

The Hammer

WORLD WIDE REFORMATION

"He that Winneeth Souls Is Wise"



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WHAT TO DO WITH DOUBTS

Before we can know how to treat doubt—we must first learn the meaning of a doubt. And we find the definition to be—uncertainty, hesitancy; a doubtful mind is an unstayable one.

The Apostle James conveys the same thought when he compares the unfaithful to the waves of the sea, driven and tossed.



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When Peter was attempting to walk upon the water, to meet his Lord, he for one moment stopped to consider natural circumstances, took his eyes off his Lord—and the infallible result of beholding, he became changed—his faith became as vacillating as the water upon which he was treading. It was not the consistency of the water that was calculated to keep him above—but faith in Jesus.

A doubt is never still; it cannot stand upon spiritual terra firma—hence has nothing to rest upon—and when the voice of our Savior is heard saying “Be still and KNOW that I am God”—the language is foreign. The prospect of peace is looked upon as something indeed to be coveted, but not to be obtained—or better expressed in a quotation from an ungrateful soul; and I more than half suspect, a nominal Christian.

“Hope springs eternal in the human breast; man never is,

a better and more truthful rendition would be, man always is, but seldom thinks he’s blest.

The doubtful are to a great extent children of circumstances—pleased to an emotional extent when things go well, and full of questionings when clouds arise—It would seem that to this but always is to be blest.” But class above all others the words of the Psalmist take on a more mellow and sympathetic tone, when he tells of the love of our Heavenly Father, adding that he knoweth our frame, and remembereth that we are dust. Then alone by prayerfully sought guidance of our Heavenly Father, can be found the remedy for doubt.

Take any day, regardless of its sunshine or shadows, review it carefully from the rising to the setting of its sun—and consider: “Were we ever left entirely alone?”

Our faith may not always be great, but so long as it is faith it is not doubt.

A minister who was formerly a chemist, in speaking of the mustard seed of faith, said to his mind in spite of its inferior size, it was the ONLY seed for the parable. Other seed are larger, but on examination are found to contain other elements, but the mustard seed is ALL mustard.

So our Heavenly Father does not despise the little faith so long as it is pure. Doubt is adhesive. Faith is cohesive, and from above, it takes hold of, and makes tangible the things unseen, and whispers always: “The eternal God is thy refuge, underneath are the everlasting Arms.” Rom. 14:23. “Whatever is not of faith is sin.” Then doubt is sin.

“Then let us remember in running the race,
That faith is not feeling, and
trust is not trace;
And when all is seeming as
black as the night,
We’ll keep on believing, and
win in the fight.”

“Our duty is to be useful, not according to our desires but according to our powers.”

He who has framed and brought us hither holds in His hands the whence and whither.

BLESS THE LORD, O MY SOUL!

Bless the Lord, O my soul; The worth of any action is according to the measure of the soul that is in it. The real difference between men is here. Bodies differ but in inches—a foot or two is all; but soul-differences are wide apart as hell and heaven. What is genius but soul? A life, a fire, a force, an authority inspiring words and deeds. The home of praise is the soul; she can live nowhere else. Theories, opinions, notions, linger in the mind; pious utterances and sweet songs may dwell on the lips; but praise dwells only in the heart and claims all the depths of the man. Praise is the fair daughter of Faith and Joy. When the innermost soul holds such a knowledge of God that it rests in Him with an untroubled confidence, then praise, like the linnets, sings because she must. Praise is contentment rippling over into gladness, like the music of the brook. The sense of God’s goodness has deepened into compulsion of indebtedness, and the soul can find its only outlet and acknowledgement in praising Him.

So David urges his soul to this exercise. He is not content to think about the duty of praise; cannot satisfy himself with “desiring to be truly thankful.” There is no music so long as it is a matter of theory only and explanation, however philosophical and eloquent; the sweet strains must be rung out. This music of praise wants soul-effort, and demands all the soul.

