

Signs of the Times

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America's Peril and Its Causes

Coöperation and Profit-Sharing a Panacea for Industrial Unrest



EVER since the divine dictum went forth that man must eat bread by the sweat of his face, he has sought some way of avoiding this penalty, losing sight of the hidden blessing involved. Man has evolved many ways of evading this sentence. Perhaps the most perilous for lasting peace are the great trusts among the capitalists, and unions among the laborers; the former to standardize and promote production, the latter to defend the laborer against financial greed and secure an adequate wage. Both of these institutions are doubtless harmless in themselves, and would operate for the betterment of economic conditions were they not employed for exploitation and coercion. But this is a human world, and its organizations are fallible.

Some men win their living by bodily labor; others, by their mental efforts. Still another class obtain their bread by buying up the physical labor of one man, and the trained mind of another, and combining them in a corporation, or often a soulless trust, to obtain exorbitant

By SHIRLEY R. HAYNES

prices for their products, and enrich themselves at the expense of the consumer.

One man trains himself to excel in a certain line of work. Through continual development of his mind, by sacrificing in many things, he elevates himself above his fellows, and finally becomes the employer of others. Still another, with the same opportunity for self-improvement, dreams away his years, squanders his money, debauches himself, and finally becomes incapable of earning money, much more of exercising stewardship over the wealth of others.

It is manifestly wrong for the first man to combine with others in a trust to inflate values or deprive the less fortunate of economic liberty or happiness they might otherwise naturally find in life. On the other hand, it is just as unjust for the second man to join with his fellows in using force or violence to cause an equal division of property for which he has made no effort and that he is not capable of using for the benefit of himself or society. But with a capital and profit sharing scheme between the employer and the employed, industry and economy manifested by the employee, the result is mutual benefit, and stability for society and the state.

Perhaps it is the lack of this coöperative spirit that is breeding Bolshevism in America. In this connection, the words of Justice David Brewer, of the Supreme Court, cited in "The Laborer and the Capitalist," are to the point:

"A capital combine may, as is claimed, produce better, cheaper, and more satisfactory results; . . . but too often the combine is not content with the voluntary coöperation of such as choose to join. It grasps at monopoly, and seeks to crush out all competition. If any individual prefers his independent business, however small, and refuses to join the combine, it proceeds to assail that business. . . . It thus crushes or swallows the individual, and he is assaulted, as though he were an outlaw.

"So it is with organizations of labor: the leaders order a strike; the organization throws down its tools and ceases to work. No individual member dare say, 'I have a family to support; I prefer to work,' but is forced to go with the general body. . . .

"Are we going to drift along until this contest ends in a bloody struggle? Must our children pay for securing the real liberty of each individual the price that the nation paid . . . to abolish human slavery?"

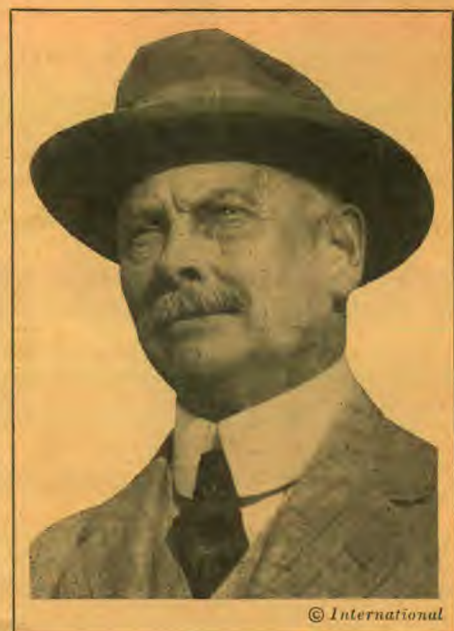
What seems to be a necessary alarm raised against the radical menace comes from Governor James E. Ferguson, of Texas, appearing in a recent issue of the *New York Times*. He says:

"We have been almost startlingly alarmed at that school of political economy in this nation, which stands for the public ownership of all property and the withholding of private ownership of any. Let me emphasize my allegiance to the doctrine of private property. . . .

"We are silently approaching one of the greatest crises in our history. We are beset by influences, and are face to face



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John A. Fitzpatrick, leader of the steel workers who struck September 22, and Judge Gary, chairman of the Steel Corporation. It is hoped that the conference between the delegates of labor and capital which met October 6 in Washington will ameliorate, to some extent, the strained situation now existing in the country between employer and employee. Meanwhile labor in other countries seems on the verge of a Red outbreak. The English government and its railway employees, however, have satisfactorily compromised their differences through the public-spirited efforts of the men's leaders. Why not more interest for the public in all strikes?

San Francisco Chronicle

MONDAY, JANUARY 13, 1914

BRITISH STRIKE IS SPREADING

Lloyd George May Be Called From Paris to Labor

OVER 200,000 MEN IN BRITAIN OUT ON STRIKE

Rebel Against Long Hours and Rule of Unions.

