

Signs of the Times

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Head-Hunters of Northern Luzón

Savage Customs of Filipino Aborigines

By MISSIONARY L. V. FINSTER

IN the flood of books which have been written since the Spanish-American War, there is much that is confusing in regard to the people of the Philippines. Many persons have believed that the different tribes came from the brown, black, red, yellow, and white races. But careful studies made on the spot, by ethnologists of the United States government, have established the fact that instead of hundreds of languages and many separate race stocks, there is substantial solidarity of Malay origin of all the Christian and most of the pagan and non-Christian tribes.

The population may be divided into three divisions: the Christian Filipino, the non-Christian Filipino, and the Negrito. The Christian Filipino constitutes the larger part of the people who accepted the Catholic religion during the Spanish rule of the islands. They are the more educated and progressive people of the islands.

The Negritos are a diminutive black folk, with frizzly hair, flat noses, and round heads. These timid savages build no houses, but sleep at the foot of the great trees of the forest. They will scurry away like rabbits at the approach of a strange human being. They are probably the aboriginal inhabitants of the islands driven back to the mountains by the invading Malays. They resist civilization, and are said to be slowly diminishing in numbers.

The non-Christian Malay stock may be divided into two parts, the Igorots and the Moros. The word *Igorot* is composed of the root word *golot*, meaning mountain chain, and the prefix *i*, meaning *people of*. The term is now used to designate some dozen tribes of wild folk living in the mountains of the northern part of the island of Luzón. They probably represent an earlier migration of more primitive Malay stock than do the Christian Filipinos.

These sage, fierce head-hunting Igorots, living in isolation for centuries in their mountain homes, are fine raw material out of which to build a stable people. They are strong, active, energetic, and fearless. The Igorot does not trouble other races except when they interfere with his tribal customs. In the past, intertribal feuds were so bitter that there was no union between Igorot villages; and it was at the peril of losing his head, that a man ventured five miles away from home. The Igorots are trustworthy to a remarkable degree. Money or valuables placed in the hands of Igorots for carrying over the mountains are as safe as under armed escort.

These people having come from the same race stock, and having been driven back to the mountains by more powerful invaders, and all being head-hunters, it has been supposed that they have similar customs and culture. But quite the contrary is true. There are among them many and wide differences, due to environment and isolation. Very misleading statements have been made in regard to the customs of Igorots of different groups. All except the most general statements are worse than wasted unless a particular group is designated.

In northern Luzón, the leading tribes are the following: Tinguian, Apoyao, Kalingá, Bontoc, Lepanto, and Ifugao. We will study first the Bontoc Igorots, as they are typical of the numerous Igorot people of northern Luzón.

The Bontoc Igorots live in the mountains of the central part of northern Luzón, where they have been isolated from other people for centuries. To-day one main trail enters Bontoc from Cervantes. Here two trails lead to the coast,—one via Baguio to San Fernando, in Union Province, and the other to Candon, Ilocos Sur. I recently made an extensive trip, choosing the latter route, as it is much shorter. I made the journey on horseback, there being no roads—only trails.

After leaving Candon, I passed through beautiful rice fields of the coast area. Then begins the climb of the mountain to Tilud Pass. The climb is one of the longest and most tedious in northern Luzón. The trail frequently turns short on itself, so that the front and the rear part of a pack train are traveling face to face, and one end is not more than eight or ten rods above the other on the side of

the mountain. The beautiful foliage along the shifting trail, and the various altitudes, present scenes that are very fascinating to a lover of nature. A little over one hundred kilometers of climbing and winding around mountain cliffs is required to reach Bontoc, the capital of Bontoc Province. The country is very mountainous. A few rivers cut their way through the mountains; but there are few valleys, so the people are forced to terrace the sides of the mountains to grow their food. The terraces are watered from mountain springs, one above another, until at times, as we saw in Banaue, Ifugao, they are lost to sight in the clouds. The people live in villages along the rivers. Here, in a few miles of travel, we had been transported to the conditions of primitive man. The men are clad in the "g string," or breechcloth, and the women in skirts reaching from the waist to the knees. The houses appear like



International Film
The actors and actresses of New York City furnished a variety in strikes when they closed most of the theaters of the city through their absence because certain seemingly just demands were not granted by their managers. A public protest in the form of a parade was witnessed by thousands along the line of march in spite of a pouring rain. The strike fever is contagious. In the present state of society, it would appear that little can be gained save through force. Has the world entirely forgotten the Golden Rule?



Left: "Olag," or Bontoc Girls' Clubhouse. Center: Bontoc Woman, Showing Tattooed Arms and Beaded Headdress. Right: "Afong," Bontoc Dwelling House.

thatched roofs only, raised about four feet from the ground.

Afong is the general name for all Bontoc dwellings, of which there are two kinds. The first is the *fay'u*, the larger, a board dwelling of the more prosperous. It is some twelve or fifteen feet square. There is a loft in the roof, where unthreshed rice and other grains are stored. The other is called the *kat-yu-fong*. It is the dwelling house of the poor. It is a one-story structure built on the ground, with the earth for the floor. Some buildings have a partition, behind which are the sleeping boards.

The smoke ascends from the open fire, and so everything is black with smoke and soot. On the ground at one end is the *ang-an*, or sleeping apartment. It has the appearance of a box about four feet high, three feet six inches wide, and six feet six inches long. It has a door about three feet high and one foot four inches wide. When the door is closed the inside is as black as night. The left end of the *ang-an* contains two boards about eighteen inches wide and four feet long. These are the beds of the man and wife. They are raised two or three inches from the ground. As a person crawls into this kennel, he is likely to place his hands among ashes and charred sticks, which mark the place for a fire on cold nights.

I was told that the reason the people sleep in such closed boxes was for fear that when they are asleep, some enemy might take their heads. Their lives are full of dread and fear. How different from Christian lands! No beds for children are found in the houses. After a child is two or three years of age, he no longer sleeps at the home of his parents. The girls go nightly to the *olag*, or common clubhouse for all unmarried women, to sleep. The boys sleep at the *pabafunan* or the *fawi*, the unmarried men's clubhouse.

STRANGE DORMITORIES

The Igorot child as a rule knows its parents' home only as a place to eat. There is almost an entire absence of anything that may be called home life. Poor little children receive but little of parental love and care. The people have

never heard of the love of God, so they do not know how to manifest it to one another. Before Jesus comes, some one must go and tell them of Him who loves them and died for them.

The *olag* is a small building of stone and mud walls, roofed with grass. A grown person can seldom stand erect inside. It has but one opening—a door about thirty inches high and ten inches wide. Occupying nearly all the floor space are boards about four feet long and eight to fourteen inches wide. Each board is a girl's bed. The *olag* is the dormitory for all girls until they marry. Here no prayers are said at the knees of the mothers; no stories are told of God's love and His dealings with the children of men; no fond kisses are given as the little ones go to bed. All they know is the cold, hard boards and an awful dread of the *anito* spirits supposed to be all about them.

The *pabafunan* is the home of the village ceremonials. It is sacred to the men of the village, and on no occasion are the women or the girls permitted to enter it. All boys from three to four years of age, and all men who have no wives, sleep nightly in the *pabafunan* or in the *fawi*. The *pabafunan* is a low building usually not more than five feet high. The stone walls extend beyond the roof at one end and form an open court. At the end of most of the courts there are poles having the top crudely carved to represent a human head. To the tops of these posts the enemy's head is attached when a victorious head-hunter returns to his village.

Both the building and the courts are paved with stones. Stones are also placed around the side for seats. They are worn smooth and shiny by generations of use. The only opening into the building is a small door large enough for a man to crawl through. The men and boys usually sleep curled up naked on the smooth, flat stones. Fires are built in all sleeping rooms when it is cold, and the rooms are all closed tightly with a door. The *pabafunan* is the men's club by day, and the unmarried men's dormitory at night, and as such is the social center for all men of the villages.

The *fawi* is the village council chamber, so it is more frequented by the old men. The *fawi* shelters the skulls of human heads taken by the village. It is the general lounging house of the men and the boys when they are not at work.

Among the evidences that the mountain tribes immigrated early to the Philippines and that they are of the Malayan stock, are the foregoing customs. Major Godwin-Austin says of the Garo hill tribes, Bengal, India, "In every village is the *bolbang*, or house where all unmarried males live." S. E. Peal, in writing of the people living in and around Assam among non-Aryan races, says that "barracks for the unmarried young men are common." G. M. Godden, in writing of the Naga and other frontier tribes of northeast India, tells of a peculiar institution similar to a bachelors' hall, called *dekha chang*. This house is used for a double purpose of a place for the young men and as a guard or watch house for the village. He also says a "like custom prevailed, in some if not all cases, for the girls." He declares that this custom is similar to the *balai* and other public halls of the Malay archipelago.

SUSPECTED HAVE TO CHEW RAW RICE

The towns have no such thing as a city government. Each town is divided into parts called *ato*. Each *ato* is governed by a group of old men called *in-tug-tu-kan*. This is not an elective body; but all old men—rich or poor, wise or foolish—are members. In all matters, the *in-tug-tu-kan* is supreme in its *ato*. It makes the laws, and sees that they are executed.

There are several tests to determine suspects of crime. One is the rice-chewing test. All the suspects are brought before the old men, and to each is given a mouthful of raw rice to chew, which, when masticated, is ejected onto a dish. Each mouthful is then examined, and the person whose rice is the driest is pronounced guilty. It is believed that the one guilty will be most nervous during the trial, thus checking the normal flow of saliva.

