

Signs of the Times

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An epoch-making event is chronicled by this unusual photograph, showing a police station in Boston picketed by members of the municipal force. Following the proclamation of a strike, the lawless mobs of the city began looting the stores, nearly causing a reign of terror, which was only averted by troops and volunteer militia. When the guardians of law and order fail to carry out their duties, thus imperiling lives and property, there is something fundamental ly wrong with twentieth century civilization.

The Bolshevistic Autocracy

How Far Shall We Follow Karl Marx?

By George McCready Price

IT is a commonplace nowadays that all "progressive" or "intelligent" persons have accepted some form of the evolution theory; and evolutionists quite generally have adopted some form of socialist scheme as the goal toward which society is surely moving. Of course, the "orthodox" or International Socialist party has only a limited following, being confined largely, in this country, to the foreign element, particularly to those of German, Austrian, Polish, or Russian origin. In the countries from which these people have come, socialism is much stronger than in any of the English-speaking countries. In fact, it is safe to say that throughout central and eastern Europe, practically all the people are socialists of some shade of opinion, except those who by birth or by education have a personal interest in maintaining a conservative attitude toward social and political change.

It thus happens that all the new parties that have obtained control of Germany, Austria, Hungary, Poland, and Russia, since the crowned sovereigns of these countries were deposed, are so-

cialists of some description. The Bolsheviki of Russia are only an extreme type of Marxian socialists, or fanatically "orthodox" followers of Karl Marx, the one who is practically the originator of what we now call socialism.

Karl Marx (1818-1883) was born at Treves, in the Rhine provinces of Germany, his father being a lawyer, and a Jew, who had joined the German established church. Karl studied law, philosophy, etc., at various German universities, but was driven into exile on account of his radical views, finally settling in England. He made his home in England for the last thirty or more years of his life, or from about 1849 until his death in 1883.

Bakunin, the famous Russian anarchist, who met Karl Marx at Paris in 1843, says that at that time Marx "was already an atheist." (Bertrand Russell, "Proposed Roads to Freedom," page 38, New York, 1919.) And of course, his system of socialism is about what we might expect an atheist, and a disciple

of the philosopher Hegel, to present to us; for long before the days of Charles Darwin and Herbert Spencer, the idea of materialistic evolution was taught in the German universities in all matters relating to human history. Upon this doctrine Karl Marx based the first and in some respects the most fundamental doctrine of his system, which is usually called "the materialistic interpretation of history," or "the economic interpretation of history," also called "economic determinism."

These terms are not easy to grasp; but the idea which they represent is simple enough, namely, that all the various social and political systems under which mankind have lived down through history have been due to the varying ways in which men have made their living, the way in which they produced and distributed their food, clothing, and other needful things. In other words, all the varying systems of thought, of political forms of life, of philosophy, even of religion, have grown up as the result of the way in which men have obtained the various necessities of life,—food, clothing, and shelter. And certainly it does

not take any great genius for discernment to see in such a system, not only atheism and a positive denial of the supernatural, but also the rankest kind of materialism.

But man is much more than this atheistic philosophy of Karl Marx ever dreamed of. He is much more than a stomach and a bundle of itching nerves and so many square feet of skin. And he does not live by sirloin steak and ice cream alone, but by his loves and sympathies, his faith and hopes, the ideals he has cherished or discarded, in short, by the way in which he has reacted toward those perpetual, ambient influences with which the great Creator encircles the life of every one of His creatures from the cradle to the grave.

A CHANGING STANDARD

But their system being thus founded frankly on atheism and a materialistic interpretation of history, Marxian socialists follow out their theory in all its stern logic; for not only is such a religion as Christianity to be interpreted as the product of the economic forces prevailing in the time of the Roman empire, with the modifying influences that have since acted upon it to change it from its first form as a labor-class revolt against the rich, but from this theory, it follows that there is no such thing as a fixed and unalterable standard of right and wrong.

Mankind, according to Marx, have always been divided into classes; and the dominant class have always set up a system of morality or ethics that has been in accord with their own interests. Thus we are now living under a capitalistic system, so they say; and accordingly the code of morals or ethics now recognized is such a one as helps to promote the interests of the capitalist class. It is a "capitalist morality." This code of morals is now "right," and anything contrary to it is "wrong." But the interests of the proletariat, or the laboring class, are directly opposed to the interests of the capitalists; and this gives rise to a "working-class morality." And whenever the working class are strong enough to get control of the earth and the means of production and distribution, they will establish this new system of proletarian ethics, and it will then be "right," and all contrary to it will be "wrong."

Even now, so the socialists say, it is to the interests of the toilers, the "wage slaves," to work unceasingly to bring about this new system of life. As La Monte expresses it, "As fast as they become class conscious, they will recognize and praise as moral all conduct that tends to hasten the social revolution, and they will condemn as unhesitatingly immoral all conduct that tends to prolong the dominance of the capitalist class." ("Socialism, Positive and Negative," page 64; Chicago, 1907.)

Or as Morris Hilquit puts it, "All factors that impede the path to its [socialism's] approximate realization are anti-ethical and immoral; contrariwise, all factors and movements which tend in its direction are ethical." ("Socialism in Theory and Practice," pages 59, 60.)

Another fundamental doctrine of Karl Marx is that about the gradual concentration of capital into the hands of fewer and fewer people, and the increasing

miserly of all who do not belong to the capitalist class. According to Marx, the tradesmen and the small capitalists would be continually crowded down into the ranks of the toilers, thus rapidly increasing the ranks of the proletariat, and diminishing the number of those who own the earth. The same law, he expected, would work also in agriculture, tending

Christianity has no controversy with the political aims of socialism which looks to legal enactments and social reform for the realization of its hopes. Socialism as generally understood is not to be confounded with communism or anarchism, which are apostles of force and violent revolution—illegitimate means of attainment, to the disciples of Christ. The teachings of early socialists have evolved into a much more moderate theory of government than is now advocated by a minority following of Karl Marx. But a recrudescence of the idea of physical coercion and overthrow of existing government as demonstrated by radical groups in Europe or as taught by a considerable group in America is utterly opposed to the principles of the great Commoner—Jesus Christ. Whether wielded by czar or peasant, that despotism is wrong and indefensible which endeavors to control the unalienable rights of conscience and religious liberty. Such an autocracy is controlled by Satan, the author of tyranny, absolutism, and oppression; and with it the Christian must ever join issue.

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to increase the size of the estates of the rich, and crowding out the small independent owners, the landowners becoming fewer and fewer, and their estates growing larger and larger.

PREDICTIONS SOMETIMES FAIL

But these prophecies of Marx have not been fulfilled; and the real development of social and economic life in the Western world has not been as he predicted according to his iron "law." In his famous "Manifesto," issued in 1848, Marx said that the working class had nothing to lose but their chains, while they had a world to gain, by their social revolution. But he had no vision of the American workingman who gets from fifty cents to a dollar an hour, who often owns his own home, goes to work in an

automobile, and has a snug sum invested in Liberty bonds or some other source of "capitalistic" income; for the number of "capitalists" has not diminished with the passing years, but has enormously increased, so that there are estimated to be over twenty-five millions of people in the United States possessing income-bearing property of some description.

The third fundamental doctrine of Marxian socialism is that of the class war. This idea grows naturally out of the others already mentioned. If the workers of the world are being continually exploited, and if the work they do is continually putting wealth into the safes and vaults of the capitalists by processes that are beyond the reach of ordinary or legal and political remedy,—if, in short, the workers have nothing to lose but their chains, while they have a world to gain,—then it is easy to see signs of trouble ahead when the workers wake up to realize the true condition, and to realize that they are in the vast majority; for the constant preaching of all writers on economics, that the workers create all the wealth of the world, while they get only a small part of it, being cheated out of the rest by the capitalists, is simply a modern method of conducting a blind and infuriated Samson into the temple of national life, and carefully directing his mighty arms toward the pillars on which all civilized life is supported. And if presently we find the whole structure of modern civilization tumbling about our heads, what else can we expect as the result of this preaching of the class war for over two generations?

THE LION AND THE LAMB

I started out to tell about the Bolsheviki of Russia; and the reader will think I have been sidetracked into a long dissertation about Marx and the teachings of socialism.

But the fact is, I had to explain what Marxian socialism is in order to tell what Bolshevism is; for Lenine and Trotsky are simply dogmatic Marxists of a radical type. (See John Spargo, "Bolshevism," pages 59, 66; New York, 1919.) The Bolsheviki are simply carrying out in Russia that "dictatorship of the proletariat" which was taught by Marx in his "Manifesto," in 1848, as the only way to bring about the dreams of socialist justice and equality. Of course, all the defenders of Bolshevism claim that this dictatorship of the working class is only a temporary expedient, to last merely until all class distinctions are abolished, which will be accomplished by the abolition or the extinction of all the capitalists. In the socialist paradise, the proletarian lion is to lie down with the capitalist lamb; but the lion absorbs the lamb by benevolent assimilation. The Bolshevist, however, works on the basis of annihilation.

The words "Bolsheviki" and "Bolshevism" arose several years before the world war, having arisen at a convention of the Russian socialist party in 1903, where the party split into two factions. The larger faction, headed by Lenine, adopted the name "Bolsheviki," a word derived from a Russian word meaning the "majority." The smaller faction was called, in contradistinction, the "Mensheviki," meaning the "minority."

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In the WRACK of the STORM



Duplicating the Temptation in Eden

BY
J. BERGER JOHNSON

DURING the holocaust of war, we learned many valuable lessons which we needed long ago. Nations long at variance laid aside their petty differences, and cold reserve gave place to warm friendship. The Yank, the Tommy, the Poilu, and the man from sunny Italy fought under the same leaders, in the same sectors, often under the same flag. National partisanship was subservient to the great issue at stake. We have learned to know our neighbors.