STRIKERS MAY CUT OFF ALL LONDON POWER

Way Workers Threaten City With Loss of All Electricity If Troops Are Called In

300 DEAD, 5,000 WOUNDED, IS TOLL IN STRIKE

Battle Troops, Arsenal

250 DEAD, 700 WOUNDED, IS TOLL IN STRIKE

Whole Neighborhoods Volunteer to Defend Buenos Aires From Incendiarism and Looting Mobs

SHIPWRIGHTS READY TO GO OUT SATURDAY

Mayor Agrees to Attempt Settlement in Difficulty Between Fleet Corporation and Unions

Iron Trades to Accept Compromise Will Be Out if Plans

130 Seattle Unions Vote to Join Strike

SEATTLE (Wash.), February 2.—Official information early this evening from the conference room where representatives of 130 local unions affiliated with the Seattle Central Labor Council have been in continuous session today went to the effect that a general sympathy strike in support of the 25,000 striking shipyard workers was called for Thursday night.

with conditions, that may threaten us from afar and at home. We must protect ourselves against those who might attack us from without, but we must save ourselves from those who might destroy us from within."

Let us, from every vantage point that the country affords, intone that immortal truth embodied in one of the noblest of human documents, "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness;" and let it be repeated as the American creed; but let not any one, as he hears it spoken, imagine that he has the right to seize the life, liberty, and happiness of another. There must be some restraint on a man's ordering of his own life, liberty, and happiness, if, while so doing, he conflicts with the rights of others. Refusing to recognize these rights is the cause of the volcanic rumble in this country.

The following, by Harry B. Hutchins, president of the University of Michigan, quoted in the Philadelphia *Public Ledger* of March 24, 1918, indicates some of the dangers before us:

"One of the by-products of the great conflict is sure to be renewed and persistent effort to bring about a social and economic revolution. It is quite apparent that the forces are already marshaling.

"The rallying cry will be democracy, the sovereignty of the people not only in governmental affairs, but in all the relations of life; but it will be democracy unrestrained, unregulated, without legally constituted leadership of representative authority. And such democracy, whether applied in government, in the industries, in education, or in any of the great relations of life, means anarchy.

"If the signs of the time indicate one thing more clearly than another, it would seem to be that we are facing, as one of

the by-products of the great struggle, the danger of a social and industrial and political upheaval such as the world has never known. Unless immediate and vigorous and continuous steps are taken to prevent it, democracy run mad will surely be the peril of the not distant future."

THE GREAT CONTRAST

These signs of the times are causing the more enlightened of the nation to look with concern at the different outbreaks of suppressed enmity toward this government. "The American form of government is at stake," writes Dr. Nicholas Murray Butler in a late issue of the *New York Times*. "I am more concerned with those who would overturn the government because they do not know and do not understand and have no conception of what is at stake. These are the people who have lost faith in liberty and opportunity, and do not believe that the last 150 years have been an achievement, but a miserable failure for which some new and awful experiment must be substituted. When we find those who are anxious to bring about a backward revolution we must bestir ourselves."

The cause of this general unrest is set down in an abridged article by Baron Rosen quoted lately in the *Times*. Among other things, he says:

"The condition of the world brought about by the marvelous achievements of modern civilization has emphasized and rendered more glaring the contrast between the luxury and ease of the few and the want and misery of the many. These conditions are just now symptoms of a disease that is incurable—incurable for the reason that there is not, and never can be, a sufficiency of the good things of the world to go around, and consequently that enjoyment will of necessity always be limited to a minority."

Further on, he adds, "If Bolshevism is not now extirpated, root and branch, if it is suffered to spread any further, it may ultimately mean the doom of our race and our civilization."

There seems to be a genuine fear, in the minds of many public speakers of high and low degree, that the American government, as it is run at the present time, will be no bulwark against the development of Bolshevism here. It is

The ever increasing and ever widening of the industrial and labor disturbances in the world is a swelling protest against the living conditions of our day. If the signs of the times indicate one thing more clearly than another, it would seem to be that we are facing, as one of the by-products of the great struggle, the danger of a social, industrial, and political upheaval such as the world has never known.

this fear that caused Dr. Krauskopf, in his address given in Temple Keneseth, and quoted in the *Public Ledger* of a year ago, to say:

"What story will the future tell of our country? Let the officers of the Federal income tax speak, which shows that even at this present time of prosperity the poor are growing poorer, while the rich are growing richer. Let the political corruptionists speak, the bitter strifes between capital and labor, the shocking extravagances and dissipations and wastes among society people, and the answers you will receive may enable you to judge for yourselves whether or not there is reason for the prophecy that the sad fate that overtook other mighty nations will overtake ours; that as they were ruined by success, so will we be; that as greed and excess caused the ruin of Egypt, Syria, Babylon, Phœnicia, Judea, Greece, Rome, and other mighty nations, so will the same agencies cause the decline and fall of our republic."