Another is called the blood test. An

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A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

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instrument having a sharp spike of iron projecting about one sixteenth of an inch is placed against the scalp of each suspect, and a sharp blow is given it. The one who bleeds most is regarded as guilty. They also decide cases by the appearance of the gall and liver of animals.

For unknown generations, these people have been fierce head-hunters. Nine tenths of the men wear on the breast tattoo emblems that proclaim them takers of human heads. The *fawi* of each *barrio* has its basket containing skulls of human heads taken by members of the *ato*.

PROSPECTIVE BRIDEGROOMS MUST BE HEAD-HUNTERS

There are several causes for head-hunting, but the continuation of the practice is believed to be due to the so-called "debt of life"; that is, each group of people losing a head is in duty and honor bound to cancel the score by securing a head from the offenders. In this way, the score is never ended or canceled, since one or the other group is always in debt. Head-hunting seems to be the proof of a man's bravery, and an evidence to his tribesmen of the discharge of his duty of the "debt of life." In some places, no man may marry until he has taken a head.

In long continuance in the practice in head-hunting, many beliefs and superstitions arise to foster it, until, in the minds of the people, these beliefs are greater factors in its perpetuation than the original one of the "debt of life." The possession of a head, with the accompanying honor, feats, or *canao*, and good omens, seem, in many cases, of more importance than the avenging of life.

Primarily a village is an enemy of every other village; but it is customary for villages to make terms of peace. Neighboring villages are usually but not always friendly. The second village away is usually an enemy. It is generally easy to get guides to the next village; but in most cases, they refuse to go to the second village. There is a formal way of breaking the peace between two villages. A meeting is called, where the old men speak their minds, and then send a messenger to the other village, with a battle-ax or a spear. He presents himself to some old men of the village, and says, "I bring the challenge of war."

If the challenge is accepted, as it usually is, an ax or a spear is given the messenger, and he returns home to tell his people, "They care to contest in war." If the challenged village does not wish to fight, a chicken or a pig is sent instead of the ax or spear.

WEIRD ORGIES OVER HEADS

Men go to war with a wooden shield, a steel battle-ax, and one or two steel or wooden spears. It is a man's agility and skill in keeping his shield between himself and his enemy that preserves his life. Spears are thrown with the greatest accuracy and fatality up to thirty feet; and after the spears are discharged, the contest, if continued, is at arm's length, with the battle-ax.

There is little formality about taking the head. Most heads are cut off with the battle-ax before the wounded man

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Perfect Love Through Service

BY J. ADAMS STEVENS

"**G**OD is love." How great is this truth! Its fullness is beyond our finite knowledge. Its length cannot be spanned by eternity, nor can its breadth be comprehended within the limits of the universe. It is deeper than the depths of illimitable space. Far beyond the highest heaven, reaches God's wondrous love. The mightiest sun that jewels the heavens, and the minutest atom, alike come within the power of His love and care.

"He that loveth not knoweth not God; for God is love." 1 John 4:8. "Like rays of light from the sun, love and light flow out from Him to all His creatures. It is His nature to give. His very life is the outflow of unselfish love." In the beginning, with the creation of the first intelligent beings, there began that sacred relationship between the infinite Father and His children. Everything that divine wisdom could devise and omnipotent power could create was provided for the happiness of His creatures, the great Father heart requiring naught in return but loving, obedient service.

FREEDOM OF CHOICE

It was inevitable that God should safeguard the eternal destiny of His children by placing about them His law of love. They were endowed with intelligence that they might become like their Creator in

part of God's law than another, the Saviour replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40. So fully does the law enter into every relationship between God and man, that, as John Wesley said, "Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstances liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other."—"Sermons," volume 1, sermon 25.

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103:19. The spirit of anarchy so prevalent in the world to-day first formed in the heart of Lucifer, the light bearer, whose rebellion against God's law made him the prince of darkness, plunged the world into a cruel bondage, and drew a funeral pall over the human race. It has been his studied plan to abolish every law of God; and the anarchistic tendency, so widespread to-day, is the fruitage of his efforts. "The wages of sin is death." Romans 6:23.



Wonderful Terraced Paddy Field of Igorots

character. Consequently they were free to choose either right or wrong; but as they were made after God's likeness, every tendency of their nature was in harmony with the principles of His kingdom. Love for God on the part of His children would find expression in a sacred, loving relationship with each other.

At one time, when a quibbling Pharisee asked Jesus to lay more stress upon one

Eternity of existence is not bestowed by legislative enactment. Neither does the sentence pronounced upon the transgressor of God's law come as an arbitrary decree. Dr. Cyrus Edson has said that "the sinner retains within himself the seed of his own destruction." The life lived in harmony with the commandments of God is the only life that will measure with that of the divine Lawgiver.

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The Surest Thing in the World

*Ruins of the Present Testifying to
Prophecies of the Past*

By MARTIN A. HOLLISTER

WE did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye witnesses of His majesty. . . . And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of Scripture is of private interpretation." 2 Peter 1:16, 19, 20.

Upon the mount of transfiguration, the disciples had witnessed a wonderfully glorious scene. They also heard the voice of God. There was represented to them the second coming of Christ as it were in miniature, with all its transcendent glory. They not only heard the voice of God, but they were eyewitnesses of all this. But prophecy, the voice of God to the church, is more sure. The Hebrew people heard the voice of God once, but every prophetic utterance is the voice of God to us; and as each foretold event comes to pass, it makes more sure the events to follow, and gives added confidence to the believer.

It is a wonderful thing to be able to see with the natural eye, and to hear with the natural ear; but to see with the prophetic eye, and hear with the prophetic ear, is far more wonderful. The Scriptures speak of a prophet in vision as a "man whose eyes are open." Thus in comparison, the natural eye is closed. Prophets are also called seers, because they are the spiritual eyes of the body of Christ. And "where there is no vision, the people perish," because they are spiritually blind; and "if the blind lead the blind, both shall fall into the ditch."

The Lord has always recognized the need of this gift in the church; and as Luke 1:70 says, "He spake by the mouth of His holy prophets, which have been since the world began." Jude 14 speaks of Enoch, "the seventh from Adam," who prophesied; and we are admonished, "Believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

THE FOCI OF PROPHECY

Christ in His day upbraided the Jews for their unbelief, and even His own disciples for being "slow of heart to believe all that the prophets have spoken;" for, said He, "all things must be fulfilled,

which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." We thus see a need of studying the prophecies; because His second advent is still future, and all prophecies concerning Him must be fulfilled. And there are no less than twelve different lines of prophecy which point to that great event. In fact, the light of all ages is focused upon it.

One of the great prophecies pointing to the reign of Christ upon earth is found in Daniel 2, an explanation of which is given in verses 37-45. Here the prophet points out that the head of gold of this great image was Babylon, and that the successive kingdoms that should rule upon the earth were represented by the inferior metals; and every student of history knows that the succeeding kingdoms were Medo-Persia, Grecia, and Rome. With the demolition of the fourth, Rome, the fifth kingdom would come into existence, being established upon the ruins of the Roman divisions, of which there were ten; and "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Another prophet, Ezekiel, chapter 21:25-27, prophesied of the overthrow of these kingdoms and the establishment of Christ's kingdom, in these words: "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is"—Christ. Micah 4:8. The scepter "passed from Israel's king to Babylon. Then the Lord overturned it to Medo-Persia, overturned it to Grecia, overturned it to Rome—three overturnings; and under the reign of Cæsar Augustus, emperor of Rome, Christ, the rightful Heir to David's throne, was born. Isaiah 9:6, 7; 7:14.

UNMISTAKABLE EVIDENCE

In the last text, God gave a sign by which men might know when the true and rightful Heir should be born: A virgin should be the mother of Christ, the King. Not only so, but Isaiah, in chapter 11:1-4, also prophesied that this virgin must be a descendant of Jesse and David; and the place where He should be born, Bethlehem, was designated. Micah 5:2.

More than that, the great and wonderful prophecy of the two thousand and three hundred days as given in Daniel 8 and 9 pointed out the exact year of His

anointing, or baptism, and the time of His crucifixion, three and one half years later.

Prophecy is the revelation of God's divine will and purposes concerning man in every age. He knows just what men will do; and through His prophets, He makes prediction concerning them. When those men come upon the stage of action, they do those very things, and the true historian records the facts. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Some of these prophecies, and their marvelous fulfillment, which is now a matter of history, may be of interest in this connection. We might note prophecies concerning Israel, of which there are so many examples in the Scriptures, proving the verity of God's Word; but we will pass instead to some which are just as wonderful but possibly not so familiar. Egypt, that ancient country, persecuted the people of God. Therefore God said He would judge Egypt (Genesis 15:14); and in Zechariah 10:11, He said that the scepter of Egypt should pass away. This has been so literally fulfilled that no native prince or king has ruled in Egypt for thousands of years. In Ezekiel 30, God said He would set a fire in Zoan, one of the most ancient cities of Egypt, and abode of the Pharaohs. It is now a barren waste.

VOICES OF THE PAST VERIFY PROPHECIES

Nineveh was called "an exceeding great city"; and something of its size may be comprehended when we read that there were in the city one hundred and twenty thousand children that were not old enough to discern between their right hand and their left. As the Ninevites listened to the prophet of God, they repented, and their judgment was stayed for a time; but according to Nahum 1:1, apparently their repentance was not complete, or at least not durable. Nahum calls it a "bloody city" "full of lies." He gave a prophecy of its destruction, in these words: "Out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile." And in Zephaniah 2:13-15, its destruction is pronounced by another prophet. By 606 B. C., the Egyptians, the Medians, and the Babylonians had completed the sack of Nineveh, and it was literally buried, even as in a

grave. For centuries, its site was unknown; but in 1842-1845, it was revealed to human eyes. Its ruins have since been explored, and large libraries have been found there, many of which verify the words of Scripture.