LESSONS IN NEIGHBORING

As the tornado swept on for months and for years, all nations realized that it would be necessary to conserve in every line of production and by-production. When the armistice was signed, the world beheld such achievements along the line of saving as the most liberal calculators had not dreamed of four years earlier. We beheld everywhere the reminders, "Save the wheat and win the war," "Save the fats and win the war," "Save the coal and win the war." No doubt the gigantic conservation was a very material factor in hastening the day of peace. We learned to save.

"The greatest mother in the world," through her ministrations to suffering peoples of all lands, showed that the spirit of greed and selfishness had not entirely possessed mankind. The billions of dollars flowing into the treasuries of the Red Cross chapters each month have proved that the hearts of men are touched by the suffering of their brethren.

Another valuable lesson learned in the equality of women with men. The great crisis opened up scores of avenues through which she has shown capability in handling lines of activity which heretofore we had thought masculine.

Yet, while we have learned these and many other invaluable lessons, some very deplorable, unscriptural ideas have been greatly aggravated by the war.

Quoting from a magazine often found in American homes, we find these significant words: "One of the greatest things that have come out of the war is a new and better and wider belief in the immortality of the soul." A fresh grip has been taken on this age-long delusion, in order

THE mother and father of mankind lost Paradise because they were led by Satan to believe in the immortality of their souls. The popularity of this pernicious, deadly delusion indicates that the race is again being tested concerning allegiance to its Maker. This error, because of its antiquity, wide acceptance, and pleasing address, has obtained so firm a hold upon many that the plain words of divine inspiration are deemed a falsehood, and the lie a truth. They who turn from the clear statements of God Himself to the "doctrines of devils," are but furnishing another sign that was to precede the second advent of our Saviour. It is but another instance of "the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 9-12.

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to find comfort after husbands, fathers, sons, and brothers had made "the supreme sacrifice" on the battle fields. We have been torn in heart and rent in spirit upon receiving the intelligence that a relative had crossed "the great divide"; and many have grasped at any straw that would seemingly assure them that

their loved ones were still with them. Many have followed sentiment rather than reason. Instead of taking the only Book that would give them a well defined conception of the present condition of those who have passed away, they have listened eagerly to fairy tales holding out the assurance that "they are not dead."

ARE THEY ALIVE?

I quote again from the same periodical:

"We have learned to believe that death is an event in life rather than an interruption of life. Writers, students, educators, scientists, ministers, have given themselves up to thought and investigation of this matter. Seemingly positive proof has come to many of them, that communication between those who have passed out of this life into the next is possible. Visions have been seen by most materially minded men on the battle field. Soldiers who died in action have gone to their loved ones and made themselves felt and known. We grieve because those we loved so dearly are no longer a constant part of the kind of life we are yet living, but we can find comfort and satisfaction in looking upon their absence as if they were still upon earth and yet separated from us.

"This great, new adventure upon which so many millions have embarked in the last four years is another kind of business. They will have their work to do. They will not lose sight of us or forget us. They will come sometimes to be near us. If we are in trouble and call, they will come. We should not think of them as 'ghosts.' St. Paul said, 'There is a physical body and there is a spiritual body.' It would be silly and presuming to assume that the physical body is any more 'real' than the spiritual body.

"We should not put them out of our lives because they are 'dead.' They are not dead. It is unjust and horrible to shut them out and refuse to be comforted, and to look upon them as 'gone forever.' Some day we too shall be gone forever; but we shall open our eyes upon a new world that is not so different from this, and upon those we have loved, who have never ceased to love us. Let us not



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be too sad, lest we sadden their glad new lives too. Let us think of them, and talk of them, and make a place for them, do things for them, and keep them with us, and believe that they are there, 'holden from our eyes and touch,' but there nevertheless, alive and happy, to be with us and to be a part of us. It would indeed be a lonely and fearful thing for one who came back to his old loved home and found no place, no talk of him, no seeming thought of him, as if he were no longer one of them. It would be far better to take a chance on something that we cannot as yet entirely grasp, and act and feel as if he were still 'ours,' than to have one soul 'come back to his earth home for an hour and find no welcome.'

Speaking of her son's chum who had died in action, the editor says, "But—we know that he is not 'dead.' Beautiful, splendid youth like that could not die. He is alive and active, keen and vigorous, somewhere just out of sight."

KNOW NOTHING

After reading such fanciful opinions, it is heartening to read a few plain scriptures which help us to see at once the facts of this important matter.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7. If it took the breath of life to make a living soul, man must have been a lifeless soul before that breath was given him. This record says nothing about a separate man within the man, who could leave the body and live apart from it. The whole man was the living soul. A short time after the living soul was created, he was led into sin by the devil, and God had to shut him out of the Garden of Eden, and place upon him the penalty of sin, death. Because of his sin, every other living soul upon earth has sinned. Romans 3: 23.

The verdict which God gave to this soul He had made was that if he should eat of a certain tree in the garden, he should surely die. Genesis 2: 17. The same thought is repeated in Ezekiel 18: 20, including not only Adam, but every soul that sins: "The soul that sinneth, it shall die."

The living God has declared, "The living know that they shall die; but the dead know not anything." Ecclesiastes 9: 5.

These texts do not sound much like the sentiment of the magazine quotation, do they? Evidently it was not based on the Bible.

Death is not "an event in life," as the editor said, but it is the end of life. To die means to cease living. The poet who said, "There is no death—what seems so is transition," was never farther from the truth. It is not strange that this "statement has taken on a new and satisfying meaning." Our first parents found a very satisfying meaning in those same words, uttered first of all by Satan when he came to them in the garden after God had decreed the penalty for sin. "Thou shalt not surely die." "Such beautiful, sinless beings cannot die," said he. Charming words somehow to the fallen race! Invented and coined by the arch-deceiver in the beginning, and echoed by thousands adown the ages even until the present time! Like Adam and Eve, many feel that the devil's words are truer

than God's. It soothes the carnal heart to make ourselves believe that we can sin without having to pay the wages of sin, death. Romans 6: 23.

WERE THEY FIT FOR HEAVEN?

The fact(?) that "proof has come to many of them, that communication between those who have passed out of this life into the next is possible," and, that most materially minded men have seen visions on the battle fields, proves not a whit that they who have been killed in action can go to their loved ones and make themselves "felt and known."

Quoting the infallible Word again: "The dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

Spiritualism has taught the hoary old deception that dead people are not dead, and further, that they may come to us.

If we believe such teaching, we must also believe, as does the editor of the magazine quoted, that they really are with us.

Are we absolutely certain that all who made the "supreme sacrifice" were suitable candidates for heaven, where everything is pure and holy? Would you say



"Most materially minded men" are declared to have seen visions on the battle fields.

that because they gave their life for their country, they are assured of a passport to glory?

DEATH A DREADFUL ENEMY

How much more sensible and Scriptural to believe that the loved ones in Flanders fields are peacefully sleeping until the resurrection day, when all those who have been redeemed by the blood of Christ will be raised to receive reward! When the Life-giver comes to call those who sleep in Jesus (John 5: 28, 29), they will all receive the crowns of life that are

laid up for them by "the Lord, the righteous Judge." 2 Timothy 4: 8.

Death never was and never will be a friend, to usher us into glory. Death is an enemy of mankind. "The last enemy that shall be abolished is death." 1 Corinthians 15: 26.

At the resurrection day, every child of God will become the happy recipient of a glorified, immortalized, spiritual body, fit to enter upon the everlasting, glorious experiences of heaven with Christ and the redeemed of all ages. The apostle Paul said: "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15: 51-53.

The Christian's hope is not in trying to make himself believe that his departed dear ones are fluttering around him unseen; but in the message given by Paul to the Christian church:

"We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 13-18.

"Jehovah Is Peace"

GIDEON, a leader and judge of Israel, celebrated some of his great victories by building an altar "unto Jehovah, and called it Jehovah-shalom." See Judges 6: 24. The margin of the text shows that "Jehovah-shalom" may properly be rendered, "Jehovah is peace."

In the first epistle of John is the statement that "God is love"; and it is just as true also that "Jehovah is peace." If we admit the Lord into our hearts, we receive the love of heaven, and we thereby also receive the peace of heaven. This love and peace, manufactured in heaven itself, and imparted to the soul through the gift of God, is a treasure that the Christian can never describe; but he does urgently invite all to receive it, so that each may know, from a rich, deep, personal experience, the wonderful things that heaven has to offer.

How much this sin-sick, bleeding old world needs these blessings that come from heaven! And how earnestly should every one who knows God for himself reach out to touch those around him, so that through the power of the divine Father, they may be brought to enjoy the bliss of this peace of heaven!

His Supreme Sacrifice

"Greater love hath no man than this, that a man lay down his life for his friends."

THE coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences He was to take upon Himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon Himself the nature of man, and had come to be man's substitute, to engage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles.

WHOLE FORCE ATTACKED HIM

Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because He had taken upon Himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against Him. Evil men and evil angels united their forces against the Prince of peace.

The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as His character was purer and more exalted than is the character of man in his moral and physical defilement. In His conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point, He met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that He might conquer him in our behalf.

The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man; and humanity needed divinity, that a power from above might restore man to the likeness of God.

Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Him-

By the late
MRS. E. G. WHITE



self of no reputation, took upon Himself the form of a servant, and was made in the likeness of sinful flesh. For our sakes, He became poor, that we through His poverty might be made rich.

HUNTED LIKE A CRIMINAL

He humbled Himself to pass through man's experiences, and He would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of His humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

But He stepped still lower; He humbled Himself to bear insult, reproach, accusation, and shameful abuse. In the world which He had made, which was sustained by the word of His power, there seemed to be no room for Him. He had to flee from one place to another until His life work was accomplished. He was betrayed by one of His followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross.

