

Frank A. Coffin

Signs of the Times

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The Specter from Rochester

Significance of Revived Interest in Psychic Phenomena

By K. C. RUSSELL



ROBABLY there has never been a time when conditions were more favorable for the rapid growth of spiritualism than at present. This is undoubtedly due to the fact that so many millions of people are hoping to obtain, through this means, the assurance that their loved ones who were slain upon the battle fields or have otherwise passed from this life, are not really dead.

A recent cable dispatch from London says in part, concerning the attitude in England toward spiritualism, "The general opinion one hears everywhere is that, if spiritualism can ease

was about twelve years old when spirit 'rappings' at the Fox home began to attract attention. The family removed to this city, where, according to report, 'The raps followed, while heavy bodies were moved, without appreciable agency.' The two sisters made their first appearance in public here. This was in 1849. They went to New York in 1850, where 'the spiritual manifestations became the subject of extended public discussion and controversy.' As might have been expected, 'mediums' through whom spiritual manifestations were said to take place sprang up all over the country. Interest in the



International Film

Pros and cons of nationalization of railroads have come before the Interstate and Foreign Commerce Commission. The owners will constitute the noes, and some half million railroad men the ayes, of the situation. Various strikes in the meantime may force the public to solve the problem in its own way. Left to right, the members are: Schuyler Merritt, Connecticut; Henry W. Watson, Pennsylvania; Alben W. Barkley, Kentucky; Samuel E. Winslow, Massachusetts; John J. Esch, chairman, Thetus W. Sims, Tennessee; Burton E. Sweet, Iowa; Andrew J. Montague, Virginia; Everett Sanders, Indiana; Edward E. Denison, Illinois; and Frank E. Doromus, Michigan.

the pain of any aching heart and restore gladness, then it is a good thing, no matter what its detractors may say." In other words, it's all right, whether it is true or false, if it can "ease the pain of any aching heart." Not only does this express the general opinion in England, but it is the opinion that undoubtedly prevails to a large extent in every land.

The Rochester, New York, *Democrat and Chronicle* of July 6, 1919, contained the following editorial, which seems like a voice from the home of modern spiritualism:

"Indications of a revival of interest in spiritualism are reported by public libraries in a number of cities, where books dealing with the subject are in much demand. The news has a genuine local interest here. The Fox sisters, Margaret and Katherine, born in 1836 and 1839 respectively, who lived in a little hamlet in Wayne County called Hydeville, were the originators of the modern cult called spiritualism. Margaret

cult subsided after a time, except for a comparatively small following. Its revival, on a much wider scale than has yet taken place, may be expected, judging by what has occurred in England, where some of the leading men have become converts to spiritualism, and where alleged communications from the spirit world have reached an enormous volume."

The *Bookman* states that spiritism holds second place among subjects read in public libraries.

It is not difficult to understand why there should be a revival of spiritualism; for spiritualism is the doctrine of the immortality of the soul, gone to seed, and therefore the more the idea is taught that only the body dies, but the real man, the soul, which is immortal, does not die, the greater will be the revival of spiritualism. Belief in the conscious state of the dead is so generally accepted and advocated by theologians and others of prominence, that it gives prestige to the cult.

of spiritualism. But are the spirits of the dead conscious? The Bible is the only authority. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Both the Old and the New Testament clearly teach the unconscious state of the dead. The Lord said, through the psalmist David: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." Psalm 146:3, 4. Again we read, "The living know that they shall die: but the dead know not anything." Ecclesiastes 9:5.

Jesus, in speaking to His disciples concerning Lazarus' state in death, said, "Our friend Lazarus sleepeth." But when He saw that His disciples thought He referred to natural sleep, "then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

The inspired apostle Paul, in speaking of the dead, said, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

It is evident, from the foregoing scriptures, that the so-called spirits of the dead are not our departed friends. The dead are unconscious, and will remain so until Jesus raises them to life at His second coming.

The question may properly be asked, Is all that seems to be psychical phenomenon a myth, or is there something supernatural about it? Undoubtedly a large amount of trickery and sleight of hand is practiced in connection with spiritualism; but let no one conclude that there is nothing in it supernatural or miraculous. This fact that there is such, however, does not prove that spiritualism is of divine origin. Miracles are not an infallible evidence of heavenly inception, for the Scriptures teach that Satan can perform miracles. In Matthew 24:24, Christ declares, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

The final deceptions of Satan are to be "with all power and signs and lying wonders, and 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 2:9, 10. In Revelation 16:14, the Saviour speaks thus of the devil's possessing miraculous power: "They are spirits of devils, working miracles." It is through the medium of fallen angels,

and not of the spirits of our departed friends, that people are deceived.

One of the most terrible judgments that the Lord ever meted out upon a person was visited upon King Saul because he sought counsel from the supposed spirits of the dead through the witch of Endor. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse." 1 Chronicles 10:13, 14.

This incident was recorded as a warning to all future generations, that they might escape a similar judgment by refusing to seek counsel from the so-called spirits of the dead.

The Lord, in Isaiah 8:19, exhorts all to seek Him when His enemies are trying to get people to "seek unto them that have familiar spirits, and unto wizards that peep, and that mutter."

In the last chapter of the Bible, a final warning is given: "Without" the home of the righteous "are dogs, and sorcerers, and whoremongers, and murderers, and the idolaters, and whosoever loveth and maketh a lie." Revelation 22:15.

The Actuality of the Second Advent

BY FRANK A. COFFIN

"HE that hath an ear, let him hear." The sevenfold admonition of the Revelation, spoken by Christ to John the beloved disciple, and by him passed on to the churches, was not spoken without purpose. To-day, as never before, the unimpeachable testimony of the Bible is being reasoned away, spiritualized away, and discounted in the minds of human beings. Minds are beclouded with doubt in the presence of the plainest statements of Jehovah. Bible utterances,

closely examined, is found to be specious falsehood, which melts away like mist before the sun, leaving the Bible statements standing before us as clear as the great orb of day.

To the disciple John were revealed the mysteries of the future. He was commanded to write the things he had seen, "and the things which are, and the things which shall be hereafter." True to his trust, he portrayed before us the great outlines of the world's history from his own day to ours, and on to the great climax, the appearing of our Saviour Jesus Christ; and with exultant rapture he exclaims, "Even so, come, Lord Jesus."

"THIS SAME JESUS"

We are not to suppose that Jesus' return to the earth will be a spiritual coming. The Saviour Himself assures us that He has gone to prepare a place for those who love and obey Him. "And if I go and prepare a place for you, I will come again," He adds, "and receive you unto Myself; that where I am, there ye may be also."

That Satan, the great deceiver, will attempt to counterfeit this magnificent event, and so to blind human minds that they will fail to understand the plainest statements concerning the Lord's return, is evident from Christ's warning in Matthew 24:23, 24: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

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"This same Jesus"

clear and unmistakable, are wrested from their true meaning, and made to fit a theory. False science produces seeming evidence to discredit the most important truths—evidence which, when

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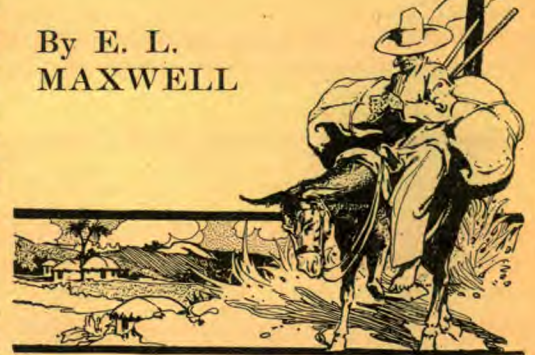
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A Spanish Shoemaker's Second Conscience

*Carrying an Image
Fails to Relieve a
Troubled Mind*

By E. L.
MAXWELL



"MY conscience tells me that I am right." There are many people who feel thus, even though they do not voice the sentiment. And there are many others who openly refuse to obey some plain teaching of the Bible, simply because they feel that in their conscience, they have an interior monitor whose indications are to be taken as a safer guide in matters of faith than is the Word.

In the city of Puno, Peru, lives a shoemaker named Peralta. He is of Spanish parentage, and received a good education in such things as are usually taught in that country, where the Church of Rome holds almost complete sway. He was withal very true to his conscience.

On the occasion of my last visit to Puno, in the winter of 1917, he told me more or less of his early life in the Catholic faith, and of his efforts to secure in his heart the assurance that he was a child of God.

SALVATION BY PENANCE

In Peru, as in all South American countries, there is a great deal of exterior worship in the form of wayside shrines, crucifixes, processions, and vigils. Young Peralta was ruled by a conscience educated to the idea that to attain perfection, he must comply with the forms of his religion. So when there was a procession, he did his part to make it a success, and to gain, as well, the soul rest that he felt was necessary. As he grew up, his principal desire was, to be able to bear the litter of the virgin of Carmen, his favorite image.

This litter is heavy, consisting of a platform of wood covered with a rich Oriental rug, on which is placed the seat that the "virgin" is to occupy. When the procession is to be formed, this litter is brought out, the "virgin" is placed in the seat, a canopy of silk and wool is placed above her, and then from six to eight men get under the side bars to carry the whole affair through the streets, while before and behind march the priests, burning incense, chanting low, solemn hymns in Latin, stopping every few feet to harangue the crowd, and otherwise complying with the peculiar rites of the particular procession.

Young Peralta, in common with most of the young men of Latin America, had drifted into a mild type of infidelity. He could not explain the things of religion, and therefore doubted it altogether. But with the passing of the years, and the assumption of the heavier responsibilities of life, the old teaching began to impress him again; and besides all this, he was becoming conscious of the fact that he was not as good a man as he felt he ought to be. But how to acquire the needed holiness, he knew not.