The want of the age—all ages—soul. Quaint old Matthew Henry points out that Abraham’s slaves which he had gotten in Haran are called souls. In these times servants are called hands. A world of difference. Hands—four fingers and a thumb to get as much out of as one can, and to put as little into, from the Master’s standpoint. And from the servants,—to pick up as much as they can, and to give as little back again. When Master and men can find in each other’s relationship a soul—a living,

earnest, brotherly soul, then only are work and wakes alike right. In least and commonest works we want not hands, but only souls.

An art this of praise that comes only by exercise. And alas! An exercise for which most Christians find no room, no stated place in their devotion. In public service praise has its place allotted, but in private devotion praise is too commonly forgotten. Prayer and the Scriptures no earnest Christian ever neglects; but for praise many good men appear to have no place, no sunny interval. It would almost seem as if some Christians were afraid to thank God heartily—it savors of presumption, except “in choirs and places where they sing,” there only “followeth the anthem.” A friend sat once at dinner with me and asked a blessing on the meal: “For what we are about to receive may the Lord make us truly thankful.” I devoutly added, “Amen.” When we had finished I asked him to give thanks: “For what we have received may the Lord make us truly thankful.” Then I withheld my “Amen.” Forgive me, dear friend,” I ventured to say, “may I ask when do you give thanks?” “Did I not thank Him then?” he asked, surprised. “I think not,” I added; “is it any use having the organ always tuned if it is never played upon?”

Bless the Lord, O my soul! Do it,—do it now. Exercise yourself in the art and mystery of praise. We are here to serve our apprenticeship to this blessed craft, that as very masters we may take our place in the eternal praise on high. Give thanks. Let the soul spread wide her wings and go soaring up to heaven singing as she soars: “Bless the Lord, O my soul!” Note, further, the individuality of the praise—O my soul! Blessed be God, He makes room for me. Come, my soul, He bids thee join His choir. He would hear thy voice and that not only in the choruses, but for a solo. Think how that I can give to God a bit of music that none else can bring. Our characters differ much, and yet more our circum-

stances. Now nobody has ever yet been led along the way in all its windings by which I have come. To me has been given some token of His love that none else ever proved. So then I, even I, can bring some note of music without which the great chorus of God’s praise is incomplete. If I am dumb, there lies forever “forgotten unthankfulness,” some revelation of His goodness, some deed of His love. Bless the Lord, O my soul! Do not envy any man. Do not try to be anybody else. Be thou filled with His praise; and if it be like no other, so much the better. Yet do not want others to be as thou art; rather, soul be thankful that so few are like thee. Be thyself. God “who maketh us to differ” wants the strains of my voice, the song of my soul. Shall the base of the organ refuse to lend its music because the treble leads? Or shall the treble be dumb because the thundering bass makes more ado? Are not all needful to the fullness of the praise? My soul, take thy part.

THE SABBATH AND WHAT IT MEANS

Jesus said: “The Sabbath was made for man.” Mark 2:27. The Sabbath was made, as much as this world was made. If it was made, it required certain acts to make it.

Who made the Sabbath? The Creator of the world made the Sabbath. Gen. 1:1-31; 2:1-3.

Who was the creator? Christ was the Creator. “Spoken unto us by His son, . . . by whom also He made the world.” Again, “Thou Lord, in the beginning hath laid the foundation of the earth, and the heavens are the work of thy hands.” Again He said, “By Him were all things created, that are in heaven and that are in earth.” Col. 1:24-19. Heb. 1:2, 10.

When did He make the Sabbath? On the seventh day of creation, when God had ended the work which He had made. Gen. 2:2 Ex. 20:8-11.

How did He make the Sabbath? First by resting on the seventh day. He put His own rest in that day. This was not

physical rest, for He “fainteth not neither is He weary.” His own spiritual rest was placed in the seventh day of the week and in no other day. Physical rest can be obtained on any other day of the week. But God’s rest can not be obtained from any other day but the seventh day, for it was placed in no other day. It is Christ’s rest. Matt. 11:28-30. Second, He blessed it. God has blessed many things; but He has never blessed but one day in the week and that was the seventh day. He blessed it “Because in it He had rested from all His work which God had created and made.” Third, He sanctified it. This also was because He rested on it. Gen. 2:1-3. Heb. 4:3, 4, 9. When God sanctifies anything, He makes it Holy by proclaiming or making it known by a public appointment. Joel 2:15. John 17:16-19.