LYNCHED BY A MOB

He was not insensible to ignominy and contempt; He submitted to it, but He felt its bitterness as no other being could feel it. Pure, holy, and undefiled, He was yet arraigned as a criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took



"He was betrayed by one of His followers, and denied by another. He was mocked and taunted."

step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law.

He humbled Himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel,—the death upon the cross as a malefactor. He died not as a hero in the eyes of men, loaded with honors; He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob.

"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head." He was numbered with the transgressors, and even His kinsmen according to the flesh disowned Him. He was forced to see the sword pierce the heart of His mother,—He beheld her sorrow. He expired amidst derision. But all His sufferings were counted as of small account in consideration of the result He was working out in behalf of man, and for the good of the whole universe.

SOUNDED DEPTHS OF DESPAIR

He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of life, and Satan, the prince of darkness, was practically over, and Christ was conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

Through the death of Christ, a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the

penalty of the traitors, bearing the weight of their sins upon His divine soul. He descended lower and lower, till there were no lower depths of humiliation to sound, in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them His own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at His right hand.

Through His life upon earth, He scattered blessings wherever He went. Though at His word legions of angels would render Him homage, yet He walked the earth unhonored, unconfessed. In place of praise, He met reproach. He walked among men as one of the poor and lowly. Though He healed the sick, relieved the oppressed, bound up the broken-hearted, yet few called Him blessed, and the great of the earth passed Him by with disdain.

HE DIED FOR ME

As a member of the human family, He was mortal; but as God, He was a fountain of life to the world. He could have withstood the advances of death and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up His life as a sacrifice, that man should not eternally die. Contrast His suffering and humiliation with the riches of His glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus.

How much has God loved the race of men?—Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. . . . It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."

When the sinner realizes that Christ died for him, that He might impute His righteousness unto him, he magnifies the love of God in providing the plan of salvation.

EVERYTHING PROVIDED

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When He was upon

earth, Jesus said to those who refused Him, "Ye will not come to Me, that ye might have life." There are many who are refusing to respond to the drawing love of Christ to-day. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus, and what He is to them. But the promise is, "He shall see of the travail of His soul, and shall be satisfied." Jesus will not rest until He leads His followers unto the realms of perfect joy and glory.

The plans of God cannot fail. Men make great plans, but fail to accomplish the object that they design. They begin to build, and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at His command to complete the work which He has

begun. Those who respond to His love, yielding their wills to Him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great heart of infinite love! How it makes us delight in His service, as our hearts respond to the drawing of His loving-kindness and loving mercy!

John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the heavenly King, members of the royal family, and heirs of God.



The silver inkstands that were used in signing the famous Declaration of Independence, and of men's rights.

THE true purpose of civil government is expressed in the Declaration of Independence when it says: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

These glorious principles come vividly to our minds when we read of such proceedings as the following, reported in the *Topeka Daily Capital* of August 21, 1919:

"A law passed by the grandfathers of the present generation has been invoked to close local grocery stores on Sunday. Yesterday, Thomas Horsfield was arrested charged with selling goods, not necessities, on Sunday at his store, 306 East Second Street. He was released under a \$500 bond, which he furnished. The complaint recites four counts, and is a test case brought by Thomas Smith, head of a local union.

The American Inquisition

Enforcing Religion by Unlawful Legislation

BY CHARLES THOMPSON

"The statute under which one count is brought is known as the 'Blue Sunday' law, passed in 1868, in which labor on Sunday other than household offices or daily necessity, or other works of necessity or charity, is made a misdemeanor, punishable by a fine not to exceed \$25.

"The act has been upheld by a number of court decisions. It is the statute that prevents theaters being operated on Sunday. Baseball games are prohibited by it. Sunday dances are barred. It is the opinion in the county attorney's office that soda fountains, shoe-shining rooms, candy stores, garages, and many other establishments now commonly open on Sunday might be forced to close if the present test case is decided against Horsfield."

IS IT A SIN?

Behold the picture: Thomas Horsfield, an honorable citizen, operating a grocery store for a livelihood, accused by Thomas Smith, "head of a local union," and the machinery of state proceeds to arrest Horsfield, and force him to give bond to the amount of \$500 for his appearance before a future grand jury or go to jail; and for what?—For selling groceries on Sunday at 306 East Second Street, Topeka, Kansas.

Let the reader note that this procedure is not in Russia, Turkey, or Mexico, but in the enlightened state of Kansas. One naturally wonders what union Mr. Smith

heads; for the article indicates that he was representing the union when he complained against Mr. Horsfield. Is there a union in Topeka whose business it is to haul men as criminals before the bar of justice for selling groceries on Sunday? If so, what is the purpose, and where is the wrong?

Is it wrong to sell groceries? But this article says it wasn't necessary. Who is judge on that point? Mr. Horsfield, who sold the groceries, and Mr. Blank, who purchased them, would seem to be the most competent witnesses as to the necessity of the matter. They surely know better than Mr. Smith or the union he heads; and is it the business of the state of Kansas to enforce the decisions of a union, or to protect a citizen?

The Declaration of Independence says, "All men are created equal." If this is true, Mr. Horsfield has the same right to sell groceries on Sunday that Mr. Smith has to refrain from doing so; and before the law, Mr. Horsfield's rights are just as sacred as Mr. Smith's, although the latter represents a union. And the Declaration says it is the duty of the state to protect a man in the exercise of his rights. Therefore, when the union headed by Mr. Smith invades Mr. Horsfield's rights, the state should arrest Mr. Smith, and not Mr. Horsfield.

BREAKING CONSTITUTION

We are informed, by the article, that Mr. Horsfield is bound by the law in bonds of \$500 because of an act passed in 1868, in which labor on Sunday is made a misdemeanor punishable by a fine not to exceed \$25. Are we to conclude that it is because the groceries were sold on Sunday that this union, through its head, proceeds to incriminate Mr. Horsfield? If so, the protection of the day, and not the punishment of the deed, is the real point at issue, and we find a citizen bound as a criminal, not for an offense, but because he chose to do otherwise upon a certain day than did his fellow citizen.

Do the courts of justice in Kansas ask a man charged before its bar, "On what day of the week was the crime committed?" What difference can that make? If an act is criminal on Sunday, isn't it equally criminal on Monday? If not, why not? Does the day upon which an act is performed decide whether it is legal or criminal? The only difference in days is in the minds of people from a religious viewpoint. Hence this protection of a day is the enforcement of a religion, and consequently contrary not only to the Declaration of Independence, but also to our national Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This law under which Horsfield is held, the Topeka Capital informs us, was enacted by our grandfathers. This constitution forbidding any such procedure was enacted by our great-grandfathers, whose wisdom and foresight were disregarded by our grandfathers and by the courts of Topeka when they enacted the law and arrested a citizen for following an honest vocation, thus making him an equal offender with vagabonds and anarchists.

Personally, the writer feels it to be very inconsistent to hurl epithets at the

I. W. W.'s and the Bolsheviks, and at the same time make labor a crime, and a man following an honest occupation a criminal. But such inconsistencies are seen in every effort to bolster up the Sunday institution, or any other religious tenet, by civil enactments. The enforcement of religion is not the business of civil government; and when civil govern-

ment undertakes such a business, it becomes destructive of the ends for which it exists, and is changed from a protector of rights to an engine of persecution in the hands of religious bigots. Surely General Grant was right when he said, "Leave the matter of religious teaching to the family altar, and keep the church and the state forever separate."



The Sabbath was made in Eden, not on the resurrection day. It was made before man sinned, not afterward.

Principles of True Sabbath Observance

"The letter killeth, but the spirit giveth life."

By TYLER E. BOWEN

TH**ERE** is more in Sabbath keeping than ceasing from one's own work on a specified day. This is included in the program of true Sabbath keeping, but it comes far short of fulfilling God's purpose in giving to men a Sabbath. Without the uplift and blessing in God's spiritual rest, the deep, loving design of the Lord of the Sabbath is lost. It was largely to contribute to man's spiritual blessings that God appointed the Sabbath.

The Sabbath was made in Eden, not on the resurrection day. It was made before man sinned, not afterward. Before sin entered, Adam and Eve were not in need of physical rest so much as of becoming acquainted with their Maker. A whole day free from the occupation that was to busy their minds upon six days was to be devoted to communion with God.

HIS SPIRITUAL INHERITANCE

Man was created a spiritual being. When Adam and Eve came forth from the hand of their Creator, they were clothed with robes of heavenly light. When they disobeyed God, they lost their spiritual clothing. In meeting man's need, God gave him many spiritual blessings. "Blessed be the God and Father of our Lord Jesus Christ," the apostle Paul wrote the Ephesians, "who hath blessed us with all spiritual blessings in heavenly things [margin] in Christ." Ephesians 1:3. And these blessings in Christ, he adds, were given us "before the foundation of the world." Verse 4.

Hence, when man found himself in possession of life, and of a beautiful home that God in His infinite love had prepared for him in Eden, he also came into possession of many "spiritual blessings" which God in His forethought had provided for him. One of these was a spiritual law to guide him in the forming of a righteous character. The great apostle to the gentiles testifies to the character of this law in these words: "We know that the law is spiritual: but I am carnal sold under sin." Romans 7:14.

Man having lost his spiritual robe of righteousness through disobedience, it must now, through Christ, be won back; for not until man once more obtains this spiritual nature can he enter Eden lost. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Corinthians 15:44-46.

SIGNIFICANCE OF SABBATH REST

In winning back this spirituality that was lost, the spiritual law of God plays a most important part. "The law of the Lord is perfect, converting the soul," wrote the psalmist. Psalm 19:7. This spiritual law reveals to man his imperfections, driving him as a sinner to Jesus, the spiritual Son, who restores to

him, through repentance and faith his lost spiritual manhood.