Then his conscience spoke—that conscience whose education had been received in the schools and under the influence of the church. In order to gain

the soul freedom he needed, he should comply with the prescribed forms. He resented the thought. Why make a spectacle of himself before the very young men to whom he had made known his doubts? But that ever present and never wearied conscience goaded him on. The sense of his sins pressed him down. He tried private devotions. He went to the church, and bowed for long seasons before the saints. But no relief came. His conscience told him he must make the sacrifice. He must make a public demonstration of the sincerity of his faith in the system of salvation that he had been taught. The annual feast of Carmen was approaching. He was a strong man and succeeding in business. At last, he determined to respond to the inner voice, whatever might be the cost. And so it happened that he was one of the first to get under the heavy litter when it left the church door, to begin its long and weary journey through the streets. As he took up his burden, a sense of the enormity of his sin, and especially of his half-hearted recent past, came over him. He determined to do enough penance that day to wipe out all his sins. So he demanded the right to carry one entire corner, one fourth the load. That would mean about ninety to one hundred pounds.

Slowly the throng wound its way through the narrow, slippery streets. By nine o'clock, the sun began to make its presence felt as it can only in the higher altitudes. The glassy surface of Lake Titicaca reflected the golden face of the orb of day, but at the same time gave no promise of refreshing breezes in that motionless, rippleless calm. And so the day wore on. The procession had now reached the main plaza, and the rejoicings of the multitude were at their



Choir and Altar in the Cathedral of St. John, Lima, Peru

height. Liquor flowed freely, and the lunch peddlers were reaping a harvest among the hungry faithful.

Peralta was tired. Other men had come and gone. Their load of sin might have been heavy, but they evidently es-

teemed the litter heavier. His sins were deep-seated, and his conscience told him to stick to his post. And so he did. He snatched a bite of food now and then, but very little in all, and stayed under his corner. The day wore on into the afternoon, and they were now starting toward the church on the return journey. His shoulder ached. Every bone in his body seemed to ache. He was tempted to yield. There were others willing to lend a hand. But his conscience urged him on.

He bore the burden till nine o'clock. Not till the church door was reached did he give up. Then, exhausted, he allowed others to lift the load from his benumbed shoulder. His conscience was satisfied. He had done his duty. His mind was at rest; but his poor body was racked with pains, so that night he could not sleep. And he lay thinking, thinking, thinking.

THE INTERNATIONAL PEACEMAKER

He remembered that on a shelf down in the salesroom, there was a little Spanish Bible. He had never read it, for it was a *Biblia evangélica*—a Protestant Bible. It was sent there by a friend, for an Indian who lived in the country, and who had not called for it yet. Peralta wished to read it.

His conscience told him not to read that Bible. Yes, it actually forbade the reading of such a Bible. And so the poor man went on. But later, despite his conscience, he did read a tract, then another, then a small book, and finally he dared read a *Biblia evangélica*. Then there came a change.

He soon learned that the salvation of God is not obtained by works of penance—that the "good words" of the Bible are not self-imposed or priest-imposed punishments, but rather acts of kindness, and obedience to the great moral law of God. He found that carrying the litter of the virgin of Carmen would not take away his sins, so

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Profiteering a Subject of Prophecy

Will Roman History Be Repeated in the American Republic?

By CHAUNCEY T. HARE

THE increase of our national wealth has been phenomenal. Within the last few years, individual fortunes have been amassed so rapidly that this rapidity alone now constitutes a wonder of this age of financial wonders. Men to-day heap up colossal fortunes in a comparatively few days. One of America's money kings, J. P. Morgan, Jr., has made more in two years than his father acquired in a lifetime. When a man can gather into his coffers between fifty and sixty millions of dollars in a time of his country's extremity, then we must look for a reaction. If there were one man only accomplishing this, it might not seem so portentous; but numbers of men have increased in like manner. George A. Roberts, of Omaha, Nebraska, was accredited early this year, by the Board of Trade operators, with having made a profit of more than two million dollars in less than three months through the advance of sixty cents a bushel in corn since February.

This is the condition that the prophet James foretold would exist in the last

days. In the fifth chapter of his prophecy, we read, "Ye have heaped treasure together for the last days." Verse 3. This has been literally fulfilled. Men have heaped and are heaping treasure together, and the prophet says the heaping is evidence of the end of time.

PLAYING WHILE THE WORLD BURNS

We read again, "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." James 5: 5, A. R. V. This verse portrays the existing conditions socially. Pleasure is the passion of the day. Men and women, old and young, give themselves over to the gratification of the selfish heart. Every city has its amusements, parks, picture shows, theaters, opera houses, dance halls, and race tracks. The baseball park is patronized more than the church.

But pleasure seeking is not confined to the city. The smaller towns, and even the crossroads where there is a store and a blacksmith shop, have their picture shows and dance halls. "Ye have lived in pleasure on the earth, and been wanton." And that which brings the condition before us with the greater force is that it is "in a day of slaughter." "Ye have nourished your hearts in a day of slaughter." While part of the world was drenched in blood, others ceased not to live in wanton extravagance. But that is not all. Men have grown fat through this carnage. Men have heaped up sleek fortunes at the expense of others.

America has grown to the first place in the world. Her statesmen are sought for advice. Her money kings dictate policies. But her wealth and power are settling in the hands of the few.

It was when Babylon was at the height of her glory that she fell. When the luxury and extravagance of the Persians reached its zenith, when the gulf was wide between rulers and ruled—it was then that her strength failed. Greece lost her power when she was given over to the games, when every man enjoyed pleasure to the full. It is said that Rome fell when her vast wealth was in the hands of but two per cent of her population.

HISTORY REPEATING

The present is not unlike the past in this respect. Germany, Austria, and Russia have fallen when at their height. Behold the chaos. Look at them just before their fall. The wealth, the power, and the luxury were in the hands of the few. Those who ruled did so at the expense of the masses. Now the reaction has come. Those ambitious men have lost their crowns, their high estate; and many have lost their heads. It has not been through foreign powers that the rich and the former rulers have lost their position, but through their own people. The masses have arisen and declared their right to govern themselves.

The prophet Habakkuk, writing concerning the conditions at the end of the world, pronounces a woe upon those who gather wealth and power at the expense of others. "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" Habakkuk 2: 7-9.

Those who have thought themselves secure behind their palace walls, those who rear their lofty and magnificent mansions, thus "setting their nest on



J. P. Morgan, and Lord Reading, Financial Kings of America and England

high," thinking these to be their protection, have found them their destruction. The riches of the upper classes have become booty for the masses. The order of society has been reversed. The workman rules his employer. The rich man is the outcast of the earth. He who lived in pleasure and gloried in his abundance has become the servant, and his former servant is now the master.

These conditions make "men's hearts fail them for fear, and for looking after those things which are coming on the earth." (Luke 21:26.) Europe is not alone as the home of unrest. That condition is felt throughout the world. As the gulf widens between capital and labor—as the rich man becomes richer, and the poor man becomes poorer—just in that ratio does the unrest of the laborer become more intense.

"The time is near at hand," said Charles M. Schwab, "when the men of the working class—the men without property—will control the destinies of the world. The Bolsheviki sentiment must be taken into consideration. I am not one to carelessly turn over my belongings for the uplift of the nation, but I am one who has come to believe that the worker will rule, and the sooner we realize this, the better it will be for our country and the world at large."

At the annual convention of the States Buildings Trades Council held at Fresno, California, March 18, 1919, Olaf A. Tveitmo, secretary-treasurer for twenty years, said in his annual report: "There is great cause of restlessness and uprising among the working classes of the world. It will depend largely upon the reaction of the employing classes; if

that is light, the uprisings will be correspondingly diminished. If it is heavy, it may amount to small sized revolutions."

Men who have broad visions of capital and labor conditions see violent uprisings, revolutions if the demands of labor are not conceded. These things God pointed out through His prophets as evidence of His soon return. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8. Every evidence points that way. We are admonished not to allow all this unsettled condition of the world's affairs to rob us of the preparation we should make to meet the eternal King. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

THE VICTORIOUS LIFE

The Erection of Its Dynamo

By WILLIAM A. WESTWORTH

THOSE starting out in the service of Jesus Christ should first know the fundamentals of religion, for in them lies the secret of success. If we do not find the secret of the life that wins, we shall make a failure of all we attempt; so let us try to discover from the Word what is really basic. Then if we can get the proper motive power, details will take care of themselves.

There are too many who fritter away their lives on what may be styled the "trimmings" of the gospel message for our times. Men of giant intellectual caliber have worked themselves out of God's service, simply by concentrating their effort on these unessentials. It is necessary first to get at the real power behind successful, victorious life; then God will work out for each of us just what He wants him to know, and just what He wants him to be, in regard to unimportant details.

Let us take as our starting point that familiar scripture Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." To understand the fullness of this text, we must know something of Paul's former life. Seeing things from another's viewpoint will oftentimes entirely alter one's conceptions.

ROMAN, JEW, AND CHRISTIAN

Paul was born a Roman, at a time when to be a Roman was to be a king; but he was not trained in the religion of the Romans. He was brought up a Jew in faith, and was trained in all the intricacies of the Jewish economy. He had far more creed, more outward customs, more technicalities, drilled into him than the average man. He was a theologian of the first rank, and there is not another Bible writer who equals Paul as a logician. But though he was all this, and a broad-minded thinker, he was, at the same time, one of that self-centered

class who thought that everything worth knowing was concentrated in the little circle of Pharisaism. Yet there came a time when Paul was willing to connect himself with a people regarded as the offscouring of the earth, practically signing his own death warrant in doing so.

