. You will remember that David prayed: “Create in me a clean heart, O God.” Psalm 51:10. And in 2 Corinthians 5:17 we read that a person who is in Christ is “a new creature.” It takes the same kind of power to make a sinner into a saint that it took to make a world—creative power. Redemption is actually re-creation, and nothing but the power of Christ can create.

When Mr. A. J. Cassatt, president of the Pennsylvania Railroad, was once making a tour of one of the branches of the system, he wandered into an out-of-the-way switchyard where something that the yardman was doing did not meet with his approval.

He made a suggestion to the man, who asked: "Who are you, anyway, trying to teach me my business?"

Mr. Cassatt said: "I'm an officer of the road."

"Let's see your switch key, then," said the yardman with suspicion.

Mr. Cassatt pulled out his key ring, and there was the switch key which a railroad man in service always carries. This was sufficient proof, and the switchman did as he was told.

Christ has a right to the honor and obedience of the world, for He is the Son of God. All things were made by Him. He exercises creative power. He is the Lord, and the Lord's day comes down to us through all the years as a holy treasure with His blessing upon it. It comes to us from those golden days before sin had darkened the earth, and it will be here when sin is forever gone, when all flesh comes to worship before God.

Dr. Rob M. Blackwood writes in the *Moody Monthly* that even metals are subject to a sabbath law of rest. The faces of the crystals in the metal slip on each other along lines of strain. This used to be called "crystallization," but now it is called "fatigue," and rest will restore the strength of the metal. Dr. Blackwood says that big companies doing heavy war work have discovered that their workers do more and better work in the long run in six days a week than in seven.

He then reminds us that the Sabbath, made by our Lord for man, is good for him; that it was ordained by God at creation, confirmed in the Ten Commandments, interpreted and ratified by Christ's example and teaching, and that it is of universal application. These words of Dr. Blackwood are strong doctrine for these times, but strong medicine is good for some diseases. And the spiritual atrophy of our day is a serious disease.

As Ralph W. Sockman recently wrote in the *Christian Herald*, the fourth commandment is the keystone commandment. Those words, "Remember the Sabbath day, to keep it holy," bind together the first part of the Decalogue, which deals with our relation to God, with the last part, which covers our relation to man. To me, personally, the blessed Lord's day is identical with the day blessed and set apart by the Son of God at creation and honored by Him in the days of His flesh.

In a great city, a man walking past a vacant lot where some boys were playing, saw a blind lad flying a kite. Laying his hand upon the boy's shoulder, the gentleman inquired: "My son, why do you fly a kite when you cannot see it?"

"Oh," said the little fellow, with his face beaming, "I like to feel the tug on the string, sir!"

And it is the upward tug that Christians in past ages and in these troubled times have found in the Lord's house on the Lord's day.

WILL ONE POWER RULE THE WORLD?

Arthur S. Maxwell joins M. C. Wilcox and A. O. Tait as long-term editors of the *Signs of the Times*. He was editor of the *British Present Truth* from 1920 to 1936, during much of this time also serving as manager of the Stanborough Park Press. In 1937 he became editor of the *Signs*.

"Uncle Arthur" is beloved by today's children, as well as by thousands of children grown up, who have heard and read from the thirty-three volumes of *Bedtime Stories*, the five volumes of *The Children's Hour*, or the ten volumes of *The Bible Story*. And there is a long list of books for adults—seventy-seven books in all—such as *Discovering London*, *War of the Worlds*, and *The Coming King*. Put with these the million words written for the *Signs*—the thousands for *Present Truth*, too—and you have an array from which it is hard to pick a "major opus." Perhaps it should be *The Bible Story*. Altogether this is a great output for a man born in 1896.

The article "Will One Power Rule the World?" appeared when Hitler seemed about to crush all opposition. Thus it was a daring confirmation of belief in Bible prophecy.

Signs of the Times, July 2, 1940.

MORE than sixty years ago, in one of the earliest issues of the *Signs of the Times*, there appeared the following fearless statement concerning the overthrow of the ancient Roman Empire and the future of Europe:

"Crushed beneath the weight of its own vast proportions, it crumbled to pieces, never to be united again. Its elements lost the power of cohesion, and *no man, nor combination of men, can again consolidate them.*"

In all the long, dark, turbulent years that have elapsed since then, this journal has never once gone back on this

interpretation of the great prophecy of the second chapter of Daniel. People are saying to us: "Look at what is happening in Europe today. What are you going to say now?"

We are going to say exactly what we have said in the past. We refuse to retract one jot or one tittle. This prophecy is the only one in the Bible to which the two words "certain" and "sure" are both attached. If for no other reason, with these two seals upon it we can surely trust it with complete confidence. It cannot fail.

To refresh our minds, and to re-establish our faith, let us examine it again in detail.

To do so we must go back twenty-five centuries into the court of Nebuchadnezzar, king of Babylon. It is morning. The king has had a strange dream, and has forgotten what it was about. Yet the impression lingers; he wants to know. So he calls his counselors. Some of them are astrologers, some magicians, some sorcerers—the accomplished spirit mediums of the time.

To this assembly of the wise men of Babylon Nebuchadnezzar brings his strange demand: "Tell me what I dreamed about last night!"

None can answer. They offer to interpret the dream; but they first must know what it was.

But Nebuchadnezzar will not be put off. He suspects that they are merely trying to gain time so as to prepare "lying and corrupt words," and, finally, becoming "very furious," he gives the order for their immediate execution.

As the royal patrols go from house to house seeking their prey, they come upon Daniel, the youthful captive from Jerusalem, whose keen intellect and sterling character have already won him considerable royal favor. Informed of the reason why he has suddenly been condemned to death, he begs time to pray, and is soon on his knees before God.

That night he is shown in vision the selfsame dream that had so deeply impressed Nebuchadnezzar but a few hours before. Ushered into the throne room he finds himself face to face with the greatest ruler of ancient times. There follows the most dramatic interview ever recorded, with prophet and king thrilling with emotion as the curtain of the future is suddenly rolled back before their astonished eyes, and they stare stupefied across century after century of unborn years down to the end of time.

“There is a God in heaven that revealeth secrets,” begins the prophet, “and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass.” Verses 28, 29.

Nebuchadnezzar evidently had been wondering about the future—wondering what would happen to his great kingdom after his demise. Now, in a wider revelation than he ever dared to hope for, the whole vast panorama of ages to come is opened before him.

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became

a great mountain, and filled the whole earth.” Verses 31-35.

So this was Nebuchadnezzar’s dream—a great metallic image, composed of four different metals, and with feet part iron, part clay; an image that was finally struck on the feet by some overwhelming force, which crushed it into such infinitesimal fragments that the wind blew them away.

But what is the meaning of it all? That is what Nebuchadnezzar wanted to know. He was soon satisfied.

Continued Daniel: “This is the dream; and we will tell the interpretation thereof before the king.” Verse 36.

Briefly it was this: The four metals represented four world empires, which were to follow one another in history. The fourth, typified by iron that merged into a mixture of iron and clay, was to be divided, and to remain divided until, by some spectacular divine intervention, the kingdoms of this world would be swept away to give place to the everlasting kingdom of God.

It is this interpretation that we must examine again with particular care, not only in the light of ancient history, but with the catastrophic events of recent days in mind.

No one, of course, questions the application of the four main metals of the image to the four great empires of Babylon, Medo-Persia, Greece, and Rome. That is so simple and so plain that the youngest child can understand it.

But the fourth kingdom—and it is most important to notice this fact—was not to be succeeded by another of similar extent and greater power. As stated above, it was to be *divided*.

This all-important revelation was repeated and emphasized in three different and most significant expressions:

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, *the kingdom shall be divided*; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

“And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be *partly strong, and partly brittle* [margin].

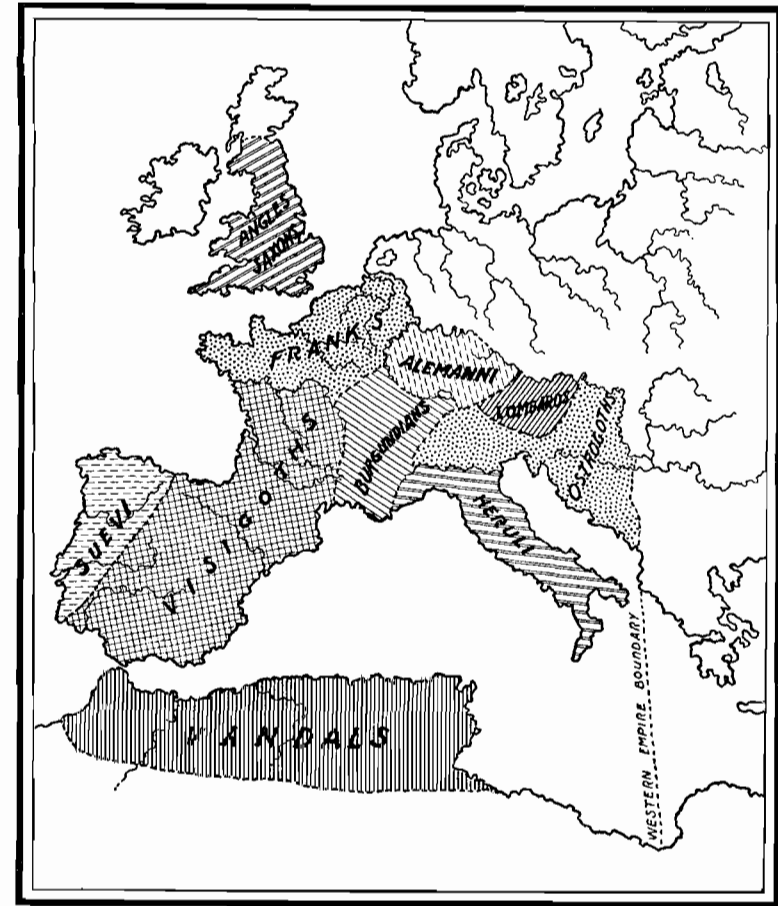
“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but *they shall not cleave one to another*, even as iron is not mixed with clay.” Verses 41-43.

Now it is one of the most interesting, and indeed one of the most momentous, facts of history, that when the Roman Empire, weakened by internal corruption, was overrun by invading barbarian tribes from the north and east during the fourth and fifth centuries A.D., it was divided into exactly ten divisions. In fact, with the overthrow of the last of the emperors in A.D. 476, and the establishment of the Herulian kingdom in Italy, the fourth kingdom, which had been strong as iron and had broken in pieces and subdued all kingdoms, was now broken in pieces itself. “Ten kingdoms, ten distinct and independent nations,—no more, no less,—had fixed themselves within the boundaries of Western Rome; and the prophecy, spoken and written more than a thousand years before, was literally fulfilled.”

These ten kingdoms were the Anglo-Saxons, the Franks, the Alemanni, the Lombards, the Ostrogoths, the Visigoths, the Burgundians, the Vandals, the Suevi, and the Heruli; and the portions of Europe that they occupied are delineated as nearly as possible on the accompanying map. These peoples were the forerunners and progenitors of the nations of modern Europe.

All through the fifteen centuries that have elapsed since the breakup of the Roman Empire, despite the most desperate and determined efforts to bind these divisions together into one great whole again, the task has been found impossible.

Boundaries have changed, of course; but the prophecy said nothing about boundaries, or about the depredations of one nation upon another. Some nations might expand and others shrink. Some might be eliminated altogether—and were. The strong might profit at the expense of the weak. The fragments of iron might penetrate into the frontiers of the helpless clay. But the clay would remain, defying the power of the iron to weld itself together again.



Seen in the light of history, illuminated by the glow of a thousand battlefields, where men by millions have struggled to defeat the divine purpose, the ancient dictum, "THEY SHALL NOT CLEAVE ONE TO ANOTHER," is seen to be the greatest prophetic utterance of all time.

It is amazing how many schemes have been laid to unite the nations of Europe. Men have tried treaties until almost every nation was pledged in some way to every other nation. They have tried leagues until it seemed at last that peaceful unity was about to be achieved. They have tried intermarriage until every ruling dynasty became related to every other dynasty and it was considered unethical for one of royal blood to wed outside this charmed circle. Yet every plan has failed.

As far back as the ninth century A.D., Charlemagne made his attempt to defeat the prophecy; he even permitted himself to be crowned emperor at Rome; but the iron and the clay that he tried to blend together quickly fell apart after his demise. As one historian has said: "His scepter was the bow of Ulysses, which could not be drawn by any weaker hand."

In the fifteenth century, Charles V became ruler of most of Europe, and had visions of completing the conquest of the Continent. It was said of him that "no monarch until Napoleon was so widely seen in Europe and in Africa." Yet, in 1555, through failing health, he was compelled to abdicate and to sign away his vast possessions to others.

Little more than a hundred years later, Louis XIV of France became the dominant figure on the Continent; he reached out in all directions for more and more authority, overrunning the Netherlands, laying waste the Palatinate, and exclaiming: "There shall be no more Pyrenees." Nevertheless a combination of opposing forces finally brought his

grandiose schemes tumbling about him like a castle of cards. By the Treaty of Utrecht in 1713, "his dominions were pared away on every side."

Then, less than a century and a half ago, came Napoleon, perhaps the greatest of all these would-be lords of Europe and conquerors of the world. He was thrown up, as it were, by the French Revolution, and from 1795 to 1804, when he was proclaimed emperor, he consolidated his hold upon the people of France. Then for eight fearful years he swept over nation after nation, crowning himself king of Italy, placing his brother Louis on the throne of Holland, and his brother Jerome on the throne of the new kingdom of Westphalia, which he created. His brother-in-law Murat he made sovereign of his newly established Grand Duchy of Berg, and to his brother Joseph he gave the throne of Spain. No other conqueror ever made such thorough preparation for the establishment and perpetuation of a united Europe.

Nevertheless, even before his plans were completed, rumblings of the coming disintegration could already be heard.

In 1805, the French fleet was defeated at Trafalgar. In 1812 came Napoleon's Russian expedition, his retreat from Moscow, the subsequent defeat at Leipzig in October, 1813, followed by his final crushing overthrow at Waterloo in 1815.

In 1914, well within living memory, a similar attempt at European domination was made. The kaiser's armies swept over Belgium, rolled on into France, into Italy, into the Balkans. Their shattering blows seemed, for many a long day, to indicate that the final triumph would be theirs. Those who lived through those dark and evil days will not soon forget the gloom that settled over the world as retreat followed retreat before the advancing forces of the conqueror, nor the tremendous feeling of relief as, miraculously, the course of events suddenly changed, and, before one could scarcely

appreciate the magnitude of what was taking place, it had all ended at Versailles and Doorn.

Thus has it happened in the past. Thus will it happen again. After the overspreading eruption of iron has ceased, the elements of clay will reappear, cracking and breaking the mass of metal into its old-time divisions.

But mark this well. Events may for a time seem to go absolutely contrary to the course the prophecy would indicate. In every time of totalitarian ascendancy there has been a period when it must have seemed to the onlookers as though all hope was lost. Yet it was not. After the storm had passed and the weapons of war had been laid down, the word of God was seen to be more firmly established than ever.

So it will be in our day; and we shall not have to wait long now—not in these swiftly moving times.

The tyrants, the invaders, the would-be conquerors, cannot succeed. Not for long, anyway. And it matters not whether they be German or Italian or French or Spanish, their plans to dominate Europe are doomed to failure from the outset. They may achieve temporary triumphs. They may overrun Holland and Belgium and France and every Balkan state. They may pour death and destruction on Britain. Yet along the very trail of their wanton cruelty and ruthless barbarism there will grow up and accumulate the very forces that will ultimately destroy them.

They shall not cleave.

One power will not rule the world. Not until Christ Himself comes to reign,—which is indeed the next and greatest event on the calendar of human history.

The divisions of the old Roman Empire will remain until the very end, for it is “*in the days of these kings*” that the God of heaven will set up a kingdom that shall never be destroyed, a kingdom that “shall not be left to other people, but it shall

break in pieces and consume all these kingdoms, and it shall stand forever.” Verse 44.

So “cast not away therefore your confidence.” Hebrews 10:35.

“The dream is certain, and the interpretation thereof sure.” Daniel 2:45.

THE GRAND LINE OF PROPHECY

Roswell F. Cottrell (1814-1892) was born at Brookfield, New York, and died at the age of seventy-eight at Ridgeway, New York. The Cottrells were Seventh-day Baptists and, though interested in the Millerite movement, did not join it because of their belief in the Sabbath. In 1851 both Roswell and his father, John, became Seventh-day Adventists. Roswell became a minister and labored in New York, Pennsylvania, Michigan, Maryland, and Ontario. It was as a writer of both poetry and prose that he performed his greatest service and became known throughout the denomination by the familiar initials R. F. C.

Signs of the Times, June 22, 1876.

FOR the instruction in faith of mankind in general, and especially for the encouragement of the faith of believers amid the perils and prevailing infidelity of the last days, God has given in His word one grand line of consecutive prophecy, beginning with Nebuchadnezzar and the kingdom of Babylon, and reaching to the everlasting kingdom of Jesus Christ "under the whole heaven."

In Daniel 2, in the dream of the king and the interpretation of it, given through the prophet, we have the starting point of the prophetic history. Four great earthly empires were to rule successively, after which these earthly kingdoms were to be destroyed, and the God of heaven should set up an everlasting kingdom that never shall be destroyed nor pass into the hands of other rulers.

Additional light on this line of prophecy is given in Daniel 7. Here these four kingdoms are symbolized by four beasts. The fourth beast, which represents Rome, has ten horns.

These horns represent the division of Rome into the ten kingdoms, the same as the toes of the image of chapter 2. But further light is now given. Among the ten kingdoms there arises another, and a different power, symbolized by a little horn that comes up among the ten, before which three of those kingdoms fall, or are plucked up; and this power is represented as blaspheming God and persecuting His people for a long period of time, after which the dominion he has held is taken from him, being consumed and at the end destroyed. The beast is to be slain and *his body destroyed*, and given to the burning flame. Then "the kingdom under the whole heaven" is given to the saints, "an everlasting kingdom." The vision ends where that of chapter 2 does, with the everlasting kingdom of God in the whole earth.

Now each specification given in the description of the little horn has met a perfect fulfillment in the papacy, or popedom of Rome. The description, in all its parts, applies perfectly to this, and does not apply to any other government that ever ruled on earth.

The papacy arose among the ten kingdoms of the divided Roman Empire. Three of the ten fell before it was fully established in power—they were subdued that the papacy might rise to power. The papacy has "made war with the saints, and prevailed against them." It has spoken "great words against the Most High," has worn out the saints of the Most High, and has thought to "change" the times and laws of the Most High; and they have been "given into his hand"—suffered under his despotic rule—for "a time and times and the dividing of time"—twelve hundred and sixty prophetic days, which are that number of literal years. These years began A.D. 538 when the Ostrogoths, the last of the three kingdoms, were subdued by Justinian expressly for the exaltation of the papacy, and ended in 1798, when the pope was

taken a prisoner of war by the French. And more recently still, "because of the voice of the great words" (of papal infallibility) "which the horn spake," his dominion has been utterly taken away, and his final destruction is at hand, which, according to Paul, is to be accomplished by the brightness of Christ's second coming. 2 Thessalonians 2:8. Thus it is proved that the coming kingdom is at hand.

In the book of Revelation this same chain of prophecy is taken up and extended, further light being given. The dragon of Revelation 12 is doubtless the Roman Empire in its pagan form, or before the establishment of the papacy, the same as the fourth beast of Daniel 7, as seen with its ten horns; and the beast of Revelation 13:1-10, is the same as this fourth beast of Daniel, under the rule of the little horn, the papacy. Anyone who will carefully compare the description given of this beast, and that of the little horn of Daniel 7, must come to the conclusion that the two symbols represent the same power, and that power can be no other than the Roman papedom. The connection between the prophecy of Daniel and that of the Revelation, and the identity of the little horn with the beast, is a point of importance; and it is a point most clearly established; for both symbols are described throughout so nearly in the same words, and all the circumstances of their rise and fall so exactly correspond, and the fulfillment has appeared so evident, that there is no reason for a doubt.

But there is further light in the prophecy of Revelation. Another beast arises, after the terrible ten-horned beast is carried into captivity, which, as we have seen, was in 1798. The beast with two horns like a lamb contrasts widely in its appearance with the wild beast that precedes it, but it finally exhibits the same spirit, for it speaks as a dragon. The description given of this beast, the time and manner of its rise, its lamblike character, its wonders, and other specifications,

cannot apply to any other government on the face of the whole earth except the United States; and to this government there is a perfect application in every particular as far as developed. The speaking like a dragon—the persecution of those who will not worship the beast and his image—is mostly to be done in the future. We have come in the fulfillment to the time when the demand is made to "them that dwell upon the earth"—the voters who rule the republic—that an image to the papal beast should be made; in other words, that our peerless Constitution shall be so amended as to take on a religious character, and enforce the observance of certain customs and laws which are claimed to be Christian. When the "religious amendment" of the Constitution shall be obtained, as the prophecy indicates that it will be, an image to the papacy will appear, for the civil government will then be put under the control of a corrupt and aspiring priesthood, or ecclesiastical power. It was the exaltation of the church of Rome to the control of civil governments that constituted the beast; an image to it will be formed when the people of this vast republic yield to the control of those who are, in the name of the Christian religion, seeking it. Their avowed object is to "place all Christian laws, institutions, and usages, in our government, on an undeniable legal basis in the fundamental law of the nation."

What Christian laws and institutions are, is not fully agreed on by all professing faith in the Christian religion. Of course the amendment party feel competent to decide, and in their organ, the *Christian Statesman*, they give decided prominence to what they are pleased to call the "Christian Sabbath." Its proper observance they mean to have enforced by law.

Now suppose it shall prove true, as a multitude of the most enlightened believe, that the so-called Christian Sab-

bath is a usurper, having no foundation in the Scriptures, and resting solely upon human authority, how will such legislation appear in the light of heaven? Supposing that no higher authority for the institution can be adduced than the Church of Rome, what then? May not their ostensible legislation for God only serve to enforce the worship or service of the beast?—The very thing foretold in the prophecy. Hence the persecution that is so plainly predicted of the image of the beast. This is evidently the last persecution of the people of God; and their final deliverance follows—they are seen in triumph on Mount Zion with the Lamb. Revelation 14:1-5.

Thus this grand line of prophecy reaches to the end of probationary time, and describes the last trial of the faith of the people of God, from which they are delivered at the coming of Christ, and are made partakers, with their Deliverer, of the everlasting kingdom. But in connection with, and preparatory to, this last scene of trial and danger, there is a predicted warning to be given, which is a most important link in this great chain of prophetic truth.

It is the warning message of the “third angel” which closes the preaching of the gospel to men. It is found in Revelation 14:9-12.

The message presents a test, a final test, to the people. This test is between the worship of the beast and his image on the one side and the keeping of “the commandments of God and the faith of Jesus” on the other. It is therefore certain that the truth of God has been subverted by the authority of the papacy, and that there is great danger that the people professing godliness will be found following the corruptions of that power, instead of obeying God by keeping His commandments. The very fact that the last test of probation pertains to the commandments of God’s moral law, is evidence itself of the fact that the people in general are

not right on this point, a point of the most vital importance. The worship and mark of the beast are in evident opposition to what God has commanded. This must appear evident to the common mind. But in addition to this, it was plainly foretold in Daniel 7:25 that that power which would speak great words against God and persecute His saints would also think to change His times and laws. The papacy claims to have changed the time of the Sabbath from the seventh to the first day of the week, and that, as papists themselves say, “without any Scriptural authority.” Protestants are following this change, pretending to justify it by the Scriptures. As we have seen, there is now in progress, in the United States, a grand movement for a “religious amendment” of the Constitution, and the enforcement of the observance of the first day of the week, under the title of the “Christian Sabbath,” is a prominent object of the proposed amendment. These evidences combine to show that our position, as Seventh-day Adventists, is the true position; and that the final trial of the faith of God’s people is at hand.

Who will be found on the Lord’s side? The all-important, culminating, practical point in the grand line of consecutive prophecy has been reached. The last scene of trial and persecution is about to open. The final warning, which is the grand sequel of the prophecy for probationary time, is being preached.

THE KINGDOMS OF THE WORLD BECOME CHRIST'S

Lucas A. Reed (1867-1936) was trained for the dental profession. In 1905 he joined the faculty of Healdsburg College as preceptor. He served as president of the college, 1906 to 1908.

From 1909 to 1916 Dr. Reed was an associate editor of the *Signs of the Times*. He was an effective speaker and occasionally held evangelistic meetings. Some of his books are *My Garden Neighbors*, *The Scriptural Foundations of Science*, *Astronomy and the Bible*.

Signs of the Times, October 8, 1929.

“THE second woe is past; and, behold, the third woe cometh quickly.” Revelation 11:14. The word *behold* requires of us that we give heed, pay attention, to the time when the third woe begins. “Behold,” says the scripture; look, consider that it comes very soon—quickly.

How soon?

There was no lapse of time between the first and the second woe. The moment one trumpet ceased to sound, the other began. This fact was true of all the trumpets until we come to the last, the seventh. Here there is a short period of time between the ending of the sixth trumpet, or second woe, and the beginning of the seventh trumpet, or third woe.

When did the second woe—the sixth trumpet—end? In the year 1840. This we learned in our study of the ninth chapter of the Revelation.

“The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Verse 15.

(100)

In reading this scripture, one would naturally and surely conclude that as soon as the seventh angel begins to sound, the voices are heard in heaven proclaiming that the kingdom of the world has become the kingdom of Christ.

When the Seventh Angel Sounds

The kingdoms of the world will not become Christ's until He comes the second time; then they will be destroyed by the fire of the glory of His presence. But even at that time He will not set up His kingdom in this world, for there is to be a thousand years in which the future territory of His kingdom will wait in a chaotic state for the investigative judgment of the wicked. After the wicked have been resurrected and punished, then the kingdom of Christ will fill the earth. So, in the fullest sense, Jesus Christ does not take His kingdom in the earth until the end of the seventh trumpet.

Then how does He in any sense take His kingdom as the third woe trumpet is about to sound, and the kingdoms of the world at this time become His kingdoms?

First, let us study the words of the fifteenth verse again, to see that this is really what the scripture says. “The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord.”

You will see that the crucial words here are those translated, *were* and *are become*. Are we sure that we have rightly translated them? A good answer is in the thirteenth verse. That verse reads, “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted.”

In reading this you are quite sure that it is those who escape the earthquake that are affrighted. And you do not

for a moment believe that the fear will come to them fifty or a hundred years after the earthquake. The earthquake is the cause of the fear; the fear is the effect. They are directly connected. There was an earthquake; the remnant escaping from it were affrighted.

Now, it happens that Inspiration used the same word and tense in both these verses—two verses separated by only one verse. In both the thirteenth and the fifteenth verses the word used in the original is *ginomai*, meaning to exist, to come to be, or become. In the thirteenth verse, we have it in what grammarians call the second aorist, the definite past, and in the singular and plural number—*were* and *was*. In the fifteenth verse are exactly the same two words, in the same definitely past tense, and the singular and plural numbers.