His presence and His work makes it holy. See Ex. 3:4, 5. The meaning of the word sanctify is to “Proclaim a solemn assembly.”

What then will the seventh day become to those who observe it as a Sabbath? A sign between God and them and they will know that the Lord sanctified them, for God has said, “Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Ezek. 20:12, 20.

Who was present when He made the Sabbath? God, the Father, Christ, the Son, Adam and Eve, angels and unfallen beings who sang and shouted. Job 38:4-7.

How will this knowledge be received? By revelation as a child learns to read. It can never be received by argument, but will come to him who believing does what God says. It will come to him by a direct revelation of God and our Lord Jesus Christ. Matt. 16:16, 17; 11:25-30.

What is it to know God? To know God is eternal life. John 17:3.

Let the reader carefully read the scriptures upon the above points, and they will have a Bible reason why many observe the seventh-day Sabbath and believe it is a seal of the living God.

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NOTICE

In the last issue of The Banner there was an article entitled, "Ephraim Is Joined to His Idols." "The Reform Advocate" should have been credited for this article, but through mistake it was not.

One G. R. West of Denver, Colo., has asked to discontinue sending him The Banner. He gives his reason thus:

"It is a waste of your time to send it, and a waste of my time to put it in the waste basket."

Well, in order for Mr. West to know that it is a waste of his time, he must have read it, and this is what we want such pious hypocrites to do,—read the Banner and be converted. The editor of The Banner knows that this little paper will never find its way to the waste basket until it is read.

In the recent issue of the "Field Tidings," the official organ of the Southeastern Union Conference of Seventh-day Adventists, appeared the following:

GEORGIA NEWS NOTES

"Elder Abney has just closed his tent effort in Savannah for the colored people, and reports that thus far fifteen persons have been baptized in that place, which is the SEAT OF APOSTASY for the colored people. He will continue his evangelistic work by holding hall efforts in different sections of the city. We are thankful for these prec-

ious souls, and ask that you continue to pray for these meetings."

The "Field Tidings," or its editor, prevaricates in making such a statement. No colored people in Savannah have apostized or left the truth. Beware, Brethren, lest you love and make a lie.

The seat of the latter day apostasy is to be found first, in the General Conference of Seventh-day Adventists, headquarters at Washington, D. C. Dirty water flowing from this fountain-head has run down the stream to all of the local conferences of Seventh-day Adventists. The editor of "The Field Tidings" should read the little tract, "Why Free Seventh-day Adventist?"

If the editor of the "Field Tidings" does not repent, he will have a part with his co-workers spoken of in Rev. 21:8.

THE MARK OF THE BEAST

(By Chas. J. Ellis)

Here we will now consider the last phase of the three-fold message of Rev. 14:6-12; namely, the warning against the worship of the "beast" and his "image," and the receiving of his "mark" in the forehead or in the right hand.

The reader will observe that the language here employed in this test is symbolic. We learn in the book of Daniel Ch. 7:17, that beasts are used to represent earthly kingdoms, and so it is in this particular connection. The nature of the kingdoms represented by the above quoted symbols (beasts) evidently shows the reason why such symbols as "beasts" are used in the test—because of their wicked and ferocious nature. Thus, we'll expect that this kingdom under consideration as represented by this particular beast, must possess the same characteristic as those represented elsewhere in our Bible under similar conditions. This beast, however, is an ecclesiastical one, as is seen from the introduction of the word "worship," though it also possesses some political power.