Of that spiritual law, there is perhaps no commandment standing out so prominently, offering as it does to the sin-sick, weary soul that spiritual help and blessing so much needed, as does the fourth, the Sabbath commandment. This holy commandment points every man to God, who made heaven and earth, and all that

in them is. Man is commanded to keep holy this day set apart by God, freighted as it is with such a treasure of spiritual blessings, to satisfy his spiritual need.

The apostle Paul, in his unsigned epistle to the Hebrews, discourses upon this blessed spiritual rest, and God's design in providing this day for His people.

"Let us fear therefore, lest haply, a promise being left of entering into his

rest, any one of you should seem to have come short of it. . . . For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world. For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from

(Continued on page 11)



The Religion of Jesus

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." James 1: 27.

By WILLIAM P. PEARCE

FEW words are more difficult to define than "religion." There is no term that corresponds to it in Egyptian or Babylonian literature. Even the ancient Hebrews did not possess one. Prior to the coming of Jesus, no ethical or religious teacher attempted to define the exact nature and scop of religion. When they wished to express their ideas of religion, it was by the simple word "faith."

This term "religion" is used only five times in the Bible—thrice by Paul (Acts 26: 5; Galatians 1: 13, 14), twice by James (1: 26, 27), never by Jesus. In each case, it refers to the outward religious service or practice.

Much is said about "the religion of Jesus." Benjamin Franklin declared that "the system of morals Christ taught, and His religion, . . . are the best that the world ever saw, or is likely to see." What did he mean by His religion? Creed? Jesus had no fossilized creed. Forms? He laid no emphasis on form. Moods meant more to Him than modes. Dogmas? Yes, He had dogmas, but they were vitalized and throbbing with

pent-up life. Indeed, His religion was a life in God, controlled by the indwelling Spirit of God.

The religion of Jesus was an old religion. His parents were Jews—devout Jews. They had Him circumcised on the eighth day, dedicated to God on the fortieth day, instructed in the Hebrew Scriptures, trained to attend the annual feast of the Passover; and "as His custom" (Luke 4: 16), He was wont to worship in the synagogue on the Sabbath day.

The religion of Jesus was a combination religion—legal and spiritual. He believed in the law, lived it, taught it, eternalized it; but He went beyond the law, and introduced grace. "The law was given by Moses," said the Baptist, "but grace and truth came by Jesus Christ." (John 1: 17.)

When conversing with the woman at Sychar's well, He emphasized spiritual rather than formalistic religion by saying, "Neither in this mountain, nor yet at Jerusalem," shall men worship the Father, but "in spirit and in truth: for the Father seeketh such to worship Him." John 4: 21, 23.

The religion of Jesus was a new religion—revolutionary; not a form, but an experience; not "a restraint," as Dr. Stalker said, "but an inspiration; not an insurance for the next world, but a progress for the present world." As such, it demanded a new life—life through Christ, by the process of a new birth. (John 3: 7.)

The Jesus religion is fundamental. No founder of religion—Mohammed, Buddha, or Confucius—is necessary to his religion; but the center and circumference of Christianity is Christ.

The Jesus religion is pure—free from all that vitiates and pollutes. It is perfect—without flaw or mar. It is practical—ethical and spiritual; not an appendix, but a program of doing. It is adaptative—meets and fits all human needs. It is redemptive—saves men of all races and conditions. It is catholic—world-wide in its circumference, individual, national, and international in its mission. It is prohibitive—a restraint from becoming world-spotted. (James 1: 27.) It is philanthropic—love is its heart-beat. It is comforting—happiness here and security hereafter are assured by it. And it is eternal. "Because I live," said its Founder, "ye shall live also." John 14: 19.

This Jesus religion has been, is, and will be triumphant. Thus far, it has outlived all storms, passed through the most extraordinary vicissitudes, and survived all catastrophes. Gnosticism, Jewish rancor, and pagan cruelty opposed it in its infancy. Celsus, Porphyry, the emperors Julian and Aurelius Antoninus, severely antagonized it. The Arians and the Athanasians, the Pelagians and the Augustinians, nearly disrupted it with their fierce controversies. The barbarians coming from the north crushed the Roman empire, and for a time the Christ religion appeared doomed to be lost among the ruins. Mohammedanism, like a besom, swept from the east, and overwhelmed one half of Christendom. Popes and priests robbed its simplicity in gorgeous trappings, and kept it coralled by a domineering hierarchy. Then came the revivifying Reformation, followed by excesses and a multiplicity of sects.

For a century, the blight of unbelief fell upon Christian lands, from such men as the French Voltaire, the English Hobbes and Hume, the German Lessing, until the life of the Christ religion seemed destined to be choked out. Then revival after revival sprang up, mission after mission was established; and as other religions have gradually grown decadent, men everywhere have expressed the belief that the Christ religion is the only one that can bring all peoples near God and make them like God. May the time soon come when—

*"People and realms of every tongue
Will sing His love with sweetest song;
And infant voices will proclaim
Their early blessings on His name."*



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

THE KINGDOM WITHIN AND THE KINGDOM TO COME

LAST week we had a few things to say concerning the great eternal kingdom that is about to be established in unprecedented glory and triumph. But there is need to emphasize repeatedly and strongly, in this time, that it was because the Jewish nation, in the days of Christ, had wrong views concerning the kingdom, that they were led to crucify their Messiah. It was because they were doctrinally wrong on the kingdom question, that they were unable to see the clear prophecy which was fulfilled in the life and work of the Messiah—prophecies which Christ Himself most earnestly pointed out to them as being fulfilled in His person and work.

As was suggested last week, do not take a narrow view of this subject. Do not content yourself with studying merely a text here and there, but study the great question as a whole, and seek to grasp it in its fullness and in all of the majesty of its importance.

Those of us who believe in and are earnestly teaching the soon coming of Christ, are sometimes vehemently urged to note that Luke 17: 20, 21 shows that the kingdom of God is "within" us; and it is argued that, the kingdom of God being within us, we should not look for a kingdom to be set up at the second coming of Christ. But we would join these brethren in teaching, just as ardently, that the kingdom of Christ must be formed within the individual before he can enter into the kingdom of glory that is to be established at the second coming of our Saviour.

One of the most beautiful, most soul-heartening things, taught all the way through the New Testament, is that the Lord Jesus Christ comes into the life of the believer. Among the many very clear texts upon this subject is the following:

"Even the mystery which hath been hid for ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily." Colossians 1: 26-29.

In this scripture, the apostle is speaking about the "mystery" of the gospel, and he tells us what that mystery is. He says that it is "Christ in you, the hope of glory." This is indeed a "mystery" that cannot be explained, but it can be experienced and known by those who are willing to accept the word of God and make the divine experiment.

Christ must indeed be accepted in all His fullness by faith. Christ must indeed come into the life of the individual here and now. In the language of the apostle Paul, "Now is the acceptable time; behold, now is the day of salvation." 2 Corinthians 6: 2.

In another column, Pastor Westworth emphasizes the importance of the great truth of this indwelling Christ, and that we are to receive Him now. This has ever been the true teaching. But while joining all our brethren, of whatever persuasion, in emphasizing the importance of the indwelling Christ, of the kingdom within us now, let us invite them to pass on with us to the study of other scriptures which we fear some of them may be overlooking. Please read the following verses, taken from the instruction Christ gave to His disciples on the occasion of the "last supper":

"He said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. And He received a cup, and when He had given thanks, He said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. . . . And I appoint unto you a kingdom, even as My Father appointed unto Me, that ye may eat and drink at My table in My kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." Luke 22: 15-18, 29, 30.

In the experience recorded in this chapter, Christ was coming up to His supreme passion on the cross. There were but

a few days intervening before His crucifixion. He assured His disciples of His desire, which had been drawing Him onward to "eat this Passover," which is to be fulfilled in the kingdom of God. Furthermore, the Master said that He would "not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

Christ had been affirming the kingdom of God all through His ministry of three years and a half. He had given utterance to the great truth that "the kingdom of God is within you." He was talking to a class of men who had accepted that divine announcement, and in whom this kingdom was being developed. The kingdom of the indwelling Christ was already in the hearts of the men Christ was addressing; but,



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Cardinal Mercier, of Belgium (Mayor Hylan, of New York, at his left; Archbishop Hayes at his right), who arrived in America last month, is at present one of the most popular prelates of the Roman Catholic Church. He is said to bear a message to President Wilson from Pope Benedict. Let us hope that message to be nothing which may further endanger the liberties of a free people by the machinations of a hierarchy which believe in the unity of church and state and that "each [sword], therefore, is in the power of the church, to wit, the spiritual sword and the material. But the latter is to be used for the church, the former by the church; the former by the hand of the priest, the latter by the hands of kings and soldiers, yet according to the beck and permission of the priest. But one sword must be under the other sword, and the temporal authority must be subject to the spiritual power. . . . Therefore we declare, assert, define, and pronounce, that it is necessary to salvation that every human creature be subject to the Roman pontiff."—From the bull of Pope Boniface VIII, *Unam Sanctam*, issued in 1302, "Extravagantes Communes," book 1, title 8, chapter 1.

without any chance of mistake or any warrant for controversy, it was to these very ones who had the kingdom of God "within" them, that Christ said He would not again partake of the fruit of the vine until He joined His disciples over in the kingdom of God.

But, if possible, this great truth is made still clearer in the latter part of the foregoing quotation; for He said to these men who already had the kingdom of God within them, "I appoint unto you a kingdom, even as My Father appointed unto Me." And, furthermore, He assures them, "Ye may eat and drink at My table in My kingdom;" and still further, "Ye shall sit on thrones judging the twelve tribes of Israel."