Now, as we believe, the fear of the remnant comes because of the coming of the earthquake, it following as the effect of the earthquake and caused by the quake; so the sounding of the seventh angel presents the fact that great voices *were* in heaven, and the kingdom of the world *was* Christ's.

What the Elders Say

But, says one, Christ did not take His kingdom when the seventh angel was about to sound. I will not dispute you; but I can tell you what heaven says He did take. The four and twenty elders, who sit before God on their thrones, say: "We give Thee thanks, O Lord God; . . . because Thou hast taken to Thee Thy great power, and hast reigned." Revelation 11:17.

The "hast taken" is, in the original, in the perfect tense, the indicative mood, and the active voice; and there is therefore something perfected or completed in past time. The "hast reigned" is the first aorist, indicative, and is consequently a definitely past act.

It seems, from all of the above, that in 1844 Christ did a very definite thing. He *then* took His great power and began to reign. And at that time, therefore, the kingdom of the world became the kingdom of our Lord.

Now, are there any tangible things that we can know that help us to understand the fact that then took place, that then came into existence? I think there are.

When the investigative judgment began in heaven, that work was actually a beginning of the work of ascertaining who are to make up the subjects of Christ's kingdom. And the moment the name of one member was accepted and that name definitely retained on the book of life, in that same moment Christ had taken that much of His kingdom. And until that moment, He had not taken it.

When Caesar crossed the Rubicon, he was the emperor of Rome so far as his own sovereign act could make it so. After that, it had to be determined whether Caesar was the dominant power, or whether the sovereignty still remained with the Roman Senate. A very short time demonstrated to the empire that Julius Caesar was the one ruling power. Yet, in his own mind and by his own act, he took the imperial power and began to exercise it the moment he crossed the Rubicon.

When Christ began, in 1844, to make up the list of those who are to constitute the subjects of His kingdom, He began definitely to form His kingdom. And almost immediately afterward the nations became angry. Revelation 11:18. "War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth [those that rule on the earth], then the voice of God will shake the sun, moon, and stars, and this earth also."—*Early Writings*, page 41. This was true in 1848, and it is true now. But why are the powers of the earth to be shaken?

At the last, to perpetuate their sovereignty, they will unite it with a power, which the Bible calls the beast, for they come "to agree, and give their kingdom [not kingdoms] unto the beast, until the words of God shall be fulfilled. And the woman [apostate church] which thou sawest is that great city [mystical Babylon], which *reigneth over the kings of the earth.*" Revelation 17:17, 18.

Here is the kingdom that opposes the kingdom of Christ.

But there is in the earth one who claims the kingdom of the world, and who yet will set up a kingdom over the kingdoms of the world. Then Christ shall appear to destroy that one and to break with a rod of iron, as it were, those who set themselves and who take counsel together against Jehovah and against His Christ. Psalm 2:2. And, of that Christ, God says, "I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Verses 8, 9.

War Against the Lamb

"These shall make war with the Lamb, and the Lamb shall overcome them." Revelation 17:14.

There are four definite steps in Christ's establishment of His kingdom. The first and most important is that of placing the names of the accepted upon the book of life—the roster roll of the kingdom. When probation closes, the total number will have been made up, every soul will have been sealed for eternal life—a place in the eternal kingdom. Then the plagues will come to finish the shaking and judging of the nations. At this time, in defiance of what God is plainly doing with them in the earth, they seek to strengthen their power, and federate and unite with one who always has claimed to have, and then will have, a kingdom over the

kingdoms of the earth. Christ then will come and destroy all earthly nations, and take the subjects of His kingdom to the capital city of that kingdom, located in heaven until the end of the thousand years. At the end of the thousand years, the city will be established on the earth; and when the wicked are destroyed, the whole earth will be under the undisputed reign of Christ.

The First-Born

In this connection we should remember God's principle that the part should be a pledge of the whole. Under the old dispensation the first-born was God's in a special way, as a token that all the children were God's, to be trained for Him, being a gift under conditions, or a loan from our heavenly Father. When the Levites were taken instead of the first-born, it was a demonstration that all twelve tribes belonged to God, the Levites being a type of all and a pledge of all for all. And the Israelite nation being God's peculiar people, a chosen nation, it witnessed that all the nations of the earth belonged to God and should acknowledge His allegiance, whether they did so or not. Thus the investigative judgment and the allotting of places in the kingdom of Christ is a pledge of the kingdom, is a beginning of the kingdom of Christ.

CYRUS, BABYLON, AND THE BIBLE

J. L. Shuler qualified for administrative responsibility at an early age. In 1914, when he was twenty-seven, he became president of the South Carolina Conference. From then until 1938 he alternated between conference presidencies and the position of union conference evangelist. From 1939 to 1952 he was professor of evangelism at the Seventh-day Adventist Theological Seminary in Washington, D.C. He considers his most important contribution to be the training of evangelists.

Elder Shuler has written scores of articles and has published several books of sermons. His Bible-study lessons for use in evangelism have been widely used. Some titles of books on specific topics are *Christ the Divine One*, *Helps to Bible Study*, and *Public Evangelism*.

Signs of the Times, January 12, 1932.

MANY centuries ago there was born into the Persian royal family a baby boy whose name had been chosen one hundred thirteen years before he saw the light of day. It had also been predicted that this baby would become a great general; and one hundred seventy-four years before his birth an exact prediction had been made of a great feat he would do when he was sixty-one years old, and also of the method by which he would accomplish it.

That baby is known in history as Cyrus, the great Persian conqueror, and the great feat of his life was the capture of that mightiest of ancient cities—Babylon on the Euphrates.

Babylon the Great

The Scriptures call this city, “the lady of kingdoms,” “the golden city,” “the praise of the whole earth,” “the glory of kingdoms, the beauty of the Chaldee’s excellency.”

(106)

This city was built on a broad plain on the bank of the river Euphrates, and was laid out in a perfect square sixty miles in circumference, fifteen miles on each side. According to ancient history, it was surrounded by a wall three hundred feet high and seventy-five feet thick, which looked down upon a trench, or moat, half as deep, so constructed that it could be flooded from an artificial lake operated by locks of scientific construction.

The walls were pierced by twenty-five gates on each side, making one hundred gates in the outer wall. These were double gates of solid brass, with brazen lintels and posts, and fastened with bars of iron. On the top of the walls was a boulevard, where chariots drawn by three horses abreast could pass without interfering with one another.

The river Euphrates ran diagonally through the city. On each side of the river, inside of the city, was a strong wall, and in each of these walls were twenty-five brazen gates opening into the streets that ran from the outer gates. The banks of the river were lined with brick laid in bitumen, with sloping landing places at the gates. Artistic bridges spanned the river, ferry boats glided back and forth, and arched tunnels enabled the people to pass from side to side.

The inclosed surface of the city, consisting of two hundred twenty-five square miles, was divided into six hundred seventy-six squares, each two and a quarter miles in circumference, by fifty great streets, each one hundred fifty feet in width, crossing one another at right angles, twenty-five running each way, having their outlets at the great brazen gates. These streets were straight and level, fifteen miles in length and paved throughout.

The vast area within the city was not built up solidly with houses, as our modern cities are, but there was ample space given over to gardens, orchards, and fields, so that if ever the

city should be besieged, the inhabitants might grow sufficient provisions within the walls to support the population.

But Babylon, strong and mighty, apparently invincible, was doomed to be overthrown and to pass into oblivion. The story of its fall, with the principal details of how it happened, as recorded now on the pages of ancient history, is but a complement of the words that God's prophets foretold concerning the doom of this city from fifty-seven to one hundred seventy-five years before the event took place.

Babylon Doomed

The prophets foretold what nations would march against Babylon to destroy it; who would lead the armies; the unique method of attack by which the city would be taken; what would be the condition of things in the city on the night when the invading forces would enter; and what the future of the city would be. Fifty-seven years before Babylon fell, Jeremiah, under the inspiration of the Holy Spirit, wrote two whole chapters of prophecy concerning the overthrow of Babylon. This prophecy is found in the fiftieth and fifty-first chapters of the book that bears his name.

Let us note first how Bible prophecy pointed out the very nations that would march their armies against Babylon to destroy it. Jeremiah cites the Medes by name. "Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the *kings of the Medes*: for His device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of His temple." "Prepare against her the nations with the kings of the *Medes*, the captains thereof, and all the rulers thereof, and all the land of his dominion." Jeremiah 51:11, 28.

In Isaiah 45:1-3 it was foretold that Cyrus would be the general who would lead these armies against Babylon. It is

in this prophecy that God called Cyrus by name one hundred thirteen years before he was born.

Cyrus Against Babylon

Turning now to the pages of history, we find that in the first year of Neriglissar, or 559 B.C., war broke out between the Babylonians and the Medes. Cyaxares, king of the Medes, who is called "Darius" in Daniel 5:31, in his efforts against the Babylonians, summoned to his aid his nephew, Cyrus, of the Persian royal line. This war was prosecuted with uninterrupted success on the part of the Medes and the Persians, until, in the seventeenth year of Nabonidus, or 539 B.C., Cyrus laid siege to Babylon. The Babylonians, gathered within their impregnable walls, with provisions on hand for twenty years, and land within the limits of their broad city sufficient to furnish food for the inhabitants and garrison for an indefinite time, scoffed at Cyrus from their lofty walls and ridiculed his seemingly useless efforts to capture their city.

In their very feelings of security lay the source of their peril. Cyrus determined to accomplish by a stratagem what he could not effect by force. Since he could not hope to gain an entrance into the city with battering rams, spears, swords, or arrows, he resolved to make use of the spade to carry out his plans.

The Fall of Babylon

There was no entrance for him into that city except where the river Euphrates entered and emerged, passing under its walls. He determined to make the channel of the river his own highway into the Babylonian stronghold. To accomplish this, the water must be turned aside from its channel through the city. The soldiers dug canals leading away from the Euphrates, so that a great portion of the water could be

diverted. In this way they hoped to render the natural channel of the river fordable.

Fifty-seven years before this, Jeremiah had declared that this would be the method of the enemy's attack on Babylon. "A drought is upon her waters; and they shall be dried up." "And I will dry up her sea, and make her springs dry." Jeremiah 50:38; 51:36.

When his preparations for turning the Euphrates from its channel were completed, Cyrus determined to make his attack on the night of a certain annual Babylonian festival, when the whole city would be given up to drinking and reveling. The fifth chapter of Daniel refers to this celebration as the feast of Belshazzar. It was on the night of this feast, in the midst of their drunken revel, that the king and his lords were paralyzed with fear at the handwriting on the wall. It was on this night that Babylon fell into the hands of the Medes and the Persians.

One hundred seventy-five years before this time, the prophet Isaiah had foretold that Babylon would fall on a night when the people would be given up to drinking and reveling. (Isaiah 21:5.) He declared that the night of their pleasure would be turned into a paralyzing fear. (Verses 3, 4.) Jeremiah had foretold how they would come to their end in the midst of a drunken stupor. (Jeremiah 51:57, 39.)

Jeremiah had also pointed out that the enemy soldiers would crawl in like caterpillars (Jeremiah 51:14); that the street passages at the river would be seized first, and the city taken at one end (verses 31, 32); how the men would be massacred in the streets (verses 3, 4; 50:30); that those drunken revelers would be able to make no resistance (Jeremiah 51:30; 50:35-37; 51:58), and how Babylon would go down to rise no more (Jeremiah 51:63, 64).

Capture of the City

On the night of this feast day, Cyrus detailed three bodies of soldiers, the first, to turn the river at a given hour into a large artificial lake a short distance above the city; the second, to take their station at the point where the river entered the city; the third, to take a position fifteen miles below, where the river emerged from the city; and these two latter parties were instructed to enter the channel as soon as they found the river fordable. In the darkness of the night they were to explore their ways beneath the walls, meet at the palace, slay the guards, and capture or slay the king. When the water was turned into this prepared lake, the river soon became fordable, and the Persian soldiers followed its channel into the very heart of Babylon.

In the British Museum there is an ancient inscription on a stone, which was dug up in the East and which contains a record of these times written by the priests of Babylon at the capture of Babylon. This record says: "On the 16th day, Gobryas, Pasha of the land of Gutium, and the troops of Cyrus without a battle entered Babylon." They did not have to fight their way into Babylon. The river gates being left open, on the night when the Babylonians were given over to drunkenness and revelry, the army of Cyrus just marched in and took possession. Thus this ancient heathen inscription in stone confirms the exact fulfillment of Isaiah's prophecy.

One hundred seventy-five years before this, God had said that the gates would not be shut, and that this very thing would give Cyrus success in the capture of Babylon. "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, *to open before him the two-leaved gates*; and the gates shall not be shut." Isaiah 45:1.

The Persian soldiers soon made known their presence in the city by falling upon the royal guards in the very vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died vainly fighting for his worthless life. Thus ended the Babylonian Empire. The Bible description of the feast of Belshazzar closes with the simple record, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

The exact and striking fulfillment of all these prophecies is a positive proof of the truthfulness and reliability of the Holy Scriptures. There is also a lesson here for us today. The same Bible that foretold these details regarding the fall of Babylon has also marked out in clear language the impending downfall of the world as now constituted. These later predictions are just as sure to come to pass as the former already have become history. We should carefully heed those Bible predictions that pertain to our day, that we may be prepared for what is coming upon the earth in this time.

THE UNITED STATES A SUBJECT OF PROPHECY

A. O. Tait (1858-1941) was licensed to preach at the age of twenty-three at the request of Elder James White. After ten years of ministerial work he was called in 1891 to be religious liberty secretary of the General Conference. In 1895 he became the first regular circulation manager of the *Review and Herald*.

Elder Tait went to the Pacific Press as an editor in 1898 and was editor in chief of the *Signs of the Times* from 1913 until shortly before his death in 1941. During two short interludes he taught Bible at Pacific Union College and the College of Medical Evangelists. He traveled widely throughout the States, preaching with great power on the fulfillment of prophecy.

In addition to scores of articles and editorials, Elder Tait wrote *Heralds of the Morning*, *Miracles and Delusions*, and *Today and Tomorrow*.

Signs of the Times, June 4, 1912.

PROTESTANTS have quite unitedly taught for more than three hundred years, regardless of denomination, that the beast having the body of a leopard, the feet of a bear, and the mouth of a lion, mentioned in the first part of Revelation 13, applies to the great system of church-and-state domination that has oppressed the world during all the ages from Babylon's time down. The papacy was the last and crowning head of that beast, and it was this head that received the "deadly wound," or the "death stroke." The power that was used in giving this "deadly wound" to the papacy, was the Reformation that had its great outburst in the sixteenth century. The Reformation broke the power of the papacy and took one part of the world after another from beneath the oppressions

of church-and-state rule that was so general. The culminating act in giving this "death stroke" was in 1798, when the French under Napoleon took the pope prisoner, and the world and the Church of Rome for nearly two years were without a reigning papal head.

It seemed in that time that the power of the papacy was forever broken. But the scripture already alluded to not only said that this power would receive the "deadly wound," but it also said that "his deadly wound was healed: and all the world wondered after the beast."

Another Beast

At the time (1798) when the papal beast received this "death stroke," the prophet beheld "another beast coming up out of the earth." Here we are shut up to one conclusion. The only power worthy of mention in all the world that was "coming up" in 1798 was the United States. This country had just previously declared its independence, and had established that independence by its successful Revolutionary War, and by organizing itself into the original States, and by the adoption of its Constitution.

But the identification of the symbol with the United States is not left alone to its "coming up" at precisely the right time. In its characteristics also this nation fits the figure used by the prophet. Beasts are used by the prophets to symbolize earthly governments.

The Horns

This "another beast" "had two horns like a lamb." Revelation 13:11. These horns, by the very nature of the expression, represent the character of the power—the horns of a lamb. You cannot think of a lamb without thinking of the mildest and most gentle creature conceivable. And there being two

horns, we must find a twofold nature in this Government, and both of them distinctly and conspicuously lamblike. And when we come to consider the nation from this viewpoint, we find that the utmost freedom was given to all its citizens in their secular matters, and furthermore that they were left just as free in matters of religion. Here is a distinctly twofold nature. Perfect freedom in all secular affairs and no interference at all in religious matters—here are surely the two horns of the lamb. Nothing like it has been seen before in history. Rome gave freedom to her subjects within a certain sphere, but she prescribed the religion of all. And thus it was with the other great nations both ancient and modern. They each have had their State religion. But here we have freedom to the utmost—freedom in everything. And while we have had freedom, we have also had government. The lawless element has been restrained, and all peaceable and law-abiding citizens have been protected in their inalienable and constitutional rights.

The Voice

But the time must not be taken to expand upon the "lamblike" glories of this Government. Anyone born and reared in America, under its free institutions and among its liberty-loving and liberty-protecting citizens, can find no place to stop when he begins to voice his praises of the great republic. But while all these things have been true in our history in the main till now, still we cannot avoid noting in the prophecy that though "he had two horns like a lamb," yet "he spake as a dragon." And not only is he to speak as a dragon, but "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:12.

Then according to this prophecy, a “dragon” voice is to be heard in this land that has been so lamblike. And all the power of the first beast is to be exercised, and that beast is the papal power that is to be healed from the “death stroke.” Such are some of the startling things that are called for in this prophecy.

Forces Operating

And not only is Rome gaining here in her own organization, but the Protestant element of the nation is rapidly swinging toward the principles of church-and-state union. Witness what the Federation of Churches is doing in this respect, also the Men and Religion Forward Movement, two mighty organizations that embrace practically all Protestant America so far as numbers are concerned. These mighty forces have been working in a truly marvelous way during recent years to bring into one federal union all the religionists of the nation. They are all united in making one great ecclesiastical civil body that shall control things, not alone in the field of religion, but they are aiming to dominate the State as well. They openly and repeatedly affirm that when they are all united, they will speak to the lawmakers, and their voice will have to be obeyed.

These united movements form in embryo all that the church-and-state regime of the Dark Ages ever was. A church-and-state policy puts the church at the head of the State, and all the intolerance and narrow bigotry of churchmen dominates the arm of civil law. It seems sad to think that such conditions are before us to be enacted again; but such is the prophecy, and we see how movements are shaping, and with what powerful momentum and rapidity, to fulfill what the prophets have said.

To sum up the case, let it be stated in a paragraph that the

“deadly wound” of the papacy—that system recognized by the state—is to be healed, and it is to become a world power again. “All the world wondered after the beast.” And furthermore, the lamblike America is to be one of the mightiest factors in healing the “death stroke”—she is yet to speak with the dragon’s voice.

THE MEMORIAL OF THE RESURRECTION OF CHRIST

John N. Andrews (1828-1883) was the son of Edward Andrews, a believer in the Advent message who lived in Paris, Maine. Soon after the disappointment of 1844, the Sabbath truth came to the Andrews home through T. M. Preble's article in *The Hope of Israel*, and seventeen-year-old John believed at once. A few years later he was traveling with Elder and Mrs. James White, preaching and writing.

Elder Andrews at once became prominent, and later served as president of the General Conference, 1867-1869. He became the first Seventh-day Adventist foreign missionary by going to Switzerland in 1874, to preach, write, and organize the Central European Mission. He died in the foreign land in 1883.

His contribution as a writer matched his other achievements. Beginning as a corresponding editor of the *Review and Herald*, he produced a large quantity of periodical and book material. His *History of the Sabbath* was an outstanding work, authoritative today. He was on the editorial staff of the *Signs of the Times* from 1875 to 1881.

Signs of the Times, September 14, 1882.

MANY persons think that they honor God by uniting together to change the memorial of the creation of the heavens and of the earth into a memorial of the resurrection of Christ. So they remove the sanctification from the seventh day and place it upon the first day. Thus the first day becomes a sacred day, and the seventh day is devoted to ordinary business. Then the fourth commandment is taken away from the seventh day and given to the first day, and all men are required to observe this day on the authority of this commandment.

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Those who do this justify themselves by saying that the resurrection of Christ ought to be commemorated, and that it is pleasing to God that we should change the memorial of the creation of the heavens and of the earth into a memorial of Christ's resurrection. Thus they dare to sanctify a day which God has not sanctified, and to profane the day which He has sanctified, and to change the commandment from the day which God has chosen to one which he has not mentioned in the commandment.

God requires obedience, and will not tolerate rebellion. He has never authorized us to create religious institutions, and He will not permit us to destroy those which He has created. If we observe a day in obedience to the fourth commandment, we must observe the rest day of the Creator and not the day on which He commenced His work. The fourth commandment makes no reference to the resurrection of Christ. Those who use this commandment to enforce the observance of the day of the resurrection of Christ, might with equal propriety use it to enforce the observance of the day of His crucifixion.

But ought not the crucifixion and the resurrection of Christ to be commemorated? The New Testament must answer that question. No one will say that the fourth commandment requires us to celebrate the day of the crucifixion of Christ. But why should we not use this commandment to make the day of the crucifixion a memorial of the death of Christ? There are four excellent reasons: 1. The commandment was given nearly 1,500 years before the crucifixion of Christ. 2. The commandment makes no reference to the crucifixion. 3. The commandment makes direct reference to the rest day of the Creator, and to no other day. 4. The New Testament teaches us to commemorate the crucifixion by an ordinance which was instituted for that very purpose.

These are conclusive reasons, as all will admit, for denying that the fourth commandment can be honestly and truthfully used to enforce the celebration of the day of the crucifixion of Christ. But it is no more absurd to enforce the celebration of the day of the crucifixion by the fourth commandment, than it is to enforce the celebration of the day of the resurrection by that commandment. The commandment has no reference to either of those days, but does refer directly and definitely to the rest day of the Creator.

The crucifixion and the resurrection of Christ are events in the history of the New Testament. It is the New Testament, therefore, which must teach us our duty with respect to the commemoration of these two events. If we study this book we shall find our duty in this respect made very clear. The Saviour did not command us to celebrate the day of His crucifixion in memory of His death. He commanded us to celebrate the *event*, and not the *day*. Thus it is written: "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." I Corinthians 11:23-26.

According to St. Paul the holy supper is the true memorial of the crucifixion of Christ. The breaking of the bread represents the fact that the body of Christ was broken for us, and the wine poured out in the cup represents the shedding of His blood. Now hear what the same apostle has said concerning the memorial of the burial and resurrection of Christ: "Know ye not, that so many of us as were baptized into Jesus

Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1. Here we have the divine memorial of the resurrection of Christ, for whenever any person is baptized in the likeness of the burial and resurrection of the Saviour, it is a most impressive commemoration of that resurrection, not by that person only, but by the pastor and the entire church which co-operate in the act.

We need not therefore destroy the Sabbath of the fourth commandment in order to commemorate the crucifixion or the resurrection of Christ. The crucifixion is commemorated by the Lord's Supper, and the burial and resurrection of Christ by the institution of baptism. But some will say, "We have witnessed the celebration of baptism many times, and were never once reminded of the burial and resurrection of Christ. We saw no one buried, and we saw no one raised again, and nothing was said concerning the burial and resurrection of Christ. We saw only a little water sprinkled on the faces of babes or of young persons. How could this commemorate the burial and resurrection of the Saviour?"

We answer frankly to these friends: What you have witnessed is not the ordinance of baptism which St. Paul describes in Romans 6:3-5; Colossians 2:12, and which was practiced in the case of the Saviour by John (Matthew 3:13-

16; Mark 1:9, 10) and in the case of the eunuch by Philip (Acts 8:38, 39). The ordinance of baptism has been changed by the same authority that has changed the fourth commandment. The true memorial of the resurrection of Christ has been destroyed, and the memorial of the creation of the heavens and of the earth has been changed into a memorial of the resurrection of Christ. It gives us pain to speak of these things, but we do it in behalf of the truth. God invites us to return to the old paths. Jeremiah 6:16. What response shall we make?

PROPHECY AND THE SUNDAY MOVEMENT

Alonzo T. Jones (1850-1923) heard the Adventist message while serving in the United States Army in the State of Washington. He began at once to study history as it related to prophecy, a theme of much of his writing of articles and books. This study also prepared him for his activity on the subject of religious liberty. He participated in the hearings of the Blair Sunday bill in 1889 and became editor of *The American Sentinel*.

Elder Jones was a powerful speaker and one of the strong voices in the revival of 1888 within the Adventist denomination. For a short time he was a Bible teacher at Healdsburg College. From 1897-1901 he was the editor of the *Review and Herald*, and he served on the staff of the *Signs of the Times*.

The Empires of the Bible and *The Great Empires of Prophecy* are companion volumes on history and prophecy. *The Two Republics* deals with Rome and the United States. In addition to these books, Elder Jones wrote books on Christian living and religious liberty.

Signs of the Times, December 23, 1886.

LAST week we noticed the special efforts at the enforcement of Sunday laws, now being made simultaneously in different places all over the country; and not only in our own country but also in England and France.

It is especially remarkable how everything is bent to the recognition of Sunday. The whole tide of human events seems to be set in that direction, and every element is going with the current. Even the Jews who, as a people, have stood for ages the bitterest persecution for their religion's sake, are in this readily yielding, and, now willing to go with the multi-

tude to do evil, are deserting the truth of God as to the Sabbath of the Lord, and are going over to the Sunday. The *New York Observer* says that "it is proposed to form a World's Day of Rest League, and a convention of representative Jews is advocated, which will endeavor to secure the transfer of the Jewish Sabbath to the first day of the week."

We wish some influence could be brought to bear that would greatly revive the old-fashioned principle of obedience to God. God gave a commandment that men shall rest on the Sabbath of the Lord. He gave this commandment that there might be uniformity. In the commandment He plainly declared that the seventh day is the Sabbath of the Lord thy God—not the "Jewish Sabbath"—and that in it—the seventh day—thou shalt not do any work. Yet in spite of that commandment, the world sets about to form a World's Day of Rest League, to secure the world's worldly observance of the first day of the week, and to get the Jews to transfer the Jewish Sabbath to the first day of the week. Before these men of the world get their World's League formed, and have by it secured the world's uniformity in the observance of the first day of the week, it would be well for them to remember the word of God that says: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

We are not the least surprised that these things are so. We are not surprised that even the professed church of Christ should stoop to an alliance with the world to maintain by civil power the influence which she deems her right, but which through her own worldliness and lack of self-respect she has lost. We are not at all surprised that the church should endeavor to maintain by civil power the position before the world which she has lost by her own lack of the power of godliness. And that she has so lost her position, no

stronger proof is needed than is shown in her willingness and even anxiety to ally herself with the world, that she, re-enforced by the nonreligious elements of the world, may wield the power of the world.

For years we have expected to see the Sunday, and controversy concerning it, become the leading question in this nation. We have talked it and preached it, we have written it and printed it, when as yet the most strenuous advocates of the Sunday only accounted it as among the very least of the questions that pertained to Christianity. Yet now these very men concede all that we have taught, and they themselves claim that upon the preservation of Sunday hangs the destiny of Christianity in this nation, and that if it is to be preserved the religious element must be re-enforced by the nonreligious, and even the socialistic.