We now inquire: Which kingdom is here symbolized by this beast in question against which

this dreadful warning is issued? In scanning the thirteenth chapter of this book (Rev.), we find this blasphemous ecclesiastical power under the symbol of the "leopard beast," which not only opened his mouth in blasphemy against God, His name, His tabernacle, and them that dwell in heaven, but he also made war with the saints on earth and overcame them. A careful comparison of the Scriptures has made this "beast" identical with the "little-horn" power of Daniel 7:25, in which another phase of his character is brought out, in that "he" was to think to change times and laws: and *it* was in this particular connection that the Lord is warning the inhabitants of earth against the receiving of this "mark" in their right-hands or in their foreheads; for such, saith the Revelator, "shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation." Rev. 14:10.

The "beast" under consideration, which receives homage from men, and enforces his mark, his name, or the number of his name on his worshippers, (Rev. 13:16) and also thinks to change the times and the law of God, is unequivocally disclosed to be the Roman Catholic power—no other power having met the specifications of these prophecies—because no other power on earth has made such bold attacks against God, His name, His law and His worshippers in heaven and earth. Having located this "beast" to be the Roman Catholic power, we now proceed to find his "mark" of authority which will distinguish his worshippers from the true worshippers of Jehovah.

The word, that is here rendered "mark," is rendered elsewhere in the Scriptures a "seal" or "sign," hence they are synonymous terms. But what is a seal and where used? Our standard dictionaries define a seal as follows: "An instrument of sealing; that which authenticates or ratifies, etc., and is used always in connection with some law or enactments that demand obedience, or upon documents that are to be made legal, or subject to the provisions of law." The idea of law

therefore is inseparable from a seal.

Accordingly in I. Kings 21:8, we read that Jezebel "wrote letters in Ahab's name, and sealed them with his seal." Again in Esther 3:12 we read: "In the name of the King Ahasuerus was it written, and sealed with the king's ring. Thus these letters were authenticated or made valid by the attached seals of the kings. It is evident from the foregoing principles that this "beast" in question makes laws and therefore forces his seal (Rev. 14:16) whether counterfeit or genuine to validate them.

Since the opposition of the beast is made primarily against God and His law, our investigation should first determine which is the law and seal of the living God, in order to determine what constitutes the law and seal of the beast-power. But no earthly laws are valid except sealed, therefore, we should not reasonably expect our wise Creator to give us a law without His divine seal. As it is required to find the name, title, and dominion of our earthly rulers in their seals, so also should we expect to find an especial care taken by our God in authenticating His law to us. However, we should not look for a literal seal attached to the law of God, yet, according to the definition of the word "seal," we must find something in His law corresponding to His name, His title, and His dominion, as only this will show His righteous claims to our obedience.

We now turn to the law of God. To the earnest seeker of truth, it does not demand scrutiny to find that the fourth commandment bears these specifications of a seal. A few words in this commandment is sufficient to disclose it. It reads: "For in six days the Lord made heaven and earth," Ex. 20:10. Here we see firstly, His name—"Lord," secondly, His title—"Maker or Creator," and thirdly, His dominion—"heaven and earth," these three fundamental principles constitute the seal of the living God.

But we are not left alone to this logical conclusion that the fourth commandment or Sabbath constitutes God's seal, for

this is also borne out by the pen of inspiration in the following passage: "Verily my Sabbaths we shall keep; for it is a *sign* (mark or seal) between me and you throughout your generations; *that ye may know that I am the Lord* that doth sanctify you." Ex. 31:13. This same fact is again stated by the Prophet Ezekiel, Ch. 20:20.

The above deductions clearly show that those who keep the Seventh-Day Sabbath are signifying their allegiance to God as their Creator. On the other hand, what do we see? An opposition by a beast-power against God and His law, claiming obedience when God *alone* should claim it.

If in our analysis, the "beast" represents the Roman Catholic power, as it alone meets the required specifications, then this power must also have a "mark" which it enforces on its followers. Any institution, therefore, that bears the resemblance of the Seventh-Day Sabbath, and is opposed to its observance, must be considered as the "seal," "sign," or "mark" of this anti-Christian power. We now ask: What are the claims of this power in this respect?