This language is just as clear as is the text which affirms that the kingdom of God is "within" you. This text points to the glorious future, when Christ will fulfill His promise, repeated over and over again, to come the second time, in the clouds of heaven. This text has reference to the literal kingdom, in the which men will "eat and drink." It looks forward to the kingdom appointed to all the followers of Christ, who first received the kingdom of God "within" them through the acceptance of the indwelling Christ.

In this connection, please read and give a little further study to the following text quoted last week: "Yet seek ye His kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 31, 32.

Christ is addressing the "little flock"—in other words, those who already have the kingdom "within" them; and to this little flock who are enjoying the priceless treasure of the kingdom "within," He gives the exhortation, "Seek ye His kingdom." This kingdom that is still to be sought must be something farther on and a great enlargement of the (Continued on page 15)

The Philippines, Isles of Promise

*"The isles shall wait for Me, and
on Mine arm shall they
trust." Isaiah 51:5.*

By
HARRY H. HALL

IT was back in 1889 that the first two colporteurs reached Manila with copies of the Gospels of Matthew, Mark, and Luke in Tagalog—the first that had been published by the British and Foreign Bible Society. These men were poisoned in their hotel—one dying, and the other recovering only to be banished. Nine years later, Dewey opened the way for the agents of the Bible societies to begin the translation of the Bible into Tagalog and other native languages. As these Scriptures appeared, colporteurs were selected and trained to circulate them.

J. L. McLaughlin, secretary of the American Bible Society in the Philippines for nineteen years, whom I met on the boat from Nagasaki to Manila, led many of these campaigns. The accompanying photograph shows him with his stereopticon, with current supplied from his Ford, prepared for an evening's entertainment and the usual sale. For many years, Mr. Eldredge, as secretary of the British and Foreign Society, carried on a similar program; but now the American Society has taken over the full responsibility. By these means, the islands have been literally sown with the Book of God, which is now complete in six of their languages, with portions in six more.

MORE WONDERS IN PUBLISHING

Thus was the soil prepared for Bible truth. R. A. Caldwell, of Australia, came with our English books in 1905; and later he began colportage among the Spanish, ordering thousands of copies of "Patriarchs and Prophets" and "Coming King" in that language from the Pacific Press Publishing Association. Through the hardest kind of labor, he placed this literature in the homes of the people. Pastor L. V. Finster was quick to see the advantages of continuing the distribution of gospel literature; and in 1913 he secured, through the liberality of friends in America, a little hand press, which he set up in an outbuilding at the rear of the house.

The next year, that little press, with an insignificant amount of type and equipment, printed over \$6,000 worth of literature. The product overflowed into the open basement of his home, and it has been overflowing ever since. Last year, the sales of books alone was almost \$50,000 gold, and would easily have been thirty per cent more had Manager Woodward and his associates been able to supply the demand. As it is, they are doubling the sales of last year month by



The Rev. J. L. McLaughlin, secretary of the American Bible Society in the Philippines for nineteen years. He has here his Ford, which supplies current for his stereopticon prepared for an evening's entertainment and the usual sale.

month; and only the lack of trained workmen and larger facilities to produce the necessary books, will keep them from reaching their goal of \$100,000 gold during 1919. They are also publishing magazines in the Tagalog, Panayan, Cebuan, and Ilocano languages, and have begun on a series of leaflets and tracts for miscellaneous distribution.

AN "OVERFLOW" HABIT

I looked almost reverently upon the little building where the hand press began its missionary labors, and then I went out to the suburban place where our present ten thousand dollar factory is filled to overflowing with orders. Here I found four of those boys who, with Pastor Finster, set up and operated that little press, and in some way bound up its product into book form. Their number has now grown to forty-two. The building is well adapted to the tropical climate, having large adjustable windows, and partitions only where absolutely necessary to shelve the stock, and to protect the translators and proof readers partially from the musical grind of the big Miehle press. The manager's desk is in the end of the open room, where he is always accessible.

They have already made one addition to the building, and must soon have another; for the publishing house in the



A glimpse of the present \$10,000 factory, which is filled to overflowing with orders.

Philippines has contracted the "overflow" habit, and it seems incurable. They greatly need more machinery, especially a linotype, as all their languages use the Roman letter, thus enabling one machine

and one font of type to speak in the leading tongues of the Filipinos. They must also have a full bindery equipment. At present, their book-cover stamping must be done at the government printing office, which is so full of work that ours must be done after hours. Serious delays have resulted; and as the demand grows, these delays will become worse and worse. The necessity for added facilities will be all the more apparent when we learn that most of the publications issued thus far have been for the two million Tagalog people, leaving unsupplied the six million Filipinos speaking other languages.

FREE EDUCATION FOR FILIPINOS

The training school, in charge of Prof. I. A. Steinel and O. F. Severns, with its dormitories, is located on the same plot of ground, as are also the homes of S. E. Jackson, the recently arrived president of the union; C. N. Woodward, manager of the publishing house; and Professor Steinel. Although the school was not in session when I was there, yet every evidence promises a large attendance this coming season.

In this connection, it is interesting to note that under the supervision of the United States, a system of public instruction has been developed to a most commendable degree. Says Charles C. Walcutt, Jr., acting chief of the Bureau of Insular Affairs:

"There are now in the islands 4,702 public schools, which have an annual enrollment of 675,998 pupils. There were 12,303 teachers employed in the public schools during the past year. There was expended for educational purposes last year \$4,257,111.29. During the last session of the Philippine legislature over \$15,000,000 was appropriated for the extension of universal free education to all the children of the islands. Great progress has been made in the spread of the English language among the people of the islands. To-day more Filipinos speak and write some English than speak and write any other language, either native or foreign."

The evangelistic side of our work in the Philippines has been carried on largely by native young men whom

Pastor Finster has trained. Their success has been phenomenal. For example, a series of meetings by Emilio Manalaysay, in a city not far from Manila, was just closing. Fifty-five converts were baptized, and the interest was still sufficient to warrant the pitching of the tent in another section of the same city. During the first four months of the year, over 150 baptisms had been recorded in the Southern Luzon Conference alone, over which Pastor Finster has charge; and there are three mission stations besides. The membership of Pastor Finster's conference is nearly 1,300. He baptized 256 persons last year.

R. E. Hay is superintendent of the Northern Luzon Mission, which is quite largely Ilocano-speaking. He spent a few days at Manila when I was there, and told me some of his experiences. Since the last union meeting, he had baptized 80 persons. Three books had been translated into Ilocano, and 18,000 copies had been sold. They had recently begun a magazine in that language, and had obtained 500 subscriptions, in addition to the sale of single copies. In the rainy season, when it is impossible for the evangelists and the colporteurs to travel, they come together for study. The photograph shows the members of this school. Another picture shows the breaking up of the school, and the colporteurs and the evangelists starting out for various sections of their territory, carrying with them the last of their Ilocano books. The superintendent came down to Manila asking for more.

Missionary Hay is a second edition of Pastor Finster—always laboring to the extent of his ability. Nearly two years ago he was injured in a motor cycle accident, and a running sore developed on his ankle. He would keep going, and thus prevent its healing. Finally he was taken down with fever, and had to go to bed for a week or more. This enforced idleness was sufficient to heal the wound.

Much to my regret, I was unable to go to Iloilo, the headquarters of our Panayan Mission, where E. M. Adams is in charge. Evangelism was commenced here by Mr. Floyd Ashbaugh selling Spanish "Patriarchs and Prophets." This mission includes the provinces of Panay, Capiz, Antique, and Negros Occidental. R. E. Stewart is taking Pastor Adams's place while the latter goes home on furlough. He reports four churches and 109 members. They have had two books, "Daniel" and "Gospel Primer," published in the Panay-Visayan language, also a magazine. But they want more, and are eagerly looking to the Philippine publishing house for help.

Another station, known as the Cebu Mission, includes the provinces of Cebu, Leyte, Bohol, and Negros Oriental. Dr. and Mrs. Carlos Fattbert are in charge, with headquarters at Cebu. The language is Cebuano-Visayan. They have published two books and several tracts in this language, but are now entirely without publications. They also are depending on the increased facilities we have asked for the publishing house at Manila, that they may have material with which to continue their work effectively. Oh, for some consecrated machinery, and men to operate it at once, that the needs outlined by Dr. Fattbert may quickly be things of the past!

Principles of True Sabbath Observance

(Continued from page 8)

all His works. . . . There remaineth therefore a Sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from His. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience" (as did the children of Israel in the wilderness). Heb. 4: 1-11.

TYPE OF EDENIC REPOSE

This is a wonderful scripture. It sets forth the spiritual rest one must enter into now, an earnest of the rest promised to God's people in heaven itself. The Sabbath given to man in Eden is an earthly type of the heavenly rest awaiting the people of God yonder. And this rest can be found only in Christ Jesus the Lord. Jesus so indicated when He said, "Come unto Me, all ye that labor

spirit and in truth, entering in a special sense into the spiritual rest to be found in Christ Jesus. No other day has been thus set apart. No other day has been thus blessed of God and made holy through this presence of the great I AM Himself.

This spiritual blessing to be obtained through prayer and communion with God, is needed. It is absolutely essential in fighting the spiritual battles in which the Christian is engaged. He must contend with spiritual foes. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly [margin] places." Ephesians 6: 12. We must be spiritually equipped for resisting "spiritual wickedness,"—forces made up of fallen spiritual beings.

Unless one sees in the Sabbath rest this deeper, fuller spiritual meaning, there is little benefit afforded by simply laying aside one's work. That is neces-



In the rainy season, when it is impossible for the evangelists and the colporteurs to travel, they are brought together for study.

and are heavy-laden, and I will give you rest." Matthew 11: 28. And He also said, "The Son of man is Lord also of the Sabbath." Mark 2: 28. No man can enter into this spiritual rest given us in the Sabbath, without ceasing from his own works. He must cease trusting in what he can do, in order that he may experience what the Lord as Creator will do for him.