For more than forty years, in public and in private, by speech and by print, Seventh-day Adventists have constantly taught that there would be the very condition of things which now is and is impending. And this upon the authority of the word of God. In fact, from no other authority could such teaching have been derived, when it was as confidently urged so long before as it is now; when as yet there was apparently no probability of its coming to pass; and when even the supporters of Sunday themselves steadily refused to admit that there was any possibility, much less any probability, that it should come to pass.

The word of God contains a solemn warning that must be given to the world. It is the third angel's message of Revelation 14. That message says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brim-

stone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14:9, 10. In years past it was known among Protestants that the beast is the papacy, "that man of sin," "the mystery of iniquity." Nowadays Protestants are not so ready to let it be known, yet it is the truth now as it has ever been.

The "beast" represents the papacy. The Sunday is the one grand institution which the papacy sets forth as the sign of its authority. It is by the establishment of Sunday instead of the Sabbath of the Lord that the papacy has thought to change the law of God. In thus changing the law of God, the papacy has virtually declared independence of the Most High. In thus presuming to put away an institution—the Sabbath—which rests upon the authority of Jehovah, and putting in place of it an institution—the Sunday—which rests solely on its own authority, the papacy has exalted itself above God. To keep Sunday is to keep the commandment of Rome, for there is no other commandment for it.

That which formed the beast of the prophecy was the union of church and state—the union of Catholicism and the state. An image to the beast must be likewise a union of church and state, but in this case a union of Protestantism and the state. This image to the beast is to be formed by the union of Protestantism and the state in the United States. But it is to enforce the worship of the beast, and the receiving of his mark. See Revelation 13:11-17. As the keeping of Sunday is to keep the commandment of Rome and to recognize her authority, so to compel people to keep Sunday is to compel them to keep the commandment and to recognize the authority of Rome. To compel men to keep Sunday is exactly that for which the Protestant churches in the United States are now grasping for civil power and working up the Sunday laws and their enforcement.

But to compel men to keep Sunday is to compel them to do homage to the papacy, and the papacy is the beast. Therefore the Protestant churches in the United States are at present engaged in a movement to compel men to do what the word of God by the third angel's message solemnly warns them not to do. The present movement of Protestantism in behalf of the Sunday is in the course of fulfillment of Revelation 13:11-17, and the third angel's message (Revelation 14:9-12) is God's solemn warning to all men against it, and His call to come out from among them and be separate, and to "keep the commandments of God, and the faith of Jesus." It is for this cause that all these years Seventh-day Adventists have been preaching and publishing that there would be in the United States exactly what now is here, and this is only the beginning.

The fourth commandment of God says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." The first commandment of the man of sin says: "Remember that thou keep holy the Sunday." Whose commandment are you going to keep? Whom will you worship?

The third angel's message is now the one thing of the greatest importance to the people of the United States and of the whole world, for the enforced worship of the beast is to be made universal.

IS DEATH THE GATEWAY TO HEAVEN?

Tyler E. Bowen (1865-1955), who died at the age of ninety, was the father of five, grandfather of ten, and great-grandfather of eighteen, a real patriarch in Israel. His early years of service to the denomination were in colporteur and evangelistic work in West Virginia. He later served as secretary-treasurer of the West Virginia and the New York conferences. In 1906 he went to Washington, D.C., to become secretary of the Mission Board and editor of the *Church Officers' Gazette*. He was for a time in charge of immigration and passport service for the General Conference.

Signs of the Times, December 5, 1933.

“IF YOU get there before I do, tell them I am coming too;” “Tell mother I’ll be there;” are expressions found in sacred melodies and sung everywhere. These sentiments imply that heaven is full of saints—fathers, mothers, brothers, and sisters—who at death have “passed on” to their rewards, and are happy among loved ones and angels surrounding God’s throne. To cheer some mother’s heart there in glory the thought is that the loving message from a son or a daughter is being sent along by someone about to die to tell her, “I am coming too.”

All this would be quite wonderful if true. But when the Book is opened, revealing to us God’s own words touching these things so dear to us,—association with our loved ones on earth and in the hereafter,—it begins to dawn upon our hearts that God has another plan; yes, and one *He* calls a “better” one.

“But,” one asks, “are there not people now in heaven who have lived here upon earth? And does not the Bible say so?”

Yes. One man is there, Enoch, who even may have shared the privilege of association with Adam over three hundred years before entering heaven. Others also are there who have mingled with the angels about God’s throne since about forty days after that early Sunday morning when God sent down a mighty angel to call Jesus, His beloved Son, out of Joseph’s new tomb. All these people have actually lived here upon earth among families of loved ones, suffered bitter trials, shared also in the joys and pleasures such as come to us.

How Did They Get to Heaven?

But did you ever stop to think how plainly we are told in God’s Book as to *how* these people got into heaven? If so, you will have learned that none went there *when* they died. Two were taken while alive. Enoch, already mentioned, after living on earth three hundred sixty-five years, was translated. Genesis 5:24. Elijah, the other one of these, was also translated without tasting death, but was seen when he went. 2 Kings 2:1-12. Moses died, and by angels was buried on Mount Nebo. But he had to be resurrected, made alive again by the Son of God, before being taken to heaven. Jude 9. The others now alive and in heaven, also referred to above, were likewise brought forth from their sleep in death before entering heaven. Their graves were thrown open when Christ died, and *their bodies* again made alive when Jesus came forth from His tomb. These people were seen as they talked and mingled with others in Jerusalem. But they did not go into heaven until they ascended with their Lord some forty days later. Matthew 27:50-53; Ephesians 4:8. And let it be noted that neither they nor Moses went into heaven with their bodies left behind. And if the body is of such small consequence, as is so widely taught today, why, then, should Satan have contended so stiffly with Christ over “*the body of*

Moses” at his grave? Besides these, we have no record of any others—be it a loving father or mother, wife or husband, son or daughter—out of any generation having yet entered heaven.

“Oh, but that cannot be so!” you say. With nearly everyone believing that all good people go to heaven when they die, we fully sense that this statement at first to some may seem shocking. But listen to these words: Paul, after reciting a long list of worthies, such as Abel, Noah, Abraham, and Sarah, writes: “These all died in faith, not having received the promises, but having seen them [through faith] afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

The apostle then goes on naming more of earth’s sojourners, Joseph, Moses, Rahab, Samson, David, and Samuel, referring to a list of others unnamed, who, he says, “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, . . . were tortured, not accepting deliverance; that they might obtain a better resurrection: . . . (of whom the world was not worthy). . . . These *all*, having obtained a good report through faith, *received not the promise: God having provided some better thing for us* [who lived afterward], that *they without us* should not be made perfect [be made immortal, and enter heaven, 1 Corinthians 15:51-53].” Hebrews 11:13, 33-40.

This is saying that none of these good people here mentioned have as yet entered heaven. And further, this word says that it is better for us, and for all concerned, including them, that they have not gone on into heaven ahead of the rest of us who even may be living on the earth down here in this last generation. These good people have not gone on into heaven as they have died in past generations. They are all peacefully asleep in their graves, as unconscious of passing

time or passing events as you are when fast asleep. No, the saved of earth are all going home “together,” thank the Lord! For again the apostle, in describing that blessed day of home-going, says: “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so [in this manner] shall we ever be with the Lord.” 1 Thessalonians 4:16, 17.

Paul expected his life to be renewed unto him at this same hour, and not before; for in his last recorded message written shortly before the headman’s ax brought to an end that wonderful life, we read: “I am now ready to be offered, and the time of my departure [from this life] is at hand. I have fought a good fight, I have finished my course, I have kept the faith: *henceforth there is laid up for me* a crown of righteousness, which the Lord, the righteous Judge, *shall give me at that day*: and not to me only, but unto all them *also that love His appearing*.” 2 Timothy 4:6-8. He expected to receive his crown when all the rest of God’s faithful ones should receive theirs, who likewise at death had finished their earthly course; viz., when rewards should be given at the time of Christ’s second coming. Revelation 22:12.

Let no one, therefore, think that at death he shall be ushered into heaven, or that by hastening death in some manner he shall thereby be joined with some loved one he thinks already there. God’s gospel shall gather out of earth a host of redeemed ones, but the Lord has His own plan, even a set time appointed, for transferring these His beloved children from earth to heaven, and this plan of His is that they shall all go home together. Let us comfort one another, therefore, with this better hope.

IMMORTALITY UNIVERSALLY DESIRED

Edward Hilliard (1832-1903) was born to parents who were charter members of the first Seventh-day Adventist church. As a child he came to know Elder and Mrs. James White and other pioneers. He was baptized and began colporteur work in 1882. He was ordained in 1893 and served as a minister for two years before going to the Friendly Islands as mission superintendent. Beginning in 1899 he served four years as president of the Tasmanian Conference. After ten more years of ministry in Australia he returned to North America. In 1928 Elder and Mrs. Hilliard went with their daughter and her husband to India, where he died.

Signs of the Times, June 2, 1914.

THE word "immortal" is defined by Webster as follows: "Having unending existence; exemption from death; not mortal."

Exemption from death is what every sane person desires. All, naturally, have a dread of death. The cold, dark tomb, where the body crumbles to dust and the victim rests in unconscious slumber, holds the human family in abject fear.

Delivered From Fear of Death

It is through Christ, the first fruits of them that slept, that we have the promise of the resurrection. "The dead in Christ shall rise first." This promise removes the dread of the tomb from those who believe the word of God. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14.

Christ clothes Himself in sinful flesh, that He might pass

through the tomb and thereby "deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:15.

If it be true that the souls of men are immortal and pass directly to heaven when the breath leaves the body, then we might covet death rather than life. Death, in such case, would be our best friend. But the Bible teaches the contrary. It says, "The last *enemy* that shall be destroyed is death." 1 Corinthians 15:26. Anything that deprives us of life is our enemy. If Christ had not brought immortality within the reach of man, through the gospel, death would be an eternal sleep. But thank God that through the plan of redemption, death is to be abolished. 2 Timothy 1:10.

Immortality was promised to man on condition of obedience. Adam disobeyed, and therefore could not transmit to his posterity immortality, for he did not possess it. Had not God sacrificed His Son, there would have been no hope for the transgressor. This great, wonderful sacrifice was made that death might be swallowed up in victory.

A Barrier Against Spiritualism

A correct knowledge of the condition of man in death will prove a barrier against the inroads of Spiritualism; for that whole superstructure is built upon the doctrine of inherent immortality. The Scriptures teach us that the dead are asleep in the tomb; therefore they cannot appear in spiritualistic séances. Those who purport to be our departed friends are but the personification, by evil angels, of those whom we knew and loved in life.

This representation is a clear-cut counterfeit; for David declares of man, when he departs this life, that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. His son Solomon testifies

to the same. He says: "The living know that they shall die: but the dead know not anything. . . . Their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:5, 6. Such texts of Scripture ought to leave none in ignorance concerning the dead. It is the soul in man that thinks in life, that ceases to think and know in death. It is the intelligent man—the *real* man—instructed by the divine word of God, that knows nothing after death. He becomes unconscious, and not his body, which knows nothing in life or death.

The Resurrection and the Conscious Dead

The belief that the souls of men depart at death, the righteous to heaven, and the wicked to hell or some intermediate place, has relegated the doctrine of the resurrection to the background, and is largely responsible for the silence that prevails upon this subject, so clearly set forth in both the Old and the New Testament.

Dr. Adam Clarke said concerning the resurrection, "There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

The martyr Tyndale, in defining the doctrine that the dead sleep, declared to his papist opponent: "Ye, in putting them [departed souls] in heaven, hell, purgatory, destroy the argument wherewith Christ and Paul prove the resurrection. If the soul be in heaven, tell me why they be not in as good case as the angels be. And then what cause is there of the resurrection?"

"If There Be No Resurrection"

Paul declared that "if there be no resurrection of the dead, then is Christ not risen: . . . then is our preaching vain, and your faith is also vain. . . . Then they also which are

fallen asleep in Christ are perished." 1 Corinthians 15:13-18. Now if for four thousand years the souls of the righteous had gone directly to heaven at death, how could the apostle truthfully have said that if there is no resurrection, they "which are fallen asleep in Christ are perished"?

What About the Wicked?

Adam was barred from the tree of life, after his disobedience, "lest he put forth his hand, . . . and eat, and live forever." Genesis 3:22. What a blessing to the human family that the tree that perpetuates life was guarded by the flaming sword! This was done that there might not be, in all of God's universe, an immortal sinner. Our heavenly Father was too kind to immortalize sin, and then torture, to all eternity, its victims.

It is true that He is also a God of justice, who will by no means clear the guilty. Such can clear themselves through repentance, confession, and faith in Christ, during the probationary period; but if found in sin in the final day, they will be punished according to their works, and then destroyed. "All the wicked will He destroy." Psalm 145:20. "The transgressors shall be destroyed together." Psalm 37:38. "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. "And they shall be as though they had not been." Obadiah 16.

The Time of Character Forming

At the coming of our Lord to bestow immortality upon His faithful people, their characters are not changed. Character is formed, through Christ, in the mortal body, and remains the same. Immortality pertains to the body, and is put on at the resurrection, in the twinkling of an eye. 1 Corin-

thians 15:51-54. The saints then, with their bodies changed from mortality to immortality, will enter heaven, to dwell forever in the presence of God. They will be continually advancing in the knowledge of their Creator and Redeemer.

Blessed day, indeed, when the last great trump shall reverberate throughout this lost dominion, calling forth the dead, who for centuries have slept in the tomb, to life and immortality. Then will he who through Christ has sought, by patient continuance in well-doing, for glory, honor, and immortality, realize the full fruition of his hope. Then will King David arise in the likeness of his Lord, and "be satisfied." Who is there in this vale of tears but that longs for the dawning of that day, when disease and death will be abolished? All who love their Redeemer can but say, Hasten on, glad day of deliverance.

THE UNDYING WORM AND QUENCHLESS FIRE

Uriah Smith (1832-1903), as editor at the Review and Herald office for fifty years, at Rochester, New York, and at Battle Creek, Michigan, made a contribution to the Adventist Church equaled by few others. He joined his older sister, Annie, in working at the Review for room and board only for some time, giving up the promise of a successful teaching career. He was a preacher of the scholarly type and divided his time between editorial work and Bible teaching at Battle Creek College for several years. But his principal gift was for editing and writing. His *Thoughts on Daniel and the Revelation* is still the standard commentary on these two key books of the Bible. Uriah Smith wrote articles for the church in large numbers, and his name was on the masthead of the *Signs* as associate editor from 1875 to 1881. See the chapter in this book, "The Pen of a Ready Writer."

Signs of the Times, February 2, 1882.

MARK 9:43, 44: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

Twice our Lord repeats this solemn sentence against the wicked, "Where their worm dieth not, and the fire is not quenched." Verses 46, 48. These passages are relied on with as much assurance, perhaps, as any, to prove the eternal misery of the reprobate. If this language had never been used by any of the inspired writers of the Scriptures, till it was thus used in the New Testament, it might be urged with some degree of plausibility, as an expressive imagery of eternal torment. But even in this case, it might be replied that

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fire, so far as we have any experience with it, or knowledge of its nature, invariably consumes that upon which it preys, and hence must be a symbol of complete destruction; and that the expression, as it occurs in Mark 9:44, can denote nothing less than the utter consumption of those who are cast into that fire.

But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of the undying worm and quenchless fire. In their familiar scriptures the people daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah 17:27 and read:—

“But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

From this text we certainly can learn the meaning that was attached to the expression, “unquenchable fire,” by the Hebrew people. This fire was not to be quenched, therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chronicles 36:19: “And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.” Verse 21: “To fulfill the word of the Lord by the mouth of Jeremiah.” Thus Jerusalem was burned according to Jeremiah’s prediction that it should be consumed in unquenchable fire. But how long did that fire burn? Only

till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn.

Psalm 37:20: “But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.” Malachi 4:3: “And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.”

Ezekiel speaks of unquenchable fire in a similar manner.

Ezekiel 20:47, 48: “Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched.”

Though this is doubtless figurative language, denoting sore calamities upon a certain land called the forest of the south field, it nevertheless furnishes an instance of how the expression, “unquenchable fire,” was then used and understood; for that generation many ages ago perished, and those judgments long since ceased to exist.

Isaiah not only speaks of the unquenchable fire, but he couples with it the undying worm, the same as the language in Mark:

Isaiah 66:24: “And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

This is undoubtedly the language from which the expression in Mark is borrowed; but a moment’s examination of it

will show that the worm is not the remorse of a guilty conscience, but that, like the fire, it is something external to, and distinct from, the objects upon which it preys; and moreover that those upon whom it feeds are not the living, but the dead: it is the "carcasses" of the men that have transgressed against the Lord. In Isaiah 14:11, and 51:8, the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death. It is thus evident that the terms employed by our Lord in describing the doom of the wicked would convey to the minds of his hearers the very opposite of the idea of eternal life in misery.

The words for unquenchable fire are *pur* (long u) *asbeston*, primarily meaning simply unquenched, that is, not caused to cease by any external means; the idea of eternal is a theological definition which has been attached to it. Ancient writers used it in this sense. Homer, in the *Iliad*, xvi., 123, 294, speaks of the Trojan's hurling "unquenchable fire" upon the Grecian ships, though but one of them was burnt by it. And Eusebius, who was a learned Greek, employs the same expression in two instances in recounting the martyrdom of Christians. Cronion and Julian, after being tortured in various ways, were consumed in an "unquenchable fire," *puri asbesto*. The same is also said of Epimachus and Alexander. "The *pur asbeston*," says Wetstein, "denotes such a fire as cannot be extinguished before it has consumed and destroyed all."

There is other evidence, though no other is necessary, to show that the idea which would be conveyed, and which the language was designed to convey to their minds, was that of complete extinction of being, an utter consumption by external elements of destruction. The word translated "hell" in the passage under consideration is *ge-enna*.

Greenfield defines the word thus:—

"Gehenna, the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Such was the fire of Gehenna; not a fire into which people were cast to be kept alive and tortured, but one into which they were cast to be consumed; not one which was designed to prey upon living beings, but upon the carcasses of animals and the dead bodies of malefactors. Hence we can see the consistency of associating the fire and the worm together. Whatever portion of the dead body the fire failed to consume, the worm would seize upon and devour. If a person had been condemned to be cast alive into this place, as the wicked will be cast into their Gehenna, what would have been his hope of escape?

Such is the evident meaning of this passage, and the sense in which it must have been understood at that time. Yet commentators, eighteen hundred years this side of that time, presume to turn this whole representation upside down, and give to the terms a meaning exactly opposite to that which they were intended to convey. That sense alone can be the correct one in which they were first spoken; and concerning that there can be no question.

There is another text often urged to prove the eternal conscious misery of the wicked. Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

This text, when rightly understood, will, we think, like that in Mark 9, be found to convey just the opposite meaning

from that popularly given to it. The first great error in the interpretation of this text lies, as we view it, in a wrong application of the tense employed. It is claimed that the inhabitants of Sodom and Gomorrah, having been destroyed, were committed to the flames of hell, where they are now (present tense) suffering the vengeance of that eternal fire. But a moment's glance at the text will show that it is the example set forth, and not the suffering, that is in the present tense. There are other facts mentioned in the same tense with the suffering; thus "giving themselves over to fornication," "going after strange flesh," "suffering the vengeance of eternal fire." If one of these expressions denotes something that is now going on, the others also denote the same. If they are now suffering the fire, they are now giving themselves over to fornication, and going after strange flesh; for all these declarations are in the same construction. But no one will claim that the Sodomites are now taking the course here described; neither, then, can it be claimed that they are now suffering the pain of fire.

The sense of the passage appears to be very evidently this: That the Sodomites, giving themselves up to their wicked practices, and, as a consequence, suffering an eternal overthrow by fire rained down upon them from heaven, are thus set forth as an example to the ungodly of all coming ages, of the overthrow they will also experience if they follow the same course.

Peter speaks of the same event, as an example to the wicked, and tells what effect that fire had upon the cities of the plain. It did not preserve them in the midst of the fire in unceasing torture, but turned them into ashes. He says, 2 Peter 2:6: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."

Those fires are therefore called eternal, because their effects are eternal, or age-lasting. They never have recovered, nor will they ever recover while the world stands, from that terrible overthrow.

The punishment of Sodom is an exact pattern of the future punishment of the wicked; hence that punishment will not be eternal life in the fiery flame, but an utter consumption, even as Sodom was consumed, by its resistless vengeance.

THE CHURCH OR THE BIBLE

W. L. Emmerson is best known as the editor of *The Bible and Our Times*, the Adventist missionary journal of England. His name has appeared frequently in other denominational publications, and his books—*Bible Certainties*, *The Bible Speaks*, *God's Good News*—are widely read. Elder Emmerson has also taught at Newbold Missionary College and has lectured extensively on his special field of interest, archaeology and the Bible.

Born (1901) and educated in England, he began editorial work at the Stanborough Press in 1928 and has continued to serve that institution. Interests in history and archaeology have taken him through the Mediterranean countries and the United States. Editorial duties have included attendance at several church conferences and at the meetings of the World Council of Churches in 1936, 1948, and 1954.

Signs of the Times, December 5, 1950.

DISCUSSION of the new papal dogma of the Assumption of the Virgin has raised a host of theological questions. Undoubtedly the most fundamental of these is whether the Bible or the church, and in particular the Roman Church, should be regarded as the authoritative source of Christian doctrine.

When the announcement was made that the pope was about to make belief in the translation of Mary to heaven obligatory, Protestants immediately declared that he had no right to make any such demand, because such a teaching found no support in the word of God.

Roman Catholic spokesmen countered this by saying that the church was established before the Bible, and that as the church in the first place authorized the canon of Scripture it

was equally justified, through its chief ecclesiastic, in supplementing the Bible by the promulgation of new dogmas, when the necessity arose.

An editorial in the *Catholic Herald*, for example, states the Roman Catholic position thus:

“Even if the Protestant claims that the Scriptures are more than human documents—that they are the inspired word of God, one has a right to ask on what grounds he holds that they are thus inspired?”

“The Catholic position is altogether stronger and more convincing because it depends on an internally consistent system involving the birth of a living church, infallibly guided by the Holy Spirit, which *preceded* [italics theirs] the actual Scriptures whose own authenticity and inspiration are guaranteed by the Church of Christ thus infallibly guided. It is the tradition of the living infallible church which is the first and all-important guarantor—not historical documents subject to the serious historian’s critical studies.

“Hence when that living church proclaims the dogma of the Assumption, it is doing so with precisely the same authority, infallibility, and force which rest behind the Virgin Birth, the Ascension, and the Resurrection, as well as the Canon of the Scriptures: the authority of the Holy Spirit in the Church of Christ.”

To those who have little acquaintance with the Bible and with the story of the church this reply might seem to have considerable weight, but a very little investigation will suffice to reveal its hollowness.

If it were true that Christ did give plenary authority to one of His disciples—Peter—as head of His church on earth, and if Rome did become the seat of Peter’s ecclesiastical jurisdiction, and if Peter were commissioned to pass his plenary authority on to his successors in Rome, the argument

would stand. But the fact is that not a single one of those necessary premises is provable.

In the first place, the Scriptures nowhere suggest that any plenary power or infallibility was committed to Peter; and the record of the early church in the Acts of the Apostles indicates no such pre-eminence. At the first council of the infant church, convened in Jerusalem to consider the onward progress of the gospel, James was the president of the gathering, and Paul was the most prominent "foreign missionary" in attendance. Peter was simply one of the apostolic delegates present.

Secondly, there is no conclusive evidence that Peter founded the Church of Rome or that the Roman Church occupied any unique position in the early church. Certainly for a very long time it was far less prominent than the churches of Antioch and Ephesus, and for centuries it neither claimed nor revealed any unique qualification for the promulgation or definition of Christian truth.

Rome's eventual rise to the leadership of Western Christendom was, in fact, the result of fraud, guile, and the help of the secular rulers of the European states, and its position was maintained through the Middle Ages only by hounding down in diverse diabolical ways all opposition to its blasphemous pretensions.

Finally, even if it could be proved that Peter was given special authority and that he did establish himself in Rome, evidence would still have to be produced that he was commissioned to pass his plenary authority on to his successors. And this, too, is entirely lacking.

The claims of Rome are thus demonstrated to be theologically false and historically unjustified, and the whole argument for the pope's authority to promulgate Christian dogma falls to the ground.

Quite apart, however, from the question of the fraudulence of papal claims to infallibility, the whole idea of the church, or any section of it, possessing such authority is inconceivable, for the simple reason that the individuals and groups comprising the church are all liable to deviation from the truth of God and even of gross apostasy therefrom. It was because of the possibility that the people of God in any age might become reprobate to this truth that God had to provide, both before the incarnation of Christ and since, an unchanging revelation of His will and standard of truth, by which the faithfulness of the church could at any time be tested. This unchanging standard is contained in the *written* word communicated to "holy men of God." 2 Peter 1:21.

In Old Testament times, when the religious leaders of the nation had themselves sunk into apostasy, the truth of God was preserved only by the existence of the *written* word. And in New Testament times the *written* word, which now comprises the Old Testament Scriptures supplemented by the inspired writings of the apostles of Christ, have time and again exposed error and apostasy foisted upon the church by those who claimed to be its leaders and teachers.

The apostles appealed to the *written* word when false teachers entered in among the flock and sought to adulterate "the faith which was once delivered unto the saints," and the Reformation movement was a similar appeal to the *written* word for the purpose of counteracting the false teachings of the medieval church.

It is, therefore, entirely proper, and in harmony with apostolic precedent, for Christians today to test any doctrine by the *written* word and to reject anything not in harmony with that Book.

THE REBIRTH OF THE PAPACY

Alonzo L. Baker was born in 1894. He graduated from Pacific Union College in 1916 and two years later joined the editorial staff at the Pacific Press. From 1939 to 1942 he served as field secretary for the Race Betterment Association of Battle Creek, Michigan. The next six years he spent in Los Angeles as Religious Liberty and Temperance Secretary for the Pacific Union Conference, at the same time completing his work for the Ph.D. degree at the University of Southern California. Since 1948 Dr. Baker has been on the faculty of the College of the Pacific at Stockton, California.

Through his entire career Dr. Baker has been a dynamic lecturer in demand by various organizations of religious and civic interest. He has included broadcasts on world affairs, based on extensive studies and travel in the politically and prophetically important parts of the world. Highlighting his public work he recalls with satisfaction twenty-five years of giving inspirational talks to Adventist youth at camp meetings, academies, and colleges.

Among his published books are *The Hope of the World*, *Under One Flag*, and *Christ or Chaos*.

Signs of the Times, June 5, 1934.

IN 1874, when the *Signs of the Times* was founded, the papacy was at the ebb tide of its fortunes. Immensely powerful and dominant in medieval times, the pope had seen the Reformation and the Renaissance greatly diminish his influence and dull his prestige. The French Revolution, fundamentally a revolt against clericalism and papalism, had struck a body blow at the pope when, at the command of the Directory of France, he was torn from his throne in Rome and imprisoned in Southern France where he languished until his death the following year—1799.