Probably one of the most wonderful of the ancient kingdoms was Babylon. In the great image of Daniel 2, it is represented as the head of gold; and although neither time nor space will permit a description of its beauties, its architecture, or its landscape gardens, yet all this greatness and grandeur was corrupted by impure worship,—the rites of the lunar deity. Its morals were notorious.

God had often used Babylon to punish other kings and kingdoms, even His own people, Israel. Nevertheless God had said that Babylon should be punished, not only for the mistreatment of Israel, but chiefly because of failure to listen to the voice of God through His prophets. Isaiah graphically describes its doom in these words:

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures. . . . Her time is near to come, and her days shall not be prolonged." Isaiah 13: 19-22.

History affirms that in every detail, this prophecy has been fulfilled. Travelers have stated that in going to the ruins of ancient Babylon for hunting wild beasts, it is impossible to persuade an Arabian guide to pitch his tent there—that is, to stay overnight. He cannot be hired to remain. Neither do the shepherds fold their flocks there.

Ancient Babylon was captured by Cyrus. This Medo-Persian ruler was named by God, over one hundred years before he was born, as the one who should free the Israelites from Babylonian tyranny. Isaiah 44: 28; 45: 1.

TYRE TURNED TO DUST

The fulfillment of the details of prophecy is probably as well illustrated in the case of Tyre and Zidon as in any that can be found in the Scriptures. Joshua 19 refers to "great Zidon" and "the strongest city Tyre"; Isaiah 23, to the greatness of Tyre; Ezekiel 27, to her richness, greatness, and honor; Ezekiel 26 and Isaiah 23, to her judgments. Other scriptures make frequent mention of Hiram, king of Tyre, who assisted so liberally in the building of Solomon's temple.

In Ezekiel 26, we read of the appointment of Nebuchadnezzar, king of Babylon, as God's executor of judgment; and history records the fact that he did destroy at least that portion of the city which stood upon the mainland. According to Isaiah 23, Tyre was to be lost to sight for seventy years.

It may seem to be a peculiar fact, but it is nevertheless true, that again in B. C. 332, Tyre became a flourishing emporium for all nations, even as Zechariah 9 says. It "heaped up silver as the dust, and fine

gold as the mire of the streets." But verse 4 says she should be destroyed by fire, as does also Amos 1: 10. Her overthrow and burning were accomplished by Alexander the Great in seven months' time; and in this, you will notice how accurately the specifications of prophecy were fulfilled.

Ezekiel 26: 12: "They shall lay thy stones and thy timber and thy dust in the midst of the water." By making use of the ruins of the old city destroyed by

Nebuchadnezzar on the mainland, Alexander built a mole out to the island, thus making a peninsula on which troops could go overland to accomplish her destruction. Verse 21 says: "Thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God."

Many other notable examples could be given but they all prove that though "heaven and earth shall pass away," "My words shall not pass away."

The Lord's Day of the Bible

BY O. A. JOHNSON

"I WAS in the Spirit on the Lord's day." Revelation 1: 10. While this text proves that there is in this dispensation one day which the Lord claims as His own, it does not tell us which day of the week that is. How are we to find out?

The New Testament mentions "the first day of the week" eight times (see Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Corinthians 16: 2), and by no other name or title. The apostles who mention the first day of the week wrote many years after Christ's resurrection; and certainly they ought to have told us plainly that it was the Lord's day, if such was the truth. But there is no Bible warrant for calling the first day of the week "the Lord's day."

Several of the Christian fathers who wrote before the first general council of Nice, in 325, call the first day of the week "the Lord's day," yet not one of them ever quotes Revelation 1: 10 in support of that usage. Only three times have these fathers referred to this text, and then not in proof that Sunday is the Lord's day. The following references are given in order that any one who wishes to verify this statement can do so by consulting the books for themselves: "Antenecene Fathers," volume 3, page 188;

is His holy Sabbath, the seventh day of the week. It became His rest day, His Sabbath ("Sabbath" meaning *rest*), because He rested on it. It became His holy Sabbath because He blessed and sanctified it. Genesis 2: 1-3; Exodus 20: 8-11.

It is called "My Sabbath" fifteen times (Exodus 31: 13; Leviticus 19: 3; 30; 26: 2; Isaiah 56: 4; Ezekiel 20: 12, 13, 16, 20, 21, 24; 22: 8, 26; 23: 38; 44: 24); "Sabbath of the Lord" twice (Exodus 20: 10; Deuteronomy 5: 14); "Thy holy Sabbath" once (Nehemiah 9: 14); "My [the Lord's] holy day" once (Isaiah 58: 13); three times is the statement made that "the Son of man is Lord also of the Sabbath" (Matthew 12: 8; Mark 2: 28; Luke 6: 5); in all, twenty-two texts of the inspired Word of God proving most conclusively that the seventh day of the week is the Lord's holy Sabbath.

With this abundance of evidence before us, we can come to no other conclusion than that "the Lord's day" of Revelation 1: 10 must be the Lord's holy Sabbath; and it also follows that the Sabbath of the Lord was regarded as "the Lord's day" when John wrote the book of Revelation, near the close of the first century.

What true Christians really desire to know, is the truth as revealed in the



"I was in the Spirit on the Lord's day."

volume 7, pages 329, 381; published by Charles Scribner's Sons, New York, 1907.

Since the term "Lord's day" in Revelation 1: 10 is inspired, we are justified in turning to the inspired Word of God for an explanation of this term. The Bible tells us plainly that there is a day which the Lord claims as His day; and it

Word of God; for it is the truth that will make us free and save us. The interpretation of any text of Scripture that conflicts with the general teaching of the Bible on the same subject must be rejected. Truth may be unpopular; but our only safety is in obeying it, even in face of ridicule and bitter opposition.

Glimpses of the Land of Sinim

Surprising Discoveries in Money, Schools, and Dispensaries

By HARRY H. HALL



*Dr. Davenport, helpers, and some patients
Dispensary at Yen Cheng, Honan, China*

DR. DAVENPORT and his wife and I took a night train from Hankow to Yen Cheng, Honan, the headquarters of our work in that province, and about midway between Hankow and Peking. This railroad is operated by the government; hence the money of the republic, or "Peking notes," as they are called, may be used for payment. As these notes are only worth fifty-six cents on the dollar in the open market, we exchanged regular Chinese money for them, and thus reduced the cost of the trip by about fifteen dollars.

I have heard that some one has written a book on the mysteries of Chinese finances and exchange. I have no desire to study it. The variety is too great, and the exchanger too alert for me. One of our treasurers told me he had to deal with five kinds of money, and every one of them fluctuated in value daily. One of our missionaries who had to flee from home, feared that the robber band would find his money when they came to his village; so he changed it into "cash," a brass coin with a hole in it, and left it in barrels. As a dollar's worth of these "cash" weigh about eight pounds, his investment was fairly safe.

At Yen Cheng, we have an excellent ten grade school, Dr. Davenport's dispensary, and three foreign houses, all surrounded by a wall, as shown in the

accompanying photograph. The new dispensary and hospital, although not visible in the picture, will add very materially to the importance of this compound. Professor Conger took me through the dormitories where the hundred students live, and the various buildings connected with the school. The main building, as shown, is of brick; but the dormitories are of temporary native construction, and ought to be speedily replaced with brick, which are formed by hand and baked only a few hundred yards away. But though primitive, these buildings were clean and well kept, and the whole grounds did great credit to the students and the teachers.

I met them in their chapel service the next morning, and was compelled to change my mind as to the ability of the Chinese to sing together. They sang as though their lives depended upon it, and



Chinese Brickmakers

that is the way the Chinese usually sing; but here they kept together as well as any English audience. They did more than this: Every student had a Bible; and in the study, every one turned to the texts as they were cited.

Mr. and Mrs. Conger have kept the spiritual and missionary interests constantly in mind. Every student has been



Dispensary and School Buildings

engaged in some form of missionary work, for which the school is divided into three bands,—ministerial, colporteur, and correspondence. In the colporteurs' institute that followed my visit there, an enthusiastic class was organized, with a goal of \$4,000 for the vacation period. Sixteen were baptized at the close of last year's work, and it was expected that about the same number would be baptized this year. Situated as this school is, in the interior of China, it is a bright and shining example of what careful, patient training will do with Christian young people.

CARRIED PATIENT TEN MILES

Dr. Davenport took me to the little dispensary where for some three years he has cared for the sick and suffering who have flocked to him. This little native building is forty-two feet long and twenty-five feet wide, and cost the magnificent sum of three hundred dollars. The nearest foreign hospital to the north is one hundred miles, and the nearest to the south is about the same. Think of what that means in a thickly populated country.

When we were in the dispensary, a Chinese soldier came in for treatment; and as the Chinese assistant was caring for him, an old man staggered in with a girl of some ten or eleven years on his back. Evidently he had come for many miles for the help of a foreign doctor. The girl's hair was matted, and her face was flushed with fever, and she looked about in a beseeching, helpless way that appealed to one's sympathy. Heathenism was reaching out for the aid that the Christian could give. What opportunities medical missionaries and their little retreats have to direct that longing for spiritual as well as bodily aid!

As an evidence of the esteem in which this work is held, outside parties have donated over five thousand dollars for a new and enlarged dispensary and hospital. These buildings are being made of Chinese brick formed by hand about a third of a mile away, and burned in primitive ovens; hence the cost is very small—only ten thousand dollars for a dispensary 70 x 33, and hospital 120 x 28. Money for our dispensary seems easy to obtain, but the men who have the training and the missionary spirit are few.