And is it not significant that the scripture connects the seventh-day Sabbath rest, the day upon which Christ in the beginning rested, with this absolutely essential spiritual rest? And is this not saying also that Christ's presence in a special manner is found in the Sabbath rest of the "seventh day"? He reserved this one day as His. It was not given to man to use in doing his own work. It was blessed at Eden and made holy. None but a holy God can make a day or anything else holy. And where in the Scriptures can it be pointed out that Jesus has removed His presence or blessing from this day upon which at Eden it was bestowed?

The Sabbath was blessed and set apart at creation because in it God "had rested." A holy God, our spiritual God, whom we must worship "in spirit and in truth," gave to man a holy, sanctified day upon which he might worship in

sary; but beyond all this physical rest is the entering into the spiritual rest found alone in communing with Jesus.

It is true we may do this in one sense upon any day. But there is something about true Sabbath keeping, this spiritual rest upon God's blessed, sanctified, holy Sabbath day, that none but he who has experienced it knows. There is a consciousness of having obeyed God, by laying aside all work upon the seventh day, as did the Lord Himself at Eden, and a joy, yea, a holy joy, that fills the soul, even though a world may be bustling all about, that cannot be explained to one who has not entered into this spiritual rest; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2: 14.

VERIFIES THE FUTURE

The spiritual rest in the Sabbath, God is using to-day the world over in building up His spiritual house. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 5.

It is little wonder that the beloved disciple John found himself "in the Spirit on the Lord's day" (Revelation 1: 10), on

the Isle of Patmos; for this day is a Spirit-filled day to the one who recognizes Christ Himself in it as the Lord of the Sabbath. True, this scripture signifies that John was in vision on that day; but he who enters into the blessed spiritual rest found in true Sabbath keeping, will also see opening before him new revelations of the wonderful attributes of our covenant-keeping God, such as are little realized by one who has not experienced it through the study of God's holy Word.

Sabbath keeping, therefore, will never become irksome or burdensome to the one who enters into the loving design of our heavenly Father in giving to us this earthly pledge of the rest and reward awaiting us in the kingdom of God. True Sabbath keeping on earth is the foretaste of that blessed rest. The person who experiences this spiritual Sabbath rest now, knows that the heavenly rest is literal and sure; for he has an "earnest" of it already. He has become acquainted with his God. The Sabbath is to him the portal leading into the eternal rest provided for him in his Father's home.

In Christ, verified to us in Sabbath keeping, is provided spiritual rest from earth's corroding anguish and sorrow and woe. "Come unto Me," "learn of Me," "and I will give you rest," are the assuring words of the Lord to us here and now. Shall we not do it? Shall we not cease our strugglings, cease from our own works, and find this rest for our souls in Him? "There remaineth therefore a rest ["keeping of a Sabbath," margin] to the people of God." "Let us labor therefore to enter into that rest."

"Come, bless the Lord, whose love assigns
So sweet a rest to weary minds.
A blessed antepast is given
On this day more than all the seven.

"This heav'nly calm within the breast
Is the best pledge of glorious rest
Which for the church of God remains,
The end of cares, the end of pains."

The Bolshevistic Autocracy

(Continued from page 2)

"No question of principle," says John Spargo, the noted socialist writer of New York, "was involved in the split, the question at issue being simply whether there should be more or less centralization in the organization. There was no thought on either side of leaving the Social Democratic party. It was simply a factional division in the party itself, and did not prevent loyal co-operation. Both the Bolsheviki and the Mensheviki remained Social Democrats,—that is, socialists of the school of Marx." ("Bolshevism," page 59.)

A RADICAL FACTION

When the revolution finally came about, and the government of Russia fell into the hands of the people, it was the Socialist party that took charge. But the faction of Lenine and Trotsky—no longer a real "majority"—held sternly aloof, and not only refused to assist in the reconstruction of the country, but did everything they possibly could to hinder the other socialists from getting the government on a stable basis. The Bolsheviki claimed that Kerensky and those in charge had betrayed the "cause," and that nothing but an actual "dictatorship of the proletariat" would satisfy them,

although the larger part of the peasantry would be excluded from their scheme, leaving it a dictatorship of the wage-workers in the towns merely, or the rule of one hundred and eighty millions by some two hundred thousand or less. And this they finally accomplished, as all the world knows; and this inverted czarism exists to-day in that great empire, save in the places where the Bolsheviki have not succeeded in establishing their rule.

It would lead me too far afield to consider here the utter repudiation of all the principles of Christian morality—"capitalist morality," they all call it—which is taught by Marxian socialism, on such subjects as marriage, the training of children by their parents in Christian morality, etc. These things must be left over until some other time. But



GOD the Poet

FOR us, the poem of this world
God wrote,—
The blank verse of the heavens,
the remote
And awful rhythmic measures of
the sea;
All nature's discords wrought to
harmony.

His brooks that run instinctively
in rime,
His leafy boughs that beat ac-
cordant time,
His rolling seas, His hills and
plains of verse,
His rhythmic stars, that still in
song rehearse
The epic of creation—these in-
deed,
In God's own language, teach
our human need,
Our need of Him.

GRACE ADELE PIERCE.

it must be remarked here that the dictatorship of Lenine and Trotsky is no figure of speech. They have not only abolished the freedom of the press, by making all printing establishments public property, but have made all advertising and the making of announcements a state monopoly.

THE DICTATORSHIP

Education, too, is a state monopoly. And if they carry out what the leading writers on socialism have always taught in this country, they will not allow even the parents to teach their children any "nonsense" about Christianity or any form of "capitalist morality"; for the children are the property of the state, and the teaching of these things would prejudice the child's mind beforehand against the rule they have established. They have armed all their own party, and have disarmed all the others. They have nationalized everything in sight, and have taken away the suffrage, or the voting power, from every one except the members of their own party. And lastly, they are trying to revive the disorganized industries of their country by establishing the "Taylor system" of "scientific management," "enforced by an individual dictator, whose word is final and absolute, to disobey whom is treason." (Spargo, "Bolshevism," pages 294-298.)

As Lenine himself says: "Complete submission to a single will is absolutely necessary for the success of the processes

of work which is organized on the type of large machine industry. . . . Therefore responsibility for the pangs of famine and unemployment falls on every one who violates the labor discipline in any enterprise and in any business. . . . Those who are responsible should be discovered, tried, and punished without mercy." (Lenine, "The Soviets at Work"; quoted by Spargo, *op. cit.*, pages 297, 298.)

In closing, I may merely say that I do not see why a dictatorship is any better, or any more easily borne, because those who do the dictating have been poor all their lives, and have been taught for years that they were being oppressed and "exploited." And I do not see that this dictatorship is any more likely to show an intelligent progress toward the good of the whole country merely because those who do the dictating are and have been ignorant and uneducated. Nor do I think that such a dictatorship is any more likely to promote civil and religious liberty, when those who do the dictating are possessed of the idea that Christianity is a gross superstition, that the children are the property of the state, and that the teaching of any "capitalist morality," such as that of Christianity, must not be allowed even by parents toward their children, at least until the children are of a certain age and able to choose for themselves whether they want Marxism or Christianity.

It is one thing to have the state not committed to any system of religion,—that is, to have the church and the state completely separate,—and a very different thing to have the state founded on an atheistic system of a violent and fanatical type, which is equivalent to a violently antichristian form of a fanatical religion, where the little children are taught hatred of all the precepts and morality of the Christian religion from their earliest years, and where such things are incorporated into the school system, and are preached continually from all lecture platforms and in the daily and weekly and monthly periodicals, which are strictly a state monopoly.

Surely it is the duty of all citizens to pray for the peace of America, that such a fanatical form of anti-Christianity may never have power to curse and blight this nation.

Grudges and Love

THE manifestation of love brings light, and the manifestation of hatred brings darkness; for the inspired Word says: "He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." 1 John 2: 9-11.

Grudges, hatred, and strife bring darkness into the soul. They becloud the mind. But love, the pure, true love of heaven, brings light, blessing, and joy into the life. Meditate upon this, so that when the temptation comes to give way to grudges and hatred, we may instead seek God for the illuminating influence of heavenly love.



"Sex Hygiene" OR Sexual Purity



The Meaning of True Temperance

By George H. Heald, M. D.

IN the New Testament, earnest appeal is made for the exercise of continence, or self-control. In our English translation, the Greek word, with its modifications, has usually been rendered "temperance." In 1 Corinthians 7:9, the corresponding verb is translated "contain"—that is, "be continent." It means self-control in general, but especially sexual self-control.

Sexual self-indulgence is condemned in the New Testament, as in the warning against "chambering and wantonness" (Romans 13:13), also in 1 Corinthians 6:9; Galatians 5:19-21; Ephesians 5:5; 1 Timothy 1:10; and others. The word "temperance" is usually taken to mean abstinence from intoxicants and other habit drugs, and the use of good food in moderation. But with Paul, the emphasis was not so much on eating and drinking, except as these had to do with things offered to idols, but on sexual self-control. While he may have recommended temperance in eating and drinking as a help to Christian living, he certainly gave the greater emphasis to sexual purity.

THE CRIME OF SILENCE

In our generation, the emphasis has been changed. Because of false modesty, there is, or has been, very little said regarding the evils of impurity. Children are allowed to come to maturity with scarcely any instruction on the subject. Is it because such instruction has not been needed? Probably it is needed now as urgently as it was in Paul's time.