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Then as if Reformation, Renaissance, and Revolution had not done enough, the Italian army under Cadorna breached the Porta Pia in September, 1870,—only four years before this paper was started,—captured Rome, the capital of the papal states, and abruptly brought to an end 1,116 years of the pope's temporal rule. Whereupon, bereft of territory and temporal sovereignty, which in its heyday stretched across Italy from the Adriatic to the Mediterranean, 16,000 square miles in all, and with more than 3,000,000 subjects, Pope Pius XI withdrew to the few acres covered by the Vatican and St. Peter's, and straightway became "the prisoner of the Vatican."

The Bible Said Otherwise

To be sure, only two months before, the Vatican Council had adopted the decree of papal infallibility, but with all his land and subjects and prestige taken away, and himself a "prisoner," that seemed almost a mockery.

With the blow of the French Revolution in 1798, coupled with that of the Italians in 1870, many declared the papacy done for. It was freely said that it was a moribund institution which would soon be forgotten in the onward march of modern historical development. And it was true that so far as human eye and wisdom could see, the papacy, which had prospered in medievalism, did seem out of step with modernity, and destined only to decline into desuetude and oblivion.

But soon after all this befell the papacy, and very early in the history of the *Signs of the Times*, Seventh-day Adventists opened their Bibles to such prophecies as that from John the revelator,—“I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Revelation 13:3),—and

they said, No, the papacy has received what appears to be a deadly wound; but it will recover, and someday the world will again stand amazed at its exploits and power.

For more than fifty years after the *Signs* had first expounded this prophecy, little happened in the world to mark its fulfillment. The pope remained inside the narrow confines of the Vatican, and regained very little of his one-time influence.

And then suddenly and unexpectedly it became known that the pope and Mussolini were negotiating for a settlement of "the Roman question,"—the restoration of territory and temporal sovereignty to the pope. For over a half century the relations between the pontiff and the kingdom of Italy had been most bitter; the pope declaring the latter "usurpers and despoilers."

It had seemed quite unlikely that Mussolini and the pope would ever come to terms, for Mussolini had been a rabid and militant anticlerical, and for some years after he had become dictator of Italy in 1922, he had warred continually against the church and its policies. He and the pope had been at swords' points, jabbing each other at every opportunity.

The Return to Prestige

But no matter how unpropitious seemed the outlook, it was high time that prophecy should be marching toward its fulfillment. On February 11, 1929, much to the surprise of the world, Cardinal Gasparri and Benito Mussolini met in the Lateran council hall where Charlemagne had been the guest of Leo III, and signed an agreement between the Quirinal and the Vatican whereby temporal domain was restored to the pope, and his fifty-nine-year "imprisonment" in the Vatican terminated!

Italy ceded the pope a little more than one hundred acres surrounding St. Peter's and the Vatican. This territory is now known as Vatican City. Over this new city-state, the pope has absolute sovereignty and power. He is rapidly developing it into a first-class city, with a railway station, radiobroadcasting facilities, airfield, etc., and has established his own coinage and postal systems and other things necessary to an independent state.

This restoration of temporal power has immensely enhanced the prestige and influence of the pope in the world affairs. To be sure, we do not regard this one thing as the healing of the deadly wound, but it lays the foundation for the complete fulfillment of that prophecy. Whereas only a few years ago the pope was almost a nobody in the eyes of many nations, the fact that he is now a king as well as a pope, and because of the very able and energetic way in which Pius XI has guided the fortunes of the papacy, the Roman Church now has more prestige and power than at any time since 1798. At the present time, thirty-seven nations have diplomatic representation at the Vatican, and those few nations which do not are having terrific pressure put on them. The United States, for example, closed the embassy to the Holy See in 1867 when Pius IX proscribed American Protestant worship in the city of Rome. For sixty-seven years we have had no diplomatic ties with the Roman Church. Now, however, it is predicted that President Roosevelt will soon move toward the resumption of diplomatic relations, for it is openly affirmed that negotiations toward this end have been going on for some time. All other major nations except Russia now maintain a legation or an embassy at the Vatican.

Now, it is true that all has not been smooth sailing with the pope since he became king again. The church has been disestablished in Spain and Mexico, and rebellious and revo-

lutionary elements in some other countries have had the church in hot water. The two most powerful Catholic political parties in the world, the *Popolari* in Italy, and the *Centrum* in Germany, have recently been abolished by agreement between the pope and Mussolini on one hand, and the pope and Hitler on the other.

Divided Loyalties

After a honeymoon of a few months' duration, following the agreement of 1929, Mussolini and the pope have been having a continual squabble. Mussolini's "Totalitarian State" cannot be harmonized with papal absolutism, and friction is constant. Both the pope and Mussolini demand the undivided allegiance of the Italian people, and how can they serve two dictators?

However, the fact remains that the pope has succeeded in making Italy a Roman Catholic state. Under papal pressure, Mussolini has suppressed Freemasonry, the Y.M.C.A., the Methodist College on Monte Mario, and has made it extremely difficult, if not impossible, for those not of the Catholic faith to carry on any sort of religious work in Italy. Religious liberty, as we Americans understand it, is wholly nonexistent.

Just at the present time Hitler and the pope have locked horns. Hitler's "Authoritarian State" runs counter to Roman Catholic absolutism, and although Hitler himself is a Catholic, yet his inordinate ambition to dominate every phase of German life leaves too little room for the pope, so the latter avers.

Sources of Strength

Lest it be thought that the pope is losing out because of the abolition of some of the Catholic political parties in

Europe, it must be said that the new "Catholic Action" program is more than making up for loss of the political parties.

Catholic Action is the brain child of Pius XI, and represents a greater idea than any political party could ever achieve. The new movement joins the laymen very closely to the hierarchy, and equips them for public action in the defense of the religious interests of the church, its ideas of the education of the youth, and its conception of the family and society as a whole.

The revival and growth of Roman Catholicism in such historic Protestant lands as Britain and America has been greatly aided by the decadence of Protestantism. Instead of carrying on the spirit and work of the Reformation, many of the Protestant leaders in these countries have followed a strange and alien gospel. They have been lured away from the true basis of Protestantism—"the Bible and the Bible only"—by the vagaries of modern philosophy and so-called "scientific liberalism."

Furthermore, in the Anglican Church and in many of the Nonconformist churches in Britain there has developed an acute Romeward movement, particularly since the World War. And this by supposedly Protestant churches in the land where the light of the Reformation was first kindled!

Catholicism Resurgent Everywhere

Not only the United States and Britain, but the entire world today faces a Roman Catholicism that is greatly enheartened and emboldened by its recovery of recent years. The thirteenth, seventeenth, and eighteenth chapters of the book of Revelation plainly portray the universal resurgence of the Catholic Church in the last generation before the second coming of Christ. We are now living on the very threshold of startling developments along this line.

But the same scriptures tell us that her final inning will be a brief one. Almost as soon as the church rises to such pre-eminence that exultingly she will declare, "I sit a queen, and am no widow, and shall see no sorrow," "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Revelation 18:7, 8.

It behooves us all to study thoroughly those prophecies that delineate the religious developments of the immediate future, and to prepare to stand in that day when Christ shall come to save, not the Church of Rome, but the remnant church,—those who "keep the commandments of God" rather than the commandments and traditions of men, and who have "the faith of Jesus" rather than the faith of Rome. See Revelation 14:12.

666—THE MYSTERIOUS NUMBER OF REVELATION 13

Taylor G. Burch was born in 1885 and, without specific ministerial training, became an outstanding pastor-evangelist. He held three conference presidencies between 1913 and 1947 as well as several pastorates and a teaching position at the College of Medical Evangelists. He taught Bible at Atlantic Union College, 1947-1952.

Elder Burch has written hundreds of articles for Seventh-day Adventist papers. Among his many books are *Behold the Man*, *The Seven Epistles of Christ*, and *Valiant in Fight*.

Signs of the Times, March 14, 1950.

THAT there might be no question in regard to the identity of the persecuting beast power, especially under the leadership of the seventh head, the seer of Patmos, writing under divine inspiration, says, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation 13:18.

The very language indicates that the numbering of the beast is not only possible, but that God intends that it shall be done by those who study and explain this prophecy. In fact, the counsel to count the number of the beast is virtually in the form of a command.

The statement, "for it is the number of a man," indicates that a man stands at the head of the beast power whose official title is descriptive of his claims and character, and that enfolded in that name is the specified number. "The number indicates a man's name," is the rendering in the Twentieth Century New Testament. Dean Alford said, "The terms of the challenge serve at once to show that the feat

proposed is possible." We can therefore rest assured that someone will correctly number the name of the beast.

Ancient Custom

The evidence is abundant that it was the ancient custom among the Greeks and Romans, and especially the latter, to compute the number of their names by adding together the numeral value of the letters. Both soldiers and slaves were thus numbered as well as named. Adam Clarke said of this ancient practice: "The method . . . of representing numbers by letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians."

Thomas Newton, in his *Dissertations on the Prophecies*, commenting on Revelation 13:18, declares that not only was this practice common among the ancients as far as the names of men were concerned, but it was also applied to the heathen gods, as, for example, "the name of *Thouth* or the Egyptian Mercury was signified by the number 1218."

The Name of the Beast

"The number of the beast" is identified by "the name of the beast," which is the name of a man, the numeral letters of whose official title make up the number 666. It is the number of a man and not the number of God, and this "man of sin" connected with "the mystery of iniquity" "exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 7, 4. That the anti-christ here described is identical with the "little horn" of Daniel's vision is acknowledged by both Protestant and Catholic writers. See Daniel 7.

Since the beast power under the seventh head is described as continuing for more than twelve centuries, the name can never be applied to the personal or family name of any man, but must rather be found in the official or dynastic name which applies to all who occupy the position as head or ruler of the institution or organization described in the prophecy. This important provision of the prophecy should serve at once to eliminate the many conjectures which attempt to fasten the number 666 to a single individual, regardless of his character or career.

If our premise is correct, we shall find this number in the numeral letters of the official name or title by which the head of the Roman hierarchy claims to be the successor and representative of Christ as head of the church on earth. It must also be a title that is blasphemous, for the beast is characterized by one who had the "name of blasphemy," and who "opened his mouth in blasphemy against God, to blaspheme His name." Claims have been made by and on behalf of the pope which perfectly fit this ruler into the prophetic mold. In Ferraris's *Ecclesiastical Dictionary*, a Roman Catholic work, in the article, "The Pope," we read, "The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God." "The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom." (Translated from the Latin.)

The pope claims all the names and titles which are applied to Christ, because he claims to be the vicar or vicegerent of Christ in the earth. We read, "The Pope is the vicar of Christ, the successor of St. Peter, and the visible head of the church."—John Joseph McVey, *Manual of Christian*

Doctrine, page 123. (Published in Philadelphia in 1914).

Since we are dealing with an organization which is Roman and Latin, and since Latin is the official language which it employs throughout the world, the number would naturally be computed from the numeral letters of the Latin title of the popes, and the Latin for vicar or vicegerent of the Son of God is VICARIUS FILII DEI. This title appeared as early as 757-767 in a document historically known as the *Donation of Constantine*. While it has since been proved that Constantine was not the author of this document, it was used as valid by at least nine popes, covering a period of seven centuries, to establish the spiritual and temporal sovereignty of the bishops of Rome.

“The document employing the title was confirmed by a church council, says Binius, a high Roman Catholic dignitary of Cologne, quoted by Labbe and Cossart. It was incorporated in Roman Catholic canon law by Gratian, and when this last-named work was revised and published, with endorsement by Pope Gregory XIII, the title was retained. When Lucius Ferraris wrote his elaborate theological work about 1755, he gave under the article ‘Papa’ the title Vicarius Filii Dei, and cited the revised canon law as his authority. Again when Ferraris’s work was revised and enlarged, and published in Rome in 1890, the document and title were still retained.”—Uriah Smith, *The Prophecies of Daniel and the Revelation*, page 622.

The sum of the Roman numerals of this Latin title of the popes, using V in the place of U, as was the former custom, is 666. V is 5; I, 1; C, 100; I, 1; U or V, 5; I, 1; L, 50; I, 1; I, 1; D, 500; and I, 1.

About a century ago two or three witnesses declared that they saw this Latin title on the triple tiara, or crown, of the pope, the letters being made of jewels, which were clearly

visible as the pope passed along the street in procession. To date, evidence to substantiate this from Catholic sources is confined to two statements which appeared in the popular Catholic paper, *Our Sunday Visitor*, of November 15, 1914, and of April 18, 1915.

The statement in the issue of April 18, 1915, is as follows: “What are the letters supposed to be in the Pope’s crown, and what do they signify, if anything? The letters inscribed in the Pope’s mitre are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God. Catholics hold that the church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title ‘Vicar of Christ.’” I have a photostatic copy of this page of *Our Sunday Visitor*.

Some Catholic authorities now challenge Protestants to produce proof that this Latin title was ever on the pope’s miter. However, it is not at all necessary, in the interpretation of this prophecy, to show that the title now is or ever was written on the pope’s miter, or crown. The prophecy is fulfilled as completely by the fact that the popes down through the ages have claimed to be VICARIUS FILII DEI, or “Vicegerent of the Son of God.” In the light of the claims, character, and history of the long succession of papal rulers, who can question the application we have made to the identifying “number of the beast”? What other application even approaches it in reasonableness, in view of the testimony of history?

SIMILARITY OF PAPACY AND PAGANISM

John N. Loughborough (1832-1924) had been preaching the second advent for three years when, at the age of twenty, he went to a Sabbath conference in 1852 armed with texts and arguments to prove that the law was abolished and the Sabbath not binding. But the speaker, J. N. Andrews, used those same texts so effectively in supporting the law that Loughborough kept the next Sabbath. He died at ninety-two in 1924 in California, a long way from his birth place, New York.

Throughout this long life Loughborough was a pioneer. He began evangelism in the Lake states and in California. He showed that tent evangelism was practicable, and that Adventist publications could be sold. He stood with James White in urging organization of the church. He was president of many local conferences and a member of the General Conference Committee.

J. N. Loughborough was a writer of many articles for the church papers, and of two books, *The Rise and Progress of Seventh-day Adventists* and *The Great Second Advent Movement*.

Signs of the Times, February 3, 1876.

I WILL say of the papal hierarchy, which has manifested so much of the bloodthirstiness of a Nero or Caligula, that their system of religion, to a great extent, is pagan rites and ceremonies with merely Christian names. They are thus, indeed, a great apostasy. Of this I will present proof.

Waddington, a Protestant author, says: "After the conversion of Constantine, in the fourth century, when under the protection of the State, this sinful conformity to the practices of paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured;

and by the time these were ripe for the establishment of the popedom, Christianity of the State, to judge from the institutions of its public worship, seemed but little else than a system of Christianized paganism. The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had, to a certain extent, paganized the outward form and aspect of religion."

Dr. Middleton says: "As, therefore, my general studies had furnished me with a competent knowledge of Roman history, it so much helped my imagination to find myself wandering about in old heathen Rome, as to observe and attend to their religious worship, all whose ceremonies appear plainly to have been copied from the rituals of primitive paganism, as handed down by an uninterrupted succession of the priests of old Rome."

We will now quote two Catholic authorities on this subject. Says Bervaldus: "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as for example, from the Gentile religion are the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. How many things . . . in our religion are like to the pagan religion? How many rites common?"

Baronius, called the great champion of popery, says: "In many things there is a conformity between popery and paganism. That many things have been laudably (!) translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be intro-

duced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

We will now notice some particular points of similarity. "In the court of the pagan emperors, the first and greatest officers were called cardinals. Now, as the bishop of Rome assumed from the pagan emperors his favorite title of Pontifex Maximus, so from the same source he gave to his counselors and courtiers the name of cardinals."¹

Gavazzi says, "Almost all the forms of paganism are found in the Romish church. The pagans had their Pontifex Maximus. Rome has her supreme Pontiff. Paganism had its purgatory with material fire. Rome has the same. Paganism had its expiations for the dead. So has Rome. Paganism had its vestal virgins. Rome has her nuns. Paganism had its processions and sacred images. Rome abounds in hers. Paganism had its penates. Rome has her peculiar saints. Paganism had its sanctuaries, holy water, pilgrimages, votive tablets, and Rome has all these too. Paganism had the perpetual fire of Vesta, and Rome has the perpetual sacrifice of the mass."²

Again the ancients had a temple in Rome dedicated to Romulus, claimed to be on the spot where he was suckled by a wolf. Nurses carried their babies there on his anniversary, put them over his altar, and prayed Romulus to be their patron during infancy. The same identical temple of Romulus, at Rome, is now dedicated to St. Theodorus, who has become the patron saint of nurses and babies. On St. Theodorus' day, long processions of nurses go to his temple, place their babies over the altar, and pray St. Theodorus to be favorable to them.

Again, Caligula was the first pagan emperor who offered his foot to be kissed. But Rome says, "All kings must kiss the feet of the pope."

Livy says, "The idols of Juno sweat drops of blood, and Apollo's statue wept large tears." So papal Rome to match it, on the approach of the first French invasion, arranged for sixty images of the Virgin Mary to shed tears.

Pagans burned wax tapers during service. So do papists. Lactantius, reproaching the ancient heathens, said, "They light up candles to God, as if he lived in the dark; but do they not deserve to rank as mad men who offer lamps to the Author and Giver of light?"

Kirwan, in his letters to Bishop Hughes, says, "On my first remembered journey to Dublin we passed by a place called, unless I mistake, St. John's well. It is, as you know, one of the 'holy wells' of Ireland. There was a vast crowd of poor-looking and diseased people around it. Some were praying, some shouting; many were up in the trees which surrounded it. All these trees were laden in all their branches with shreds of cloth of every variety and color. I inquired what all this meant. I was told 'This is St. John's well, and these people come here to get cured.' But what do these rags mean hanging on the trees? I was told that the people who were not immediately cured tied a piece of their garments on some limb of the trees to keep the good saint of the well in mind of their application. And, judging from the number of pieces on the trees, I infer that the number that went away cured were very few."³

At the entrance to the pagan temple was placed the aquimarium, or vessel to contain holy water. As the worshipers approached, they sprinkled themselves with the water in this vessel, to purify themselves from sin. What first attracts notice as one enters a papal mass house? The very same custom. Among the pagans, the holy water was composed of salt mixed with fresh water. That of the papists is made in the same way, and is precisely the same article.

Among the pagans, the holy water was employed to sprinkle sepulchers and dead bodies, in exorcisms against malignant spirits. The papists use it for the same purposes; and, in exorcising the devil, the Roman Catholic priest wants his best weapon if he has not a bucket of holy water beside him. Gavazzi says of holy water, "Rome extends its application; indeed, she makes it a specific against all human ills, and a propitiator of fortunes in every undertaking. Are you sick, or threatened with dangers? Lay in a good supply of holy water; it is your best antidote and munition. Baptize your new coach with it if you value your neck. Are you about to launch a steamer? Give her a good baptism of the blessed fluid, and she will be a favorite child of the ocean."

Of this conformity of papacy to paganism, Gavazzi still further says, "When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ before the choice of religion was free; but, after he had made some laws, especially one denying service in his army save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies, were obtainable only through the portals of this new faith; it was embraced by multitudes, but with what fervor or what motive? A mercenary motive and a worse than languid fervor. . . . A pagan flood flowing into the church carried with it its customs, practices, and idols. . . . The greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans; especially worshiping in secret their idols. But the church did not prevent the sin. . . . The church was then too weak to resist the abuses brought in by the inundation of paganism; further it was no longer the upright and severe church of Christ; becoming vain of having many millions of adherents, it did not closely examine their faith."⁴

In illustrating how the things of paganism have been transferred to the Catholic Church, Gavazzi says, "In the church of St. Peter at Rome, before you arrive at the great cupola, you see at the right hand a brass statue of St. Peter blessing the people. This statue is much worshiped by all Romans, especially by the clergy; the pope himself worships it publicly twice a year, on St. Peter's day and on the day of the chair of St. Peter. All the worshipers kiss the toe of this statue, and invoke the blessing of the foot of the statue in order to obtain eternal salvation. Now this St. Peter was, in the good old times of Rome, a statue of the heathen god Jupiter. The name only is changed. The pagan idolater-Romans worshiped Jupiter Tonans, the papal idolater-Romans worship Jupiter Peter."⁵

These few facts, which might be greatly extended, show clearly the conformity of papacy with paganism.

¹ Gavazzi, p. 196.

² The council of Trent claimed that the mass is a continuation of the sacrifice on Calvary. Gavazzi, p. 96, and note.

³ Kirwan's Letters, First Series, p. 21.

⁴ *Ibid.*, p. 278.

⁵ *Ibid.*, p. 349.

EVIL PRINCIPLES, NOT EVIL MEN

George W. Rine (1859-1938) became a Seventh-day Adventist in 1886 as a result of his efforts to convince his sister of her error in becoming an Adventist. He had come from Pennsylvania to Healdsburg, California, for this purpose and stayed there to teach public school. Five months after becoming an Adventist he was asked to teach at Healdsburg College.

Professor Rine is best known as a college English teacher. With some breaks his teaching career extended from 1886 to 1928, at Healdsburg College, Pacific Union College, and Walla Walla College. The nonteaching years were devoted to pastoral service in San Francisco and in Portland, Oregon. From 1928 to 1932 he was pastor of the Berkeley, California church. He wrote many articles for the *Signs* and other papers, on both doctrinal and devotional topics. Many students of Adventist schools a few decades ago will remember his textbook *Essentials of English*. He also wrote *The Spirit World and a Future Life*.

Signs of the Times, May 21, 1912.

HISTORY attests nothing more fully than the strange fact that not infrequently some of the best of men espouse and champion principles essentially pernicious in their outworking. Prominent among these vicious principles that have had, and still have, some of the most virtuous of men for their sponsors and advocates, is that of the enforcement of religious dogmas by civil pains and penalties. It has been said that human life teems with paradoxes; and surely one of the most inscrutable of these is, that so often very good men are found identified with very bad causes.

It is therefore urgently important to remember that those who, in keeping with the teachings of the New Testament

and with the genius of the American Constitution, antagonize the efforts of misguided men to promote religious legislation, are in no wise hostile to those men, but to the unchristian and uncivil principles for which they stand. Hence those of us who love and work for religious and civil liberty are not warring against men, but against a dangerous and therefore pernicious propaganda.

A Notable Pagan Example

One of the most upright and exemplary emperors that ancient Rome ever had was Marcus Aurelius. His studies and his writings won for him the title of "philosopher." His famous literary work, "Meditations," breathes the finest and loftiest sentiments of devotion and benevolence, and makes the nearest approach to the spirit of Christianity, of all the literature of pagan antiquity. He personally prosecuted not a few benevolent enterprises. But some of the wars of his reign drew after them a series of terrible calamities. The superstitious people believed that it was the Christian cult that had called down upon the nation the wrath of the gods. Accordingly, Aurelius permitted one of the most cruel and bloody persecutions to be instituted against the Christians that can be found in the annals of Christian martyrdom. The famous Christian bishops, Justin Martyr and Polycarp, were among the victims of that "good" emperor's wholesale judicial massacre.

A Catholic Example

Mary Tudor, the Catholic queen of England, 1553 to 1558, was scrupulously punctilious in the observance of all the rites of her faith. She could not have been more rigidly regular in her eating and sleeping than she was in the hearing of mass, the worship of the Virgin, and attendance at the con-

fessional. Yet during her reign of only five years, more than three hundred men, women, and even children, were burned to death for no offense other than that they were, by virtue of conscience, Protestants. Now, it was not wanton cruelty that prompted the "Bloody Mary" to the commission of those awful atrocities; no, it was religious bigotry. Mary was sternly virtuous and almost ascetically religious, yet she was the victim of the most cruel and unchristian delusions to which the human heart is susceptible.

In Protestant Ranks

History affords no example of a more austere religious man than was John Calvin. His name has come down to us as a synonym of robust virtue and virile godliness. And yet it was at the instigation of John Calvin that the scholarly Michael Servetus was burned at the stake, in Geneva, October 27, 1553. The offense(?) in expiation of which Servetus was forced to give his life, was his disagreement with Calvin as to the nature of the Trinity. Nobody doubts that Calvin was a good man; but who can believe that the immolation of Servetus was a good deed?

Perhaps no people ever lived who surpassed the Puritan settlers of New England in robustness of character, in depth and fervor of religious conviction, or in moral prowess and initiative. The Puritan ministers who came to the New World were not only among the most ardently religious men of their age, but among the most learned as well. But it was these same uncompromising saints that, especially in Massachusetts, erected a rock-ribbed theocracy, to the end that they might dominate the religious as well as the political life of the people. They erroneously believed it to be their duty not to brook any religious opinions which might be in the least unlike their own. Persons who held such opinions were

deemed inimical to the established religio-political order, and were, accordingly, promptly punished with banishment from the colony, and in some cases the penalties of whipping, cropping the ears, and confiscation of property were added.

Not only was citizenship based upon church membership, but the Bible was the only lawbook recognized by the priest-controlled courts. As the ministers were considered the infallible interpreters of the Bible, all offenders against their interpretation were adjudged to be not only sinners but criminals, and their offenses ranged from those who wore long hair to such as dealt in witchcraft and sorcery. We all know the pitiless rigor with which Anne Hutchinson was banished to the savage wilds of Rhode Island simply because she alleged that the regular ministers and their followers were under a covenant of works while she and her followers were under a covenant of grace.

A Bible Example

Before his conversion to the cause and faith of Christ, the apostle Paul was an ardent devotee of the antichristian theory of law-enforced religion. It was with all an inquisitor's zest that he devoted himself to the business of persecuting the followers of the despised Nazarene. He was conspicuous among those who shed the blood of the first Christian martyr. In the pride of his Pharisee's heart he conceives the idea to reverse the maxim of the crucified Jesus, and go into all the world and suppress the gospel in every creature. We know how relentlessly he prosecuted his cruel and inhuman mission. He was "exceedingly mad" against the Christians. And when he finds in Jerusalem no fuel to feed the martyr's fire, he applies to the high priest for authority to go to Damascus to make havoc of the little Christian band that worshiped there.

Now, the point to be noted is, that Paul had been thoroughly conscientious as an inquisitor and persecutor. Long after he had found Christ he bore the following testimony as to the motives that had actuated him in his bitter warfare against the church of Christ: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." In fighting against the cause of Jesus, Paul thought himself in the line of duty. He was genuinely scrupulous. Touching the law he was blameless. No man took his place more regularly in the temple, or observed the Sabbath with more scrupulous care, than Paul. No one could have surpassed him in righteousness. Yet in the face of all this, he had been fighting against God, he had been "a blasphemer, and a persecutor," according to his own subsequent testimony. But as he had persecuted "ignorantly in unbelief," he "obtained mercy."

The True Principle

Yet it was our Lord Himself, the founder and fountain of our holy religion, who declared unequivocally, "if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." Again He said, "I, if I be lifted up [upon the cross], . . . will draw all men unto Me." He would not coerce or drive men to God, but by the irresistible wooing of His love, expressed in the tragedy of Calvary, He would draw sinners to Himself, the fountain of cleansing.