Teachers and Students, Yen Cheng

Pastor Frederick Lee, superintendent of the Honan Mission, has his home in the compound; and he gave me the following facts, which contain in a few sentences the crying need for additional workers: "We have four hundred and eighty members grouped in twenty-eight churches and companies. Because of press of work and the scarcity of men, only thirteen of these groups have been visited at all in two years. Eight of these thirteen have been visited once, and five have been visited twice, in all these twenty-four months."

No wonder that he had earnestly pleaded at the conference meeting just held, for "a business man to take the treasury work and the majority of the business interests, . . . and an evangelist to devote his whole time to the fostering of the evangelistic work." What would we think in the homeland if churches were left in this way? Please consider a company in a land like this, where the shadow of heathenism is always heavy, and where the very air seems saturated with superstition. Can we be surprised if they sometimes become discouraged and their standards confused? Let us



Some of the School Children at Yen Cheng Training School

work and pray and give to remedy this and similar conditions existing in the darkened regions of the East. Certainly this is a condition that must appeal not only to the man with means, but also to the young man or woman in whose heart the missionary spirit dwells.

Head-Hunters of Northern Luzón

(Continued from page 3)

is dead. Frequently a battle ends when a single head is taken by either side, the victor calling out, "Now you go home and we will go home." However, they have battles lasting half a day or longer, when ten or a dozen heads may be taken.

When a head is taken, the victor usually starts at once for his village, without waiting for the further issue of the battle. The entire town joins in a special ceremony for a day and a night. On the next day, a month's ceremony begins. About seven o'clock in the morning, the old men take the head to the river, where a fire is built, and they dance around it for an hour. Then they sit down facing the river, and each throws a stone into the water, to divert the battle-axe from his own neck. The party then return to the village, where the lower jawbone is cut from the head, and becomes the handle or drumstick for the victor's ganges, or gong. For a month, everything is given over to dancing and feasting. Carabaos, hogs, dogs,

and chickens are killed and eaten. No work except that absolutely necessary is performed. All the people—men, and women, and children—gather at the dance ground and are joyous together in their wild orgies.

I am glad to say that in recent years, under United States control, these head-hunting customs are fast fading away. Schools are being established. Good trails are being built over and around the high mountains, to stimulate intercourse between the different villages and tribes. On my recent visit, I saw much traffic going on between the different classes of people. At Baguio, I saw Benguet, Lepanto, Ifugao, and Bontoc Igorots buying and selling at the same market.

Our government has brought liberty and temporal peace to these poor benighted people. As Christians, do we not owe them more? The gospel that has largely made us what we are we in turn owe to them. May their great need challenge some strong, brave heart to carry to them the gospel of eternal peace!

After reading the above article from Elder Finster, you will quite likely feel like helping him in his work for those unfortunate people. He is educating young natives to send among them with the gospel. Fifty dollars keeps a young man in his school for a year. Those wishing to assist in the good work may send their donations to the treasurer of the Pacific Press Publishing Association, Mountain View, California, and they will be forwarded through the proper channels.

EDITORS.

Perfect Love Through Service

(Continued from page 3)

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Jesus was sent as a love gift from our heavenly Father, to live God's life of love in a hate-smitten world. In His endeavor to bring the human family into harmony with God, He, as the Son of man, lived a life of perfect obedience to every precept of His Father's law. "If ye keep My commandments," He said, "ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. He lived His life as our pattern. His life of obedience is our example.

But "all we like sheep have gone astray." Isaiah 53:6. "We know that the law is spiritual; but I am carnal, sold under sin." Romans 7:14. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. The demands of the law, as unchangeable as God's love, must be met. "Wherefore, as by one man sin entered into the world, and death by sin; . . . so death passed upon all men, for that all have sinned." Romans 5:12. Only the Creator had power to redeem; so Jesus died for us. And thus it is that we are freed from sin, if we accept Christ as our substitute, and recognize that the penalty of the law has been met in His death for us. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:5. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

"The world that Satan has claimed and has ruled over with such cruel tyranny,

the Son of God has, by one vast achievement, encircled in His love, and connected again with the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation had been opened to the fallen race, and that the earth would be redeemed from the curse of sin. How much more should those rejoice who are the objects of such amazing love! . . . It was in behalf of those who had transgressed the law, that Jesus took upon Him human nature; He became like unto us, that we might have everlasting peace and assurance. We have an Advocate in the heavens; and whoever accepts Him as a personal Saviour is not left an orphan, to bear the burden of His own sins." And to all who profess to be His followers, Jesus says, "If ye love Me, keep My commandments." John 14:15.

Walk Off Your Cold or Catarrh

WALKING is one of the best exercises that can be taken. To walk properly, it is necessary to keep the head erect, the shoulders back, and the abdominal muscles tense, so that abdominal viscera are not allowed to dangle in space, or left to drop into the pelvis. Energy and life must be thrown into the exercise and elasticity into the step, in order for it to be of benefit. Deep abdominal breathing must also be practiced. Of course, care must be taken at first not to overdo. A short, energetic walk of fifteen minutes is of greater value mentally and physically than a listless, spiritless walk of five hours.

Dr. Felix L. Oswald says, "Instead of raw March winds and cold draughts—in other words, outside air of low temperature—being the cause of colds and catarrhal affections, it is the warm, vitiated, indoor air that is the cause, while outdoor air is the best remedy." He declares that "the combination of exercise, abstinence, and fresh air, will cure the most obstinate cold." There is no room to question the accuracy of this prescription. It is the teaching of experience.

Air is both food and drink to the lungs. It is more. Like water to the body, it washes them clean. It is best when pure and bracing. One great advantage the persistent walker has is in getting used to all kinds of weather. Exposure to cold and damp will do him no harm, although it might be fatal to others.

Walking, if resolutely and judiciously followed, is a perfect exercise, which taxes the entire system. When you walk properly, every member and muscle, every nerve and fiber, has something to do. The lungs grow strong and sound; the chest enlarges; the limbs are rounded out; the tendons swell and toughen; the figure rises in height and dignity, and is clothed with grace and suppleness. Not merely the body, but the whole man, is developed.

After a good tramp, it is possible to eat and sleep well. Walking is a remedy which will become more popular in the future, as its beneficial influence is better appreciated. D. H. KRESS, M. D.

LOVE does not say there is no pain, but strives to remove the pain. This is God's plan. M. A. HOLLISTER.

The Disciples of Jesus

"If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."
Luke 14:26.

By WILLIAM P. PEARCE

THE apostles of Jesus were disciples, but few of His disciples were apostles. He selected twelve apostles, but He had a multitude of disciples. (Luke 19:37.) The twelve "He named apostles." (Luke 6:13.) "Apostle" is a word derived from the Greek *apostolos*—one sent forth. The word in the singular and the plural is used only eight times in the Gospels. "Disciple" is a word from the Greek *mathetes*—taught or trained. It is used in the singular and plural more than two hundred times in the Gospels.

These disciples were taught by Jesus. His teaching was simple, definite, and radical. His point of contact was, "Learn of me." Matthew 11:29. Not till we become conscious of not knowing will we be apt to learn to know. Receptivity, not illiteracy, is the first qualification in learning.

Discipleship has a test—a severe test. Jesus demands the heaviest cost rather than the cheapest, the hardest undertaking rather than the easiest. In Luke 14:26, 27 are the prescribed and unmistakable rules. Unless explicitly obedient, Jesus said no less than three times, one cannot be His disciple. "If any man come to Me"—discipleship is voluntary—"and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." The word "hate" does not mean "to abhor" or "dislike exceedingly," as given by our lexicographers, for we are to love parents and one another; but it means "to like or love less." Christ must be the object of supreme affection.

"Do you love your wife and your children, and will you not recant for all these?" said an inquisitor in the time of the Netherlands' persecution, to a poor schoolmaster who had been arrested for Bible reading. "God knows," answered the poor schoolmaster, "that were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have

my wife and children with me, though I must live on bread and water, and in bondage; yet neither for life, nor wife, nor earth, nor stars, can I renounce Jesus, my Redeemer."

The test of discipleship includes more than coming, and loving loved ones less than Jesus. "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Verse 27. Cross-bearing means voluntary self-denial. It is something we take up, rather than something laid upon us. There is a wide difference between the cross-bearing of Simon the Cyrenian and the cross-bearing of Jesus of Nazareth. The former was compulsory; the latter in love for humanity, was voluntary. Cross-bearing is doing for Jesus what the flesh shrinks from doing. It involves the martyr spirit.

But Jesus sums up the test of discipleship by lumping everything together: "He . . . that forsaketh not *all* that he hath, he cannot be My disciple." Verse 33. All! Jesus must have first place in one's heart and life. He must come before all. Everything must be surrendered to Him, or forsaken for Him. That was the test of the young ruler, and the test was too great. One "cannot serve God and mammon." (Matthew 6:24.) When Christ and our pleasures, or our properties, or our loved ones, come into competition, *all* must go. It is separation, not compromise, that Jesus demands.

Discipleship is benedictory. In itself, loyalty to Christ is a pleasure. Following Jesus "afar off" is a joyless intermediate—the camping ground of multitudes. Proximity to Jesus, even in Caiaphas's palace brought joy to John, in that he was loyal to his manhood and friendship. A little later, Peter and he had cheer even in the reception of punishment. Smarting under the lashes they had received at the command of the Sanhedrin, they yet rejoiced "that they were counted worthy to suffer, shame for His name." (Acts 5:41.) (Continued on page 15)

Discipleship implies storms as well as quiet days on the shores of Galilee. But even in the great renunciation of life or its severest trial we may know our Master is near.