To the Pope, as spiritual head of this great anti-Christian organization, have titles been ascribed which belong only to God—the Creator of heaven and earth. The following are but few of the self-accepted titles: "Vice-regent of the Son of God," "Our Lord God the Pope," "Another God upon earth," "King of Kings and Lord of Lords." Thus, he not only opposes God, but in the language of the Apostle Paul, "he exalteth himself above all that is called God or that is worshipped; so that he as God, setteth in the temple of God, showing himself that he is God." II. Thes. 2:4.

Having placed himself in the place of God, the natural sequence is that he makes and authenticates his laws even as God does in his creative capacity; he institutes Sunday—a rival institution of the Seventh-Day Sabbath of creation—this is unmistakably the "mark" of the "beast." In other words, Sunday is the "sign" of the authority and power of the Catho-

lic church, turn to your history* and you shall find sufficient data that this power has put to death over sixty million souls who were opposed to its arrogant claims as God on earth and who therefore would not accept its authority for Sunday keeping.

Indeed, this "mark" of the "beast" must stand out very clearly in the Scriptures, for the consequence of receiving it is very terrible; and the Lord is too gracious to obscure a sin of this kind in the Bible, and yet utter such dreadful warnings against its practice.

The unfolding of this *truth*, i. e. the worship of the "beast" and his "image" and the receiving of his "mark" becomes a message of *present truth* to this generation; and must be taught by the remnant church that keeps the commandments of God and have the testimony of Jesus Christ. Soon, yea, very soon, this three-fold message will have gone forth to every nation, kindred, tongue and people: the Lord's people will be sealed with His seal (Sabbath). The beast-power will also have enforced his seal (Sunday), and it will be intelligently accepted or rejected with its corresponding consequences.

Let us decide now ere it be too late whose seal shall we bear.

*See Dowling's History of Romanism; Fox's Book of Myrtys.

THE ORIGIN OF THE SCRIPTURES, IS IT DIVINE?

The first thing the student of the Scriptures needs to be persuaded of is the fact that the Scriptures are of divine and not human origin, and that they "came not . . . by the will of man; but holy men of God spake as they were moved by the Holy Ghost." . . .

Our text (2 Peter 1:20) tells us that no prophecy of Scripture is of any "private interpretation." These two words demand our attention. In their interpretation the whole context must be considered.

The Greek word for "private" is used over one hundred times in the New Testament, and is translated variously, as fol-

lows: "his own sheep" (John 10:4); "his own home" (John 19:27); "his own country" (John 4:44); "your own business" (1 Thess. 4:11); etc. From these, and many other passages which we do not quote for lack of space, we learn that what is "private" is "one's own" and what is "one's own" is "private."

Only once, and that here, is the Greek word *idias* translated private. This fact is in itself sufficient to arrest our attention, if not our suspicion. Why should it be translated private in this instance alone? Peter uses the same word in quite a number of other instances, and not once is it translated by the word private; cf., "his own transgression" (2 Peter 2:16); "turn to his vomit again" (2:22); "walking after their own lusts" (3:3); "wrest . . . unto their own destruction" (3:16); "fall from your own steadfastness" (3:17). Surely these passages from Peter's own writings ought to settle the meaning of the word private for us. No other meaning than "one's own," "belonging to oneself," can be placed upon the word.

What we are here taught, then, is the truth that the Scriptures (the prophecy of the Scripture in particular, although the rest of the sacred writings are by no means excluded) did not come from any private resources of the writers. Their words are no mere human exposition, no endeavor on man's part to present a solution of the difficulties which beset men's minds in this life regarding their relation to God and the things of the future. The prophets were moved by the Spirit beyond themselves, and spoke things deeper than they themselves understood (1 Peter 1:10, 11); Balaam (Numbers 22-24); Caiaphas (John 11:51). If prophecy were the mere product of the mind of the man who uttered it, then that man would be the proper man to give its interpretation (1 Cor. 2:11-16). But such is not the case, as these scriptures clearly show. The prophets were not masters of themselves when uttering their prophecies. They were moved by a higher power, and not by any power or

of "their own," or by any "private" impulse, or self-determining cause, but by the Spirit of God; and so their prophecies have their source in the will and purpose of another and not in themselves. The "prophecy of the Scripture," therefore, is not something man has by himself, or for himself, thought out, but something which the Holy Spirit has thought, planned and worked out for him and through him. The prophet did not proceed in his own private impulse, nor did the Scriptures originate in human determination.