Hence those of us who labor and contend for the complete separation of religion and politics, for the principle that religious belief and practice are matters that concern only the individual and his God, are in no wise antagonizing men, but principles—principles hostile to the whole tenor of the Christian faith as enunciated in the Christian Scriptures.

DID GOD CREATE THE DEVIL?

J. L. Tucker has made his great contribution to Christian work through more than twenty years of radiobroadcasting. His program, "The Quiet Hour," was heard in the San Francisco Bay region until its removal in 1954 to Berrien Springs, Michigan, where Elder Tucker is pastor of the Emmanuel Missionary College church. The daily broadcast has always been maintained as a self-supporting project in addition to regular pastoral duties and the task of editing *Quiet Hour Echoes*.

Elder Tucker also pioneered in denominational telecasting, introducing a program in San Francisco for a short time, before the television work of the church was centered in New York.

A long ministry preceded and accompanied the radio-broadcasting. Beginning with a year of Bible teaching in Mount Ellis Academy in Montana at the age of twenty-two, Elder Tucker went into public evangelism the next year, 1918, in Montana, Colorado, and Minnesota. A series of pastorships followed in Oregon, California, and Michigan. In addition to periodical articles he has written many books, such as *Our Wonderful Jesus*, *God's Great Questions*, and *Living Triumphantly*.

Signs of the Times, February 28, 1950.

ONE of the most perplexing questions confronting the human mind is, Where, and with whom, did sin originate? The answer to this question is in the word of God. The Bible plainly lays the responsibility for sin and all its tragic results on "the devil," "Satan," "that old serpent." Christ spoke of an enemy sowing tares in God's field, and adds, "The enemy that sowed them is the devil." Matthew 13:39.

It is stoutly affirmed by many that such a person is but the figment of a deluded brain. Thousands think of the teachings

concerning Satan and sin as a sort of holdover from ancient superstitions. But the Bible forcefully contradicts much of the current teaching about Satan.

In James 2:19 we read that the devils “believe, and tremble.” Only an intelligent personality can believe. The Bible speaks of Satan as possessing power to think (Job 1:6-12); having intelligence to plan (2 Corinthians 2:11); being proud (Ezekiel 28:17); being deceitful (2 Corinthians 11:14); being a liar and a murderer (John 8:44). There is a personal devil who is warring against God and against every soul who seeks to obey God.

Where did Satan originate? Did God create him? Has he always existed? Will he continue forever in his work of ruin? Why does not God stop his cruel career?

The Bible gives a brief biography of this being. We learn that he once dwelt in heaven, a perfect, exalted angel. In his holy estate his name was Lucifer, which means “daystar.” Ezekiel pictured his beauty, wisdom, and exalted position. He called him “the anointed cherub that covereth.” Ezekiel 28:14. His office was high, his influence great. Only Michael, the Archangel, held authority above him.

Christ said, “I beheld Satan as lightning fall from heaven.” Luke 10:18. The prophet Isaiah declared, “How art thou fallen from heaven!” Isaiah 14:12. Why did Satan leave his high estate? How did he become a devil? Is God responsible?

We might ask, Did God make the thousands of drunkards, thieves, murderers, and adulterers that are in the world? God made man upright, perfect; but man corrupted his way, and made of himself a drunkard, a thief, or a murderer. God created man a free moral agent with the power of choice. He never forces or coerces. He delights in the service of love. He could have made men and angels so that they would not be able to sin, but He wanted His creatures to be free and

capable of choosing right or wrong. They might bring Him honor and joy, or shame and sorrow.

It was the perversion of this sacred trust that brought the beautiful, exalted, and holy Lucifer down to his present low estate. “He . . . abode not in the truth.” John 8:44. He left his first estate. Jude 6.

God causes the beautiful fields of grain to grow in order to sustain life, but some men take that grain and make it into alcohol. Is God responsible for the disaster that follows in the wake of alcohol? No, never! It is the wrong use of a good thing, a perversion of God’s goodness.

Lucifer became a demon who sought to dethrone and to annihilate God. Why did not God destroy this evil creature? God is too wise to err. Lucifer had questioned God’s character and the law of God’s government. In dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He studied how to falsify the word of God, he misrepresented God’s plan of government. Therefore it was necessary that God should demonstrate before the inhabitants of heaven, as well as to all the worlds, that His government is just, that His law is perfect.

God confined the rebel and his cohorts to this world, which became the stage upon which the mighty drama between God and Satan is enacted. As the great drama draws to a close, with the final act now in progress, the struggle between the mighty contenders reaches a new tempo. Satan, realizing that his days of activity are numbered, is filled with great wrath. Revelation 12:12.

In these momentous hours, God’s call comes to us: “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” Romans 13:12.

Every Christian should sense the intensity of the final struggle. The forces of evil are pitted against the powers of righteousness. Millions of souls are in the balance. What an hour in which to be living! "Christian, arm! be watchful, ready; struggle manfully for life."

SHOULD MODERN CHRISTIANS BE BAPTIZED?

William G. Wirth was born in 1884 and has spent an active lifetime as pastor and Bible teacher. His teaching has been done at South Lancaster Academy, Pacific Union College, and the College of Medical Evangelists. Pastorates have included Brooklyn, New York, and the Glendale Sanitarium Church in California. Dr. Wirth completed his undergraduate education at Union College, Lincoln, Nebraska, and received the Ph.D. degree at the University of California. Among his publications are *The Battle of the Churches* and a contribution to the *Seventh-day Adventist Bible Commentary*. Perhaps he will be best remembered as a teacher.

Signs of the Times, May 8, 1945.

IN 1 PETER 2:21 we read these arresting words: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."

There can be no disputation here; he who would be a Christian, who would shape his life according to the instruction of the Bible, must walk in the "steps" of his Lord. Inasmuch as baptism is one of these "steps," is not our duty clear in obeying this Christian ordinance?

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water." Matthew 3:13-16.

Not only did Jesus order His own baptism, but He made it obligatory upon His followers by the words, "Thus it

becometh us to fulfill all righteousness." If this means anything, it means that the Master performed this act as an example for us. Hence it is not surprising that Paul later writes of "one Lord, one faith, one baptism." Ephesians 4:5.

Jesus, however, did not leave Christian baptism to depend merely upon His own example. He specifically enjoined it upon His church before His ascension: "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28:18-20. There can be no greater warrant for this Christian ordinance than the example and charge of Jesus. All heaven's power is behind it.

It is to be feared that many lose the significance of baptism because they were baptized so young that its meaning meant little to them. A year-old babe cannot be expected to know what this ceremony is about. Such infant baptism is not in harmony with the thought of our Lord, for He makes it plain in His charge that the candidates for this important ordinance must first be taught and believe before they participate in it. Said He: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Thus teaching, understanding, belief, must precede baptism.

But someone may say, Infant baptism may be defended on the ground that the belief and understanding of the parent substitutes for the belief and understanding of the child. This may be a comforting thought, but its assurance turns to emptiness in the face of the Scriptural teaching that faith is

an individual matter, that the belief of one cannot cover the lack of it in another. Salvation is a personal, individual responsibility for every descendant of Adam. Declares the prophet Ezekiel: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Ezekiel 14:14. Again, he tells us: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezekiel 18:20.

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. How can an infant believe before baptism?

"When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. How can a babe repent before engaging in this sacred act?

In Romans 6:3-6 we find the reason for baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Baptism as a symbol of Christ's death and resurrection

signifies our own death to sin and our consequent being raised to walk in the new, sanctified life of the Christian. Our Lord's death for sin and His resurrection to triumphant life become a beautiful and impressive figure, through baptism, of our putting aside the old life of iniquity to live the new life of righteousness.

Since baptism means burial, to use sprinkling or pouring of water in this ordinance violates the deep meaning of it. Burial can only be accomplished by covering up completely, which at once indicates that immersion can be the only true mode of baptism. The very word "baptize," coming as it does from the Greek word meaning "to immerse," carries only the meaning of submerge. It does not at all convey the idea of sprinkling or pouring. Biblical use of the word shows this indisputably.

Harking back to our Lord's own baptism, the record says that He "went up straightway out of the water." This proves immersion, which was indeed the only form of baptism at that time. Mark puts it in more definite language: "It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him." Mark 1:9, 10.

If any question still lingers as to the proper mode of this ordinance, note what the apostle John writes concerning John the Baptist: "John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:23. Surely, if sprinkling or pouring would have satisfied the purpose, "much water" was not at all necessary.

"As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest

with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 36-39. Both Philip and the eunuch went down into the water and they came up out of it.

The question is inescapable. If Jesus and the early Christian believers were immersed, what about us? Should we not follow in their steps?

CHRIST'S RESURRECTION MESSAGE

Ernest Lloyd is linked in the minds of most Adventists with one project, his major contribution. From 1924 to 1949 he was the editor of *Our Little Friend*. He was known widely as he appeared in churches throughout the land promoting his paper—a little man with a little song, a little sermon, and a *Little Friend*. He was loved by children and parents alike.

Elder Lloyd spent fourteen years in various secretaryships before becoming an editor. Through all the years he was busy writing books for children, such as *Prayer Stories* and *Animal Heroes*, and for adults, such as *The Book That Lives*. Many of his articles appeared in the *Review and Herald*, the *Signs of the Times*, and the *Youth's Instructor*.

In retirement Elder Lloyd has been active in missionary work and as host at the old E. G. White home, Elmshaven, in Sanitarium, California.

Signs of the Times, March 27, 1945.

"When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side." John 20:19, 20, R.V.

IN SOME familiar room, doubtless the "upper room" where Jesus had spent with them the hours of the last evening before His death, the disciples had gathered at the close of that wonderful day. That day had witnessed the most glorious event for all mankind. It was the resurrection day! The Lord had risen from the grave! Another prophecy was fulfilled! Yet the group in that upper room had fearful, troubled hearts.

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The tomb of the Lord had been found empty that morning. The enemies of Jesus imagined that His disciples had stolen the body while the guards had slept. The disciples had heard rumors, and were afraid lest the fury that had burst upon their Master might now descend upon their own heads.

They were in great perplexity. They were not sure about a resurrection. True, the Lord had tried to prepare them for it, but they had not understood it. Yet the tomb was empty. Where was He? Some women said they had seen Him. How the hearts of those disciples longed for assurance and certainty!

Then Jesus came unannounced and unexpected. Their longing hearts had drawn Him to them. He knew where they were, and He wanted to be with them. There He stood in their midst, with His kindly smile and His greeting of peace. It was a familiar greeting to them, but on this occasion it had more than the ordinary meaning in it. His presence and His greeting quieted their fears, and their feelings of gladness dispelled the doubts and forebodings that filled their minds when they had shut and locked the doors.

The disciples' fears had led them to bar the doors for their protection, but in doing so they had unwittingly closed the door to their Lord. There is a lesson in the text for us. We often foolishly allow our fears and desires to shut out great blessing. It is the tragedy of many a life that its doors are shut. Sometimes it is the "cares of this life," absorption in pleasure, in business, in friendship, that bars the doors against the Saviour. All these things, lawful in themselves, have their rightful place, but may gain such an ascendancy in our lives as to become the ruling factors. Thus the Son of God is excluded from the life, and we find ourselves alone with our fears—until we wisely open the door and let the Master in.

Jesus entered that upper room. The disciples knew not how. One moment they were alone, and the next, they looked, and, lo, the Master stood in their midst. And what comfort and peace He brought! "Christ is inevitable. We cannot stop nor stay Him. He passes through all the walls that a man may erect, and gets to the man. We cannot shut Him out. Suddenly He is with us, offering His wonderful gift of peace. He is inescapable. *He wants us, and He follows us, because He loves us.*" Francis Thompson, the poet, has put the thought of our Lord's great desire to find and bless the troubled soul, in these striking lines:

I fled Him, down the nights and down the days;
 I fled Him, down the arches of the years;
 I fled Him down the labyrinthine ways
 Of my own mind; and in the mist of tears
 I hid from Him, and under running laughter.
 Up vistaed hopes I sped;
 And shot, precipitated
 Adown titanic glooms of chasmèd fears,
 From those strong Feet that followed, followed after.
 But with unhurrying chase,
 And unperturbèd pace,
 Deliberate speed, majestic instancy,
 They beat—and a Voice beat
 More instant than the Feet—
 "All things betray thee, who betrayest Me."

At last the chase is ended, and the voice is round him "like a bursting sea."

"I am He whom thou seekest!
 Thou dravest love from thee, who dravest Me."

Our risen Lord brings peace to us by bringing us to the same source that gave Him peace—by bringing us to His Father, and making us one with the Father. This is the peace that turned the disciples' fear into gladness, and in this spirit they went forth in their wonderful service for Christ. His

resurrection greeting is for every one of us in these days of fear and perplexity. As we gaze down "the shadowy avenue of the future," who would not shrink from the dark possibilities which it conceals, if he could not hear that voice which says: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

THE OBJECT OF CHRIST'S COMING

Francis M. Wilcox (1865-1951) at the age of seventeen entered South Lancaster Academy as a charter student when it opened in 1882. Following his years at the academy, he entered the ministry and was ordained in 1899. For the next twenty years his duties were varied, including the editorship of the *Sabbath School Worker* in Oakland, California, and of the *Home Missionary* magazine in Battle Creek. During this period he served for six years as business manager of the Colorado Sanitarium.

In 1909 he became associate editor, and two years later editor in chief, of the *Review and Herald*, a position which he held actively until 1945. Even in retirement he continued to write for the *Review* and other papers for several years. He died in 1951.

In addition to his many articles Elder Wilcox wrote a number of books. Some of them are *The Coming Crisis*, *Seventh-day Adventists in Time of War*, *The Early and Latter Rain*, and *Heart-to-Heart Talks*.

Signs of the Times, September 6, 1899.

OF CHRIST'S first and second advents and of the relations existing between the two we have a statement in Hebrews 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

He came the first time without sin so far as His own perfect character was concerned, but He came as a sin offering. He came to suffer in our stead, that He might bring us unto God. He bore our sins in His own body on the tree, that through faith in His atoning sacrifice the merits of His righteousness might be accounted unto us. The world was in sin

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and rebellion against the government of God. It had cast off its allegiance to the banner of Prince Emmanuel, and was under the colors of the great rebel leader. In consequence of this rebellion the whole race of mankind was doomed to utter destruction. Christ in His infinite love proposed to undertake the great mission of reconciliation. He would offer Himself as a substitute to die in man's stead, bridging the gulf between the holiness of God and guilty man, and opening the way whereby lost and fallen humanity might become reconciled to the government of heaven.

O the mystery of such unfathomable love! O the breadth, the depth, and height of such mercy! The sacrifice is made, and Christ is offered up, and now through all the ages the work of reconciliation—of reconciling man, not God—is going on. Christ will come to complete the work so well and faithfully begun, to take all those who have availed themselves of His sacrifice and mediation to Himself, and reign over them as their Prince and King and Governor.

With the return of Christ there is to be set up a kingdom. Says our Lord Himself, in the Gospel according to Matthew: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

But what does the kingdom embrace? First there must be a king. This will be the Lord Jesus Christ, no longer clad in robes of humanity, no longer reviled and oppressed of men, but crowned King of kings and Lord of lords. Secondly, there must be subjects over which the kingly rule shall extend. These are supplied by the glorified ones who are redeemed from this earth at the second coming of our Lord. Says the apostle: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet

shall sound, and the dead shall be raised incorruptible, and we shall be changed." Speaking of the same event he says again, in his first epistle to the Thessalonians: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We see from these two scriptures that there are two classes plainly brought to view—those who are resurrected at the coming of the Lord, and those who are alive and translated without seeing death. These are the two classes which compose the inhabitants of the kingdom of Christ.

Thirdly, there must be a territory. We cannot conceive of a kingdom as existing in no definite locality. Hence, somewhere in the universe of God must be the boundaries and limitations of the kingdom inhabited by the redeemed throng. That territory, the Bible reveals, will be this earth itself.

We learn from the third chapter of Peter's second epistle that the purifying fires of the last day will purge this old earth and bring it back to the same vernal state of beauty that it possessed when it came from the hands of its Maker in the beginning. A father may give to his little son a golden ball. That son, in his childish playfulness and sportive glee, may mutilate and soil the beautiful globe. It becomes contaminated and polluted. The father, in his love, takes the ball and places it in the crucible, and from the fires of purification it once more rolls forth as bright and beautiful as when it was first made from the precious golden metal. So God will take this ball of an earth and place it in His great crucible, and let the fires of the last day purge away its dross and sin and defilement.

Every kingdom has its capital, its chief city, and this requisite is supplied in the New Jerusalem, which, as John says, comes down from God out of heaven prepared as a

bride adorned for her husband. Revelation 21:2. And in this glorious city, with its streets of gold, its gates of pearl, and its walls of precious stones, Jesus will reign supreme, God among men, once more and that forever.

O the contrast between that kingdom of peace and the kingdoms of men today! O the blessedness of such a reign, one that permits no comparison with the most glorious reigns that this earth ever saw! May God grant, dear reader, that you and I shall enter in there as subjects. But to be subjects of the kingdom of glory then, we must be subjects of the kingdom of peace now. Christ is now seeking to set up His kingdom in every heart, and every soul in whose heart Christ is enthroned as Prince in this world, will enjoy the blessed privilege of being a subject of the kingdom of our Lord in the ages to come.

HEAVEN'S SUPREME COURT IN SESSION

Roy F. Cottrell is the grandson of Roswell Cottrell and has carried on the traditions of writing. He was born in Ridgeway, New York, in 1878 and began teaching Bible at South Lancaster Academy in 1903. From 1909 to 1919 he was a missions administrator in China, a fruitful period of service which accounted for ten books in the Mandarin language. He completed his formal work in various pastorates in southern California up to 1950.

Among the twenty-two book titles are *The Dawn of a New Day* (English, Spanish, and Portuguese), *The Triumphs of Archaeology*, and *The Pillars of Faith*. Seven quarters of Sabbath school lessons have come from his typewriter. These writings, with the many articles, constitute his major contribution, though he finds great satisfaction in looking back upon the teaching and mission work.

Signs of the Times, July 5, 1949.

A MEMORABLE year, indeed, was 1844! The use of anesthetics in the operating room marks that date as the beginning of a new era in surgery. During the same year electricity sent its first amazing impulse over a long-distance wire, carrying the significant message: "What hath God wrought!"

In 1844 David Livingstone opened his first mission station in dark Africa; while in the same year the emperor of China and the sultan of Turkey, respectively, issued royal edicts granting liberty to their subjects to become Christians.

In that same notable year, according to the prophetic yardstick of Scripture, the cleansing of the heavenly sanctuary began. To understand the significance of this service, it

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is essential to recall the religious ritual conducted by the priests of ancient Israel.

Moses had been invited into the divine presence on the crest of Mount Sinai, and there he beheld a vision of God's dwelling place in heaven, known as the "true sanctuary." After this pattern he constructed the tent of meeting in the camp of Israel. Said the Lord:

"Let them make Me a sanctuary; that I may dwell among them." "And look that thou make them [the building and articles of furniture] after their pattern, which was showed thee in the mount." Exodus 25:8, 40.

In this sanctuary, priests ministered, and to this place penitent sinners came with their offerings and sacrifices to express thanksgiving or to obtain pardon. On a specified day in the autumn of each year God required a spiritual trial balance and audit, known as the cleansing of the sanctuary. Throughout the year the sins of the people had been brought in type to this tabernacle; while on this special occasion it was to be cleansed by the removal of all defiling sin.

This was a most heart-searching and solemn occasion. No ordinary work was to be done; while all those who did not confess and forsake their sins were to be "cut off" from among their people. Leviticus 23:29, 30. This vivid drama recorded in the sixteenth chapter of Leviticus was far more than an interesting ritual; it presented a graphic panorama of the great gospel plan for man's redemption.

The book of Hebrews in the New Testament supplies the key to that impressive service. The inspired writer states: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

In Old Testament times the innocent lamb was sacrificed as a sin offering; so in the fulness of time Christ "appeared to put away sin by the sacrifice of Himself." Hebrews 9:26. He "was once offered to bear the sins of many" (verse 28); and following His vicarious death and resurrection, He ascended to heaven as our "great High Priest" (Hebrews 4:14).

Again, the ancient sanctuary was cleansed once each year from the sins of the people. This purification, or cleansing, according to the prophecy of Daniel 8:14, was to take place at the close of the 2300 years, which period terminated in the autumn of the year 1844. As the ancient cleansing of the sanctuary on the Day of Atonement was a religious audit to determine the status and standing of each individual before God, so the cleansing of the heavenly sanctuary constitutes a work of investigation and judgment. It is in reality the final session of the supreme court of heaven, from whose righteous decisions there is no appeal. Said the prophet Daniel:

"I beheld till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, there came with the clouds of heaven One like unto a Son of man, and He came even to the Ancient of Days, and they brought Him near before Him." Daniel 7:9-13, A.R.V.

Such is the scene being enacted in the holy of holies above. Christ is our "Advocate with the Father" on behalf of all who submit their cases to Him for trial. "The judgment was

set, and the books were opened." "The book of life" is heaven's directory of loyal witnesses for Christ; and to have one's name inscribed upon its pages is a supreme honor. Revelation 13:8; Philippians 4:3.

Christ "is a discerner of the thoughts and intents of the heart;" and in their nature and compilation these accurate records attest the wisdom, mercy, and love of God. The birthplace, the environment, and all else that may influence the character are faithfully entered upon the pages of the heavenly journal. "The Lord shall count, when He writeth up the people, that this man was born there." Psalm 87:6. Even the tears of repentance shed in anguish and solicitude are not overlooked; all are recorded above, awaiting the time when "the hidden things of darkness" together "with every secret thing" will be brought to light. Psalm 56:8; 1 Corinthians 4:5; Ecclesiastes 12:14.

Other books register the sins of the wicked and impenitent. "Behold, it is written before Me: . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isaiah 65:6, 7. "Though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord." Jeremiah 2:22.

Oh, the wonderful ledger the angels keep!
And the watchful eyelids that never sleep,
And the tireless penmen that watch and weep
Over the words they write.
How oft are the hearts of the angels pained,
And how oft are the pages soiled and stained,
How much is lost and how little gained
In struggling for the right!

—Mrs. L. D. Avery-Stuttle.

In the Bible the judgment is mentioned more than a thousand times. That hour of decision is more solemn than death; for the grave may separate friends only until the resur-

rection, while the judgment unites or separates them forever.

Said repentant King Solomon: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

Everyone who has professed the name of Christ is on trial; every life record is opened; every person's lifework is weighed in the balances; and it is well that we frequently examine our own hearts to ask the momentous question: How shall we stand in the judgment?

THE LONGEST PRISON SENTENCE

Merlin L. Neff was born in 1906, the son of a minister and administrator. He received the baccalaureate degree from Pacific Union College in 1927 and later completed work for the M.A. and Ph.D. degrees at the University of Washington. Although Dr. Neff has been largely identified with the Pacific Press, he had a varied career prior to his joining that institution in 1940 as book editor.

He began his work as a minister in California and Washington. Then, turning to teaching, he served at Mount Ellis Academy in Montana and at Walla Walla College, where he became head of the Department of English.

Dr. Neff's articles have appeared regularly in church papers, beginning with his student days. In addition to his duties as book editor he has served as associate editor of the *Signs of the Times* and managing editor of *Health*. His best-known books are *The Glory of the Stars, Triumphant in Suffering*, and the five-volume *Bible Pageant Series*, which has been widely distributed by literature evangelists.

Signs of the Times, March 7, 1933.

SENTENCED to 365,000 days of solitary confinement! Certainly this is the longest prison term ever pronounced upon any criminal. What an interminable period it will be to allow the prisoner to recount his crimes! This sentence is found in the twentieth chapter of the book of Revelation; the prisoner is Satan, the prison house is the earth, and the period of exile is one thousand years.

To many persons the millennium, or the one-thousand-year period mentioned in the Apocalypse, is a time when there shall be peace, no temptations to sin, and the golden

opportunity for the unconverted to accept Jesus Christ. If this were true, it would be the happiest time that this old world has ever seen. But the facts presented in the Bible contradict such a theory. Instead of a time of Utopian bliss for the old earth, it will be a day of complete desolation and chaos.

The popular theory of a second opportunity to accept salvation is not found in the word of God. The Bible nowhere depicts a day when all men will be saved. In the parable given by Jesus Christ of the wheat and the tares, it was declared that both should grow together until the harvest and that the harvest is "the end of this world." Matthew 13:24-30, 40. "Today if ye will hear His voice, harden not your heart." Psalm 95:7, 8. The truth of God is a present message and "now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.

What does occur at the time known as the millennium? What will mark its beginning and its close? What will be going on during this thousand years of earth's history? The light of inspiration will show us the message clearly if we but seek the truth with a sincere heart.

Beginning of the Millennium

When Jesus Christ went away into heaven, He promised that He would come again. This advent will not be a secret coming. The rapture theory does not have a Bible foundation, for when Christ returns, John declares, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7. The glorious appearing of the King of kings is portrayed in the language of John, a scene that cannot adequately be put into words. "And I looked, and behold a white cloud, and upon the cloud One

sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Revelation 14:14.

As Christ descends toward this earth, the resurrection of the righteous will take place. This is the first of two resurrections. "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." Revelation 20:6. This wonderful resurrection of the righteous who have died takes place at Christ's second coming. Paul is in perfect harmony with John when he describes the event: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

The righteous dead who are raised and the living saints are together taken to heaven. What has happened to the wicked? Those who were alive upon the earth were slain by the brightness of the glory of Jesus Christ. 2 Thessalonians 2:8. And the prophetic word of John in Revelation 20:5 states, "But the rest of the dead lived not again until the thousand years were finished."

The 1,000 Years in Heaven

The second coming of Christ raises the righteous dead, and they with the living righteous are caught up to meet Christ in the air and are taken to heaven. The wicked of the earth are slain by the "consuming fire" of God's glory, and the wicked will not be raised to live again until the thousand years are ended!

During the millennium the righteous have a work to do

in heaven. "I saw thrones," declares John, "and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Revelation 20:4. It will be the privilege of the redeemed to investigate the life of every individual, and to understand why the wicked are not saved. In portraying this, Paul stated, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Corinthians 6:2, 3. Some loved one might be missing from heaven, or some friend whom we esteemed and thought should certainly be saved; God desires that we shall know the record of that individual, to know that justice has been done, and that his life was marred by hidden sins that were never confessed. When the investigation has been made, there will be no doubt of justice, for John relates how the redeemed will say, "Just and true are Thy ways, Thou King of saints." Revelation 15:3.

The 1,000 Years on Earth

There will be no man upon the earth. In the midst of the shattered nations, the ruined cities, the millions of dead left unburied, Satan lives alone. Here he can well survey the result of his rebellious government—a vast cemetery, and he himself the sexton. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:32, 33.