ECHOES FROM THE PULPIT

THE LIFE THAT WINS

The Trust of a Child; the Resignation and Faith of a Mary

By WILLIAM A. WESTWORTH

THERE is but one life that can win. So much sin, so much wretchedness and selfishness, are bound up in every one of us, that unless we get away from mere forms of religion, and find the actual power of the divine in our own life, we cannot expect victory. As soon as we take in this fact, the question is: How are we to get such a life? How can the Christ life come into our own? How are we to experience an indwelling of the divine, so that we can overcome?

There are many who say: "I have tried. I do want to do right. I know that this habit is dragging me down; but how am I going to get away from the past and get the divine life?" That is the question that troubles. Almost everybody wants to be good; but *how*? Let us study that question, taking as our basis the lesson which Christ gave on the subject when Nicodemus came to Him by night.

Nicodemus evidently had the germ of the right spirit in him. Even though he sought the Lord in secrecy, he probably thought that the Teacher from God, as he confessed Christ to be, could settle some of the fine points which Jewish teachers then debated, and that thus he might be profited.

"The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 2, 3.

CAN A MAN BE BORN AGAIN?

It may appear at first that there was little connection between Nicodemus's introduction and the reply of Jesus. But the kingdom of God supposes God as ruler; and unless a man is born again, he cannot realize God's rulership. Unless born again, man cannot see God's power at work—His ruling in the hearts of men. But Nicodemus did not appreciate at all what the Saviour meant.

We oftentimes hear the text read, "Ye must be born again," and it carries no meaning. But let us read it again and emphasize it: "Ye must be born again." If we are ever to get the power of God in our lives, get the life that really wins, then *we* must be born again.

Then emphasize the next word: "Ye *must* be born again." Unless you are born again, you cannot see the kingdom of God. You cannot understand God's workings. You cannot tell why miracles could be wrought. God is working mira-

cles to-day with His people as much as ever; but unless you are born again, you cannot see it.

And then, "Ye must be *born again*." I talk on religious subjects to many, and I find it my province many times to urge people to do service for the Master. But one of the greatest objections brought by

while. "How can these things be?" And we must understand that "how," to know, "the power of God unto salvation."

There are portions of the Word of God which we have studied till we can almost repeat them, that we yet incline to think are merely narratives,—just pretty stories, to tell us how things happened.



The Panama Canal was put to its greatest test in safely conveying the great fleet of the Pacific through to its southern terminus. The Texas is seen here carefully nosing its way through the Gaillard Cut.

people of all classes everywhere, to attempting more for God, is: "I am not gifted. I have no talent to do that. Now here is one who has many talents and can work for God; but I was not born that way." To this objection, I always say, "That is so." I never dispute with any one when he says he did not have talent when he was born. That is why God said, "Ye must be *born again*."

When a man is born again, he is born right, and he is born a missionary. I am glad of that. And when a man is born again, he is never found dodging what God wants him to do. The new life daily affirms its claims. So if you find yourself with a spirit to evade what God wants you to do, make up your mind that you "must be born again"; and when you are, thanks be to God, there is a power within that can do things.

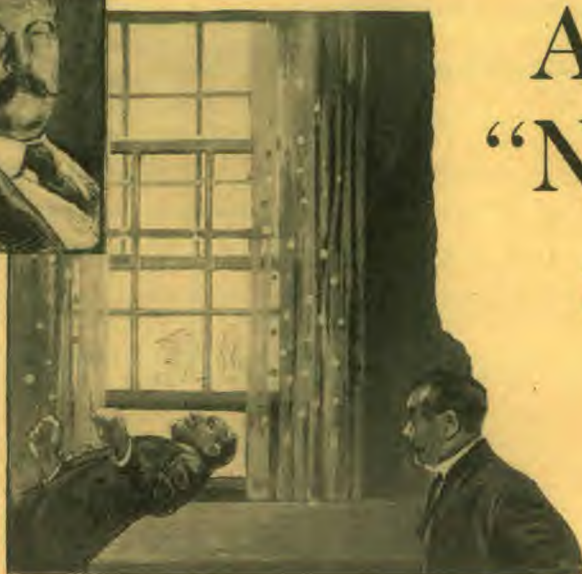
After Christ had made that statement, Nicodemus's next query was, "How?" and Jesus asked, "Art thou a master of Israel, and knowest not these things?" That same question may come to many who have been serving the Lord a long

But I read, from the inspired pen, that these things were written for our learning. And I am coming to realize that in the simplest and best known passages of Scripture, if we can but understand them, lie hidden what will give us an answer to some of these "hows" and "whys" that are holding many down in the very kindergarten of religion.

One of the stories that has thus appealed to me, is that of the birth of Jesus Christ. We are studying the introduction of the divine into the human; because Paul said that that—the Christ life—was the thing he had found to be "the power of God unto salvation." So we may find, in the story of His birth, some solution to this utterance of our Lord, "Ye must be born again;" for to be "born again," "born of the Spirit," implies a union of the divine with the human.

The story of the birth of Christ is one of the most beautiful, one of the most pathetic, one of the most powerful stories in the Book, pictured oftentimes, sung many times, understood but little.

(Continued on page 14)



A. Conan Doyle's "New Revelation"

A mighty champion of spiritism, the inventor of "Sherlock Holmes," reviewed

By GEORGE W. RINE

Sir Arthur Conan Doyle has for many years been one of the most popular and accomplished English writers. He tells us that the subject of psychical research is one upon which he has thought more and about which he has been slower to form his own opinion than upon any other subject whatever. He began to study and investigate psychic phenomena as early as 1887. His object was to discredit and refute the claims of the movement. He was soon amazed to find that a number of great men—men whose names were highest in the world of science—thoroughly believed that the human spirit was independent of matter and could survive it. As long as he could regard spiritualism as a vulgar delusion of the uneducated, he could afford to look down upon it; but when it was endorsed by men like Sir William Crookes, Alfred Russel Wallace, the greatest French astronomer, Flammarion, and others equally distinguished in the world of learning, he could not afford to dismiss it. After reading many of the massive arguments of these great thinkers in favor of the claims of spiritualism, he became convinced that their testimony was so strong that no other religious movement in the world could put forward anything to compare with it.

FLOATING IN AND OUT OF A WINDOW

HE cites a single incident of what Wallace has truly called a modern miracle. He chooses it because he thinks it the most incredible. He alludes to the story, the truth of which is vouched for by Wallace, that the great medium D. D. Home, on a certain occasion, floated out of one window and into another at the height of seventy feet above the ground. He could not believe it. Yet when he learned that the fact was attested by three eyewitnesses, Lord Dunraven, Lord Lindsay, and Captain Wynne, all men of honor and repute, who were willing afterward to take their oath to it, he could not but admit that the evidence for this "was more direct than for any of those far-off events which the whole world has agreed to accept as true."

In 1891, Conan Doyle joined the Society for Psychical Research, and patiently read the voluminous reports of the society's findings in the field of psychic research. He read F. W. H. Myers's monumental book, "Human Personality," which convinced him that the human spirit was a rational entity independent of matter and therefore of the human body. In the face of this conviction, however, he says he pursued his psychic investigations in a more or less dilettante attitude toward the whole subject, as if arguing about some impersonal thing, such as the existence of Atlantis, or the Baconian controversy. But when the war came, it "brought earnestness into our souls and made us look more closely at our own beliefs and reassess their values." Then the objective side of spiritualism—which, to Sir Arthur's satisfaction, had been demonstrated to be true—ceased to interest him. To him, the religious side of spiritualism had become incomparably more important. He insists that the physical phenomena of the cult, "which have been proved to the hilt to all who care to examine the evidence," are actually of little account, and that their



PROBABLY no movement in current history was more powerfully stimulated by the world war than that known as modern spiritualism. Not only have multiplied thousands of people been convinced of the genuineness of spiritualist phenomena since the beginning of the war, but a new and copious literature upon the subject has been created. As one of the direct effects of the war, no present-day propaganda is attracting wider attention or exciting deeper interest than that movement. On both sides of the Atlantic, a host of mediums has sprung up, and a multitude of books has come from the pens of gifted writers, since the fateful year 1914.

The tremendous impetus given to the spiritist cult was foretold with amazing accuracy by an adept psychic in 1899. In that year, the famous sensitive, Mrs. Piper, uttered words that were recorded at the time by a distinguished psychic researcher, Dr. Hodgson. She was speaking in trance upon the future of spiritualist religion, and said: "In the next century, this will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified: Before the clear revelation of spirit communication, there will be a terrible war in different parts of the world. The entire world must be purified and cleansed before mortal can see, through his spiritual vision, his friends on this side; and it will take just this line of action to bring about a state of perfection. Friend, kindly think of this." Surely we have had the "terrible war in different parts of the world," and an orgy of spiritualism is filling the world.

A NOTABLE CONTRIBUTION TO SPIRITISTIC LITERATURE

IT was the great war that to Sir Arthur Conan Doyle, as to so many other celebrities, revealed "a breaking down of the wall between two worlds, a direct, undeniable message from beyond, a call of hope and of guidance to the human race at the time of its greatest affliction." These quoted words are from Sir Arthur's new book with the title, "The New Revelation," perhaps the most notable recent contribution to the literature of psychical research. The publishers characterize the book as a "personal and compelling evidence of a continuation of life hereafter." They say further, "a connecting link between the scientific and religious phases of the movement."