The Greek word *epilysis* (translated interpretation) occurs only here in the New Testament. The word means to loose, to liberate, to unite anything bound or sealed up, to liberate as the chrysalis emerges or is loosed from its shell. The Germans explain it by the use of the word *auflosung*. Calvin refers to it as "impulse" or "incitation."

The question naturally arises, Does this word refer to the interpretation and exposition or to the source and origin of the Sacred Writings? Some light may be thrown upon the question by considering the meaning of the word is in this sentence: "No prophecy of the Scripture is of any private interpretation." The word is (*ginetai*) means to come into being, to arise out of, to originate, to spring out of anything. The word occurs in the following passages: Without him did not anything come into being" (John 1:3); "Things which were made"—came into being—(Heb. 11:3); "There arose a great tempest" (Matt. 8:24); "Before Abraham was"—came into being—(John 8:58). There can scarcely be any doubt as to what the word means in these scriptures. The idea of origin and source is undeniably intended.

But further, as a help to the understanding of the word interpretation, let us look at the word "came" in the passage before us: "The Scripture came not . . . by the will of man." This word is used in verses 17 and 18 as indicating the source whence came the voice heard on the transfiguration mount. No reference is made to the inter-

pretation of the voice. In like manner verse 21 speaks of the Scripture, and says it "came" (enethe was brought or borne) not by the will of man, but by the Holy Ghost. The use of came in the first instance is to show the source of the divine voice heard on the transfiguration mount; in the second instance, to reveal the origin of the prophecy of the Scripture." Thus, in each instance it is the source and origin, and not the interpretation and exposition, of the thing in question that is referred to. The apostolic testimony as to the vision and voice seen and heard in the mount was not a mere figment of the apostolic imagination, a cunningly devised fable, a self-originated myth; it was a vision and a voice borne to them from above, from a power outside and beyond and altogether independent of themselves; it came from God.

In like manner, the apostle Peter claims, only more surely so, came the Sacred Writings. They came not of the will of men; they were not the result of man's inventive genius; they were no self-originated message. The "prophecy of the Scripture" had a divine and heavenly origin: it had its origin with God; "holy men of God spake as they were moved by the Holy Ghost."

To sum up, then: The "prophecy of the Scripture" is not human in its origin, nor is it the word of private individual, of any one man or men at any time. It is a heavenly and supernatural message made sure and certain by its fulfillments. The Scripture is, according to Peter in this message, the result of an inspiration and an illumination to which man could not have attained by any wisdom of his own, nay, could not even have framed the wish to attain to. It lay hid among God's mysteries, and could be loosed only by him. The Scripture is not the fruit of the prophets' own calculation as to what is going to happen.

Now—'Tis that elusive moment
The wise appropriate;
'Tis gone forever if we dare
So much as hesitate.

THE NUMERAL THREE

There is one case in the Scriptures where the numeral three is used in a typical sense. It is that of Jonah as recorded in the book called by his name, found in chapter one, verse seventeen. It is there stated that "Jonah was in the belly of the fish three days and three nights." Various have been the speculations of cavilers in regard to this case, some claiming that this could not be a true record, "because the throat of a whale is so small that he could not swallow a man." While this is true of the arctic or bone whale, it is not true of the "Cachelot," the South Sea whale, which the encyclopedists tell us "frequently drift into the Mediterranean Sea." The throat of this whale is very much larger than the body of a man. The Lord "preparing a fish" to swallow Jonah (Jonah 1:17) was probably the bringing of the fish to that point when Jonah was cast into the sea.