With a new vision, there came into Paul's experience that which enabled him to say: I am not ashamed of this gospel. I have been fighting it all my life, have been putting men, women, and children into prison indiscriminately because they accepted it. I thought I was doing God's service when slashing at its

But now, behold a marvelous change! What brought about the wonderful transformation? Ah! he had got a glimpse of the very thing that you and I must see if we would make a success in our life as he did in his. All that had gone before in his profession now amounted to very, very little. He had had plenty of outer show, of creed, of professional red tape; but he discovered that this was only the shell. A new vision had enabled him to get hold of the very meat, and he was not at all ashamed of it. When God put on one side of the balance all the finespun



Like electricity, whose powerful influence propels wireless messages half around the world, God's Spirit may be seen in mighty workings through men's lives, though it cannot be defined.

very root. But I am not ashamed of it now.

There must have been a mighty reason which made him willing to class himself with the lowest of earth. A member of the Sanhedrin, he had his seat with leaders of the Jewish nation. To him was given authority to go to Damascus, and at a word, hale people into court, and cast them into prison.

theories, and on the other placed the power of salvation, Paul found his first conceptions lighter than vanity. The new experience gave him power to praise God and work for God, in spirit and in truth, with the witness of the Spirit that he was accepted. It gave him power to think mightily for God, and to bring forth fruitage in his life.

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Did Christ Exist Before His Birth?

One of the Unfathomable Mysteries of Godliness

BY CLARENCE SANTEE

WHILE this question is answered in the negative by many, God's Word gives assurance that the One who, under counsel of the Father, created us in the beginning, is the same who creates us anew,—the Lord Jesus Christ.

In Micah 5:2, we read: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Margin, "from the days of eternity.")

This was spoken of Christ, as may be seen from Matthew 2:4-6: "When he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, that shall rule My people Israel."

"Whose goings forth have been from of old," agrees with Colossians 1:16, 17: "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: and He is before all things, and by Him all things consist."

That the One who created in the beginning, was made flesh, is clearly stated. Isaiah 54:5: "Thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel."

Notice the statement that our "Maker" is our "Redeemer," "the Holy One of Israel"; also that He is our "husband." Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2.

The opening of the apostle John's Gospel bears this testimony: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

Before reading farther, let us read verse 14, so that we may know of whom this is speaking: "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father)." This, then, is speaking of Christ. Now read verses 2 and 3: "The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Verse 10: "He was in the world, and the world was made by Him." Again: "God, who created all things by Jesus Christ." Ephesians 3:9, last part.

"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." Hebrews 1:1, 2.

Continuing, the Father addresses the Son. "Unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Hebrews 1:8-10. How can language be plainer?

In summing up the relation of man to God and His Son, Paul says, "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Corinthians 8:6.

AN ARCHANGEL THE ROCK

"He is the Rock." Deuteronomy 32:4. "They drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:4.

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:57, 58.

At another time, Jesus said to His disciples, "What and if ye shall see the Son of man ascend up where He was be-



fore?" John 6:62. A short time afterward, they saw the wonderful sight of Christ ascending to heaven from the Mount of Olives.

When Gabriel was commissioned to explain the vision given to Daniel, he said, "I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." Daniel 10:21.

The question at once arises, Who is Michael our Prince? He was there to aid His people in the days of Daniel. He

is called "the great Prince which standeth for the children of thy people." Daniel 12:1.

In Jude, verse 9, we read, "Michael the Archangel, when contending with the devil he disputed about the body of Moses." This verse says that Michael is the Archangel. Now we wish to know who the Archangel is. 1 Thessalonians 4:16 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."

Speaking of this event, Jesus says in John 5:25, 28: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth."

From these scriptures, it is evident that Michael is the Archangel, and that the Archangel is Christ. Then Michael, who is our Prince, and who was with Gabriel as he came to Daniel, is the Lord Jesus Christ.

To review the foregoing: In creation, Christ was the active agent by whom all things were made. He was our "Maker" and our "Redeemer." He was with the children of Israel as their "Rock"; and it is emphatically stated, "That Rock was Christ." He was there when Moses died. He was before Abraham. Under His name "Michael," He was with the angel who visited Daniel. The meaning of the Hebrew name Michael is, "One who is like God." This name can be applied to Christ only. The worlds were framed by Him; man was created by Him; when man fell, the plan of salvation was laid by Him; at the resurrection, man will be raised from the dead by His voice; and when Christ came to bear man's load of guilt, "God was manifest in the flesh." 1 Timothy 3:16.

In His prayer recorded in John 17, He said, "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Verse 5.

Proverbs 8:22-30 pictures that glory: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . Before the mountains were settled, before the hills was I brought forth. . . . When He prepared the heavens, I was there: when He set a compass upon the face of the depth: . . . then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."

True, "the mystery of godliness" is great. Man cannot fathom it. But faith lays hold of it; and in the coming day, when men shall share in the glory of which Christ speaks, and comprehend infinitely more than we can now, we shall still join with the angels in the study of new unfathomed depths of God's unchanging love.

HARMLESS amusements are those which are of such a nature as will not prevent your praying as soon as you are done playing. M. A. HOLLISTER.

Glimpses of the Land of Sinim

Wonderful experiences of colporteurs, and sacrifices of Chinese believers. No rice Christians these.

By HARRY H. HALL

THE compound with its cottages, the college with its dormitories, and even the publishing house, although well organized and businesslike, were all "foreign," as everything not Chinese is called over here. I was soon to see a specimen of the work for which this headquarters stands. Five days up the Yangtze River—a stream like the Mississippi, and draining a valley inhabited by a sixth of the population of the earth—we went on a fine steamer, and landed at Hankow, a great city with immense iron works. Here a meeting was in progress, at which representatives from the Central China Conference had assembled.

Out of the city a short distance, we found the compound, with its five cottages, and its school building, which has a chapel on the second floor, and

der whose direction more than \$7,000 worth had been sold, related this story:

"As we were going along the river, soldiers sprang up from the bushes, and covered us with their guns. They said I was a spy, and a robber, and everything else bad. I told them I was a churchman, and they asked me to prove it. As they were northern soldiers, they couldn't understand me very well, and I asked to be taken to their general.

"They took half of my money, tied me with chains, and drove me ahead of them

them I had been searched five times already, and had nothing but books. They finally let me go, and a boat came along for Changsha, the headquarters of our work in Hunan, and I got on.

"A little later, soldiers began firing on the boat. Then they came on board. They said it was a southern boat, and they began abusing us. With their bayonets, they began sticking the captain. They pounded him till he was bleeding in the mouth and was on his back on the deck. I told them I was a passenger and was going to Changsha, and that I was a churchman. They turned on me, and wanted me to prove who I was. They put all my things on one side and searched me. Finally they put the captain off. They took everything they wanted, and said the boat



dormitories for the students. It was being turned over to the delegates. Here the "foreigners" were few. The meetings were all conducted in Chinese; and if an English-speaking person took part, his statements were translated for the delegates. The blackboard was covered with strange-looking characters, which I soon learned were the names of committees, and other items of business. The delegates considered the various questions just as freely as at home, and seemed to understand them thoroughly.

Sessions were arranged for the publishing department, and we told of the progress our gospel literature was making in the homeland and in other foreign fields. At the time, we were not sure whether the people comprehended what was said or not, as the Chinese are not demonstrative, and speaking through an interpreter is not a very satisfactory method of arousing enthusiasm; but in subsequent meetings, we learned that they understood and rejoiced in the information. At six in the morning, separate meetings were held for the colporteurs, and they were encouraged to speak of their work. Most of these men had been working in the very zone occupied by the armies of the north and south and by wandering robber bands; therefore their experiences had been unusual. The native in charge of the sale of our gospel literature in the province of Hunan, un-



Upper: Missionaries' quarters at Hankow. Center: Missionaries' quarters at Changsha. Lower: Chapel and School at Hankow. Left: Honan Chinese evangelists, 1917. The two outside men were ordained to the gospel ministry April 12, 1919. At the right stands Su Diew Ching; at the left, L. Dju Dz E. Right: Colporteurs at Hankow.

to the general. He was rough, and said, "How can you prove that you are not a spy?" I told him of my work, and showed him my license. He said, "Where is your passport?" I told him the license was for that purpose. He turned it over, and saw some English on the back, and finally let me go. I was wet with sweat. I had been before these men and this general a long time. My clothes were soaking.

"I went to the river and tried to get across, but there was no boat. The soldiers began shooting at me, and I stopped for a while. Then more soldiers found and searched me. I told them I was trying to cross the river. After a long time, they took me across, and we passed on to a village. It was all shut up, and there was no one but soldiers on the streets. They came out to see me, and searched me again, although I told

could go on its way to Changsha; so I got home. During this trip, there was nothing to eat, not even hot water to drink. (The Chinese must have his hot water.) Towns were burned, and soldiers and robbers were everywhere. But the Lord kept me, and I am thankful."

The pallor of this man's face testified to the hardships through which he had passed. He attributed his illness to lack of food and the stench arising from dead animals and men in the sections where he had been working.

It is hard for us to appreciate the condition of the country where lawless bands or robbers, and still more lawless soldiery, reign almost supreme. But in the thick of all these, this brave man and his associates have kept up their fight for souls. Pastor O. B. Kuhn, the superintendent of this mission, assured me that these colporteurs had not exaggerated their hardships, but had rather understated them; that time and time again they had been robbed of everything they had, but that not in one single instance had they asked for any release of the indebtedness on that account. One man was robbed of everything three different times; yet, at the end of the year, he had paid his bills and had eleven dollars in his pocket.

At another meeting of the colporteurs, when reference was made to the protec-

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THE APOSTLES OF JESUS

BY WILLIAM P. PEARCE

CHRIST started on a campaign for the world's conquest by calling to His standard twelve men—staff officers, rather than a bodyguard.