The writer has just finished reading the amazing claims for spiritualism which Sir Arthur enunciates with such clarity and directness in this remarkable book. I shall use some of the material I have gathered from this reading, for the purpose of illustrating the poignancy, the sweep and power, that spiritualism has attained in these tragic years.

real value consists in the fact that they confirm and give objective reality to an immense body of knowledge which must mightily modify our previous religious beliefs, and must, when rightly understood and digested, "make religion a very real thing, no longer a matter of faith, but a matter of actual experience and fact."

SIR ARTHUR'S AMAZING CONCLUSIONS

ALLUDING to the genesis of the modern spiritualist movement, Sir Arthur says: "It was only when the young Fox girl struck her hands together and cried, 'Do as I do,' that there was instant compliance, and consequent proof of the presence of an *intelligent* invisible force, thus differing from all other forces of which we know. The circumstances were humble and even rather sordid upon both sides of the veil, human and spirit, yet it was, as time will more and more clearly show, *one of the turning points of the world's history*, greater than the fall of thrones or the rout of armies." (Latter italics mine.)

After commenting upon the admirable but "incomplete" revelation made by Christ, he says respecting spiritualism: "In our own times an equally far-reaching one [revelation] has been released from the Center of all truth, which will make as deep an impression upon the human race as Christianity, though no predominant figure has yet appeared to enforce its lessons. Such a figure [Christ] has appeared once when the days were ripe, and I do not doubt that this may occur once more."

He strenuously contends that spiritualism is essentially religious, for the results of psychical research teach of the continued life of the soul, of the nature of that life, and how it is influenced by our conduct here. He asseverates: "To me it is religion—the very essence of it. But that does not mean that it will necessarily crystallize into a new religion." With great gusto, he tells how spiritualism is destined to illuminate and spiritualize Christianity, how it explains and buttresses the Christian faith, and then concludes, "Thus this new revelation, on some of the most vital points, is *not* destructive of the beliefs, and it should be hailed by really earnest men of all creeds as a most powerful ally rather than a dangerous devil-be-gotten enemy."

DENIES SIN AND THEREFORE THE NEED OF ATONEMENT

SIR Arthur avers that Christianity must change or must perish; that man's reason and sense of justice are equally offended by the doctrine of the *atonement* nature of the death of Christ; that man can no longer understand such expressions as "redemption from sin," "cleansed by the blood of the Lamb," and so on. With our fuller knowledge, he declares we can trace our ancestral course down through the cave man and the drift man, back to that shadowy and far-off time when the manlike ape slowly evolved into the apelike man. Looking back on this vast succession of life, we know that man has always been rising from plane to plane. "Never was there any evidence of a fall." And if there was no fall, then what becomes of the atonement for original sin, of the mystical philosophy of the cross? Observe how clearly the dogma of evolution plays into the hand of spiritualism and tends to nullify the very essence of the divine plan of salvation.

By specious logic, Conan Doyle proceeds to discredit the emphasis placed upon, and the efficacy attributed to, the death of Christ. He belittles the uniqueness and distinctive character of the death of our Lord, while apparently eulogizing His life. Every religion has equally had its martyrs. Men die continually for their convictions. It was no isolated phenomenon for Christ to die in pursuit of a reform. It is His uncommon life, and not His

death, that constitutes the true center of the Christian religion. Sir Arthur accepts whole-heartedly the light he gets from the spirit guides on the meaning of Christ's mission to our world. He came to the earth at a time when the world was almost as wicked as it is now, "in order to give the people the lesson of an ideal life. Then He returned to His own high station, having left an example which is still occasionally followed. That is the story of Christ as spirits have described it. There is nothing here of atonement or redemption. But there is a perfectly feasible and reasonable scheme which I, for one, could readily believe."

CHRIST DECLARED A SPIRIT MEDIUM

HE insists that if such a view of Christianity were generally accepted, fortified by assurance and demonstration from the "new revelation" which is coming to us from the other side, then we should have a religion which would unite the churches, which would be consonant with modern science, reconcile reason with faith, "a nightmare would be lifted from our minds, and spiritual peace would prevail." He attributes all Christ's healings and other miracles to His powers as a spiritualist medium. It was as a psychic that Jesus possessed, to a superlative degree, the gift of healing. Sir Arthur gives absolute credence to the thesis that the story of the "materialization" of Moses and Elijah upon the mountain was extraordinarily accurate "when judged by psychic law." Peter, James, and John formed the psychic circle not only on the transfiguration mountain, but when the dead were restored to life. When Peter said, on the mountain, "Let us make here three tabernacles," he literally said, "Let us make three cabinets,"—"the ideal way of condensing power and producing materializations." He makes, with obvious zest, the sacrilegious claim that the list of gifts which Paul



Spiritism, with all its false claims to comfort and companionship even with those who have died, mightily appeals to the bereaved old peasant who returns to his war-scarred plot of ground.

names as being necessary for the Christian church, is simply the "list of gifts of a very powerful medium, including prophecy, healing, causing miracles (or physical phenomena), clairvoyance, and other powers." He asserts dogmatically, "The early Christian church was saturated with spiritualism, and they seem to have paid no attention to those Old Testament prohibitions which were meant to keep these powers only for the use and profit of the priesthood."

In keeping with this sweeping pronouncement, Sir Arthur categorically repudiates the teachings and authority of the Old Testament, declaring it to be "dead," and then stultifies his logic by championing the validity and "living" force of the New. Yet we know that the New Testament is surcharged with Paul's dictum, "In whom [Christ] we have redemption through His blood, even the forgiveness of sins." Colossians 1:14.

GREATEST EVENT SINCE CHRIST'S DEATH

THE conclusion of Mr. Doyle's "long search after truth" is that the case for spiritualism has been impregnably demonstrated. To him, the days have passed when the mature and considered opinions of such men as Crookes, Wallace, Lodge, James, Lombroso, Flammarion, Richet, W. T. Stead, Archdeacon Wilberforce, Professor Barrett, and a cloud of other witnesses, can be ignored. He believes, with Mr. Arthur Hill, that "we have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny."

The situation, as it seems to him, may be summed up in a single alternative. "The one supposition is that there has been an outbreak of lunacy extending over two generations of mankind, and two great continents—a lunacy which assails men or women who are otherwise eminently sane. The alternative supposition is that in recent years there has come to us from divine sources a new revelation which constitutes by far the greatest religious event since the death of Christ, . . . a revelation which alters the whole aspect of death and the fate of man. Between these two suppositions there is no solid position. Theories of fraud or delusion will not meet the evidence. It is absolute lunacy or it is a revolution in religious thought, a revolution which gives us as by-products an utter fearlessness of death, and an immense consolation when those who are dear to us pass behind the veil. . . . Verily there is no possible way by which a truth can be proved by which this truth has not been proved."

Conan Doyle finally makes the following exhortation to his fellow believers in the "new revelation": "Above all read the literature of this subject. . . . Soak yourself with this grand truth. Make yourself familiar with the overpowering evidence. Get away from the phenomenal side and learn the lofty teachings from such beautiful books as 'After Death' or from Stainton Moses' 'Spirit Teachings.' There is a whole library of such literature. . . . Broaden and spiritualize your thoughts. Show the results in your lives."

UTTERLY HOSTILE TO THE SCRIPTURES

IT is evident that from the Christian point of view, Sir Arthur's "The New Revelation" is one of the most dangerous books extant. It is written in a style at once simple, clear, alluring. Its reasoning is specious yet appealing. It will grip the attention and convince the understanding of the uncritical. Its sophistries will especially enmesh the minds of those who know little about the Bible, and of that class who want an easy, indulgent religion, who prefer to look at the things seen and temporal rather than at the things unseen and eternal. Our Lord's prophetic warning is particularly significant in this connection. When setting forth the signs that should betoken the nearness of His glorious appearing, as recorded in Matthew 24, He declared, "There shall arise false Christs, and false

prophets [teachers], and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verse 24. Again, He says through His prophet Paul, that His coming will be "after the working of Satan 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.

Nothing can be more certain than that the author of "The New Revelation" "received not the love of the truth"; and for that very reason, he is deceived. Did not Christ testify that *God's Word is truth*? (John 17:17.) The only part of God's Word in existence in the time of Christ was the Old Testament. We have seen that Sir Arthur utterly repudiates the Old Testament. To him, it is obsolete, dead. Now recall how savagely he inveighs against the expiatory nature of the death of Jesus. How abhorrent to him is the idea of redemption by blood—that our sins are atoned for by the sacrifice of the Lamb of God! Over against this position, place the testimony of the beloved disciple: "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Such statements gleam on nearly every page of the New Testament.

Mr. Doyle fulminates against the doctrine of a religion of faith, and proceeds to identify spiritualism with original Christianity. Now all we know about original Christianity is its record found in the New Testament. What is the testimony of that record as to faith? Note: "Without faith it is impossible to please God." "Now the just shall live by faith." "This is the victory that overcometh the world, even our faith."

To him—as to all spiritualists—the possibility of holding converse with the dead is inexpressibly beautiful and satisfying. It attests survival after death, inherent human immortality.