The "higher critics," as they call themselves, formerly claimed that they believed in Christ's teachings, but they did not believe the story of Jonah, and some other records of the Old Testament. The query arises, How long would they hold to the teaching of Christ when they come to see that He endorsed the story of Jonah and the whale, for He said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matt. 12:50; Luke 11:30. From the time of our Saviour's betrayal to the resurrection He was under the ban of earth's power, as Jonah was carried about by the whale for three days and nights.

The word "earth" is used in the sense of the people of the earth in many scriptures, as the following texts show: Ps. 50:-4; Isa. 1:2; 34:1; Jer. 6:19; 22:29; Micah 6:2. With this understanding of the word earth, the matter of three days and nights in the case of Christ is all plain. He was betrayed into the hands of earth the same as our Thursday night, condemned and crucified by them on Friday. He was still under their ban Friday, Sab-

bath and Saturday night; at sunrise first day, "He is risen," and among the living. Thus according to the Jewish reckoning, we have the three nights, that of the sixth, seventh, and first days, and the first (night part) of the third day, and still rising on the third day from the time He submitted to, and was under the power of the people.

This is in perfect harmony with the prediction made concerning Him, and also His own statement. We read in Hosea 6:1-3, "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: after two days He will revive us: in the third day He will raise us up, and we shall live in His sight." To His disciples He said He should "be killed and rise again the third day." Mark 16:21; 17:23. On His way to Emmaus the two disciples said of Him, "And this is the third day since these things were done." Luke 24:21. Peter, when preaching of Christ at the house of Cornelius, said, "Whom they slew and hanged on a tree; Him hath God raised up the third day, and showed Him openly." Acts 10:-39, 40. Paul, when reasoning with the Corinthians, said, "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

We see no necessity for the claim made by some that Christ was crucified on Thursday of our reckoning, in order to have Him three nights in the sepulchre, for with that reckoning His resurrection would be on the fourth day instead of the third, as these Scriptures state. So we repeat, the idea that His being "in the heart of the earth," means under the control of earthly people for three days and nights. With this thought in mind all is plain and clear.

THE RESURRECTION OF THE BODY

A perfect arrangement of all the material elements would present the perfection of beauty, health, and utility in all created beings and things. Such was the earth in its Edenic state, when God pronounced all

things "very good," and the morning stars sang together for joy over a new made world. All this is now under the "curse" and all creation is marred: instead of beauty, perfection, and health, we behold sickness and pain, disease and death, and decay. But when another change shall have been effected, and the constituent elements of all creation are rearranged and proportioned anew, then the wilderness will again be as Eden, and the desert as the garden of the Lord. Then, instead of corruption will be incorruption, and instead of mortality will be immortality; for all things will be made or rearranged anew. Then the "wasted," "withered," "swollen," "mangled," "wounded," "hideous," "deformed," "mutilated," or "putrid," corpses, which may have been cast aside by dying humanity, with such a change, would be no longer hideous or loathsome, but would be as lovely and angelic, as pure and inviting, as they were before loathsome and repulsive.

But this change, Paul assures us, is a "mystery." 1 Cor. 15:51-54. He who rejects it because it is not "an intelligible idea," is also by the same rule obliged to reject every chemical or physiological change or result, because, although the result is evident, yet the why and wherefore that such a result is produced, can only be a mystery." He must even deny the growth of vegetables, because he cannot understand how their growth is effected. The infidel says, "We must understand a position before we can believe it." "We have seen these results produced in the vegetable kingdom, and therefore can believe them." We answer, that the philosophy of these is none the less incomprehensible; and that is the object urged against the resurrection of the body. The great question which Paul predicted "some man will say," is "How are the dead raised up?"—not a spiritual body which emerged from the dead body and which was never dead, but "How are the dead raised up?" and with what body do they come forth. And He assures us that that which is quickened must previously "die." But when it is quick-

ened, then the result will be as evident as if the change was not a "mystery." "Flesh and blood" are the result of a certain combination, and the arrangement of a few of these elements. Rearrange or change the arrangement of these particles, and while the body is the same, it is no longer "flesh and blood." The "flesh" is the result of one combination, and the "blood," of another; add to the flesh, and mingle with its elements some of the properties of the "blood," and it would be no more flesh, but a new substance; or mingle with the "blood" some of the properties of the "flesh," and it would be no longer "blood." And thus the whole man, when quickened, will not be "flesh and blood," but a glorified body.