Satan has been left in the "bottomless pit." This expression becomes clear as we compare the descriptions of utter destruction found in the book of Jeremiah with the words of Revelation. "I beheld the earth, and, lo, it was without

form, and void. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Jeremiah 4:23-25. The phrase "without form, and void" is the exact one used to describe the original condition of the earth before God fashioned it into a perfect creation. Now Satan has returned the earth, after his years of experimentation with sin, to a chaotic form. This expression "without form, and void" in the Hebrew, has a parallel meaning in the Greek word, *abussos*, translated "bottomless pit." In other words, this earth, formless and void after sin's havoc, is the bottomless pit where Satan is imprisoned.

The Close of the Millennium

"When the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20:7. This loosing is the result of the second resurrection. The Scriptures declared that the rest of the dead would be raised at the end of the thousand years. Satan now has work to do. The final deception by the archdeceiver will be played upon the wicked of all ages who are raised at this time. The Bible account vividly presents the last act in the great controversy of the ages. Satan is loosed, "and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Revelation 20:8. All the earth is the stage for the finale. Men from every generation will be there. Millions of soldiers, generals, chief captains, mighty men, will be assembled. And the City of God, the New Jerusalem, comes down from God out of heaven. (Revelation 21:2.) Those transparent walls reveal the streets of gold, the wonders beyond any architecture of the ancient or modern world, and the redeemed of all time.

If only the hosts of Satan can take the city and capture

the citadel of God! This is the fiendish plan; but the end is sudden. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. . . . This is the second death." Revelation 20:9-14. The great deception is at an end. Sin and sinners will have been forever destroyed. The fire that destroys the earthly civilizations will refine and purify the earth, preparing it for re-creation. Out of the chaos will come a redeemed earth for a redeemed people!

Where will you spend that thousand years? If you have accepted Jesus Christ, followed His word, and prepared to meet Him when He comes, you will be among the redeemed who shall reign with Jesus. You will emigrate from the world of sin to that wonderful city Jesus promised. "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

"THERE ARE OTHER THINGS"

William N. Glenn (1837-1906) served the Pacific Press for nearly thirty years, beginning in 1876, a year after he accepted the Adventist message. He had engaged in various activities before that time, as frontier storekeeper and printer in Kansas, army teacher at the Presidio in San Francisco during part of the Civil War, and newspaper publisher in Stockton, California.

At the Pacific Press Elder Glenn acted as proofreader, foreman of the type room, editor of *Our Little Friend*, and associate editor of the *Signs of the Times*. He did a great deal of writing, especially on religious liberty. He was active until a few days before his death.

Signs of the Times, March 29, 1883.

I HAVE met many evasive replies when endeavoring to urge duties inseparably connected with present truth, but none so completely discouraging as this: "Well, I believe there are other things to be done as well as that." This kind of reply shows at once that the one making it is determined not to yield to a known duty. And it carries with it the unwarranted insinuation that I am making a hobby of the matter urged, to the utter disregard of other equally plain and important duties.

I spoke to one about attending meetings. After several quibbles, the last plea was resorted to: "Well, I don't believe it's all in going to meeting; I know people who go to all of the meetings, yet they do many inconsistent things. I believe there are other things to be done besides going to meeting." Here was the intimation that I considered going to meeting the whole duty of the Christian; yet the individual knew better—the reply was a mere subterfuge.

The matter of baptism and church membership was urged upon one who had known for a long time that such a course was duty, and had often acknowledged it. But procrastination had at last brought him to the point where he could say: "Yes, it is all very well if one can live it out: but I don't believe it's all in being a church member. There are other duties besides being baptized and joining the church. I don't believe in hypocrisy; when I become a church member I mean to be one in earnest." Now the innuendo attached to this evasion is plain, and he knew it to be unjust. The case is a discouraging one.

I conversed with a near friend upon the subject of the fourth commandment. She took refuge in the "last ditch" and met me with this weapon: "I don't believe in talking all the time about the Sabbath; I believe the other commandments are just as important as the fourth. There are other things to be done besides keeping the Sabbath; if I do what is right I won't be condemned for trying to make an honest living." All this, and more of a like strain, was put forth as an argument against the duty of keeping the Sabbath; yet there is not a word or expression that I do not myself endorse, although there is in it the silently implied charge that my position is altogether antagonistic to this wholesome doctrine.

I may speak of the soon coming of the Lord and the preparation for it, and one who is not with us in faith, yet calls me "brother," will say: "We do not know when the Lord will come; 'of that day and hour knoweth no man.' I don't believe in setting times for the Lord to come. We may die any day, and I think if we are prepared to die we will be all right when the Lord comes. There are other things more important than talking about the Lord's coming."

And so we may go on from one Bible topic to another, and we will find those professing to be earnest and sincere

who will evade almost *every* obligation on the plea that there are other duties of equal importance. I always feel disheartened over one who has wandered into this dangerous snare. It is a pit that is generally entered with open eyes, and from which it is hard to induce one to even try to escape; so smoothly delusive is the entrance that the victim walks boldly in, feeling that he is treading the safest possible path. He cannot be convinced of error, simply because he will not. I repeat it, such cases are always disheartening to me.

THE STRANGE CASE OF MISS CLANCY

Carlyle B. Haynes (1882-1958) is probably remembered most vividly by many Seventh-day Adventists for singing, "What, Never Part Again?" at General Conference sessions. Evangelism, both singing and preaching, vies with writing for first place in his career; yet he held important administrative positions for thirty-two years. The writing has consisted of many articles and forty-two books. A few titles are *When God Splits the Atom*, *The Book of All Nations*, and *Life, Death, and Immortality*.

Elder Haynes was born in 1882 and began evangelistic work in 1905. In 1922 he became president of the Greater New York Conference, in 1926 of the South American Division, and in 1934 of the Michigan Conference. From 1940-1954 he served as secretary to the War Service Commission.

Signs of the Times, December 28, 1954.

IN THE summer of 1919 I was conducting a series of evangelistic meetings in a large canvas pavilion at Ninety-Fifth Street and Broadway, New York City. To these meetings came an elderly lady who was introduced to me as Miss Clancy. She was from the north of Ireland, a Protestant, strongly Calvinistic in her background of belief.

When she learned the Bible teaching that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," she forthwith, without any hesitancy or argument, began the observance of the seventh day, though she had been a fervent Sundaykeeper all her life. No sooner did she learn that the baptism of the Bible is immersion, than she asked to be immersed.

In these meetings I delivered two sermons on tithing, mak-

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ing plain from the Bible that this requirement and commandment was for all who served God. Miss Clancy, as was her custom, carefully took down the texts used. Here are her notes:

The tithing plan explained. Leviticus 27:30-32.

Tithe anciently used for the support of those who ministered "about holy things." Numbers 19:20-24.

The New Testament states that this tithing plan has been ordained for the support of the gospel ministry. 1 Corinthians 9:13, 14.

Jesus endorsed the tithing plan. Matthew 23:23.

God promises to bless the faithful payment of tithe. Malachi 3:10-12.

Those who do not do as God commands, do not prosper. Haggai 1:5-11.

There is a curse upon men, money, and property when God is not honored and obeyed. Malachi 3:8, 9.

It was soon evident that Miss Clancy was disturbed. Her usual cheerful disposition was gone, her smiling face clouded. She came to me and asked for an interview, which, of course, was gladly arranged.

"Pastor, it is about your sermon on tithing that I have come to see you. You have caused me deep concern, and I need counsel to know what to do. I mean, what the Lord would have me do."

"Is there something about the Bible teaching regarding tithing that is not clear?"

"Oh, pastor, it's not that. It's clear enough, dear knows. If anything, it's overly clear. That's the trouble. I know what the Bible says. What plagues me is whether it means me, and if it means me, how in the wide world I am to do what it says."

"Just what do you mean about whether it means you?"

"I mean, can it possibly include anyone in my circumstances? Does it mean that I am to do what I just cannot do?"

"Well, Miss Clancy, of course—"

"Wait a minute, pastor. Don't answer me until you have the whole story. You don't know my circumstances, and I am not overly anxious to tell them to you; but you cannot give me the answer I want without your knowing them.

"I am a lone woman, pastor. I have no folks in this country except a niece, who is married and lives with her husband in Bridgeport, Connecticut. He has no obligation to take care of me, but he does. What he sends me each week is all the income I have, and I get along only by what seems a continuing weekly miracle."

"Do you care to tell me how much he sends you?"

"That's what I came for. He sends me \$6 a week."

"How can you manage on that?"

"Ah, that's it! How do I manage? The fact is, I don't know how I manage; but somehow the dear Lord makes it cover my needs, praise Him."

"Where do you live?"

"I live in a kitchenette apartment on — Avenue. I moved into it years ago when rents were lower, and the blessed landlord, while he has raised every other tenant's rent several times, has not raised mine. I think he is sorry for me. At any rate, I pay now the same rate I paid ten years ago."

"How much of your \$6 weekly income does your rent take?"

"It takes \$4.50."

"Do you mean that all you have for food, clothing, and other necessities is \$1.50 a week?"

"Sure, and that's what I mean."

"But it cannot be done."

"Sure, and I'm doing it. And I can go on doing it. Only now you come along and tell me I must tithe my \$6. And look where that leaves me."

"But I did not tell you that, Miss Clancy. It was the Lord who has cared for you all these years who told you. It is in His Book. I only showed it to you."

"Oh, I know that, but it comes to the same thing so far as I am concerned. What I am after is whether He means I should pay tithe."

"Why do you think He would make an exception?"

"Well, pastor, don't you see what this would mean to me, and how impossible it seems? If I start paying tithe, that takes 60 cents to begin with. My rent remains unchanged. That with the tithe comes to \$5.10. And I have 90 cents to live on. And for a week, pastor, for a week! Not for a day, but for a week! Now that you know what this means to me, do you think the Lord would have me pay tithe?"

My first impulse was to say, "No, Miss Clancy, I do not think He means this for you." But I did not say it. I was prevented from saying it by the insistent thought that forced itself upon me with irresistible pressure, "Who are you to set aside a command of God?"

So I said, "Miss Clancy, my first impulse has been to tell you God does not need your 60 cents a week, and does not require this of you. But the Lord has shown me it would be wrong to give you such counsel. All I can do is to point you to His word, and His wonderful promise, and then encourage you to do as He says, and trust Him to make the impossible possible. My advice is for you to do what God tells you to do, and begin at once to pay tithe."

For the first time Miss Clancy smiled. Cheerfully she said, "I'll do what you say, pastor. It will not be the first time I have trusted God."

"He will not fail you, Miss Clancy."

"Sure, and well I know that. Good-by for now, pastor, and thank you."

The following week Miss Clancy handed me 60 cents. No money I ever received was harder to take.

Week after week she brought her 60 cents. Once or twice I leaned over to whisper in her ear the question, "How are things going, Miss Clancy? Are you getting along all right?"

"Praise God, I am," she replied quite happily.

At the third time I made this inquiry, she added, "Pastor, something strange has taken place. I never before knew the neighbors to be so kind and thoughtful. They never before did the things they do now."

"What things?"

"Why, they bring me little presents—a loaf of bread, a pound of butter, some flour, some cereal, a quart of milk. Fruit and even cake. I really think I am getting along better on my 90 cents a week than I did before."

"Do you think there is somebody who has put the neighbors up to this?"

"Sure and I do."

"Who?"

"Need you ask, pastor? If you had not counseled me as you did, you would have robbed me of God's blessing."

"Miss Clancy, I have reached the conclusion that you are the ablest financier in New York, and I have long wanted to ask you how you can possibly make 90 cents a week cover your weekly needs."

"Ah, well, pastor, I've just told you the neighbors help it stretch. But, aside from that, my needs are simple. I have learned to live on porridge, and oatmeal is cheap. To me now it really seems as though I fare better on 90 cents than I did on \$1.50."

Three or four months later Miss Clancy knocked on the door of my study, and, when bidden, came in with a real swagger and a playful smile on her face. She stood silently for a moment in front of my desk and then said:

"Pastor, you are looking at a woman with means, a woman of wealth. Sure, and you must show me the proper respect."

"Sit down, Miss Clancy, and tell me what has happened."

"Sure, and it's as I say. I have more money than I know what to do with."

All this time she was strutting around with a humorous gleam in her eye. I said:

"Miss Clancy, will you be good enough to sit down and tell me what you have come to tell me?"

"Just as you say, pastor. You will remember that I told you of that blessed nephew-by-marriage of mine in Connecticut? Well, this week he wrote me a letter. In it he said, 'I've felt for some time, auntie, that you must have a hard time getting along on \$6, and I've wanted to send you more. Now I can do it, for I have just had a raise in wages. You will find \$10 in this, and there will be \$10 every week from now on.'"

"Dear Miss Clancy," I said, "this makes me happy."

"I knew you would be, pastor. But do you realize what this means? Do you see what God has done?"

"Tell me."

"Why, now, my tithe will be \$1 a week, no less. My rent remains \$4.50. And that leaves for myself \$4.50."

"Yes, that—"

"Pastor, are you good at arithmetic?"

"Indifferently so."

"How much more is \$4.50 than 90 cents?"

"Five times as much."

"You see, there it is! Five times more for me than I have

had before. Five times, mind you! Sure, I don't know what to do with all my money! It bothers me no end! I've been thinking I can now do more for these mission calls than I've been able to do before. Ah, pastor, the Book says the windows of heaven will open and a blessing come, too great to receive. That's what the good Lord has done for me. Aye, the windows of heaven are open upon me. You told me He would never fail me. Nor has He. It's a happy woman I am, this day."

As God was faithful with Miss Clancy, so will He be faithful with you.

CHANGE IS NOT EVOLUTION

Harold W. Clark looks back with deep satisfaction upon forty years of teaching—a useful career and a lasting contribution to society. In 1956, he became Emeritus Professor of Biology at Pacific Union College. He can recall his pioneer work in field school and field station instruction, with warm memories of summers spent on beaches and in the Sierras teaching directly from nature. He founded and directed the Mendocino Biological Field Station at Albion, California.

Perhaps more important than teaching has been Professor Clark's contribution to the science of creationism in such books as *Genes and Genesis*, *The New Diluvialism*, and *Creation Speaks*.

This author was born in 1891 and did most of his teaching at Pacific Union College, Angwin, California.

Signs of the Times, June 12, 1951.

ONE of the greatest obstacles to any serious consideration of the creationist viewpoint has been the persistent refusal of its opponents to admit that it possesses any scientific value. Creationists are accused of holding to all the wild and unscientific ideas ever suggested by anyone who ever pretended to believe in the validity of Moses' story of creation.

Some years ago a certain candidate was put forward for governor in Florida and was supported by William Jennings Bryan. Thereupon the noted columnist, Arthur Brisbane, made the following comment in one of America's largest dailies: "He probably believes that all kinds of men, microbes, animals, horses with one toe, or four toes, dinosaurs, hippopotamuses, okapis, 500 kinds of fleas, 10,000 kinds of snakes, 100,000 kinds of beetles and bugs, and all the others were

created separately and individually by the expressed will of the Creator and were all in the ark together." The writer of this editorial evidently overlooked the fact that there are men well trained in all branches of science who believe in the literal record of creation. Evolutionists have put forth many crude notions in the past, but this fact does not seem to hinder twentieth-century scientists from believing in evolution. What is fair to one side ought to be fair to the other.

In defining the creationist viewpoint, evolutionists make the mistake of quoting statements made a century or two ago, when creationism was the orthodox belief of the Christian churches. The Linnaean concept of species which were created by God, and which, once created, remained unchangeable, is supposed to be accepted as the hypothesis of anyone who believes in the literal interpretation of the Bible. But the statements made in that century regarding the problems of species formation cannot be advanced today in the place of contemporary evidence. Whether belief in a literal creation stands or falls today must depend on the correlation of scientific evidence available now, in this twentieth century. The case demands a review in the light of current findings, unprejudiced by previously expressed opinions.

Upon this mistaken notion that the creationist position is that of absolute immutability of species, the evolutionist assumes that any scientific doctrine that allows of change of any kind means evolution. Professor Horatio H. Newman, zoologist of the University of Chicago, defined it thus: "Evolution is merely the philosophy of change as opposed to the philosophy of fixity and unchangeability." Then, in order to fortify his position, he remarked, "Even the convinced special creationist would hardly claim that species have remained immutable since their creation only to begin to change during the present era." Inasmuch as he knew that

no one would dare deny the fact that plants and animals are changing during the present era, he seemed to feel secure in the assumption that such changes must be interpreted as evidences of evolution.

In taking such a position as this the evolutionists commit two errors: They accuse the creationists of an unscientific and untenable position, and they confuse their own theory by the failure to distinguish between change and evolution. Evolution is defined as gradual growth and unfolding of parts from simple to complex. Physically it is supposed to have involved a transformation of matter from its primal simplicity to the complex structure of the present universe—inorganic evolution. Biologically it is supposed to have involved the transformation of living things from primitive simplicity of earliest times into all varied forms of living beings that inhabit the earth today—organic evolution.

According to this definition, evolution is much more than a mere change. The gradual unfolding and branching out into all the varied forms of beings is not fluctuation, but progressive change that must go on continually for almost interminable periods in order to accomplish the differentiation necessary to produce the many forms now existent. The fact that variation occurs, and that it may at times be of such a nature as to form what might be recognized as new species, or even genera, does not afford sufficient ground for explaining the origin of the major type forms, such as families or orders, within which and from which such species have arisen. On the other hand, since the idea of immutability of species has been impossible to maintain in the face of the facts, some evolutionists have hastily assumed that belief in direct creation has been dispensed with, or else that it is held only by those who are ignorant of the facts.

Opponents of the creation doctrine are too hasty in their

assumption that the admission of any change whatsoever is impossible for the creationist. The earth and its life are observed to change more or less. Throughout the whole period of human thought men have recorded these changes and have expressed different opinions as to their interpretation. Some have postulated an original creation followed by change. How much change might be allowed and one still believe in creation is a problem which can be settled only by long and painstaking investigation. It cannot be settled by arbitrary pronouncement.

The modern creationist allows for change, but in doing so he is simply recognizing the facts of recent scientific discovery. This recognition may make it necessary for him to define creationism somewhat differently from what some have done in the past. As at first understood, and as now commonly defined by the evolutionist, creationism was the idea of a literal creation of species in practically the same forms as they now exist. This left all the processes of change for the evolutionary interpretation. The present definition of creation, which might well be called *neocreationism*, has allowed the creationist to recognize the scientific facts and to interpret them in harmony with the great fundamentals of truth as revealed in the divine word of God.

The position of the modern creationist is perfectly consistent with all known principles of philosophy and science. He believes in a definite creative act when the type forms were brought into existence. Following the original creation, variations have occurred, and changing environments have caused the original types to break up into the multitude of species now existent. When these processes are studied in the light of heredity, environmental influence, hybridization, and other principles of modern biology, it appears evident that neocreationism has no excuses to offer, but may take its

place as a scientific doctrine worthy of attention equal with, if not actually superior to, evolution.

The creationist of today does not make any claims for the immutability of species. His contention is over the original method of creation rather than over the question of subsequent changes. He has no dispute with modern science over the possibility of variation, isolation, natural selection, and such factors which help produce new species. He does, however, maintain that the world and its life originally came into existence in six days through the direct intervention of the power of God. In this position he holds his ground against the speculations and criticisms of all who attempt to interpose the theory of evolutionary processes in the place of the record of the creative fiat of the Almighty. He contends that the theories of evolutionary progress are not sufficiently supported by scientific evidence to make them conclusive; and although he cannot prove by scientific methods that creation did take place by direct command of God, he finds on the other hand that the facts from the natural world support rather than oppose the viewpoint of creationism.

Therefore he accepts the Genesis record of creation and the Flood at its face value as an inspired historical record; and upon this assumption he proceeds to array the facts of science in harmony with the creationist interpretation.

By way of summary, the conservative creationist believes:

1. That all material substance was brought into existence by the fiat of the Creator; therefore matter is not regarded as having an independent existence of inherent properties by which it performs its activities; the phenomena of nature are subject to the control of the Supreme Being at all times and in all their manifestations.
2. That the organization of the physical features of the earth and the creation of life upon it were accomplished in

six literal days; accordingly the theories of cosmic and biological evolution through long ages of time are not acceptable.

3. That confusion and degeneracy among plants, animals, and man came as a result of the advent of sin into the world, and through the influence of Satan and his agents.

4. That the pristine earth was destroyed by one great overwhelming catastrophe, the Flood, or Deluge, of Genesis 6, 7, and 8, and that this Flood was the direct or indirect cause of most of the major geological features of the earth.

5. That since the Flood there have been many minor changes in the surface of the earth, with resulting changes in climate and ecological conditions, and that these have been simultaneous, with more or less profound changes in the structure and behavior of plants and animals; in this way there have been distributed over the face of the earth the present array of "species" of plants and animals.

6. That the major groups of plants and animals have come down through the ages relatively unchanged; and that the changes that now result in new species are not of such a nature as to produce new families, orders, classes, or phyla.

This, then, is the conclusion to which creationists find themselves committed by their study of the scientific, philosophic, and religious aspects of the question. They feel justified in taking their stand in favor of a scientific interpretation of biological and geological phenomena that might rightfully take its place as a new science, the science of *neocreationism*.

WRONG-WAY FOSSILS

George McCready Price, or Professor Price, as he is widely known, has had a long and varied career in the positions by which he earned his living. A teacher from the beginning of his work he has taught public school, English, nurses' classes, and science on both secondary and collegiate levels. Occasionally he had the pleasure of teaching geology, the field in which he became an authority.

The Seventh-day Adventist institutions with which he has been connected were and are Battle Creek College, the College of Medical Evangelists, Pacific Union College, Union College, Lodi Academy, Stanborough Park College, Emmanuel Missionary College, and Walla Walla College. He was born in 1870 and retired in 1938.

Professor Price's great contribution is the voluminous writings from his pen on the subject of creationism and Flood geology. From the publication of *Illogical Geology* in 1906 to *Common-Sense Geology* in 1946, he has exposed the fallacies of evolutionary geology in book after book and scores of articles. As an evening piece he wrote *The Greatest of the Prophets*, a commentary on the book of Daniel, published in 1955.

Signs of the Times, February 17, 1953.

IF ANY of my readers happen to have personal discussions with geologists, they should never allow these gentlemen to forget the old mineral onion-coat theory of a century and a half ago. For, as Herbert Spencer once remarked, though the former onion-coat theory is supposed to be dead, its spirit is still recognizable "in a transcendental form" in the modern theories about the "ages,"—each characterized by special kinds of fossils,—theories of biological onion coats which are still taught in almost all the universities of the entire world.

This modern onion-coat theory is fully as absurd and unscientific as was the older one.

This history of the transition from the older form of the theory to the newer has never been written by any historian. The records are scattered in many old volumes in three or four languages, volumes which are mostly unknown even by professional geologists, and of course are never read in these days of hurry and confusion.

I have never found any geologist who was particularly interested in the history of the change-over from the mineral onion-coat theory to the modern biological form of the theory. The reason is not hard to guess. All geologists are amused and ashamed at the first onion-coat theory; and they do not show any enthusiasm in tracing the history of the change to the more modern one, probably because they dimly realize that one kind of fossiliferous deposit all over the earth in the early days is as incapable of proof, and as absurd, as was the assumption of one universal kind of mineral.

It took more than half a century to complete the change from index minerals to index fossils as the supreme test of age. Even now there are some half-informed writers on these subjects who keep protesting that the fossils are not used as the supreme test of the age of an ancient set of rocks. I have explained elsewhere that all the common-sense rules of identification are employed in differentiating the *local* deposits, as they are used in locating oil or coal; but when it comes to pigeonholing the local formations in the larger categories, the *systems* and the *groups*, the fossils are the supreme criteria of age.

The Counterfeit of Creation

The men who worked with the earlier or mineral form of the theory of the earth were not exactly atheists; for it takes

a violently fanatical form of anti-Christianity to make an atheist. They were merely godless. They were not concerned with any religious ideas, or with any possible bearing which their scientific theories might have upon religion.

But all the early men who started to substitute the fossils for minerals as the test of age were nominal Protestants, and repeatedly declared that they were tracing the footprints of the Creator, and called the fossils the "medals of creation." I refer to such men as Baron Cuvier and his pupil Louis Agassiz, also Adam Sedgwick and Hugh Miller, with Sir John William Dawson and W. E. Gladstone as the last of the "harmonizers" of the Victorian era, who professed to explain how the geological "ages" are the scientific equivalents of the six days of creation, as recorded in Genesis.

In passing, the reader should remember that this scheme of the geological ages, founded on the differential dating of the fossils, is one of the worst deceptions ever put over on poor humanity. In the words of Ellen G. White, "It is infidelity in its most insidious and hence most dangerous form."

As stated above, it took the length of about one full lifetime to switch from index minerals to index fossils, and to establish the latter as the supreme tests of the age of the rocks. For many long years the fossils were only one of the criteria among many. The final test came in connection with some rocks in the far northwest of Scotland, where the famous "Highland Controversy" started about 1854 and continued until near the end of the century. Beds which had been described by some of the ablest geologists, as Murchison, Lyell, and Geikie, to be naturally *conformable*, were discovered to contain fossils in the "wrong" order, or in a sequence contrary to that which had become recognized as standard for all the world. Concerning the natural appear-

ance of these beds, Dana wrote later that the so-called *thrust* planes "look like planes of bedding, and were long so considered." Geikie also records the apparent naturalness of the beds:

"Had these sections been planned for the purpose of deception, they could not have been more skillfully devised. . . . And no one coming first to this ground would suspect that what appears to be a normal stratigraphical sequence is not really so."

But the fossil evidence finally won out, and now the textbooks all tell us that in these Highlands of Scotland the upper beds have been pushed for miles into their present position. Similarly in the thousands of subsequent discoveries which have arisen in all parts of the world, when the natural stratigraphic sequence has plainly contradicted the evolutionary sequence of the fossils, the latter has sooner or later been recognized as the final test of age, and some method has been devised for explaining away the physical or stratigraphic contradiction which is so plain that anybody can see it.

Every now and then some tyro rises up to deny that the "index fossils" are used as the supreme and infallible test of age. In answer it should be sufficient to present the following from A. W. Grabau's monumental *Principles of Stratigraphy*:

"The primary divisions of the geologic time-scale ["Groups" in the accompanying table] are, as we have seen, based on the changes in life, with the result that fossils alone determine whether a formation belongs to one or the other of these great divisions."—1913 ed., p. 1103.

A similarly positive statement concerning the "systems," or the next of the great divisions, is made by Henry Shaler Williams, whom James D. Dana nominated to succeed himself at Yale:

"The character of the rocks themselves, their composition, or their mineral content have nothing to do with settling the question as to the particular system to which the new rocks belong. The fossils alone are the means of correlation."—*Geological Biology*, 1895 ed., pp. 37, 38.

Sir Archibald Geikie makes the assurance even more specific in telling us that an entire mountain can be *proved* to be upside down, if we happen to find the fossils in reverse order:

"We may even demonstrate [?] that in some mountainous ground the strata have been turned completely upside down, if we can show that the fossils in what are now the uppermost layers ought properly to lie underneath those in the beds below them."—*Textbook of Geology*, 1903, ed., p. 837.