THE BIBLE FORETELLS AND WARNS

PLACE now in juxtaposition to all this the pointed pronouncement of the Christian's Bible, "The dead know not anything." Ecclesiastes 9:5. Speaking of the dissolution of man in death, the Spirit of Christ declares, "In that very day his thoughts perish." Psalm 146:4. The divine Spirit declares further that God "only hath immortality." 1 Timothy 6:15, 16. "This mortal must put on immortality" when "the dead shall be raised incorruptible." See 1 Corinthians 15:51-54.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. How can we escape the conclusion that the "messages" which actually come through entranced mediums proceed from these "seducing spirits" and are the "doctrines of devils"? Is not the whole spiritualist cult a horrid system of satanic deception? And its deceptions, too, are so overmastering in their siren power that many of its victims are the premier intellects of the race. Satan is the deceiver of the whole world. Revelation 12:9. It is now a matter of observed fact that "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Verse 12. Hence those who, like Sir Arthur, call the devil's religion Christianity, and ostensibly worship Christ, are actually worshipping the powers of darkness—they "have fellowship with devils."

The teachings of God and the teachings of the devil are eternally in absolute antagonism. By no possibility, therefore, can spiritualism ever be assimilated to genuine Christianity. How awful is the thought, however, that the thousands of souls who are reading Sir Arthur's book will be sucked into the maelstrom of the same fatal delusion of "the wicked one"!

How glad we all should be that "for this purpose the Son of God was manifested, that He might destroy the works of the devil"!

Other Types of Germ Disseminators

Get Inoculated When You Hire a Cook

By G. H. HEALD, M. D.

THE disease germs that locate particularly in the intestines, such as the typhoid and the cholera germ, differ from those which have their headquarters in the nose and the throat, such as the diphtheria or the influenza germ, in that they are capable of living for comparatively long periods outside the animal body—in sewage, in drinking water, in oysters, etc. But even these intestinal germs probably do not maintain a continuous existence outside the body. A well once contaminated with typhoid germs is not therefore destined to be a continuous menace, unless the source of contamination remains. Water, after a longer or a shorter period, gradually frees itself even from typhoid germs. If a well continuously has in it typhoid germs, sewage contamination is continually adding fresh supplies of the germ.

THE TYPHOID CARRIER

This brings us to the subject of the typhoid carrier. A person in good health may for years discharge typhoid germs with the discharges from the bowel or the bladder or both, but especially from the bowel; and the typhoid germ can propagate almost without limit in the gall bladder, which furnishes an especially favorable medium for its growth.

There is great variation in the length of time a patient convalescent from typhoid will remain a carrier. Probably at least ten per cent of the patients still discharge active typhoid germs when they are dismissed as cured.

If such persons are not scrupulously cleanly, and take up such occupations as cook, or if they handle fruits or milk, or other foods commonly eaten raw, they are in a position where they may transmit the disease to many without the source's being suspected.

How long may the convalescent typhoid case continue to discharge typhoid germs? In a series of four hundred cases studied by one investigator, there were six, or one and one half per cent, who were still carriers at the end of ten weeks, and who, after that time, became free of the germ. There were fifteen, or three and three fourths per cent, who, so far as the examination showed, remained permanent carriers. If one person in every twenty-six who recover from typhoid remains a permanent carrier, the prospect for eradication of the disease is not very encouraging; for many of these carriers must handle either milk or some food that is eaten in the raw state, to say nothing of the opportunity, in many places, for their discharges to contaminate the drinking water, or for them to infect others by direct contact. It would seem that women, especially married women, tend to become carriers. It is said that eighty-six per cent of all chronic typhoid carriers are women.

In the case of carriers, the typhoid germs not only inhabit the lower in-

testinal tract, but are found in large numbers in the gall bladder, also on the stomach, the mouth, on the tonsils, in the lungs, and in fact they seem to have made themselves at home pretty much all over the body. They have ceased to be an enemy, and have become a permanent guest.

But it is hardly true to say that they have ceased to be an enemy; for though the patient may be immune to typhoid fever, there is a distinct relation between typhoid infection of the gall bladder and gallstones. And though it has not been fully worked out, there is strong reason for suspecting that gallstone disease may, at least in a large proportion of cases, be dependent on a chronic typhoid infection of the gall bladder.

If a person complains of pain in the region of the gall bladder, ask him (more usually *her*) if he ever had typhoid fever. And if so, be careful how he (*she*) handles the food you eat, especially the bread, the salad, and other foods that come to the table from her

cent will be released until it has been definitely learned whether or not he is a carrier; and if he is such, he will be compelled to be registered and to notify the authorities of any change in residence, and will, in the interest of the community, be placed under certain restrictions as to occupation.

PANDORA BOXES OF PNEUMONIA

A quarter of a century ago, on account of the frequency of pneumonia germs in the mouths of healthy persons, and the infrequency of contact infections—that is, instances where one case of pneumonia could be traced to contact with a previous case—it was generally believed that a large proportion of pneumonia cases were due to auto-infection, that is, infection from the germs habitually in the mouth of the patient.

But more careful study of the pneumonia germ discredits this belief. There are now known to be a number of distinct types of the pneumonia germ, and the types that cause pneumonia in its



hands. But then there are the plates, and the silverware. If you have such a "typhoid Mary" as cook, and *must* retain her, you had better immediately have an antityphoid inoculation. It is protective for a time in most cases.

Unquestionably the unrecognized typhoid carrier is responsible for the transmission of numerous cases of the disease. One famous case in New York is known to have infected a large number of persons over a long period of years, she being a cook; and is supposed to have originated the outbreak at Ithaca which involved one thousand three hundred cases. At least, investigation showed that there had been a person by her name cooking in the vicinity about the time of the outbreak.

When legislators or health authorities have handled this matter as it should be handled, no typhoid convales-

severer and more fatal forms are not found in healthy mouths except during an epidemic. Careful laboratory work has served to distinguish between several types of the pneumonia germ, which have been designated as type 1, 2, 3, and 4, respectively. Type 4, which is a mixed class containing all pneumonia germs not included under types 1, 2, and 3, is present in about twenty per cent of the pneumonia cases, usually mild cases. The pneumonia germs commonly found in healthy mouths belong to this class.

But the types which produce the severe pneumonias with high mortality are rarely if ever found in the mouths of healthy persons, except during an epidemic; and then, it would seem, they must have come, directly or indirectly, from a pneumonia patient.

The pneumonia convalescent may harbor the pneumonia germ in his air pas-

sages for periods varying from twelve up to ninety days from the onset of the disease.

Persons who have been exposed to the pneumonia patient but who have not themselves contracted the disease may have the germ in their nasal and throat secretions. The pneumonia germs type 1 and 2 are rarely found in individuals who have not recently come in contact with a pneumonia case.

DANGERS OF A COLD

It has been estimated that there are nearly half as many healthy pneumonia carriers as there are pneumonia patients. These pneumonia carriers are probably capable of transmitting the disease to others as long as they carry the germs—a period varying from seven to forty-five days.

Occasionally pneumonia germs of types 1, 2, and 3 have been found in cases of common cold. Just why, in these cases, the germs did not involve the lungs, is not known; but it indicates the possibility that a person suffering of what seems to be a "common cold" may possibly transmit a fatal pneumonia to some one else. At any rate, we should never forget that a "common cold" is not nearly so harmless as we are sometimes inclined to regard it. One who has an infection that causes coughing, sneezing, and nose blowing, may be carrying a germ that has all the possibilities of a grave and fatal epidemic. We should ever bear in mind that every epidemic starts from some one case.

Regarding the mode of infection, there is reason for believing that it may not only be by droplet and direct contact, but that the dust of rooms, furniture, bedding, etc., where patients have recently lived, may have a part. In a few cases, pneumonia germs have continued to live in room dust for a longer period than they survived in the throat of the occupant of the room. So there is the possibility that one might be infected either by a pneumonia patient, by a pneumonia carrier (whether a convalescent or only a "contact"), or by the dust in a room recently occupied by a pneumonia convalescent or carrier.

For preventing the transmission of pneumonia, it is recommended that patients be isolated as much as possible from the rest of the family. This will reduce the number of possible carriers. Then it is recommended that all who have to do with patients be required to wear face masks, in order to lessen the chance of infection. The liberal use of disinfectants in the patient's room or ward (which, of course, should be furnished as simply as possible), and especially on the hands of attendants, is an additional precaution. For the advantage of all, the patient should be transferred to a hospital as soon as the nature of the disease is recognized, and his room should be disinfected.

THE foundation of God's government is love.

The foundation of Satan's government is love.

The first is love of one's neighbor; the second is love of one's self.

ORVA LEE ICE.

The Life That Wins

(Continued from page 9)

"In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call

His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Be-



IS IT PEACE?

"PEACE!" and the war drum throbs aloud no longer;
The tocsin sound no more across the hill;
The cannon thunders die in distant echoes;
The crimson sword is sheathed a while, and still.

The blood has dried upon the field of slaughter;
The vulture seeks no more its ghastly fare;
The heather blossoms o'er the scene of battle.
O God! Is hate and rage all buried there?

"Peace, peace," the nations are proclaiming
O'er shattered homes and fragments of the dead;
The banners wave in joyful acclamation;
But has the call and thirst for vengeance fled?

The heart of man, proud toy of vain ambition,
Has it learned patience in the war and strife—
Learned to be nobler in its mad destructions,
Or kinder through the sacrifice of life?

Peace, with the world disrupted by its passion,
And blood-stains marking every upturned sod?
Peace, with the sword but hidden in deception?
Peace, with the heart a stranger to its God?

Say, is it peace?—A dream of fancy rather,
The seeming promise as of words divine.
True peace is more than merely hush of cannon—
A Christ must live within your life and mine.

Peace chimes ring only for a little season;
Earth's muffled Armageddon lies before.
The battle-tide must lift one mighty billow,
Then sink in silence deep forevermore.

Say, is it peace?—Vain mortal, cease reposing;
Bind thy heart closer to its God to-day;
Walk undismayed by scorn or idle seeming;
Be true to heaven; thy King is on His way!