These men, with one exception, were Galileans—obscure, rustic, but courageous. Josephus says they knew no fear, though there came a time when "they all forsook Him, and fled." (Mark 14: 50.) Moral backbone was and is one of the great essentials in propagating the gospel.

Galilee, where Jesus and His apostles lived and labored, was only a small district; but it was so admirably situated that they came in touch with the men of the age and the thought of the time. To magnetize a circle, one needs to spiritualize the center.

The names of these apostles are found in Mark 3: 16-19. If properly grouped, they form a marvelous variety of characters and characteristics. Four were fishermen: Simon, the impulsive, author of the two books that bear his name; James, ambitious and self-confident, called, with John, "Boanerges, sons of thunder" (verse 17), doubtless because of their enthusiastic speaking; John, the beloved disciple, literary and poetic, author of five books; Andrew, who led his brother Peter to Jesus—a quiet but active man, a personal worker.

Accepting John's account of the call of the apostles, we are led to believe that Philip was the first who heard and obeyed the injunction of Jesus, "Follow Me." It was the second day after Christ's baptism. (John 1: 35-43.) Bartholomew, like Thomas, is little known. He is better located as Nathanael. He was open-hearted, undeceptive. (John 1: 47.) Matthew, the Capernaum publican, was a poor patriot, but a good disciple. He wrote the Gospel which bears his name. Thomas, called the "doubter," was somewhat skeptical, but withal a great admirer of Jesus.

Of the remaining members of the apostolic band, James is the most favorably known. He is believed to have been the author of the Epistle of James. Thaddeus, or Judas, "not Iscariot" (John 14: 22), was probably author of the book of Jude. Of

Simon the zealot, little is known. Last, and possibly most quoted, is the unworthy Judas Iscariot. After his suicide, Matthias was elected to the office vacated.

The call and ordination of the apostles was a unique procedure. After a strenuous day's work of healing, Jesus went up into a mountain, "and calleth unto Him whom He would. . . . And He ordained twelve." (Mark 3: 13, 14.) Thus began the history of the greatest organization known, whose influence will never cease. These were the inner circle of His witnesses, the transmitters of His gospel, and the authors of the New Testament, with its words of eternal life.

These apostles were ordained for two specific purposes. First, for *companionship*. Mark said, "He ordained twelve, that they should be with Him." (Mark 3: 14.) They were under His continual and careful instruction. Jesus was their only teacher. He preached to the multitudes, but His greatest work was in the equipping of His apostles that they might go everywhere evangelizing in His name. By His precepts and example, they were prepared for the world's greatest religious movement. They heard Him pray, they saw Him pray. They heard Him preach; they saw His equanimity under insult, His gentleness toward the poor and despised, His interest in the honest seeker after truth. Thus they were fashioned to see as He saw, think as He thought, and do as He did.

A second reason why Jesus ordained the twelve, was that they might "*preach*," "*heal* the sick, *cleanse* the lepers, *raise* the dead, *cast out devils*." (Matthew 10: 5-8.) What an elaborate commission! It is said that every soldier of Napoleon carried in his pocket a map of Europe, and that he dreamed of a time when a French empire was to be established throughout the continent. But the training of the twelve was to conquer the world. They were with Him to learn how to be good, and went out for Him to make good. Service was the end of their culture.

These apostles, save John, who is said to have become a centenarian, were traditional martyrs—tradi-

(Continued on page 15)



The Miraculous Draft of Fishes

From an old painting



EDITORIAL



Touching the Living Christ

A LEARNED professor writes a book on "The Historicity of Jesus," but he presents only some cold, historical facts about a Christ who lived something like two thousand years ago. Another, in trying to define Christianity, avers that "religion as we see it in the world is little more than the expression of the religious nature of man." But such conceptions are merely in the field of philosophies concerning Christ.

There are others who spend their time in propounding theories in regard to how Christ and the apostles would do if they were living in our world of to-day. But this is mere speculation concerning Christ. Much of it is made up of pure fancy, based upon a mythical concept of an individual who once lived but who is not a living, active power in the souls of men to-day.

A secular editor, in presenting his concept of Christ and His gospel, says: "The man whose one idea of religion is that Christ is to bear all of our burdens and take away all of our sins, is sure to be one who is spiritually lazy and never makes much if any effort to overcome himself or to do for others."

How utterly does such an expression fail to touch the main-spring of power that comes into a man's soul when he has been freed from sin through Christ!

The Master is indeed the great burden bearer; for the prophet says of Him: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53: 4, 5.

The Saviour is also the great sin bearer; for the same prophet says of Him: "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all." Isaiah 53: 6.

This same burden bearer, this same Redeemer from sin, in His own soul-touching and expressive language, invites us: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

We heed this call, and in answer to the gracious invitation, we come to the Master. We come with all of our labors and our heavy loads of perplexity, of sin, and of despair; and He relieves us by taking the load His own self, and giving us rest.

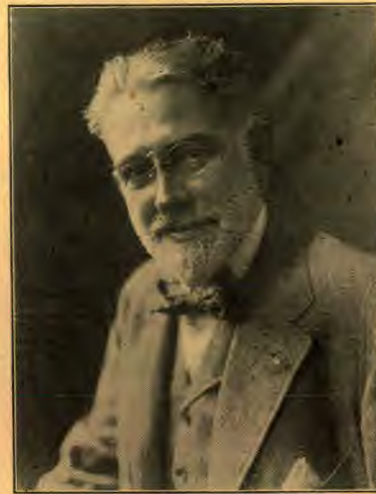
But the individual who has found this indescribable rest, this fountain of joy, that comes through a living contact with Christ, immediately learns that true rest is the most intense activity. He has found the pearl of great price; he has found a peace and a joy that are indescribable; and this new-found experience impels him to devote his whole being to the great work of urging others to come into the blessed life in which he finds such infinite satisfaction. The so-called "lazy" Christian, who "never makes much if any effort," is no Christian at all. He is a mere professor, who has utterly deceived himself. The life that is aflame with the light and the presence of the personal Christ is not one of lazy inactivity, but the individual is filled with a divine intensity as he seeks to carry the good news to the ends of the earth.

What we need is a living and a life-giving experience in Christ Himself. We need to know, from the living touch of the divine, from the personal indwelling of the Christ Himself, what the psalmist means when he says: "Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in Him." Psalm 34: 8.

There are some things that cannot be told in human language. They must be actually experienced, they must be tasted, in order to be understood. We may not be able to tell the taste of the luscious peach; we may not be able to describe the delicate flavor of the strawberry; we may be powerless to explain to another the sweet perfume of the pink or of the rose; it is only by personal contact and by individual taste that we may know of these things.

And our God, in His infinite kindness, has provided a plan by which we may taste of the riches of the glory of abiding personal experiences in Him. Jesus Christ as a living reality in the soul is what the world needs to-day, and this divine experience will bring every other blessing and every other helpful work in its train. But without this, all our activities and all our labors are as sounding brass and tinkling cymbal. We may make much noise, we may make much show, we may even deceive ourselves into believing that we are manifesting great zeal for God, and are masterfully solving all our social and political problems. But following such a course, we may awake too late, only to find that "Ichabod" is inscribed over our portals, and that we have been deceived by the jargon of noise that we had fondly hoped was the music of heaven.

You are ready to ask, How may I surely know that I am not making this fatal mistake, but on the other hand, am standing on a secure foundation? Let the words of the apostle, in



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Another romance of business comes to light in the experience of Henry L. Doherty, formerly a newsboy on the streets of Columbus, Ohio. The day President Garfield was shot, Doherty sold \$5.48 worth of papers, which was a record for that time. To-day he is president of a two hundred million dollar gas and electric service which has been extended to nearly every state in the Union. About ten years ago he turned his efforts toward oil, which so quickly responded to his attentions that he is now controller of the second largest refining system in the world.



describing the experience of Moses, be your answer: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Hebrews 11: 24-27.

Faith, strong, deep, abiding faith, in the eternal foundations of God's Word and of God's plan, was the secret of success in the illustrious life of Moses. It was by faith he refused the throne of Pharaoh. It was by faith that he chose instead to share the ill treatment of the people of God. It was by faith that he forsook the pleasures of sin, knowing that these pleasures were delusive and degrading, and that at best, they would continue only "for a season." It was by faith that this great man Moses could look forward, through the prophetic gift, even to the Christ Himself. Through faith and by prophecy, he beheld the lowly Babe in the manger, he saw Him grow to manhood, he witnessed His heroic death on the cross for the sins of mankind; and it was from such an exalted view that Moses chose to cast in his life with the Man of Nazareth and of Calvary, accounting that even the reproaches attendant upon His cause were better than any of the treasures of Egypt. It was by faith that Moses forsook Egypt, (Continued on page 15)

Mileposts for Sabbath Observance

By I. A. CRANE

MANY persons awake as from a dream to learn that they have been observing a day which God never commanded. Some endeavor to excuse their present practice by saying: "While we must admit that Saturday was once the Sabbath, yet it was given only to the Jews. It is a part of the old covenant which God made with the Jews, and is now done away. The gentiles were never required to keep it."

Was the Sabbath really of a mere local nature, to apply only during the national life of that one class of people? If such is the case, we shall find that the Sabbath was unknown before their time, and no longer mentioned afterward as an existing institution. If, however, we find the seventh-day Sabbath existing long before the time of the Jews and of the covenant made with them at Sinai, and continuing long after the close of their existence as a nation, we must, to be consistent, reject such reasoning as unsound. One thing we must admit as self-evident: All the nine commands among which God placed the one regarding the Sabbath, apply alike to all mankind. No one would dare assert that we can disregard any of these without committing sin. Again we ask, Is it really true that this one command applied only for a time, and then to the Jews alone?