Dr. Nelson thus illustrates this, "God can make very durable and very glorious things, out of materials the very opposite of firmness, or of brilliancy. He has done this. Of all the substances with which we are acquainted, we esteem the diamond the hardest, and the most glittering. Charcoal is as black and as crumbling as any other body known to us; yet these two bodies are the same! The learned know, the plough-boy does not, that the difference between the charcoal and diamond is that the Creator has ordered a different arrangement of particles! The same materials are differently placed—that is all. If any are wishing for a body more beautiful than they now have, they may be assured that God can, if He chooses, take a part of our present fragile, corruptible forms of clay, and make of it something exceedingly glorious. 'It is sown in dishonor, it is raised in glory.'"

The change in the arrangement of the particles in the charcoal to produce a diamond, is no less wonderful, or mysterious, or "unintelligible," than will be the change of our material bodies.

"To know God, and to make Him known is our business here."

Do something with your religion and your religion will not die.

A SURE SIGN OF THE END

A twentieth century street scene was presented to the prophet Nahum over two thousand six hundred years ago. What a view it must have been to the eyes of the prophet, who was only accustomed to seeing the patient donkeys toiling in the streets, with occasionally some royal personage passing in his two-wheeled chariot, to behold in vision the automobiles and steam and electric cars rushing by with lightning speed. Chariots were the fastest moving vehicles of Nahum's day; so in writing out what had been shown him he called the cars and automobiles chariots. Nahum understood that the scene presented to him was to be in the days when preparations were being made for the coming of Christ to take possession of His Kingdom. He described the scene in the following words: "The chariots shall be with flaming torches in the day of His preparation . . . the chariots shall rage in the streets, they shall jostle one against the other in the broadways: they shall seem like torches, they shall run like the lightning." Nahum 2:3-4. What a vivid description of the automobiles and electric cars and steam cars rushing down the streets with their great, glaring headlights!

In Nahum 2:5 the attention of the prophet was evidently attracted by seeing the conductor passing through a crowded car collecting the fares from the passengers, reaching up to grasp a strap, or putting his hand out to the side of the car to steady himself as the car was jostled on the rails. He describes it thus: "He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared."

When Nahum saw these things in vision he recognized them as signs of the end, how much more should we who behold them daily with our natural eyes, understand that they are all simply witnesses, each one testifying that we are living "in the day of His preparation." They are all God's agencies whereby the message

of the everlasting Gospel will be carried "to every nation, and kindred, and tongue, and people," preparing the world for the glorious appearing of our Lord and Saviour Jesus Christ.

It makes no difference whether we meet them in the quiet country roads or in the crowded streets of the city, they all tell the same story, that Christ's coming is nigh at hand "even at the door."

TEN HELPERS FOR YOU

1. Patience—will attract attention.
2. Cheerfulness—will make friends.
3. Honesty—will strengthen friendship.
4. Faithfulness—will be appreciated.
5. Thoughtfulness—will avoid trouble.
6. Intelligence—will be respected.
7. Enthusiasm—will bring good results.
8. Diligence—will insure success.
9. Regularity—will retain friends.
10. Consecration—will win souls.

TOO BUSY

Too busy to read the Bible,
Too busy to wait and pray,
Too busy to speak out kindly
To some one by the way!
Too busy with care and struggle
To think of the life to come,
Too busy building mansions
To plan for the heavenly home!

Too busy to help a brother
Who faces the winter blast,
Too busy to share his burden
When self in the balance is cast!

Too busy for all that is holy
On earth beneath the sky,
Too busy to serve the Master,
But—not too busy to die.

The men and women who are lifting the world are those who encourage more than criticize.

"The joy of love is service; and its test is what one is willing to do for another."