Evidence is accumulating that the so-called "social diseases," or "venereal diseases"—which would be very much limited in their spread were it not for the general prevalence of social vice—are doing more than any other evil, liquor not excepted, to sap the vitality of humanity and to cause racial degeneration.

So great are the ravages caused by the social diseases, that thoughtful men have come to realize that the present policy of silence is race suicide. So now the United States Public Health Service, the various state departments of health, and medical societies have begun an active propaganda of education in "sex hygiene," in the effort to limit the ravages of these diseases.

But, after all, is "sex hygiene," as sometimes understood, a sufficient remedy for the social evil? Sex hygiene may mean merely the use of germicides and other precautions to prevent infection, rather than the exercise of continence. Though a man who lives a loose life may remain free from infection, he is a moral leper—not the kind of man with whom any decent person would care to have his sister associate; and unless he is extremely low, the degenerate prefers that

his own sister shall not associate with men like himself.

It may be admitted that the sexual impulse is one of the most powerful of human impulses, and that it is much stronger in some persons than in others. But may there not be a reason? When we consider the various factors that contribute to strengthen it, there is abundant ground for believing that with proper preventive measures begun early in life, there would be none who, if they so determined, could not remain continent.

First, perhaps, among these factors is the false notion that the sexual appetite is ungovernable and must be indulged at all hazards; that continued continence is injurious to the health.

Second is the notion that one's sexual life is his own private affair, and that

Fifth, the use of intoxicants is fatal to a pure life. Perhaps the use of tobacco may have a similar effect.

Last but not least is the use of certain foods, especially animal foods, in liberal quantity, which makes a continent life much more difficult, if not impossible, of attainment.

"AS THE TWIG IS BENT"

So much for the negative side. On the positive side, as aids to purity, we have:

Careful training in the home, especially in the matter of self-control. The child who grows up accustomed to have its every wish gratified in special foods, in ice creams, in candies, in his clothes, in his amusements, will, when he comes to the age of adolescence, be pretty certain to gratify his animal nature. The child should be taught to deny himself certain things for his own good, and as a matter of principle. Self-control is not a quality that can be suddenly acquired just as the child is approaching the age of sexual maturity.

Sufficient bodily exercise to produce fatigue, to keep the muscles hard, and to produce sound sleep, is an efficient aid when one is anxious to live a pure life.

A genuine religious experience, embracing, of course, the practice of temperance in all things, is the strongest defense a young person can have against sexual temptation. Such an experience, with all that accompanies it, acts in a number of ways.

First, there is the religious incentive to a better life, with personal prayer and personal relation with the Saviour.

Second, there is the change from companions that lead downward to those who are a help.

Third, there is the conviction a person should avoid anything that would compromise the cause he represents.

Finally, the ideal should be, not "sex hygiene," but sexual purity—purity in word and thought as well as purity in act.

Object of Sunday Closing

THE real object of the Sunday-closing movement is a full-fledged Sunday law. This we state not on our opinion, but on the positive declaration of those prominent in the movement.

Sunday is considered—whether rightly or wrongly makes no difference—as a "Christian" institution. To establish Sunday by law is therefore to establish an institution of the Christian religion, that which is put forward as "the mark of the Christian religion." And this is to establish the Christian religion to that extent by law. But to establish the Christian religion by law is to establish a union of church and state, it matters



Plain, simple diet for the growing children, and plenty of outdoor exercise, will serve to develop sound bodies as a dwelling place for sound, clean minds. The child that grows up accustomed to have his every wish gratified in special foods, in ice creams, in candies, in his clothing, in his amusements, will, when he comes to the age of adolescence, be pretty certain to gratify his animal nature.

there is no moral issue connected therewith—no particular blame for lapses from "virtue."

Third is the prevalent custom of older boys' handing on to younger boys stories of escapades, vulgar jokes, etc., and teaching them vile practices.

Fourth is the making and circulating of obscene pictures and vile literature, and the display, on the stage and in the movies, of suggestive plays. "By beholding we become changed."

not whether the church is one denomination or many under one head.

A union of church and state means ruin to the church and the state so united. It has always meant this and has always accomplished it. It ruined Rome; it will ruin America if in the future she adopts such a cause; and the greatest sufferers in sin and pride and eternal ruin will be those who seem to triumph in it.

It is to save our fellow men, one and all, Christian and infidel, Catholic and Protestant, Jew and gentile, prohibitionist and rum seller, from this dire disaster, that we raise this warning voice.

The Mirror of Morality

BY K. C. RUSSELL

THE increasing disregard of law,—state, national, and international,—is largely due to the heresy generally taught to-day, that the law of God was abolished at the cross. When the divine law is not respected, how much less will men and women respect human laws!

The awful results of teaching that the Decalogue has been abolished can be seen in the family and individual lives of all mankind. But there is nothing more plainly taught in all the Bible than that the Ten Commandments are still binding on all mankind. By that law all will be judged; for, says the Lord: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

MAKING AN ENLARGEMENT

It was prophetically said of Christ, in Isaiah 42: 21, "He will magnify the law, and make it honorable." The Israelites had dishonored and minimized the law by limiting their obedience to the letter, without the spirit. But when Jesus came, He taught not only the letter of the law, but the spirit as well, thus magnifying the law, and making it honorable.

He taught that hatred is a violation of the command which says, "Thou shalt not kill"; that impurity of thought is a violation of the command, "Thou shalt not commit adultery." Let no one conclude that because He taught the spirit of the law, men may violate the letter. It is possible to observe the letter of the law and not the spirit; but a man who regards the spirit of the command, "Thou shalt not kill," by having his heart free from hatred, will never commit the crime of murder.

The Saviour most emphatically taught, in His Sermon on the Mount, that the law of the Ten Commandments would never pass away; for He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

It is easy to laugh and scoff at the warning. Men laughed at the warnings of Christ and His prophets. Men say that this movement will not result in evil under them. But it is already resulting in evil to innocent and godly men and women, and in greater evil to those who have enlisted in it. It will always result in evil. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The Sunday-closing movement, as expressly declared by its fatherers and fosterers, is the first step; the whole baleful train of evils is bound to follow.

GEORGE W. REASER.

heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19. The perpetuity of the law of Ten Commandments is taught just as plainly by the apostles as it is by Christ.

LICENSE UNDER GRACE?

Another fatal idea now generally taught is that we are not under obligations to obey the law, because we are under grace. Imagine some one saying to a man who is using profane language,

Wesley says:

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. . . . But the moral law, contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which "stands fast as the faithful witness in heaven."

The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being "written not on tables of stone," but on the hearts of all the children of men, when they came out of the hands of the Creator. And, however the letters once wrote by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. 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.—From "Fifth Discourse Upon the Sermon on the Mount."

"You ought not to take the name of the Lord in vain, for the third commandment forbids that." Then imagine the offender saying, in reply, "I am aware that the Ten Commandments forbid profanity; but you must remember that we are not under the law now, but under grace, and therefore I have a right to swear."

The fact is that those who are under grace are under the favor of God because the power of Christ in the life enables them to keep the law of God, which they could not do without that power in their lives. Citizens of our government who are under the law, are those confined in prisons because of the violation of civil law; and those who are free from the law are those who are not violating it. They are at liberty to come and go as they choose, because they are observing the laws of the state. Likewise those who, through the power of Christ, are obeying God's law, compose the class who can sing that old familiar song, "Free from the law—oh, happy condition!"

Had it been possible for the law of Jehovah, the foundation of His eternal government, to be abolished, there would have been no need for Christ to die on the cross; but because the law was unchangeable and immutable, God, in order to maintain the integrity of the government of heaven, and still save mankind, "gave His only-begotten Son."

Instead of Christ's coming to do away with the Ten Commandments, He came for the express purpose of enabling mankind to keep them. He fully realized the inability of finite man, unaided by His grace, to observe His precepts. As proof of this, the apostle Paul says, in Romans 8: 3, 4, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Thus we can see that because of our weakened condition, Christ came to enable us to keep His law.

Furthermore, we are taught that sin is the transgression of the law. (1 John 3: 4.) And the law that defines sin is plainly shown to be the Decalogue; for says the apostle Paul, in Romans 7: 7: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The only law in all the Bible which forbids coveting is the law of the Ten Commandments. By this law, the Holy Spirit reveals sin; "for by the law is the knowledge of sin." The first essential thing to bring men and women to Christ is to teach them that they are sinners; and the only way this can be done is for the Holy Spirit to hold the mirror of God's law before them until they see their wretched condition.

We are not saved by the law. God's law can only reveal to us our sins, and then we must flee to Christ to have them washed away.

Be interested in your neighbor and his work, then interest your neighbor in your work, and thus save his soul.

M. A. HOLLISTER.

PREACHER, is your sermon a work of art, or, spiritually, a good, square meal?
M.

How the "Signs of the Times" Is Helping Foreign Missionaries

DURING the past few years, Christian people in America have rejoiced over the reports of remarkable influence exerted by gospel literature circulated among the peoples of the Orient, in their own languages. Recently we have been pleased to learn of many English-reading native men and women of the East (some of them prominent) who have been enlightened regarding fundamental Bible truths through reading the SIGNS OF THE TIMES.

Missionaries in India, Burma, China, Japan, the Philippines and other islands, who are regular subscribers to the SIGNS OF THE TIMES, and who have used their copies to reach native students, teachers, and other professional persons reading English, are now calling for larger numbers of the paper to circulate among the people.

There are scores of these faithful missionaries who would gladly use clubs of 25 to 50 copies of the weekly SIGNS OF THE TIMES. They are not able to pay for them. On the other hand, there are in America many readers of this paper who are well able to purchase papers but are unable to circulate them. That these two classes may be brought together, we have what is known as the SIGNS Co-operation fund. It is in constant need of assistance because of the constant drain upon it. Donations of this kind may be sent to the Co-operation Corner, SIGNS OF THE TIMES, Mountain View, California.