AN UNBROKEN SUCCESSION

By reference to the diagram, it will be seen that at creation (B. C. 4004, margin of Bible), God blessed and sanctified, or set apart, the seventh day. Jesus said, "The Sabbath was made for man." Mark 2:27. The record harmonizes with His word by showing that the Sabbath was given to the first man, Adam. God had a law before He proclaimed the Ten Commandments at Sinai. (Genesis 26:5.) This law was kept by Abraham, who lived from 1996 to 1821 B. C. The law governing the people who lived during this time, before the law was spoken at Sinai, enjoined the keeping of the seventh-day Sabbath. In proof of this, read the third reference in the diagram. Here, a whole month before the Israelites reached Sinai, God proved them, to see whether they would keep His law or not. (Exodus 16:4.)

God's law, then, required the keeping of the seventh day. To those who disregarded the law, and went out on Sabbath morning to gather manna, God said, "How long refuse ye to keep My commandments and My laws?" Exodus 16:26-28.

To any who may still persist in saying that the Sabbath belonged only to the

old covenant, we suggest that the manna began to fall on the morrow after the fifteenth day of the second month (Exodus 16:1, 13), but Israel did not reach Sinai, at which place the covenant was made, until the third month (Exodus 19:1.) It is certainly clear that the Sabbath antedated the old covenant, and also that the law which had existed during all the patriarchal age before Sinai, enjoined the keeping holy of the seventh day.

CAUSE OF JERUSALEM'S DESTRUCTION

Our next milepost, which needs no comment, is at Sinai. (Exodus 20:8-11.)

Had Israel been faithful in keeping the Sabbath, Jerusalem would never have been destroyed, and the Hebrew nation would still continue. (Jeremiah 17:21-27.) But they polluted the Sabbath, and God scattered them among the heathen. (Ezekiel 20:23, 24.) Their desolated land enjoyed her Sabbaths during their captivity, from 606 to 536 B. C. (2 Chronicles 36:19-21.)

Upon their return, we find the Sabbath still existing; and evidently, like some people now, they thought its observance unnecessary. Nehemiah severely reprimanded them for this sin, and reminded them that their previous captivity had been visited upon them for this same offense.

The Sabbath was kept by Christ. His "custom" was while He was working as a carpenter with His father, to spend the Sabbath in worship. This practice He continued after He began His public ministry. He never left us the example of keeping any other day. (Luke 4:16.)

The early Christian disciples, after the cross, still kept the seventh day "according to the commandment." Luke 23:56. On the Sunday morning following the crucifixion, they went to the work of embalming the body of Christ—a thing which they would not do on Sabbath. (Luke 24:1.)

The Sabbath still existed in A. D. 45, and was observed by gentiles as well as Jews. (Acts 13:42-44.)

In A. D. 53, it was observed by the great apostle to the gentiles. (Acts 17:2; 18:4.) In Acts 18, we learn that Paul was at Corinth a year and six months, working with a Jew making tents during the week, but preaching every Sabbath. (Verses 1-11.)

We can rest assured, also, that the Sabbath continued until Jerusalem was destroyed, in A. D. 70; for Jesus taught His disciples to pray that their flight be not on the Sabbath day. (Matthew 24:20.)



John was in the Spirit on the Sabbath in A. D. 96. (Revelation 1:10.) Should any contend that the Lord's day here mentioned is Sunday, we can but reply that man only, and not God, calls Sunday the Lord's day. God has always claimed the Sabbath as His holy day. (Isaiah 58:13.) He is Lord, not of Sunday, but of the Sabbath. (Mark 2:28.) Why should we contend that Sunday is the Lord's day, when the Lord has never claimed it? Do we dare say that Sunday, which God has never hallowed, is sacred, and that the Sabbath, which He did hallow, is not holy? Let us take warning from Numbers 23:8, 20.

History bears testimony that the Sabbath was still observed during the Dark Ages, and records the persecutions of seventh-day keepers. See "People's En-

Sabbath at Creation	Law before Sinai	Sabbath Law before Old Covenant	Sabbath at Sinai	Sabbath at Captivity	Sabbath at Return	Sabbath kept by Christ
B. C. 4004	B. C. 1822	B. C. 1491 (May)	B. C. 1491 (June)	B. C. 606	B. C. 434	A. D. 27
Gen. 2: 2, 3	Gen. 26: 5	Ex. 16: 25-30	Ex. 20: 8-11	Jer. 17: 21-27	Neh. 13: 15-19	Luke 4: 16

cyclopedia," article, "Seventh-Day Baptists."

But above all and beyond all, the Sabbath will continue to be observed by all the redeemed in the new earth. Isaiah 66:22, 23. How long will the Sabbath be observed? The evidence is very clear that *it will be observed throughout eternity.*

The investigation can proceed no further. The evidence is conclusive beyond a doubt. The Sabbath was not for the Jews alone. It was not abolished. It was "made for man," and "remaineth" for all "the people of God." "There remaineth therefore the keeping of a Sabbath to the people of God." Marginal reading of Hebrews 4:9.

ately the laws for the control of carriers are wholly inadequate. Up to 1915, there were in this country no laws whatever regulating the carrier. At the present time, a portion of the states and municipalities have laws. But as a rule, they do not go far enough; and from what we now know of the rôle of the carrier, apparently, without his adequate control, there might about as well be no quarantine regulations at all. It is like locking the door to keep out the burglar, and leaving the windows open.

CARRY DREAD DIPHTHERIA

It has been shown, by bacteriologic examination in many thousands of cases, that the diphtheria germ remains in the throat of a person recovered from the disease, for periods varying from one or two weeks to three months or more. Perhaps in ninety per cent of the cases, the throat is free of bacteria at the end of five weeks. At least, the germs are not demonstrable after that time, though they may still be lurking in hidden sinuses. But it is enough to know that a small percentage of patients—say two per cent—harbor active germs at the end of two months. The important point is that the two per cent allowed to go freely in and out at school, church, and playground may infect scores of others, and so keep the disease going, and add to the mortality list.

We may not be certain that even at the end of three months, the diphtheria convalescent has ceased to be a carrier.

Living Disseminators of Death

Science Discovers Some New Sources of Disease

BY GEORGE H. HEALD, M. D.

ONE of the most important discoveries relating to the transmission of infectious diseases is that disease is often carried from patient to patient, not through the air, not by books, not by toys, not by bedding, not by means of an infected sleeping room, but by human carriers—persons who themselves show no symptoms of the disease, but in whose mouths, nasal passages, intestines, etc., the disease germ propagates, being thence given off to cause disease in others. The longer the subject is studied, the more apparent becomes the fact that the human carrier is a most potent means of transmitting infectious diseases.

Formerly it was supposed that when an epidemic disease was carried from one locality to another by well persons, the germs were carried in the clothing or the bedding, or on the person's skin or hair. But notwithstanding the most rigid disinfection of the belongings of those traveling from an infected district, and thorough germicidal treatment of their persons, the disease would be transmitted along the lines of travel. In some cases, these individuals who carried the disease into new territory, may have had a previous attack of the disease, from which they had recovered. In other cases, they had lived in the same house with individuals ill of the disease. In still others, so far as could be learned, they had not been in contact with the disease.

SEEMINGLY HEALTHY SHOULD BE WATCHED

In 1892-4, at the time of the cholera epidemic, it was suspected that the persons who, notwithstanding careful disinfection of baggage, carried the infection from one place to another, transmitted the germs in some of the body fluids—the saliva, nasal secretions, intestinal contents, etc. An investigation showed that many persons who were not suffering of the disease, harbored the germ in their intestines, and gave them off in their intestinal discharges.

Similar studies made later with diphtheria and typhoid fever, showed that persons recovering from an attack of either of these diseases might continue to

harbor, for an indefinite period, germs capable of transmitting to others the disease in a dangerous form.

This was the beginning of a series of studies which demonstrated that practically all transmissible diseases are kept alive by the germ remaining in human secretions—that is, in their normal habitat—the persons harboring the germs without showing any symptoms of the disease. It has been shown that the life of most of the disease germs is short outside of the human body, so that infection by means of toys, books, clothing, carpets, bed clothing, etc., is now regarded as being of comparatively little importance. More and more are we com-



Many a life has been sacrificed to the lax quarantine of otherwise healthy carriers.

ing to realize that the germ is carried from one patient to the next by living carriers; that when we quarantine only the ill ones in a house, we have made only a part of the necessary safety provision.

Among the diseases now known to be transmitted by carriers are cholera, diphtheria, dysentery (bacillary), influenza, meningitis (epidemic cerebrospinal), plague (bubonic and pneumonic), pneumonia, poliomyelitis, streptococcus infection, and typhoid fever. Unfortun-

Exceptional cases are described in which the germ still held its footing for periods of nine months, eighteen months, four years, and even eight years. So in some cases, the law would seem to be, "Once a carrier, always a carrier." While generally the patient, after a few weeks, ceases to be a carrier, it must be remembered that there are chronic carriers who harbor the germs for long periods.

Not only may we have carriers who have recovered from the disease, but we

Sabbath kept by Disciples A. D. 31	Sabbath kept by Gentiles A. D. 45	Sabbath kept by Paul A. D. 53	Sabbath at the Destruction of Jerusalem A. D. 70	Sabbath kept by John A. D. 96	Sabbath in Dark Ages A. D. 538-1798	Sabbath in New Earth Eternity
Luke 23: 56	Acts 13: 42-44	Acts 17: 2; 18: 4	Matt. 24: 20	Rev. 1: 10	People's Ency., Art. S. D. Bapt.	Isa. 66: 22, 23.

may have carriers who have never had any symptoms of the disease. In any epidemic, a bacteriologic examination of the throats of the exposed persons will reveal a number who, though not ill, carry active diphtheria germs in their throats. Efficient quarantine measures would isolate all such carriers, as well as those who are actually diseased, as long as the diphtheria germs can be demonstrated. Many of the carriers in an epidemic give no history of having been in contact with a diphtheria patient. They doubtless have been infected by contact with some other carrier. But as about one per cent of all healthy children during an epidemic seem, from estimates based on careful examinations, to be carriers, a thorough quarantine would appear to be impracticable.