Subterfuge to Explain Away Evidence

Soon after the fossils became recognized as the supreme criteria of age, there was still a prolonged discussion whether the parts of the earth in question, usually many square miles in area, might not have been all lifted up bodily and flipped over like a big pancake. Thus Dana speaks of a case in the Alps which "has put the beds upside down over an area of 450 square miles." In the Glarus Canton of Switzerland it was long taught that the beds from both sides had been folded in toward the Sernf Valley in a big double fold. But these theories about gigantic folds have by now been quite universally discarded in favor of flat-lying thrust faults, as they are called in the geological literature. These low-angle, or flat-lying, thrusts are now the standard explanation for all cases where the fossils are found in a sequence contrary to the one recognized as the true order for all the world.

In almost every quarter of the globe large areas have been discovered where the fossils are in the "wrong" order. In

the Salt Range of Pakistan (formerly northwest India) the main parts of the mountains are Cambrian (Paleozoic), but the beds beneath are Tertiary. Within recent years there has been a lively discussion concerning this situation, with not a few pointing out the utterly false scientific method of explaining away plain physical or objective evidence, in favor of a wholly speculative theory concerning the fossils.

In the Appalachian Mountains of eastern Tennessee and northern Georgia, also in the mountains of Sweden, are other examples.

In Switzerland one of the most picturesque examples is the Great Mythen, with the Little Mythen close by it. They are situated near the east of the Lake of Lucerne, and are plainly visible from a boat almost anywhere on the lake. This isolated peak is regarded as one of the greatest puzzles of the Swiss Alps. Even at a distance of several miles the different strata composing it are easily recognized, the yellowish-red (Cretaceous) rocks composing the top being easily distinguished from those below. Some grayish limestones (Jurassic) are next below, while the base is rated as Eocene (Tertiary), which is widely distributed through Switzerland as the bottom rocks, various so-called older rocks comprising most of the peaks.

As there are no other mountains near the Mythen which at all resemble the cap of this mountain, the geologists are much perplexed to know where this cap came from, one even saying that it must have fallen down from the moon. If the popular theory is discarded, this mountain is easily explained as an *outlier*, left standing alone by the erosion of the strata all around it, the beds being exactly in the order in which they were deposited. That the mass of this mountain was pushed over the Eocene (Tertiary) strata now under it, is incredible, and this incredible push has been

invented merely to save the popular theory about the invariable order of the fossils.

One of the most famous mountains of the world is the Matterhorn, known also as Mont Cervin by the French. It is situated in the south of Switzerland near the Italian border, and its top is 14,780 feet above sea level. But the geologists tell us with a sober face that it does not belong where we find it, but that it has been pushed some sixty miles from the district farther south.

In the Rocky Mountains

The famous Rocky Mountain region of Montana and Alberta, extending from the middle of Montana some five hundred miles northward, consists of Cambrian and other Paleozoic limestones and quartzites sitting in apparently normal position on Cretaceous shales, the latter much softer than the mountain parts above them. These Cretaceous shales extend outward and compose the plains to the east, and contain an abundance of coal and oil, with dinosaur bones also in great abundance. These soft Cretaceous beds extend under the Rockies to the west and to the west of Banff where there are the good anthracite coal mines, with outcroppings of oil in the Flathead Valley. They also extend farther north across the international boundary line, and again in the vicinity of Edmonton.

Around Banff the strata of the Paleozoic have been considerably disturbed. Those who know this region only around Banff receive an altogether erroneous impression about the condition of these Paleozoic beds. They should travel north and south, east and west, across the ranges, and should examine such localities as Crowsnest Mountain, Cutbank Creek, Chief Mountain, Mount Assiniboine, and other easily accessible localities, and should note how the Paleozoic are

largely flat and horizontal, and wherever talus does not cover the underlying contact line, almost always appear to rest in natural conformity upon the underlying Cretaceous. Almost universally throughout this vast region of at least ten thousand square miles, the upper or so-called "older" rocks look exactly as if they were deposited in the place and in the order in which we find them. Unless previously prejudiced by a false theory about the fossils, every intelligent mind would so conclude.

Accordingly, all these many examples of the geological ages in reverse prove conclusively that the popular theory about the relative ages of the various fossils must be wrong. The other theory that the plants and animals lived contemporaneously, and were overwhelmed and buried in a gigantic world disaster, explains the facts far better than does the common popular theory.

SCIENCE SUPPORTS THE BIBLE

Varner J. Johns was born in 1890. He graduated from Union College in Nebraska and entered the educational work of the Seventh-day Adventists. Later he entered evangelism in several large cities, including Rio de Janeiro, Brazil. After serving as president of two conferences, he taught Biblical exegesis at the College of Medical Evangelists in California. He became a field secretary in the Southeastern California Conference in 1952.

In addition to his articles, Elder Johns has written *Forty Centuries of Law and Liberty*, *The Secret Rapture and the Antichrist*, *Your Wonderful Bible*, and other books.

Signs of the Times, January 31, 1939.

THERE is abundant evidence that the Bible is an inspired Book with an inspired message. Every portion of the Book, whether it be prophecy or poetry, history or chronology, bears the seal of inspiration. Its historicity has been verified by the uncovering of the monuments of the past. Its prophecy has been tested by time. Its message has been verified in the experience of thousands upon thousands of blood-bought, sin-freed, victorious men of earth. Even the very mysteries of life lead us to the Bible and the Bible's God for understanding and satisfaction.

The scientist stands amazed as he gazes into the corridors of knowledge and realizes that infinity stretches out before him. He sees the workings of marvelous forces, he harnesses them to do his bidding, but he cannot explain them. In the *Literary Digest* of November 22, 1930, was recorded an interview with a noted scientist, which should be read and reread by everyone.

“‘By the will of God.’ It is a scientist speaking. That is how he explains the atom, the speed of light, gravitation, the workings of electricity.

“‘No cut and dried bundles of words, made up into a scientific formula, will suit,’ he says; ‘they simply cover up the investigator’s ignorance. In the last analysis, everything operates by the will of God, and there is no formula which will explain that.’

“So Dr. W. R. Whitney, director of many vast electrical researches, has found God in his laboratory. . . .

“He is a world figure in science. He is past president of the American Chemical Society, fellow of the American Academy of Arts and Sciences, doctor from half a dozen colleges, holder of many decorations and medals, author of highly technical studies. . . .

“Interviewer and scientist spoke of electricity. Enough has been discovered to show that we really know very little about it. ‘However,’ said Dr. Whitney, ‘it is pretty clear that no matter what electricity is, it seems to be the ultimate essence of what everything is made of, and by which most processes occur.’

“‘And that ultimate essence itself?’ I asked.

“‘We have our theories,’ answered the scientist, ‘but can’t prove them.’ He picked up from his desk a small bar magnet. ‘Bring this near a steel needle, and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field, we know there are no lines there, and “field” is just a word to cover our ignorance.’

“He laid the magnet over a wooden base in which was embedded another bar magnet, and the upper magnet floated in space about half an inch above the base.

“‘What supports it? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer.’

“‘What do you mean by the will of God?’ I asked.

“‘What do you mean by light?’ shot back the scientist. ‘A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve, and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory, and now our quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels by the will of God.’

“‘The best scientists,’ he added, ‘have to recognize that they are just kindergarten fellows playing with mysteries—our ancestors were, and our descendants will be.’

“‘Then there is a limit to what we can know?’

“‘It seems so. We move from one theory to the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won’t stand fixed. No scientific concept can stand still. All is in motion. The will of God, the law which we discover but cannot understand or explain—that alone is final.’”

The very use of certain words in science to explain the unexplainable is significant. Let me illustrate:

Cohesion is that force by which molecules of the same kind are held together. Why do the minute particles that make up your pencil stick together? The answer of science

is "cohesion." But what is the meaning of this word cohesion? The word itself comes from two Latin words, *co*, meaning "together," and *haerere* meaning "to stick." Why do we not use the simple and understandable words "stick together," instead of the Latin word "cohesion," which means the same thing? Because it would sound quite foolish to ask the question, "Why do the molecules of this piece of chalk stick together?" and to answer the question with the words, "Because they stick together." And yet, that is all that is meant by the word "cohesion."

Gravitation is the force by which all bodies attract each other. Why does your pencil fall to the floor when you release your hold upon it? The answer is, "Gravitation." But what is the meaning of the word gravitation? It comes from the Latin word meaning "heavy." Why does this object fall to the earth? Oh, because it is heavy. The scientist of course has his theories as to what gravitation is. In truth, he does not know.

Electricity! What a wealth of meaning in that word to our modern world! Men harness "it," and the hum of the electric sweeper and the purr of the "noiseless" refrigerator is heard in the home; the hum of a thousand machines is heard in shops and factories; the light of myriads of brilliant bulbs illumines the night. But what is electricity? The word comes from the Latin *electrum*, meaning "amber." The ancients noted that this hard, brittle substance of which trinkets were made and from which medicinal oil was extracted was easily "electrified" by friction. This marvelous phenomenon was called *electrum*, or its English equivalent, "amber." As for our knowing what it is, we might as well say "ambericity" as "electricity." We know not what it is.

There is the word "magnetism." Ages ago in Magnesia of Asia Minor certain black stones were found with the property

of attracting to themselves iron. These stones were called "magnets" from the locality in which they were found. As for explaining what "magnetism" really means by the use of the word, we might as well call it "Haarlemism" because of the famed horseshoe magnets made in Haarlem, Holland. The work itself throws no light upon the meaning of the property.

Who Can Explain Mind?

Many are the problems that human intelligence and ingenuity cannot solve. What is "mind" and what is "matter"? How did they originate, and how are they correlated in the human brain? Who can tell? The fact is we are surrounded on every hand by insoluble mysteries. "By the will of God" is our only answer to many questions.

And so in the realm of religion. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deuteronomy 29:29. In the Christian life we cannot explain the mystery of the Incarnation any more than we can explain the mystery of the new birth and the sanctification of the soul by the Holy Spirit. The "new birth," however, is not more mysterious in the spiritual realm than is the conception and birth of a child in the natural realm. The mystery of life belongs to the Author and Giver of life. We see the evidence of conversion, we experience it in our heart, and we exclaim, "I know whom I have believed."

The Bible is God's message of love to a dying race, the one satisfying answer to our restless questionings. Were it not for the "blessed hope," the great caravan of humanity would move on and on in endless procession toward the valley of dark shadows, whence no echo of hope is ever heard.

THE PEN OF A READY WRITER

Arthur W. Spalding (1877-1953) is best known as a writer of books, of which he produced thirty. Some familiar titles are *Captains of the Host* and *Christ's Last Legion*, *The Days of Youth* and *Makers of the Home*, *There Shines a Light*, and *Golden Treasury of Bible Stories*. He was also well known through his service as secretary of the Home Commission from 1922 to 1942, when he traveled widely.

Elder Spalding's early years brought many experiences in many places. He was private secretary to Elder R. M. Kilgore, then superintendent of the southern field, to J. H. Kellogg and W. K. Kellogg at Battle Creek, and to E. A. Sutherland at Battle Creek College. He taught in diverse situations: academy at Graysville, Tennessee, college at Emmanuel Missionary College, church school in California. He was a co-founder of the Fletcher Institute in North Carolina and principal of the Hurlburt Rural Training School in Georgia. He was editor of the *Watchman Magazine* from 1907 to 1922. His last years were devoted to special projects for the General Conference and the Review and Herald. His was a long period of service, from the age of fourteen, in 1891, to nearly seventy-seven in 1953.

Signs of the Times, June 14, 1949.

THE boy Uriah was twelve years old when, on October 21, 1844, with his mother and his older brother John, he joined the company at Fitchburg, Massachusetts, who were looking for the Lord Jesus to come. The Smith's home was at West Wilton, a few miles north, over the New Hampshire line; but Brother Tolman, the leader of the Adventist company at Fitchburg, had invited them for the great day.

The meeting tent was pitched in Tolman's yard. In the evening the company met there and began their services.

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They expected their Lord the next day. A rough element from the town gathered around and began to pelt the tent with apples from the nearby orchard. Waxing bolder as the evening fell and as the liquor they were drinking took hold of them, they stood in the door and aimed at the lanterns hanging from the ridgepole, which they shortly demolished, leaving the tent in darkness. Then they cut the guy ropes, shoved a large hog inside, and collapsed the tent upon the company.

Extricating themselves, the men, women, and children took refuge in Tolman's house. But the mob, most of them now drunk, began throwing sticks and stones, broke all the windows, and drove the people out. Uriah and his brother took refuge in the barn, which the roisterers invaded, but without finding the boys. Finally the night passed.

That was Uriah Smith's introduction to the warfare of the second advent, in which he was to prove a champion; but for the next eight years, following the disappointment, he had no part in it. His mother, a lady of fine sensibilities and poetic genius, held to her faith, and in 1851, under the teaching of Joseph Bates, she added to this the seventh-day Sabbath. Now she prayed and worked for her children's conversion also.

Uriah, by this time nineteen years old, was pursuing his studies and aiming at the career of teaching. His sister, Annic, finishing at a young ladies' seminary in Charlestown, was like-minded. They were given an offer to teach in a newly established academy, at what were then high salaries; but the mother's prayers and Providence intervened. Annie, at her mother's request, went to hear Joseph Bates in Boston and was convinced of the Sabbath truth. Shortly thereafter she took up the work of proofreader and copy editor in James White's little publishing establishment. Uriah, being

induced the next year to attend an Adventist meeting at Washington, New Hampshire, was likewise converted, and in 1853, at the age of twenty, he joined the publishing force at Rochester, New York. For half a century thereafter he was connected with the *Review and Herald*, most of the time as its editor.

Uriah Smith was doubtless the most versatile man in the early company of Seventh-day Adventists. Inheriting the mechanical genius of his father and the artistic nature of his mother, he distinguished himself in a number of directions. An artist, at twelve years of age he produced a pen-and-ink bird's-eye view of his native town, exact and spirited; and the art remained with him throughout his life. In lieu of photo-engraving, not then developed, he made the first illustrations of the periodical he edited, himself carving the woodcuts. Having lost a leg from an infection when he was fourteen, he invented an improved artificial foot, which not only gave him greater comfort but helped his exchequer. Another invention was an adjustable school desk, much appreciated in the days when straight-backed wooden seats were the rule. There is today in the *Review and Herald* office, as a museum piece, the commodious and ingenious editor's desk which his hands made. He invented a shorthand system, with which he reported the first sessions of the General Conference of the church, of which in the early years he was secretary. The nicety of his touch is indicated in his signature, which stands out with copperplate symmetry above all his fellows'.

He was a poet and hymn writer, though in this respect excelled by his gifted sister, Annie, whose brief but highly valued service was cut short by her death in 1855. More than this, Uriah Smith developed a prose style clear, concise, emphatic, and sometimes with a cast of gentle irony, which

made his editorials delightful reading. His reasoning was close, well based, and convincing. Perhaps the mechanical excellence of all his work, manual and mental, tended to form his style with a solidity that lacked the flexibility of some others; yet often it rises into sublime periods and is graced with delicate art.

Besides some poetical works, he wrote several books upon Bible subjects. His greatest and most enduring work, *Thoughts on Daniel and the Revelation*, which has gone through many revisions and editions, is still, despite various later commentaries, the standard classic in its field. He began it, while still a young man, as a tentative series of articles in the church paper, drawing from the editor, James White, the dubitable commendation that it was indeed "thoughts," not an oracle. But growing in breadth and depth and power as the youthful student searched his sources and his soul, it became one of the chief weapons in the arsenal of Seventh-day Adventist exegesis. Published at first as two separate volumes, the two became one when, in 1881, George King proposed their combination, with illustrations, and established with the single volume the beginning of the great colporteur work for which this church has become noted.

For all his accomplishments, Uriah Smith was a modest man, retiring, perhaps humble. It would not be correct to say that he was unconscious of his powers, and he was ever ready to do battle for his cause; but he never sought the lime-light. Often he sat unnoticed in the assembly, having taken his seat, not in the front, but in some obscure corner. It took persuasion to get him to preach a sermon. He preferred, indeed, the writer's pen to the preacher's forum; and it was as a writer that he best showed his powers. His sermons were models of logic and learning, but lacked the fervor of the evangelist. None surpassed him, however, in ardent faith in

the message which he proclaimed, and to this his testimony was constant and sustained through all his half-century of service.

When Seventh-day Adventists established their first advanced school, Battle Creek College, in 1874, Uriah Smith became, and for many years remained, the head of the theological department. As a teacher he was thorough, systematic, and inspiring. He made distinct contributions to the forming faith of the church, and in the exposition of prophecy he became the most prominent leader.

The sunset of life came while he was still the senior editor of the church paper, the *Review and Herald*. Long had he cherished and molded the policies and teachings of that paper, the editorship of which he inherited from its founder, James White. As a youth he had joined the publishing force in Rochester when its physical equipment consisted of a Washington hand press and a few fonts of type. He sat with the small working force at the rude table where young women folded the sheets. John Loughborough stabbed the signatures with an awl for the girls to stitch with needle and thread, and Uriah trimmed the edges with his penknife. He lived to see the *Review and Herald* the largest printing establishment in the State of Michigan, with the latest improved machinery and working force of more than a hundred.

Then he saw it go down in fiery destruction. On the next to the last day of the year 1902, the *Review and Herald* main plant burned to the ground. It was to rise, thereafter, with greater power and, transplanted to the capital of the nation, become one of the foremost religious publishing companies of the country. But that resurrection Uriah Smith was not to see. Continuing his editorial work for yet a few weeks in improvised quarters in a remaining building, he sounded the note of faith and courage that belongs to a cause not com-

prised in brick and machinery but in the spirit of Christian truth.

On the morning of March 6, 1903, walking down to the office, as was his wont, he conversed cheerfully on the way with various friends and associates. Within sight of the scene of most of his half-century's labors, he fell, stricken with apoplexy, and expired in his home without regaining consciousness.

PHARAOH'S DAUGHTER IDENTIFIED

Edwin R. Thiele has had the privilege of contributing to world-wide Bible scholarship by offering a key to Hebrew chronology. The results of his work are being widely used. This and his teaching work have come in the mature years since he joined the faculty of his alma mater in 1937, and they constitute his important contribution to Christian work. He received the doctorate at the University of Chicago.

The earlier years of service were spent largely in China as editor and manager of the Signs of the Times Publishing House in Shanghai. Aside from books in Chinese (*From Dawn to Darkness, Shall We Destroy the Home?*), Dr. Thiele's publications have been largely in the scholarly field. And of course he has contributed generously to the *Signs of the Times*. He was born in 1895. He continues in the position of head of the department of religion at Emmanuel Missionary College, where he has been since 1937.

Signs of the Times, August 1, 1939.

IF THE story of Israel's entrance into Egypt is of interest to the student of God's word, the story of the Exodus is all the more so.

A question that has long perplexed Bible students is just where in the history of Egypt the Exodus story fits in. Who was Pharaoh's daughter, and who were the Pharaohs of the oppression and the Exodus? So explicit and outstanding are the remarkable details of the Biblical narrative that they require a very rigid and striking sequence of events in Egyptian and Palestinian history. The account of the Exodus found in the Bible does not give the names of the rulers of Egypt concerned in the story, and neither does Egyptian history reveal an account of the Exodus. Fortu-

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nately, however, sufficient information is at present available to enable us to locate the period in Egyptian affairs when this interesting series of events took place.

According to 1 Kings 6:1, the Exodus took place four hundred eighty years before the founding of Solomon's temple, or in 1446 B.C. With that date in hand, it is a comparatively easy task to correlate the details of the Exodus story with the known events of that period in Egypt as recorded upon the monuments.

The birth of Moses is the natural beginning of the Exodus story. This must have taken place eighty years before the Exodus, for Moses was forty years old when he fled into the wilderness (Acts 7:23), and it was another forty years before he returned to stand before Pharaoh (Acts 7:30). That would place the birth of Moses in 1526 B.C. A king by the name of Thutmose I, 1539-1514, was then upon the Egyptian throne. This king had a forceful daughter named Hatshepsut, who was destined to become Egypt's most outstanding queen.

To understand properly the remarkable part that Hatshepsut was destined to play both in Egyptian history and in the events of the Exodus we must understand the nature of her parentage and the Egyptian policy concerning the succession to the throne. Concerning the latter, we quote from Moret: "Princes had a right to the crown only if they were born of a father and mother who themselves had equal rights, as was the case when they were brother and sister, born of a 'royal wife.' If the prince was the son of a concubine, his right to the throne fell before that of a sister whose mother was a queen by birth. In this case the sister married her own brother, who shared the throne with her. The prince then ruled for her and relieved her of those duties of kingship which only a man could legally perform—the wor-

ship of the supreme gods, the command of the troops, and the administration of justice; but she never ceased to be the sovereign. When she died, the succession passed to her children.' ”

It so happened that Thutmose I, the father of Hatshepsut, was himself not of royal blood, but held his right to the throne only by virtue of his marriage to his queen Ahmose, who was of the old royal Theban line that had some years before expelled the Hyksos kings. Thutmose had four children by his queen Ahmose, two boys and two girls, but three of these died in childhood, leaving Hatshepsut as his sole legal heir to the crown. Thutmose, however, had a number of other children by concubines not of royal blood. These children would, of course, have no inherent right to the throne, but they might succeed to the kingship by marriage to their royal sister Hatshepsut.

After Thutmose had ruled a number of years, Queen Ahmose died. This naturally endangered the position of Thutmose as king, for it was only through his wife that he had held any right to the kingdom. The party of the legitimacy now required the king, at about the middle of his reign, to proclaim Hatshepsut, who was then still in her youth, his successor.

It was at this juncture in Egyptian affairs that the child Moses was born. The Bible presents the beautiful story of the babe being placed in an ark of bulrushes on the brink of the river, and there being discovered by the daughter of Pharaoh, who had the child sent to his mother for care and later brought into her own home. She adopted him as her son. Who was this “daughter of Pharaoh”? If Biblical and Egyptian chronology be correct, she could have been none other than Hatshepsut, for it is now that this remarkable lady first appears on the scene to make her political debut in Egypt.

We can think of no other period in Egyptian history when the story of Moses and the subsequent events leading to the Exodus would fit in as they do right here. If we were to ask for a situation made to order to provide an occasion for such a foundling as Moses to obtain the right to the crown of Egypt, we could hardly request anything better than this. There is in Egyptian history not the faintest record of Moses now appearing upon the scene of action; but if we now fit him into the picture, it will be possible to understand many things in the subsequent course of both sacred and profane history that would otherwise be inexplicable to us.

Hatshepsut proved herself to be a strong-willed and capable ruler. She took a great interest in the Egyptian copper mines at Sinai, and sent a notable expedition to Punt which brought back fragrant woods, green gold, panther skins, and myrrh trees. She was a great builder, and is noted for her gigantic obelisks at Karnak and her splendid terraced temple at Deir el-Bahri. On the walls of her temple she caused to be engraved reliefs representing her birth and coronation. To prove to her subjects her sole right to the crown she made the claim that her true father was Amon-Ra, the sun-god himself, while her mother was Ahmose of the royal Theban line.

According to the Biblical record, Moses, as the son of Pharaoh's daughter, had the privilege of looking forward to the throne of Egypt, but because he killed an Egyptian in trying to protect one of his own race, at the age of forty he was suddenly forced to flee for his life. A complete reconstruction of the exact sequence of events at this interesting period is unfortunately not possible from the mutilated records left upon the monuments. One thing that stands out with striking prominence is that a desperate struggle must have been going on between rival factions for the possession

of the throne. Yet throughout these struggles it is evident that Hatshepsut had the strongest possible grip upon the crown, and she showed herself every bit a queen.

It seems clear that two of the sons of Thutmose I succeeded their father upon the throne, first Thutmose II and later Thutmose III, each of these men reigning with his sister Hatshepsut as queen, for it was she alone who had a right to the crown. Thutmose II need not detain us long. Immediately upon his accession he faced serious revolts in the south, and tells of the dispatch of an army that defeated the enemy and, according to the orders of the king, slew all the males they could find.

Thutmose III was a very powerful personality, and later proved to be the greatest monarch that Egypt ever produced. As a prince, he had, of course, but few prospects to the succession, and seemed destined to a life of obscurity as a priestly functionary in the Karnak temple. But he seems to have won the priesthood to his support, or perhaps the priests made use of him as a tool to secure their own political ends, for a dramatic coup d'état was effected by the priests in the temple of Amon whereby the lad was elevated to the throne in 1501, ruling conjointly with his sister Hatshepsut till her death in 1479. There existed, for some obscure reason, the most bitter animosity between Thutmose III and Hatshepsut, and when Hatshepsut at length passed away Thutmose gave vent to his wrath by ruthlessly hacking her name from her monuments, and he did the same to those who had been her supporters. These mutilated monuments still stand today as mute but grim witnesses to the pent-up fury of this vengeful king.

What could have been back of this royal feud? May it not be that the introduction of Moses into this scene may help to complete the picture? Certain it is that the priestly

party of Egypt would never look with favor on the elevation of the Hebrew Moses, a worshiper of a God other than theirs, to the Egyptian throne. And certain it also is that there would be no love lost between Thutmose and the adopted son of his queen, who was destined upon her death to inherit the crown. Hatshepsut, moreover, had a definite will of her own, and she may not have been at all in favor of the plot that brought Thutmose III to the throne. Whatever the exact details of the case may be, we can now see how it might have happened that Moses, although then the lawful heir to Egypt's throne, might, because of the plottings of powerful enemies, have been forced to flee for his life to Midian, there to remain for forty years till the death of the reigning king.

No mightier monarch than Thutmose III ever ruled over the ancient land of the Nile. While his sister Hatshepsut lived, he was obliged to occupy more or less the position of a figurehead, but hardly had the queen passed away than Thutmose entered upon a series of striking military campaigns that were to raise Egypt to the greatest heights of empire that she ever attained.

A Mighty Change to Come

Thutmose was also a great builder. Palaces, temples, and monuments were erected by him throughout the land. His entire reign was an era of intense activity in which slave labor was used to the full to produce his mighty and magnificent works. And here again we may find the Hebrews fitting into the scene. Harsh, indomitable, and cruel,—a born driver of men,—who would be so well fitted as he for the role of the heartless oppressor of the Israelite slaves pictured in the Biblical record?

While this king warred and built, laying the peoples of Palestine utterly helpless beneath his feet and endeavoring

to crush the life and spirit out of his hapless slaves, God was preparing the way for a course of events utterly contrary to his plans. It was at this hour of darkness, when Moses was quietly tending his flocks in Midian, and amidst the solitude of the desert and the grandeur of the mountain peaks was becoming acquainted with God, that the hour struck when the shackles of the Hebrew slaves were to be broken, and they were to be permitted by the kind providence of their heavenly King, to enjoy the blessings of freedom once more.