R. HARE.



hold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

A CROSS WITH THE CROWN

Twice it is emphasized that the angel came to a virgin. Mary said exactly the same thing Nicodemus said, and the same thing that every man and woman says to whom that message comes to-day. Nicodemus said, "How can these things be?" And Mary said, "How shall this be?" What does it mean? They could not understand, any more than many people to-day, how there could be a union of the human with the divine in their own lives.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Here is a girl, a virgin, engaged to be married; and now the announcement is made to her that she should give birth to a child. She said, "How?" With God, nothing is impossible. It is the power of the Holy Ghost.

But let us consider what that meant to Mary. Would the world understand about it? Would her neighbors, would her friends, understand about the birth of the child? She, a virgin, was to give birth to a child; and when she told what the angel foretold, that the child should come of the power of the Holy Ghost, would she be credited?—No more than one would to-day. And what would Joseph think about it?—Ah, God took care of Joseph, and gave him a vision, and said it was all right; but the neighbors did not have a divine witness that it was all right. When that announcement was made to Mary, it meant to her that henceforth folks would despise her, reject her. The honor more dear to a true woman than anything else, her neighbors would say she had lost. She would be an outcast, despised all through life. Moreover, when that Son was born, the stamp of illegitimacy would be put upon Him. He was "despised and rejected of men." And if this had not been so, He could not have had sympathy for the unfortunates born naturally under such reproaches. He "was in all points tempted like as we are, yet without sin." We understand that more fully as we study the birth of Jesus Christ with the rest of His life.

When the announcement was made to Mary, she had to empty herself of everything dear to her. Submitting to that announcement, she must go to the very bottom in the social scale. The angel said, "You are blessed; God has favored you." And what did Mary say? What sweet resignation, trust, and hope in the answer: "Behold the handmaid of the Lord; be it unto me according to thy word."

THE REPEATED INCARNATION

The incarnation through Mary was a type of what God intends in every one who chooses to become a son of God. "As many as received Him, to them gave He the right to become the sons of God, even to them that believe on His name." John 1:12, margin.

We must realize that if we ever expect to have the power of God to salvation in our lives. It was not a work that was done once only, back there in old Judea. You must be born again, born of the Spirit. Jesus Christ was born of the



DURING war time, we were told, through press and pulpit, that peace would find a chastened and sobered world, that the mad chasing after profitless pleasure had ceased, that the cities would no longer be filled with dawdlers and prodigals. But alas, to-day it is distressingly evident that the "lovers of pleasure" have cast off the last vestige of restraint, and the dance and the theater are more objectionable than ever; that modern fashions are catering more and more to the sensuous; that the divorce evil, which is increasing at a breakneck rate, is disrupting the home, civilization's fountainhead.

To show the outcome of such a sin-filled course, and to prove these conditions harbingers of the soon coming kingdom of righteousness, these articles appear in

The October Number of the Signs Magazine

SHALL I DANCE?
THE HOME IS TOTTERING.
SHALL WE ATTEND THE
MOVIES?
THE ROOT OF THE DIVORCE
CANCER.
IS THERE A RIGHT AND A
WRONG IN DRESS?

Arthur W. Spalding, editor of the *Watchman* magazine, begins in this number a series of ten articles on "The Kingdom of Love." A special article on the legitimate amusements of the Christian, by the late Dr. J. Wilbur Chapman, will also appear in this issue. The magazine is now ready. Send it to your friends.

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Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Spirit. John says, "Beloved, now are we the sons of God." How? That is what Nicodemus said: "How?" How can that life, that divine force, which is the power of God to salvation, be born within us? Now we may answer, "In the very same way that it was in Mary." "The power of the Highest shall overshadow thee." Praise His name, it is not an experience that was limited to Mary. *Four things—the announcement, the submission, the fact, and the recognition of the fact—tell the story of the Christ life.* These steps are the subject of the next article.

The Disciples of Jesus

(Continued from page 8)

Discipleship never goes unrewarded. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake," said Jesus, "who shall not receive manifold"—or many-fold. Luke 18:29, 30. In Mark 10:30, Jesus is reported as saying, "an hundredfold" "in this time," "and in the world to come eternal life." From a business standpoint, discipleship pays. God prospers him who sacrifices. And when many of the rich and envied princes and princesses of earthly society shall have their just dues in the world to come, the one who forsook all as Christian in Bunyan's "Progress," shall have eternal life.

*"Go, then, earthly fame and treasure!
Come, disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee 'Abba, Father';
I have stayed my heart on Thee.
Storms may howl, and clouds may
gather;
All must work for good to me."*

EVERY legitimate heart longing, every sentiment worth preserving, will awake to immortality in the better world.

G. W. REASER.

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Are We Genuine, or Just a Pretense?

It is one thing to make a profession of Christianity, but quite another thing to be a real Christian. The Bible is the great Guidebook that reveals to us how Christianity is to be developed in the life. The Bible tells us how to avoid the deceptions and the delusions that are liable to overtake us, and not only this, but also just what steps are to be taken in order to become the true followers of Christ.

The Christianity that gives us an entrance into the eternal kingdom of God, through providing us with eternal life in Jesus Christ, embraces far more than having our names inscribed upon some church roll, or going through some form and ceremonies that the church may prescribe.

The Saviour asks the question: "And why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

And having asked this searching question, the Master proceeds to say: "Every one that cometh unto Me, and heareth My words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great." Luke 6: 47-49.

We are exhorted to do the things which Christ says. We are to hear His words and do them; and in hearing and doing His word, we are building upon the solid rock foundation. But any other course is to build upon the shifting earth sands.

Then, is it not clear from the preaching of Christ, that if we are to become Christians indeed, we must be personal students of the Bible? As we read the sacred Book, it impresses its divine truths upon heart and conscience, and lays before us the important duties that we are to perform. And as these duties are taken up, or in other words, as we do the things that Christ says, we develop the Christian character. Any other course is a delusion and a snare.

Then, should we not, each one, earnestly and thoughtfully inquire of himself, Am I a Christian in deed and in truth? Am I truly a Bible Christian, or am I a mere professor, with none of the life or the power of Christianity in my soul?

Seeing the Mystery

THE important work that was to absorb his life is thus expressed by the apostle: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things." Ephesians 3: 8, 9.

The venerable apostle to the gentiles had tasted for himself "the unsearchable

riches of Christ." He knew the value of this inestimable experience in his own life, so he devoted all his power to make known among men "what is the dispensation of the mystery" of this Christian experience.

The King James Version has it, "the fellowship of the mystery." This "fellowship," this "dispensation of the mystery" of the gospel, the Christian is to



"The earth was filled with violence," might well be written of our own times, when such a man as Gordon F. Hamby in eight short years can rob banks of nearly half a million dollars, and add many other crimes to his shameful record. But as the psalmist has said, "Bloodthirsty and deceitful men shall not live out half their days." Hamby meets his death in the chair, for the shooting of three men in his last robbery.

make known to all with whom he may come in contact.

We should not fail to observe that while the unsearchable riches of Christ are indeed a "mystery," yet the apostle was laboring "to make all men see" this mystery. The mystery, then, is not something that men may not know; for through our Christian experience, we are to "see" and to sense what this mystery is. All may receive its joy, and enter into its soul-helpful and hope-inspiring experiences. Do you know for yourself this glorious gospel of Christ, this "mystery" that our heavenly Father is striving to have all men "see"?

A Persistent Conviction

ONE of the intensely, realistic descriptions of the time that lies just before us is given in these vivid words:

"The heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of Their wrath is come; and who is able to stand?" Revelation 6: 14-17.

There seems to be a sentiment, or an impression, in the very air we breathe that our world is confronted with something so unusual, so out of the ordinary as to be a subject for general remark. Scarcely do you meet a thinking man or woman anywhere nowadays but is perplexed over world conditions and world prospects; and the conviction is settling down deep into the souls of men that something great, decisive, and altogether beyond the ordinary, is hovering over us.

Have you stopped to consider that this conviction is coming into your heart through the Spirit of God? Have you considered that it is possible that our heavenly Father is permitting these unusual conditions to come over our world in order that, as never before, we may turn to His Word to understand the meaning of these things?

His Word discloses a great haven of security and rest from the bursting storm. But do you know what the divine Word teaches concerning these perplexing problems that are enveloping our world? Have you learned that we are standing in the immediate presence of the great and decisive hour when this vivid prophecy, already quoted from the book of Revelation, is about to meet its fulfillment? The picture is indeed a dark one, if you have not made your acquaintance with God and are not standing securely with Him; but if you know your heavenly Father as a personal friend, if Jesus Christ is your personal Saviour, and the divine Book your constant companion and guide, there opens before you scenes of joy and glory that set the heart aglow with delight.

Have you entered into the joy of your Lord, and are you using all your ransomed powers to point other souls to the great citadel of protection and rest?

This Supreme Friend

WHAT an inspiration, what an indescribable joy, what a comfort, these words from the Master bring into the soul and life of the believer:

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you."

"I have called you friends," says the Saviour. Our friends are our most intimate and most highly prized associates. The heart palpitates with joy as we think of them, the countenance beams with delight as we come into their presence; we hold sweet communion with them; and that communion is so personal, so intimate, and so soul-satisfying! And Jesus says, "Ye are My friends, if ye do the things which I command you." Our human friends are not mere myths, they are not mere hazy inventions of the imagination, but are real beings with whom we come in close touch with heart and soul and mind. Is Jesus, the infinite Christ, your personal friend? Do you know Him just as really as you know the most intimate personal human friend you have on earth?