This brings us to the supposed fact—which has been carefully worked out, so that it is almost a certainty—that the diphtheria germ normally lives and grows only on the mucous membrane of the human being, whether patient or carrier. Coughed up and scattered about on books, papers, etc., it soon dies. In order that it may be transferred from one individual to another, it must have a somewhat direct passage—by means of droplets coughed up or dislodged by one in talking, and breathed in by another, or by the use of the same spoon, fork, etc., after a short interval, or by kissing, by eating off the same apple or stick of candy, or by any of the means by which the saliva from one person gets into the mouth of another.

Fortunately, in the case of diphtheria, we have a preventive—inoculation with antitoxic serum—which acts both as a preventive when used before the disease is contracted, and as a cure, if used in sufficiently large dose and sufficiently early, after the disease has been contracted. By means of this serum, the mortality of diphtheria has been so lowered that it is no longer the serious menace it once was. But while antitoxic serum in sufficient dosage prevents the occurrence of the disease, or cures it if present, it has not the slightest effect in hastening the time when the patient will cease to be a carrier.

The Victorious Life

(Continued from page 5)

The men that actually accomplish things are the ones that other men look up to. Men, to do things, must have power; and this gospel is the power of God to every man—not simply to Moses, or David, or Daniel, or Isaiah, or Ezekiel, or others of the great men of the Bible, but it is the power, the dynamo, of God to each man that believes.

The secret of this power of God is the secret of the life that wins. There was a time when I abhorred a man with a hobby, but Paul had a hobby he was going to ride all the time. We hear him saying, "I determined not to know anything among you, save Jesus Christ, and Him crucified." A man of wonderful attainments was Paul; yet no matter what any one started talking to him about, he would always end up with his hobby, the power of God enabling men to serve Him—"the life that wins."

What was this gospel which Paul proved to be the power of God to salvation—which enabled him personally to rise above sin, and made him want to live for nothing else? Each one must find it out for himself. And when you do find it out, you will know it.

A story is told of a simple colored man whose master came to him and said: "Well, now, Joe, you say you have religion. Tell me what it is."

"I cannot tell you, master, but I know I have it."

"Well," said the master, "if you can't tell what it is, I don't take much stock in it."

A few days later the servant found his master groaning in pain, and said, "What is the matter?"

"Oh," was the reply, "I have a bad toothache!"

"What is that?" Joe asked.

"Oh, I can't tell you what it is! Didn't you ever have toothache?"

"No, I never had a toothache. What is it like, master?"

"I can't tell you what it is like if you never had one."

"Well," said the servant, "I guess it must be just like religion. You know you have it but can't just tell all about it."

Like electricity, the power of the gospel may be undefinable; but it was something strong enough to make Paul turn his back on everything he had considered worth anything before that time. And when you and I know the power of the gospel, we too shall be ready to leave all, that in our life also may be demonstrated "the power of God unto salvation."

Now what is this gospel of Jesus Christ which Paul said he was not ashamed of? We read the gospel according to Matthew, the gospel according to Mark, or according to Luke or John. What is it? When Paul said, "I am not ashamed of the gospel of Christ," he might have said, "I am not ashamed of the life of Christ;" for that is the power of God. Not the life of Christ written in black marks on white paper—Paul had that in the prophets before he knew Christ; not a record, but an experience in every one's life. Peter said, when he summed up the life of Christ, that He "went about doing good." So "the power of God unto salvation" is a life which enables you and me to get a personal victory and to go about doing good. This life of Christ is something that each one of us, like Paul, must experience for himself.

A Spanish Shoemaker's Second Conscience

(Continued from page 3)

he asked God to take them away for Jesus' sake. Then there came into his soul a peace that he had never known.

"But what about that conscience?" That is what I asked him. "Oh," he replied, "my conscience tells me that there is no salvation in human works and human inventions that are contrary to the Word of the living God."

We talked a long time about his newly found faith, and about the persecution he endured from his former friends and fellow church members. Finally I asked him again about his conscience, and

called attention to the fact that it was leading him differently from what it once did.

"Yes, yes," he answered, "my conscience has been changed. It was changed by the Word of God. Once it was in darkness; but it was my guide, and it drove me on to seek for holiness in the best way it knew. Now it has been converted to the truth, and it leads me to keep the law of God and obey the Bible."

The Actuality of the Second Advent

(Continued from page 2)

"Behold, He cometh with clouds," reads the Scripture; "and every eye shall see Him." He ascended from the Mount of Olives in the presence of His disciples, in bodily form, "and a cloud received Him out of their sight." The assurance of Acts 1:11 is that "this same Jesus" "shall so come in like manner" as He went into heaven.

A LIVING REALITY

The Christ who has entered into heaven for us is the same Jesus who trod the paths of old Judea; who ministered, during His earthly sojourn, to the sufferings of lost humanity; and who "was in all points tempted like as we are, yet without sin." He who represents us before the throne of His Father is One who is touched with the feeling of our infirmity. He knows our human frailty. He pities our blindness, our failure to reach the perfect standard of His own faultless life, our helpless, undone condition. He is a merciful high priest.

We should not think of our Saviour as a shadow, a phantom, or an ethereal nonentity. He who was born a babe in Bethlehem, who grew to manhood in the hill town of Nazareth, who died a cruel death on Calvary to pay the penalty for your sins and mine, and whose body was laid in Joseph's new rock-hewn tomb, has carried humanity into the heaven of heavens. That our Saviour's body never saw corruption is the plain statement of Acts 2:31. That He bore the wounds of the crucifixion in His hands and His side, after the resurrection, is definitely told us in John 20:20, 27.

Again, in Luke 24:39-44, we read that the Lord, appearing to the astonished disciples on the evening following the resurrection morning, said to them: "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." "And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

It is clear, then, from the Saviour's own statement, that His resurrection body contained flesh and bones; that He

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Where Shall We Educate Our Children?

How Shall We Safeguard the Soul of the Youth and the State's Future?

By

RAYMOND D. BRISBIN



The College Thoroughbred Holstein Herd

The Main College Building

The Poultry Yard

Students Under Theological Training



PLATO said, "A good education is that which gives to the body and to the soul all the perfection of which they are capable."

Education is defined by "The New International Encyclopedia" as "the development of the whole nature of man, physical, intellectual, and moral, through interaction with every phase of his environment."

The late Prof. William James, of Harvard, considered it "the organization of acquired habits of action and tendencies to behavior which shall fit him [the child] to his social and physical world."

Prof. John Dewey, of Columbia University, called it "the making over of experience and giving it a more sociological value through increased individual efficiency or better control over one's own powers."

President Butler, of the same institution, conceived it to be "the adjustment of the child to the spiritual inheritance of the race."

These definitions will be accepted by the average man at face value, so they need no further amplification as such. The wise parent, however, or the discerning student, may well ask, "Where may such an education be obtained?"

THE BIBLE AND THE SCHOOLS

We naturally turn first to the public schools and the various systems of national and state education, which, in spite of handicaps and defects, present in many places the best training obtainable in the arts, the sciences, and the trades. Physical culture also has received due attention from some educators, although by many parents and teachers it is sadly neglected; and too often the product of modern schools has an overdeveloped brain in a weak and diseased body.

Obviously, too much attention cannot be given to moral training, which prepares for pure and vigorous manhood and womanhood; for honest, God-fearing,

law-abiding citizenship; for sympathetic brotherhood; for a progressive experience in religion, and a life hereafter.

But there are as many ideals of morality as religions or political creeds, and it is here that the greatest cause of division occurs.

We may consider the subject of moral training from only one standpoint,—the Christian, which in its purity holds to the Bible as its guide; love toward God and man as codified in the ten commands as its rule in morals and ethics; and the "spiritual inheritance of the race" to be the divine image of God in man by creation and not evolution. As President Wilson said:

"The Bible is the word of life; . . . and the more you read, the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Disregard of the Bible and its pure moral teaching has registered its result in France, where there are now twenty-five million agnostics; and the moral standards of France need no comment.

Germany developed the evolutionary "superman"—an idea which was cited by the *Literary Digest* as one of a hundred causes of the war. According to J. D. Rankin, D. D., in the *Christian Statesman*:

"She has more than twenty universities; and at the outbreak of the war, there were in them 50,000 students. She introduced postgraduate work into education. Her education, however, is devoid of all that is spiritual. It is scientific, materialistic, and godless. For many years, these universities have been dominated by rationalism. The result is the destruction of the religious belief of those who attend them. For years, it has been the fad to send our brightest young men to these universities to finish their education. Few retain their faith. It is shattered, or at least undermined, by the German philosophy taught there."

Of the effect on America, he continues: "The whole religious and educational system of America has been tainted with this infidel philosophy. It has worked its way into Bible classes, Bible chairs, and theological seminaries. It colors the textbooks which the young men and women from Christian homes are compelled to study. One of the leading Lutheran papers recently said:

INTO EVERY FIBER

"America welcomed German philosophy and theology, taught it in her schools, preached it in her pulpits, saturated her Sabbath school literature with it, sent her sons to Germany to be inoculated with the germs, and they returned to inoculate others, and the result is an avalanche of materialism, rationalism, infidelity, and godlessness. This is largely responsible for the skepticism that seems to be sweeping our land."