THE WIDOW OF SAREPTA

Percy T. Magan, M.D. (1868-1947), at the age of sixteen was sent by an irresponsible father from his lavish home in Ireland to a poor farm in Nebraska, where he worked under primitive conditions for a meager living. Three years later, in 1887, after having joined a Seventh-day Adventist evangelistic company,—for which his father disinherited him,—he arrived at Battle Creek to attend college. He was befriended by James and Ellen White, made a trip around the world with Elder S. N. Haskell, and prepared to teach history. He became a forceful member of the Battle Creek College faculty and advanced to the deanship.

After several years as dean at Battle Creek College and Emmanuel Missionary College, he went with E. A. Sutherland to found Madison College in Tennessee. Both these men took the medical course while administering the college, and in 1916 Dr. Magan became dean of the College of Medical Evangelists at Loma Linda, California. He became president of the institution in 1928, retiring in 1942. He died in 1947.

His literary work included the fields of medicine and religion. He contributed to various professional medical journals and was editor of *Health* magazine, published at the Pacific Press. Besides articles in the *Signs of the Times*, he wrote *The Peril of the Republic* and *The Vatican and the War*.

Signs of the Times, October 10, 1933.

IT WAS not very often that the great Master referred to the lowly men and women who were blessed with a part in those scenes that made up the Old Testament story. Naturally enough, the names of the outstanding characters fell from His lips on more frequent occasions. But the Bible is not a book of biography in the ordinary sense of the term. It does not undertake to relate in detail the life history of any one of the children of men. Rather is it concerned with inci-

dents which portray God's covenant dealings with the human race.

The Father's love is revealed in what is written concerning the "little ones" as well as what concerns their greater fellows. Salvation for storm-tossed and wearied souls flows forth in glad streams of living water from the lives of Hannah, of Barak, of Machir of Lo-debar, of Rhoda, of the woman of Sarepta, and of a host of others of mean estate as certainly as it springs from what is written of Abraham and Moses, of David and Isaiah, or of Paul and James, of Peter and John.

The brook Cherith had dried up, and the word of the Lord came unto Elijah, saying: "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." 1 Kings 17:9. From these words it will be evident that this woman was not a member of the house of Israel. She was a citizen of a most intensely commercial nation in a day when the Jews were a distinctly rural people. Her fellow countrymen were worshipers of heathen gods, and yet this poor "unnamed soldier" sustained a nearness to the Majesty of heaven, so that she would hear that same "still small voice" which Elijah the prophet was wont to hearken unto. To this lowly and unnamed widow that voice was as audible as it was to this outstanding seer.

Now, this it is that makes manifest her willingness to harbor and care for the "man of God." Her graciousness is in contrast with what might be taken perhaps as a somewhat brusque and imperious demand upon his part: "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." Verse 13. The grace of her demeanor under trying circumstances was brought about by the gentle influences breathed into her soul by the "still small

voice." The lowly and unnamed woman in her sphere was being affected by the great Spirit of God the same as the prophet was being guided and controlled by Him in his.

The Meal Wasted Not

Day after day the miracle continued, for "she, and he, and her house, did eat a full year." Verse 15, margin. "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah." Verse 16. Did the widow ponder in her heart during all this time why the Lord should have chosen her to be one of the characters in this miraculous manifestation of His care? As she watched the emaciated forms of men and women and little children passing to and fro during those dire days of famine, was she mindful of God's loving watch-care over her and the little son, seeing they were not numbered in the house of Israel? Yea, undoubtedly all these and much more filled her soul.

But to me the great lesson of this God-designed drama comes after the major scene has been set forth: "It came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" Verses 17, 18.

In these last words, wrung from the widow's lips, is poured fourth the heart agony which had surged in her breast all through that long year during which Elijah had sojourned in her house. Somewhere in her life story something had transpired which ever since had caused her soul and spirit many a heartburn, many a sleepless night. Bitter, I judge, had been her grief. Great, I trow, had been her yearnings

that the sense of sin and transgression which had tortured her so long might be blotted from the halls of her memory forever. And yet the knowledge of that misstep would not away. Had God honored her by granting her the privilege of being hostess to His chosen servant only to make her humiliation greater in the end?

The Charity of God

Thoughtfully and tenderly silent is the sacred record concerning the nature of her sin. Had she contracted a marriage against the wishes of her parents? Had she been disobedient to the desires of a father and mother who had nurtured her maidenhood days? Had the child been conceived before she had taken her sacred vow? Had she never been truly and honorably wed in the sight of God and man? Was she troubled by a conscience which seemed to prick her into affirming that she had not done all that she might have done to right the great wrong?

Her Son Restored

But, oh, how blest her joy when sounded out Elijah's word: "Give me thy son." The story of what followed is touching, and to the distraught mother must have brought a chastened tranquillity of mind beyond the power of mortal tongue to tell:

"And he [Elijah] took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul

of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." Verses 19-24.

What, now, is the lesson in the experience of the widow of Sarepta? Why did God ordain that it should be written "in the volume of the Book"? Through the long, sad history of the sons and daughters of men there have ever been, there are, and there ever will be, weary souls who are tempest-tossed and troubled over some great sin which has marred their lives. In the still hours of darkness they agonize concerning it. They pray for forgiveness, but a lingering fear besets them.

God Forgives

To all such the great God of heaven speaks through the widow of Sarepta. He tells them through His wondrous loving-kindness, as revealed in her story, that the Father above has regard unto those whose lives have been stained with some sad sin—soiled with an iniquity which they fear can never be washed away. They think of those who boast of their allegedly unsullied record.

But the Master used the widow of Sarepta. He chose her home as a refuge for His prophet. He honored her by daily performing a miracle in her abode for a full year, in ordaining that the handful of meal in the barrel should not waste and that the cruse of oil should not fail. Ye laden ones, praise God for that. And finally when her pent-up agony reached the bursting point, Jehovah restored her beloved son to life. Blessed be His name!

And when the widow of Sarepta awakens in the resur-

rection, she will be filled with gladness at learning that the master experience of her life was considered so precious by the Hallowed One on the great white throne that it became a part of the Book. Yea, verily, and more than this, methinks I can see a vision of the radiance on her face when it is revealed to her in the kingdom of God that the story of the widow of Sarepta, long, long years after she had passed to her quiet rest, had fallen from the sacred lips of the Master of men—of the world's Redeemer, who loved us, and washed us from our sins in His own blood.

THE SPANISH ARMADA

Gwynne Dalrymple (1903-1941) began his Christian service as a departmental secretary in Northern New England following his graduation from Atlantic Union College. Within the next five years he studied law and was admitted to the bar in 1930. From 1931 to 1938 he served as an associate editor of the *Signs of the Times*, writing articles regularly and producing several books, including *Feet of Clay*, *How Your Mind Works*, and *The New Caesars*.

During the last three years of his life he taught Bible at Walla Walla College, offering spiritual counsel to many students.

Signs of the Times, January 26, 1943.

THE Protestant Reformation was now breaking upon the world. Jesus Himself, in predicting the great persecutions of the Middle Ages, had declared: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24: 21, 22. Lest His people should utterly perish, God stretched forth His hand to save them. The rise of the Reformation checked those terrible years of tribulation. In Germany, in Holland, in Switzerland, in England, in the Scandinavian countries, voices were raised in behalf of those who defied the power of ecclesiasticism.

Great efforts were made to crush this dissent and to restore the iron control of medievalism. Especially were these efforts directed against England, which, under Elizabeth's scepter, was rapidly becoming more and more Protestant.

His Most Catholic Majesty, Philip II of Spain, determined to subdue and crush heresy on that very island which was its fortress and defense. He announced a great military expedition which was to be more than a campaign—it was to be a crusade. All the power of his empire, at that time the greatest in the world, was poured into this one endeavor. From many races, from far-off provinces, soldiers and sailors were gathered together to punish the nation which had scorned the decrees of Trent and had not scrupled to establish a church in defiance of the Holy See.

Cardinal Allen had printed a pastoral letter, which was secretly circulated in England, condemning Elizabeth in the strongest terms. She was “the wicked queen, the usurping heretic Elizabeth, the bane of Christendom, the murderess of the souls of her subjects.”

“The church,”—we quote again from the cardinal’s letter as summarized by Froude—“in pity had chastised her offenses by excommunication, but she had despised correction, and those who had been sent to bring her to repentance she had slain with the sword. Innocent, godly, and learned men, priests, and bishops in England and Ireland had been racked, torn, chained, famished, buffeted, and at last barbarously executed; and fulfilling the measure of her iniquities she had at length killed the anointed of God, the Lady Mary (i.e., Mary, Queen of Scots), her nearest kinswoman, and by law the right owner of her crown.

“Seeing, however, that gentleness had availed nothing, the Holy Father had at length besought the princes of Christendom to assist him in the chastisement of so wicked a monster, the scourge of God, and shame of womankind. The Most Catholic King had accepted the glorious charge, and his legions were about to appear on the English shores.”

The Spanish fleet and army assembled for this purpose

were pompously called the Invincible Armada. Yet it seemed that the title was more than a boast. Never before in Europe had a great nation made so strenuous an effort for the subjugation of a small one. The lightest of Philip’s boats was reckoned at three hundred tons burden; there were several of twelve hundred tons, and one, “La Regazona,” actually of thirteen hundred. There were sixty large galleons, protected by wooden bulwarks three and four feet thick, supposedly impregnable to cannon balls, and built so high at stem and stern that they seemed like floating castles. There were four great galleasses, or gigantic galleys, each rowed by soldiers and sailors. There were a multitude of smaller craft, the whole fleet consisting of about one hundred thirty vessels, with 2,088 galley slaves, 8,252 sailors, and more than twenty thousand soldiers and officers. In passing, we may remark that everything was done with the greatest splendor and parade; and if any criticism might be made, it was this—that the Invincible Armada was more fit to do duty in a naval regatta than to meet the storms and currents of the English Channel. But after prolonged preparation and many delays, a blessing having been duly pronounced by the Cardinal Archduke Albert, the vast and showy armament at length quit the Bay of Ferrol on the 22nd of July, 1588.

So fair that day, so calm that sea, it seemed as though no earthly power could shatter the strength of that glorious Armada. Slowly the great fleet moved out on the ocean, with painted sails taut before the wind, with embroidered banners all affaunt, and with martial music sounding over the rippling waters. All Spain—yes, and all Europe—awaited the news of England’s subjugation.

The Armada passed up the coast of France. Now they were at the mouth of the English Channel. Here rough weather overtook them. Four galleys were wrecked upon

the French coast, and a galleon of eight hundred tons sank with her four hundred men and fifty thousand ducats in gold. When at last this storm abated, the Armada reassembled, and held its course up the channel. British fishing boats soon caught sight of the hostile navy which was now off their shores, and hundreds of beacon fires throughout the length and breadth of the island told England that the hour of her trial had come.

In truth, the utmost force that Elizabeth could gather was little compared with the might of Spain. The number of vessels was around one hundred ninety-seven, but of these many were yachts and skiffs which only by exaggeration could be described as fighting craft. They had fewer guns than the Spaniards, and their supply of balls and ammunition was perilously low. One advantage they had—their seamanship was immeasurably superior to that of the Armada. This fact was more or less realized by the Duke of Medina-Sidonia, commander of the Spanish forces; and he determined to force a pitched battle in which the heretics should be utterly overwhelmed. But they, for their part, were equally determined to run no such risk; and hanging on the flank of the huge crescent which formed the Armada, they tacked back and forth at will, discharging volleys wherever it seemed that a volley would do the greatest hurt, but quickly sailing out of range whenever their huge antagonists attempted to close with them.

Confused, the Spanish proceeded up the channel. The choppy billows were against them, and the management of their rather clumsy vessels became more and more difficult. Galleons were sunk or captured by the English; and a master gunner in the Spanish fleet, thrusting a lighted match into a barrel of powder, blew off the deck of his ship from poop to forecastle, and destroyed some hundreds of his comrades.

Discouraged by such calamities, after some days Medina-Sidonia anchored off Calais, seeking a breathing spell for his disordered fleet. But his enemies gave him no rest. Howard, Drake, Hawkins, Frobisher, and other seamen famous in the naval annals of Britain, determined to further harass the Spaniards by sending fire ships among them. Eight hulls were loaded with rubbish and anything that would burn; pitch was poured over the rigging; these craft were towed in the darkness of night close to the Armada, then set ablaze. Two of Philip's vessels were burned, and others of the galleons became entangled in the general confusion. Terrified, the Spaniards slipped anchors and in disorder made out to sea.

One more encounter with the British ships the Spanish risked; and then Medina-Sidonia knew that all was lost. He dared not turn around and come down the channel; the wind was against him, and his passage was blocked by the fleet of Elizabeth, which had triumphed over him. He determined to go northward, and essay the almost unknown route past Scotland and Scandinavia, between the Orkneys and the Shetlands. But the voyage was one long disaster. The weather was treacherous and violent. Nineteen great Spanish vessels went down on the shores of Scotland and Ireland. Of the thirty thousand men who sailed with the Armada, twenty thousand perished. So heavy was the loss of life, that it has been declared that there was not a noble family in Spain but was plunged into mourning when the news of the expedition's fate at last reached Aragon and Castile.

The defeat of the Armada marked a new era in the world's history. It indicated that freedom would not be entirely suppressed, and that the supreme domination of the medieval church could not be restored over the Protestant nations of Europe. "The struggle," as *The Encyclopaedia Britannica*

has well remarked, "was therefore not one between armed forces in national rivalry alone. It was a trial of strength between two widely different conceptions of life and of the state—between the medieval and the modern worlds." A religious motive underlay the tremendous effort made by Philip for the subjugation of England, and a religious motive likewise underlay the tremendous effort made by England to retain her freedom. All parties at the time clearly recognized this. Upon the medal struck to commemorate the British victory appeared the words *Flavit Jehovah et dissipati sunt*—"and the Lord blew upon them, and they were scattered." Even upon the king of Spain this lesson was not lost. When Medina-Sidonia at last returned with the wreck of his Invincible Armada, Philip consoled him, saying, "It is impossible to contend with God."

THE VALUE OF A MAN

Daniel H. Kress, M.D. (1862-1956), was born of German parents in 1862 in Ontario, Canada, the youngest of ten children. He married Laretta Eby in 1884, and four years later the young couple, through reading and Bible studies, accepted the Sabbath and were baptized into the Seventh-day Adventist Church. Daniel began ministerial work in Michigan but was soon interrupted when Dr. J. H. Kellogg urged both him and his wife to study medicine. They took medical degrees from the University of Michigan, in Ann Arbor, in 1894.

In the years following, the Drs. Kress engaged in many phases of medical practice and instructional work. Their varied activities took them to medical centers in England, Australia, and the United States. They started *Life and Health* in England, and Dr. Daniel gave much time through all the years to writing and lecturing. *Under the Guiding Hand*, their biography to 1932, recounts the many providences of God in their long ministry. Dr. Laretta Kress died in 1955, and her husband in 1956.

Signs of the Times, August 24, 1937.

MAN is composed of seventeen or eighteen different elements. These elements are all contained in, and are primarily derived from, the soil and the air. In reality, man, from a purely scientific standpoint, is mere dust.

Referring to the creation of man, the inspired writer says, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." After man had sinned, God said to him, "Dust thou art, and unto dust shalt thou return." In regard to man's composition, science and the record of the Bible are in perfect accord. From a commercial standpoint man does not amount

to much. He is of very little value. Someone in figuring up the retail value of the various elements that go to make up a full-grown man, estimated them at about \$1.13. It is evident that some do not value themselves any higher than this, and consequently sell out cheap.

David placed a different value upon man. Answering the question, "What is man, that Thou art mindful of him?" he replied, "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands." Man was made a little lower than the angels. This gives an entirely different conception of man. It gives some idea of the value heaven places upon him. God does not look upon him merely as so much dust, but rather as His masterpiece of creation here upon earth.

It is related that Frederick the Great one day visited a school and, in addressing the youth, said to them, "How many kingdoms are there?" To this they readily responded, "Three." "What are they?" he asked. Again they replied, "The animal kingdom, the vegetable kingdom, and the mineral kingdom." Then picking up a stone, he said, "To which kingdom does this belong?" They replied, "To the mineral kingdom." Then referring to an apple, he inquired, "To which kingdom does it belong?" "To the vegetable kingdom," the reply came. Calling attention to his dog, he asked, "And to which kingdom does this dog belong?" "To the animal kingdom," they responded. Finally, pointing to himself, the ruler asked, "And to which kingdom do *I* belong?" There was silence for a few moments. The children felt it would be an insult to class their splendid ruler with the dog. But one child at last spoke up and said, "To God's kingdom, sir." The pupil was right. Man is not a mere animal. He belongs to a different order of beings.

In Heaven's estimation one human being is of greater

value than a world, for Jesus said, "What shall it profit a man, if he gain the whole world, and lose his own soul?" In God's estimation there exists no comparison between the two. The price paid for man's redemption cannot be estimated in dollars and cents. It can be estimated only in the light of the cross. God so loved man that He gave heaven's best to redeem him, and in that gift all heaven was poured out. Nothing was withheld. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Had there been but one human being to rescue from sin, that price would have been paid.

To Christians are the words addressed: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and lest they should be led to regard the body lightly and as of no special value, the apostle added, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

An Earthly Temple

When Solomon was instructed to build a temple, or a dwelling place for the Most High, he passed by ordinary building materials. Cedars were brought from Lebanon. Much of the interior of the building was overlaid with pure gold.

In all of this God designed to teach a most important and valuable lesson. In the first place it was His purpose to give to His people a faint conception of His glory and of His dwelling place in heaven. In the second place, He desired man to obtain some conception of His valuation of a human being—the individual living temple. For God does not dwell in temples made with hands, as Stephen once said, but "with him also that is of a contrite and humble spirit." Isaiah 57:15.

Speaking of these body temples, God said, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." "Having therefore these promises," Paul added, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 6:16; 7:1.

"RICHES FOR ALL"

Milton C. Wilcox (1853-1935) at twenty-five had ambitions quite unrelated to the Adventist ministry. He was a farmer and schoolteacher who wanted to be a lawyer. Curiosity led him to attend an Adventist meeting, where he heard another Wilcox explain prophecy. In 1880 he was ordained to the ministry.

After some study at Battle Creek College and some experience with Uriah Smith in editorial duties he went to England in 1884 as chairman of the Missions Committee. He began the English *Present Truth* and edited it for three years. He then became an assistant to E. J. Waggoner in editing the *Signs of the Times* in Oakland, California. Later he became editor in chief and, in 1913 book editor. He retired in 1933.

During all these years of service Elder Wilcox was active in pastoral duties and personal work. He served on the boards of the Pacific Press, Pacific Union College, and the Saint Helena Sanitarium, and on conference committees. Among his books are *The Lord's Day the Test of the Ages*, *Questions and Answers*, and *Studies in Ephesians*.

Signs of the Times, July 24, 1901.

IF SUCH an announcement should appear in a reputable journal of some thriving town known to be in a broad and rich auriferous belt, if the advertisement was backed by the names of men in the community which carried assurance to all that its statements were true, if the conditions were such that every person, junior or senior, who could comprehend them could comply with them, it is safe to say that ninety-nine in one hundred would seek the gold which perishes and the riches that pass away. Millions without such assurance are running the mad race for wealth with no prospect of winning. Health, comfort, ease, family ties, friendship, honor,

and even life, are laid upon Mammon's altar, and the gifts of the god are Disappointment and Death. Though 99 per cent would seek the earthly riches, but 1 per cent would ultimately obtain them. The vast majority find naught but disappointment.

Yet, notwithstanding all this, the statement at the head of this article is emphatically and gloriously true; and the riches are neither corruptible nor evanescent, but incorruptible and eternal.

These riches are "the exceeding riches" of God's grace, the wealth of His unmerited favor to the children of men. It is, in fact, the revelation to man of what God is, and of what He wants to be to every soul. God's plan is to make man like Himself. "But as He which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

What God Is

He is a Being of absolute infinity and eternity. *He is omnipotent*; all power is His. "He doeth according to His will." He is "the everlasting God, the Lord, the Creator of the ends of the earth." Isaiah 40:28.

God possesses all knowledge and all wisdom. He not only knows all things, but He knows how to use all things to His glory. "There is no searching of His understanding." Isaiah 40:28. Truly, "great is our Lord, and of great power: *His understanding is infinite.*" Psalm 147:5.

Well might we fear and tremble before such a Being if these were all of the attributes revealed to us. But the character which sways the mighty power and exercises the infinite wisdom is the character of *infinite love*. It is infinite power ruled by infinitely wise love. In love God created the earth for the home of man. In love He made man a free agent, to

choose or refuse the good. In love He made life the result of righteousness, and death the end of sin. Truly, "God is love."

The Fall and Redemption

But man, created in God's image, chose the way of evil, sinned and fell, and met the fruit of sin—death. Yet God in His love did not leave man in this sad condition. He revealed to man *more* of His grace. Grace triumphed over sin; God's love furnished a substitute. Christ, the Creator, gave Himself, made an eternal sacrifice, that man might live.

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:4-7.

This is God's grace, the revealing of Himself, the revealing of His infinite love, which withheld not the best of heaven's treasures, the revealing of the infinite desire to save man shown in these manifestations of love; it is the revelation of the infinite power and wisdom by which this love may be directed and made effectual to save every soul which will be saved.

Access by Faith to the Fountain

God's favor is extended by His providence to all. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and abundance of other blessings, in order that the goodness, or grace, of God may thus lead them to repentance. (See Acts 15:16, 17; 17:24-30; Romans 2:4.) But we must be connected with the

Fountain of the riches of grace, and this connection comes by faith; "for by grace are ye saved through faith."

This faith is not mere belief, nor assent to a proposition or fact. It is a principle, a power of will, of choice, which brings man into connection with God. It is always based upon God's word. Romans 10:17.

The word of God is a living word. Its life runs in the channels of infinite power, wisdom, and love; and when we in simple faith submit to that word, we place ourselves in the channel of its working. Our will is laid aside; we have accepted of God's will; and God "worketh all things after the counsel of His own will." Faith is to the human soul what the trolley is to the electric car. The track is all laid; the car stands on the track with perfect machinery; overhead runs a "live wire," charged with a plenitude of power; but the car does not move. But make connection with the trolley, the car is vitalized by the mysterious power, and becomes a thing of life. Just so the Christian lives by reaching up the arm of faith and grasping God by simple submission to His will, by simple reception of His grace; and life comes from the great Source of life. Read Romans 5:12; 8:8; Ephesians 3:17; Galatians 2:20.

How Shall We Submit?

Willingly submit to God. It is not submission to Providence to say, "I might as well bear it." Only those who "receive" Christ will be truly sons of God. John 1:12. By faith we connect with God, and are justified from sin through Jesus Christ, the One in whom "all fullness" of grace dwells. By continued faith, we have continued and constant access to the Fountain of grace. Romans 5:2.

But while in this Fountain is "abundance of grace," the "exceeding riches of His grace," we may draw from it only

what we need. It is given "in all wisdom and prudence." Ephesians 1:8. Do we need all things?—"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Corinthians 9:8. Who could ask more? Does sin abound within?—Renounce it forever, and by faith open the Fountain, and grace will much more abound. Sinner, God calls you by His grace, that He may make you "to the praise of the glory of His grace." Ephesians 1:6.

What are all earthly riches at the best compared to "the exceeding riches of His grace?" If we should possess the whole world; if its wealth, its fame, its homage, the laudations even of its titled and noble, were laid at our feet from life's responsible beginning, when the end comes, as come it must, even though late, how brief the moment we have enjoyed—if they could be enjoyed—all the riches of earth!

But the poorest child of earth may be partaker of His grace; may find in that grace the godliness, the life, the power, the wisdom, which has all the promise of "the life which now is, and that which is to come;" may hold companionship with the infinite God and Christ Jesus, his Lord, by whose power and presence he is freed from sin. What joy is this!

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

THE GUEST AT THE DOOR

Sanford T. Whitman is a layman. Deprived of a complete schooling, he has educated himself by intensive reading and some bits of extension work. Through the years he has supported himself and his family by the work of his hands in ranching and construction. As Sabbath school teacher, deacon, and local elder he has contributed to the spiritual welfare of his church at home, and his writings have appeared frequently in denominational papers and elsewhere.

Mr. Whitman was born in 1908 and was baptized in 1923. Years later he experienced a "second conversion" which led to his dedication to writing.

Signs of the Times, October 20, 1953.

"**B**EHOLD, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

How tender and appealing is this brief glimpse of the entreating Christ! How richly meaningful and altogether gracious is this act of the heavenly Visitor seeking entrance to every heart.

This is not a close family friend that is speaking. It is not a neighborhood acquaintance. It is not a stranger casually and briefly met in the hurried comings and goings of our days. This is none other than the Prince of heaven, the Lamb that was slain for the sins of the world. He is the one Being in all the universe who holds the keys of death and the grave. He is the One altogether lovely, the great Lover of men's souls, Redeemer, Restorer, and King eternal.

This Visitor does not come to us once, then to be gone

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forever. He seeks us out at the beginning of life, and remains there through the years. With infinite patience He waits, hoping, yearning that we shall heed His pleading and swing wide the door.

He does not come to the portals of our lives in stealth nor remain there in silence. He is not an unheard and unknown guest. Again and again, through the ever-changing circumstances of our days and years, He makes His presence known to us. He knocks. Not clamorously or demandingly, nor yet feebly and hesitantly. His hand upon the door is firm yet gentle, kindly yet persistent, ever loud enough to be heard if we are disposed to hear it at all.

That One so high and holy should so concern Himself with sinful men is at once the mystery and glory of divine love. Yet such is the miracle of grace whose outlying boundaries press hard against the threshold of every life.

Nor does this Visitor come to us empty of hand. Far from that, He bears the most priceless and treasured blessings. Forgiveness, justification, reconciliation, peace of mind, happiness of heart, hope for the future, eternal life, association with the angels and unfallen beings of the vast stellar realms, a home in the earth made new, a place in the choir of heaven—how feeble and inadequate are words to express the joy and glory He longs to bestow upon each one of us!

This picture of the heavenly Guest knocking at the door of our lives is one of the most touching and beautiful we have of His work as Redeemer and Friend. But the important question is, What are we doing about it? We know He is there. The Bible tells us so. Our own experience tells us so. Somewhere back over the years, at a time and by a means known only to Him and us, He has made His presence known. What did we do about it? Did we welcome Him

inside? What are we going to do about it now? Are we going to swing wide the door, to go forward into that miracle experience of spiritual rebirth, that new life of joyful companionship, quiet confidence, and glorious victory?

Friend, the choice is ours to make. Yours and mine. Whatever you do, do not refuse this Visitor because you feel your case is hopeless. Remember, He is no ordinary individual. He is the Vine upon which every bough must be nourished to be fruitful. He is the Great Physician who has never lost a case. He is the loving Shepherd, patiently, faithfully seeking His sheep. No cry is too faint for Him to hear. No lamb is too far out upon the mountain for Him to reach. No night is too dark for Him to go afield.

Has your life been spoiled by sin? Have your hopes been blasted? Is your strength wasted? Have the years that have gone been taken by the locust?

This means only that you need Him the more, that He is the more eager to enter quickly to minister to you in your extremity. He is there, outside the door, just now. Won't you welcome Him in while you may?