JAMES COCHRAN,
Circulation Manager.

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A Clarion Message

LONG ago the Protestant Reformation gave birth to the principle which Chillingworth crystallized in these words: "The Bible, I say, and the Bible only, is the religion of Protestants." An unfettered and self-interpreting Bible was laid as the corner stone of Protestantism; but during the years that have stretched themselves between Luther and us, we find the corner stone crumbling, and now we hear professed Protestants on every hand attacking and doubting the Book they once championed and revered.

To the purpose of sounding again the battle cry of the Reformers, "The Bible and the Bible only," is the November number of the *Signs Magazine* dedicated. The subject has not been treated from an argumentative viewpoint, but with sweet tone and in a constructive way have our writers described the power of the Book of books.

Earle Rowell, in "An Infidel Tests the Bible," tells us how the Bible gripped his heart and mind when he was yet an infidel. He proves the genuineness of prophecy beyond dispute.

George W. Rine, in "Powerful as a Two-Edged Sword," describes the Bible's divine power in cleansing the human heart of sin. You will want this short article for your scrapbook.

Lucas A. Reed, in "The Work of the Word," tells us that the Word is a mirror in which men see their lives and Christ the perfect life. This article abounds in apt illustrations.

George McCready Price, in "Moses and Peter Were Right," vindicates Moses in his story of creation and the Flood, and emphasizes Peter's prophecy regarding those in the last days who scoff at the Bible.

Charles S. Longacre, in "The Heart of the Bible Removed," narrates the story of "The Shorter Bible," a new creation by Yale University, Scribner's, the Y. W. C. A., and the Y. M. C. A., in which they eliminate 4,023 of the pivotal verses of God's Word.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

In addition to these sterling contributions, the November *Signs Magazine* contains:

"Our Unhomelike Homes," by Agnes Lewis Caviness.

"Will You Enjoy Heaven?" by Robert B. Thurber.

"Men Ought Always to Pray," by George B. Thompson.

"Does Popular Education Benefit the Heart?" by Mahlon E. Olsen.

"The Land of Trotsky and Lenine," by John T. Boettcher.

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The Kingdom Within and the Kingdom to Come

(Continued from page 9)

kingdom that is already within. Furthermore, does the Master not say that "it is your Father's good pleasure to give you the kingdom"? If all there is to the kingdom is that which the little flock already had within them, what is the sense of the promise of a kingdom that is yet to be given?

Such texts are altogether clear. They show a breadth to the kingdom question which not only embraces that which is "within," but reaches on beyond the present into the glorious future eternal kingdom of Christ and of God, "prepared" for His followers "from the foundation of the world," which will be given to them in all its glorious and soul-entrancing reality.

In Matthew 13:24-30, the Master presents the parable of the sowing of tares in a field where only good seed had been sown. The disciples could not grasp the teaching of the Master; and so we read that "His disciples came unto Him, saying, Explain unto us the parable of the tares of the field. And He answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall

send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear." Matthew 13:36-43.

The interpretation Christ gives of the parable of the field is very clear and specific, and the reader will note that the great theme is that of the kingdom. The story is so simple and plain that a child can understand the Master's teachings. He shows that "in the end of the world," the angels are to be sent forth to "gather out of His kingdom all things that cause stumbling, and them that do iniquity." This text of striking clearness tells about something that is wholly outside the hearts of men. It is talking about this world as a whole, and of the time when "them" doing iniquity shall be gathered out. The pronoun "them" could not possibly refer to any other than wicked individuals, and these are to be gathered out of the kingdom of God; and it is "then"—that is, at that time—that "the righteous shine forth as the sun in the kingdom of their Father."

Is it not perfectly plain, then, that those who have been enjoying the kingdom "within" them are to look forward to the great time when they shall shine in the kingdom of God? And may it not be proper to repeat the Saviour's admonition, "He that hath ears, let him hear"?

A Startling Situation

THE *Christian Statesman* for September, this year, tells us that "fewer than one tenth of the boys and girls of school age are in week-day schools where religion is a part of the school course. It is estimated, after careful study, that about one half of the boys and girls of school age are in the Sabbath school. These receive at the most an hour's instruction each week. Many enrolled in the Sabbath schools are irregular, make little preparation for the class hour, are under teachers without special training for their work, and do not continue for consecutive years in the school. Thus more than two fifths of the young people of our country are not given any religious training in schools, and many of those who nominally are connected with religious schools receive very little instruction."

Some have said this is a Christian nation. The foregoing statement would not support that theory. At least, our Christianity must be dead to allow such a condition among the youth. But the worst is yet to come.

Many parents who have not the time or the capability to impart religious instruction to their children, send them to the Sabbath school, with implicit trust that whatever they learn there will be perfectly true and trustworthy.

The *Sunday School Times* of August 16, 1919, furnishes an alarming sequel to the foregoing quotation. The standing of the *Times* is too well known to need comment. Its high conservative standard and veracity are beyond question. Therefore when we read a warning like the following, it is indeed time to analyze the fountains of knowledge for our children, whether in the secular or the religious schools, and protect them, without delay, from the insidious poisons of unbelief, infidelity, and destructive criticism.

"It is a matter of real concern, to many who love and believe in both the Bible and the International Sunday School Association, that this great association is officially issuing literature which throws its influence and recommendations unreservedly on the side of the modern destructive criticism of the Bible."

As the education committee of association undertakes to be a clearing-house and leader in the preparation of Sunday school literature for the Protestant denominations of America and some other countries as well, and an officer is quoted as saying that the committee "stands squarely for a revealed religion, an inspired Bible, and a deified Christ," it is well to ask, as does the *Times*, "Are these avowed purposes and positions really maintained?"

To the contrary, in Bulletin 5, six Bible study textbooks are recommended, and all six "are of the modern critical school; none represents the position of those who hold to the fundamentals of 'the faith once for all delivered unto the saints.'"

In Bulletin 8 on "International Standards for Community Training Schools of Religious Education," unqualified recommendations are given to fifteen books in section 1, and "fourteen are of the critical, destructive school."

In Bulletin 6, entitled "A Reference Library for Community Training Schools,"

from 119 books on textual criticism, 96 are of the radical, "higher criticism" type; and only 18 of the 119 accept the authority, inspiration, and inerrancy of the Bible.

"But even this great discrepancy between the two schools of Bible interpretation, in the relative number of books representing each group, is not the most significant fact. That is this: that the weight of approval is given to the critical or destructive works, in the education committee's comments descriptive of



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the books. There is, to be sure, commendation of certain conservative books of conspicuous importance; but other conservative books are either openly or tacitly condemned." The critical works of Prof. S. R. Driver, Prof. Charles Foster Kent, and Prof. James Moffatt, whose sympathies with "higher criticism" are known to the religious world, are given unqualified approval by the committee on education.

In view of these facts, should not every God-fearing father and mother know what is taught their children, in both the public and the religious schools? If we value the faith, the morals, the souls of our children, every one of their textbooks should be scrutinized, and any pernicious teaching counteracted. We should know their Sabbath school teachers, and these teachers beliefs, before intrusting young minds to their molding. In short, are we honest guardians of the young lives committed to our care?

R. B.

Need More than Mere Religion

THE one outstanding thing to-day in religious circles is that of federation. The idea is popularly affirmed that "church controversies must be eliminated, and all religious elements must be brought together in one effective world organization."

There is a great rumbling of religious wheels, and we may be in perplexity over it; but the promise is given to us, "Though the Lord give you the bread of adversity and the water of affliction, yet

shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Isaiah 30: 20, 21.

In the midst of "adversity" and "affliction," our eyes may behold our "teachers"; and the text affirms that our "ears shall hear a word," and this word tells us that "this is the way, walk ye in it." This word speaks to us when we might be tempted to turn to the right hand or to the left, not knowing of ourselves which is the proper course to take.

Observe how definite the text is. We are to hear "a word." This word is the living, inspired Bible. It is not enough that our religious teachers should occasionally refer to some text; it is not sufficient that they should appear to present some feasible religious facts and plans. These distressing hours require that we know something deeper than mere religion. We must know the gospel of Jesus Christ, and this can be found only through a personal, careful, prayerful study of the divine Word for ourselves.

Seriously ask yourself the questions: "How much have I read the Bible? Have I ever carefully and prayerfully read it through? Do I know for myself, because of my personal acquaintance with the Bible, when individuals are presenting doctrines contrary to the teaching of Christ, the apostles, and the prophets?"

In these days that are trying men's souls, we need to turn to the inspired Book as the shining light that we can depend upon to show us the way through the moral darkness of this world into the haven of eternal rest and peace.

Am I My Sister's Keeper?

"THE Travelers' Aid reports 1,500 girls lost in a year from through trains between New York and Chicago. How many thousands the rest of the country furnish can only be conjectured."

"How many times I have seen young girls get off the train with some new acquaintance before reaching their destination, and have been powerless to prevent it," says a conductor. "My train has moved on, and I have felt it would have been better for that girl to be crushed under the wheels than to go into the dreadful unknown with that stranger."

A proposed solution is train matrons, women of unquestionable character, whose special duty will be the care of innocent girls and women, and those in need of medical attention.

But while we wait, the sad procession moves on into the nets so carefully laid for their feet, and the yearly sacrifice of thousands goes down into the dens of the Minotaur of vice, never to return. As Christians, as men and women, it is our duty, by legislation and private effort, to provide adequate safeguards and make this terrible slave traffic impossible.

To-morrow's paper may contain a notice of one of our own kin ensnared by these devils in human disguise. It will be our business then. We are our brother's and our sister's keeper, and God will hold us responsible for what we might have done and did not do. R. B.