A solemn warning comes from Edwin M. Poteat in *Men and Missions* for May, 1919: "One trembles to think that

the United States may miss the lesson of this collapse [Germany's] of scientific civilization. We shall miss it unless we devise some means of putting 'the forces that make for character in control of the forces that make for culture.' At best, our social order will be guided by enlightened self-interest alone if we leave religion out of our education program. The prospect for religious education is not encouraging. We are committed to the doctrine of complete separation of church and state. It follows that the state cannot teach religion. . . . The Bible schools held for an hour on Sunday are wholly inadequate to the need."

Viscount Bryce, in an address at London university, stated: "It is with great regret that one sees in these days that the knowledge of the Bible seems declining in all classes. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of the knowledge of the Bible and of all the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible. It is a sin for which those responsible for the absence of the Bible from our schools and homes need to repent."

Bishop W. A. Candler, of the Methodist Church, emphasizes the same. "Now, we may as well understand, first as last, that the policy of religionless education and unmoral culture can end in nothing but ruin. It will increase intellectual power beyond question, but the power it will thus generate will be lawless and dangerous power. And we cannot, by anything done outside of our schools and colleges, make up for the want of religion in them. The Sunday school cannot offset in one day what the secular school does in a week."

POLITICAL EXPLOITATION

Laying aside for a moment the strictly moral failure hazarded, we find the public school system more or less influenced by politics, which in turn involve the government officials connected with the department, the school boards, and the teachers.

According to Brownson, volume 19, pages 442, 443, a plan was formulated early in the history of the United States to capture the schools for the propagation of infidelity and "free thought." A more recent development is given in an editorial of the *Portland Oregonian*:

"One of the most striking examples of the easy indulgence with which the American republic not merely harbors, but fosters, propaganda aimed at its own destruction, is the extent to which [radical] socialism has been permitted to entrench itself in universities and colleges. Socialists have become professors of political economy and other subjects, though socialism is their only conception of political economy and they inject its theories when teaching other subjects. They have become so strong that they maintain a magazine called the *Inter-collegiate Socialist*."

From an article, "The Soviet State of Russia," the *Oregonian* quotes the following whitewash of Bolshevism and anarchy:

"The soviet state seems to be the medium chosen by history for the realization of those ideals which formed but the veneer of the now tottering civilization, the ideals of liberty, equality, and brotherhood, and all that flows therefrom. . . .

"It is the work of the soviet state to put concrete content into the empty phrase of the passing civilization, 'All men are free and equal,' by eradicating the cause of social inequality. . . .

"Such revision may open up before you a charming vision of the dawn of a new civilization rising in Russia in the form of the soviet state, wherein many of the ideals cherished by humanity and heretofore deemed so remote and even doubtful of realization are to become reality through applied communism."

The editor concludes:

"Men who teach such stuff as this are permitted to promulgate their ideas, destructive of loyalty, from the point of vantage offered by the professors' chairs of American colleges. They do not propose to change the government to a socialist form by constitutional means, but by revolution under the red flag, in approved Bolshevik manner. They acknowledge no loyalty to the American republic, for they declare themselves citizens of the world. The defiance thrown down to democracy by socialism in every country is a challenge to the American people to purge their educational institutions of such teachers."

Recognizing these dangerous tendencies in modern education, some denominations have established their own parochial schools for safeguarding their youth.

Seventh-day Adventists now maintain eighty-one colleges, academies, and intermediate schools in the United States, Brazil, Chile, Argentina, Jamaica, England, Australia, Germany, Sweden, Denmark, Switzerland, South Africa, West Africa, China, India, Japan, Korea, Burma, Straits Settlements, Philippine Islands, and Fiji. Of primary schools in these and other countries, they now have 738.

PROVIDES FOR HARMONIOUS DEVELOPMENT

Walla Walla College, Washington, pictures of which appear on the preceding page, was founded by the Adventists in 1892. Here, as in all its sister colleges, the Bible is taught as the Word of God and the perfect rule of faith and morals. Last year, 365 students were enrolled, besides 150 children in the normal department, where normal students obtain practical training under experienced supervision. The academic department is accredited by the University of Washington. The faculty of twenty-nine members maintain a high standard of efficiency.

To enable young men and women to develop symmetrically the body as well as the mind, a prominent place has always been given, in the curriculum, to manual training. All the labor needed for the various industries is supplied from the student body, and a certain amount of manual work is required each working day of the school year, from each student.

The college farm consists of fifty acres devoted to alfalfa, hay, orchards, and gardening. The college owns a valuable herd of registered Holstein cattle. Dur-

ing the past two years, official tests have been made, entitling the stock to be entered in the A. R. O. class. A modern dairy barn, 36 x 116 feet, with cement floor, proper ventilation and light, affords accommodation for fifty head of cattle. Two silos of 125 tons each, 12 x 40 feet, have recently been provided. Two hundred thoroughbred white leg-horn chickens furnish the eggs for the institution.

About two years ago the students became enthusiastic over a campaign to raise funds for the building of a gymnasium and a swimming pool. As a result, when school opened in 1917, a gymnasium building 36 x 60 feet, containing a swimming pool 18 x 50 feet, was ready for use.

The work of the normal training department is carried on in the new normal building erected two years ago. This is a two-story building, with full cement basement arranged for manual training. The manual training department has been supplied with a complete equipment, and a thorough course in this line of work is given by an instructor of long experience.

Another department of great interest to the students is the printing shop. Here a linotype and a cylinder press have been installed, and students receive instruction in up-to-date printing. The *Collegian*,—the school paper issued monthly by the students,—the college calendar, and all printing for the college, is handled by the print shop.

A modern bakeshop furnishes the bread for the college, and also affords instruction to those who wish to learn the art of baking. A dressmaking department is conducted for the benefit of the young women.

All buildings are heated from a steam heating plant, which is also equipped with a dynamo for lighting the various buildings.

The aim and purpose of this and other colleges of the denomination has ever been to develop harmoniously the physical, mental, and moral natures of the students who attend, and to assist them in acquiring culture, refinement, and a Christian character. They endeavor also to train young people for all branches of Christian activity.

That the Walla Walla College has not failed in that for which it was established, is evidenced by the fact that former students are giving their lives in service for humanity in all parts of the world, and new recruits are being sent out yearly to reinforce them.

Change of Address

To correspondents and friends, let me say, through the courtesy of the editors, that my post office address, till further notice, is Loma Linda, California, where I am on the teaching staff of Loma Linda College of Medical Evangelists. Let me also say again that I am not editor of the *SIGNS OF THE TIMES*, weekly, nor of the *Signs of the Times Magazine*, nor have I been for years. The address of Miss Katherine B. Wilcox is the same as the above; and that of Llewellyn A. Wilcox, Rooms 417-421 Castle Hall Building, Indianapolis, Indiana.

MILTON C. WILCOX.

Touching the Living Christ

(Continued from page 9)

braving the wrath of the king; and finally the treasured secret of it all is found in the expression, "He endured, as seeing Him who is invisible."

Moses accepted the divine Father and the living Christ as personalities who might be really seen through faith; and he "endured" for all his long life of sacrifice and of ardent labor, because his faith enabled him to lay hold upon the realities of the invisible.

Our God gives us a foundation upon which to rest our faith. He gives us a living experience which enables us to know that this foundation is secure, that it is proof against every storm and stress of life. We may know as a living reality, through a living experience, that the gospel of Jesus Christ is not a mere bundle of platitudes; it is not a mere assemblage of theological doctrine; but in deed and in truth, it is a living experience that brings the very soul into personal touch with

the infinite Father, and with His infinite Son the Lord Jesus Christ, the mighty Creator of the whole universe.

Moses endured because, through a heaven-born faith, he constantly beheld the invisible God standing by his side and living in his very life. Our God is no respecter of persons. The experience which was the joy and the mainspring of success in the life of Moses may enter our lives to-day, and produce therein the same desirable results.

Indeed, is it not especially prophesied of the generation of Christians that shall witness the coming of Christ in the clouds of heaven, that they are to sing the song of Moses and of the Lamb, a song of victory and of power that comes from the wellspring of lives that have achieved all-conquering success in the midst of the most despairing perplexities and difficulties of any generation that has ever lived?

There is power in Christ to-day. Christ is living to-day. And Christ comes into the lives of men to-day just as literally, just as powerfully, as in any other period of the world's history, not excepting the Pentecostal age itself.

Glimpses of the Land of Sinim

(Continued from page 7)

tion of the Lord, a man from this same section told the following experience:

"I had a very heavy load of papers, and the place I wanted to go to was said to be sixty li. (A li is a third of a mile.) I tried to get a man with a wheelbarrow to help, but they charged more than I could possibly pay. So I started off alone. At noon, people told me it was still fifty li. Finally I got so tired it seemed to me I couldn't go another step. My legs wouldn't hold me up.

"I didn't know what to do. Just then a well dressed young man came up and stopped and talked with me. He asked where I was from and where I was going. I told him the village, and he said he was going there too, and asked me to go with him. I replied, 'I have a very heavy sack of papers, and I cannot keep up with you.' He said, 'Let me take your load.' I told him I would pay for it, but he didn't want any pay.

"He took it up and started off so fast I could hardly keep up, although I had nothing to carry. He kept urging me to follow faster. Soon we reached the village. He got me a room, gave me my supper and breakfast, and then went away. I know he wasn't a coolie, for he was too well dressed, and talked so interestingly." The speaker's final statements were not quite clear to the translator, but he was evidently expressing his belief that the Lord had sent a special helper to him in his extremity. And who would say that the Lord who liberated Peter and returned him to his praying friends, did not interpose for this devoted Chinese colporteur in the war-torn sections of Hunan?

In the various sessions of the conference, three things were emphasized to my mind over and over again: first, the rapidity with which the Chinese laity were pressing into positions of responsibility; second, the liberality of these poor people to the gospel message which they love; and third, the crying need for more foreign workers.

For example: In Hunan, with its 25,000,000 people, Pastor O. B. Kuhn is the only foreign evangelist. The mission secretary, the man in charge of the colporteur work, the Sabbath school secretary, and the young people's secretary are native men. The two men at opposite ends of the front row in the accompany-

ing picture were ordained to the gospel ministry during this meeting. They are representative workers from the province of Honan. When it is considered that a large proportion of our converts come direct from heathenism—out of the one hundred and six baptized in Hunan during the past two years, only fifteen had been members of any other mission—the advance of these men is remarkable. While it is earnestly hoped that through the agency of the college and the lower schools, the number of leaders may be greatly increased, and while it is recognized that far greater work in developing native men and women must be done, still it is a source of satisfaction to see the steps already taken in this direction.

From Pastor Allum's report of the work of this vast central China field, the following is of interest, showing the liberality of our people in the midst of a poverty that Western nations know nothing about: "The total receipts for 1918 from native sources average each member \$7.89." He then quoted from the Chinese Recorder of April, 1918, in which the average annual contribution of all native Protestants in China was a little over \$1.50 a member. Perhaps there is something about the urgency of the message our converts have received that leads them to this greater degree of sacrifice.

The Actuality of the Second Advent

(Continued from page 12)

nourished it with food; and that, in fact, He was then the same Jesus that He was before He died. He had, as He said, laid down His life, and taken it again.

HAS THE KEY TO THE TOMB

The transfiguration, recorded in Matthew 17:2-9 and Mark 9:2-10, showed the disciples what the Lord's coming will be like. His face, we read, shone as the sun, and His garments were white as the light. Yet He was the same Jesus. He was the same loving Christ that He was before His Father clothed Him with glory.

This is the Christ for whom we wait, and whom we earnestly long to see. This is the King of glory, who, having triumphed over the temptations of the wily foe, and over death and the grave, in His own person, will soon ride forth conquering and to conquer. This is He who,

having the keys to death and the grave, soon will unlock the dark prison house, and call His sleeping children from Satan's dusty stronghold. This is He who is soon to come in clouds of great glory, and all His holy angels with Him, to end the reign of sin and pain and woe, of misery, disease, and death, of crime and lawlessness and debauchery, which has cursed the earth for six thousand long years.

Small wonder that John the beloved, having seen his ascending Lord pass from his sight into the heavens, and having in vision been shown the glories of the new Jerusalem, the city of God, exclaimed in the rapture of his soul, "Even so, come, Lord Jesus."

All who will, may partake of the glorious inheritance. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "He that hath an ear, let him hear."

The Apostles of Jesus

(Continued from page 8)

tional, for the Bible is silent on all save James, who was decapitated. (Acts 12:2.) It hints the death of Peter (John 21:18), who is said to have been crucified head downward in Rome. Of the other unwritten deaths, it is said Andrew was crucified on a cross the two ends of which were transversely fixed in the ground; Philip was scourged and hanged to a pillar; Bartholomew was crucified and then decapitated; Matthew was slain by a halberd; Thomas was thrust through with a spear; James the Son of Alphaeus was beheaded; Thaddeus and Simon were crucified, and Matthias was stoned and beheaded. They sought to lose their lives to find them. (Matthew 10:39.)

These apostles are to be greatly rewarded. Jesus is going to appoint to them a kingdom; they are to eat and drink at His table; they are to "sit on thrones judging the twelve tribes of Israel." (Luke 22:29, 30.) And in the twelve foundations of the heavenly city, their names, with the name of the Lamb, are to be engraved. (Revelation 21:14.) If we court the company of Jesus, learn His will, and then do it, we too shall reign with Him. (Revelation 5:10.)

"To him that overcometh,
A crown of life shall be;
He, with the King of glory,
Shall reign eternally."

A Good Rich Man

THE little Scotchman who said, "It is a disgrace to die rich," has gone from us. It is not often that we open our columns to obituaries, but we feel that Andrew Carnegie deserves the respect of every man. Although Mr. Carnegie acquired, during his lifetime of eighty-four years, nearly a billion dollars, yet he was a principled man, and did not do it at the expense or by the exploitation of underlings and sweatshop victims.

His fortune was dedicated to the cause of educating the common people; and recognizing that the free public library is a strong educative factor in any community, he established 2,811 of these institutions. Besides this, he gave twenty million dollars to colleges, for libraries and as endowments; about ten million to the Carnegie Foundation for the Advancement of Teaching; twenty-seven million to the Carnegie Institute and the Carnegie Institute of Technology; twenty-two million to the Carnegie Institution of Washington; ten and a half millions to Carnegie Hero funds; and ten million to the Carnegie Endowment for International Peace.

He never gave directly to religious enterprises, nor did he take an active part in church work. But he knew his Bible, and talked much of truths and principles. He gave many pipe organs to churches; and when asked why he gave in this way, he answered, "To lessen the pain of the sermons."

He had a strong aversion to the trust principle; and if ever there was a man who made his fortune honestly and dispensed it generously and magnanimously, that man was Andrew Carnegie, of Dunfermline, Scotland.

Protection from Violence

WITH all the minor wars that are in progress, and with all the strikes and general uneasiness in labor circles, it would seem that our old planet is stormy enough without the late news that the Balkans are again in a condition of revolutionary uprising. The Balkan States for centuries have been a center for war storms, and they figured prominently in the conditions that laid the foundation for the great European war that broke out in 1914.

The world, however, it would seem, is in too exhausted and too dilapidated a condition to allow even the Balkans to incite another world war at this time. But, on the other hand, our eyes cannot be closed to the storm clouds that are gathering through the general revolutionary manifestations so prevalent in every nation on earth.

The Master has forewarned us that "as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all." Luke 17: 26, 27. Those antediluvians had the warnings of Noah, the preacher of righteousness; they had the prophecies concerning the coming disaster, and they were told that it was

because of the sin which was so prevalent; but they refused to heed those warnings, and were visited by destruction.

Among the conditions of wickedness that were characteristic of the days of Noah, the record of that time states that "the earth is filled with violence through them." See Genesis 6: 13. One of the great outcroppings of greed, selfishness, lust, and sin in general is violence; and if we may believe the record of the inspired Word, these conditions will continue to grow more and more alarming



International
Jules Verne's dream of exploration beneath the sea is to be realized in still another submarine apparatus. Simon Lake has invented a boat—the Argosy-Argonaut—with this strange looking caudate appendage—a thirty-foot steel tube, terminating in a steel chamber eight feet long, seven feet high, and seven feet wide at the bottom. In operation, the chamber is lowered until the bottom rests upon the floor of the ocean; and by means of compressed air, men may enter the tube, descend to the chamber, and walk along on the sea bed. A larger craft with a tube 300 feet long is being built, with which it is intended to salvage some of the many sunken treasures lying off the eastern coasts of America.



and distressing, until finally the prophecy of the twelfth of Daniel is fulfilled in the manifestation of the time of trouble such as never has been since there was a nation.

But have you studied God's promises concerning these days? Do you know that the Lord Jesus Christ has a covering of protection for every soul who will receive Him? We need not be in distress and despair. The infinite Father gave the infinite Christ to come to this earth to die, in order that the love of heaven for humanity might be made manifest. And not only is there infinite love, but in that infinite love there is infinite protection for every soul who will receive it. If you doubt this statement, go to

studying God's Word for yourself, seeking the influence of His divine Spirit in that study, and you will learn, by a living experience, that God has power to save, and to lift your soul above every perplexity, and to dispel from your mind and heart every harrowing fear.

The Encamped Protectors

WHAT a sense of security, as well as of rest, joy, and peace, comes into the life when the individual is made to realize the truth of the inspired promise that "the angel of Jehovah encampeth round about them that fear Him, and delivereth them"! Psalm 34: 7. How good and how truly real is this assurance of the encamped angels around them who fear the Lord!

Some of the greatest realities, as well as the most powerful protecting forces, are those that are unseen. We do not with our natural eyes behold these angels; but through the eye of faith, we recognize them, and know that they are with us—messengers of heaven sent out to protect us at the instance of the divine Father's love.

Following this announcement in the psalm, that "the angel of Jehovah encampeth round about" us, is the invitation, "Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in Him." Psalm 34: 8.

Have you tasted for yourself, so that you know of a truth "that Jehovah is good"? There are so many in the Christian world who go no farther than merely to make a profession of religion! They do not study the Bible for themselves; they do not really "taste," in order that they may personally "see" that our God is good. They do not actually take refuge in Him, and therefore are not acquainted with the blessedness of the one who knows the Lord for Himself.

To become truly acquainted with God, we must individually study the Bible. And as we study it, we must pray that the Lord Jesus Christ, through His Spirit, will open our minds that we may understand the Scripture. In this way, we do indeed taste and see that Jehovah is good, and we do indeed know the blessing of the man that trusts in Him.

SELF-SEEKING and self-exaltation in some mysterious manner entered into the mind of Lucifer, the day-star, the light bearer; and he became Satan, the adversary, and the deceiver. Self-exaltation, then, and self-seeking for personal selfish ends, are the material out of which devils are formed. With what care should we labor to see that this evil principle is dethroned within us, and the unselfish yet strong individuality of the Lord Jesus Christ is permitted to take its place!

We call attention to the note on page 14 of this issue, from Milton C. Wilcox, who for more than a quarter of a century has been prominently connected with the Pacific Press Publishing Association. Much of that time, he was editor of this paper. He leaves for Loma Linda, California, where he will have charge of Bible instruction in our important and growing medical college.