MINISTRY AT FAULT

In an issue of the *New York Times* a year or so ago there appeared an article, a copy of an address given by Dr. Scott Nearing before the League of Teachers' Associations in the Astor Gallery of the Waldorf-Astoria. One statement of the doctor's agrees with what we have been writing. He said:

"The schools of the United States are not organized democracies; they are organized plutocracies controlled by the same group that control our industries. We have not even the beginning of the machinery of democracy. The power of business to-day is more complete, is more supreme, than it ever has been before in the history of the American government or the American industries. Why? Because the American trusts do not want to be regulated, and since they manage the government, they say to it that they are not to be regulated."

Ominous indeed is the circular found in the dead hands of the anarchist who wrecked the Washington home of Attorney-general Palmer a few months ago: "There will have to be bloodshed; we will not dodge. There will have to be murder; we will kill, because it is neces-

(Continued on page 4)



The LIFE THAT LIVES and WINS

How to Kill the "Old
Man" and Keep the
"New Man" Alive

By

William A. Westworth

IN the first chapter of Paul's letter to the Philippians, he says, "To me to live is Christ." This is the relationship each child of God should sustain toward the divine life. Let us emphasize the verb in this text: "To me to live *is* Christ." That is, when men saw Paul, they saw Christ. It is not that they saw Paul with Christ near to help him, but that in his life was manifested the Christ life.

This is just the place the Lord desires all to attain. He wishes to live His life in us, instead of our doing it with His assistance.

We hear a good deal about the miraculous life of Jesus Christ, but there was nothing more miraculous in the life of Christ on earth than what God plans for each of us if we will let Him come in and fully control our being. The apostle recognized that the miracle of Mary's Child had been developed in his own life.

In this age of controversy, when men claim that the story of the birth of Christ is a fabulous tale, the best argument against that claim is the knowledge that the divine has been united with our own poor, frail humanity, and that we can say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

The divine life as manifest in the Man of Galilee is only a parallel to what the divine life should be, must be, in each one

of us. Many people wonder why their experience is so uncertain. How many times we may hear some brother say, "Oh, I have my ups and downs just the same as other people!" The failure to have the constant, abiding presence of Christ, a sustained fellowship with Him, is marked in altogether too many lives. There are periods when we feel as though the blessing of God were resting upon us in rich measure. We feel strengthened to go forward in the cause of the Master, and we praise Him for victories gained. Then suddenly our experience changes. Clouds and gloominess instead of sunshine are our lot. Doubt and fear fill our souls, and we question our real hold on God. We are now on the mountain top singing God's praises, and next in a valley of despondency, fearful of the outcome.

"I KNOW WHOM I HAVE BELIEVED"

As we read the life of Paul, there seems to be such a firmness of purpose, such a steadiness of experience, such a determination to get victory, and such complete confidence in the ultimate results of his warfare, that we cannot see that there were any "downs" in the experience of that faithful soldier of the cross. Paul was not content with the knowledge that Jesus was near to help in time of need, but he believed that Jesus was *in* him, the hope of glory, that he had been emptied of self, and that his life had been wholly surrendered. Christ within was the motive power of all his life. There are some to-day who give what is called

"absent treatment"; but in the attaining of "the life that wins," we cannot be satisfied with "absent treatment."

We do not want Christ on the outside, however near He may be. We must have an interior Christ; and when we have Jesus inside, working "both to will and to do of His good pleasure" (Philippians 2:13), we have the secret of success. Then we can say with Paul, "it is no longer I that live, but Christ liveth *in* me." Galatians 2:20, R. V. How many scriptures use the term "*in*" in this connection! "Abide in Me, and I in you." John 15:4. "Christ in you, the hope of glory"—not Christ in heaven waiting to hear you call or to send His angels to help you through, but "Christ *in* you." Colossians 1:27.

Then the fluctuations in spiritual life which have marked our course in the past will give way to steady growth in power, even as the infant life develops from helplessness to youth and from youth to the vigor of manhood. After we have been born again—after we have made that complete surrender which will allow the operation of the Spirit of God in our souls—we must not expect that we shall have the fullness of power necessary to accomplish all that we feel should accompany a consecrated life.

When Christ came to the world, He was as helpless a babe in His mother's arms as any other newborn child ever was. He did not then have strength to bear the sin of the world; but when He was ready, God anointed Him. When He

was twelve years old. He had enough strength to go into the temple and talk with the learned doctors, and His Father in heaven commissioned Him to do that; but it took Him thirty years to develop into the Saviour of the world. He was the Son of God when He came into the world; but He *became* the author of salvation. He was made perfect through suffering only as He developed into the fullness of manhood. "In the days of His flesh," He poured out His prayers "with strong cryings and tears"; and by His constant wrestling and by His habitual victory, He became the author of eternal salvation to those who trust in Him.

A DAILY FIGHT

So in your experience and mine, He comes in as a babe; and it is only as that infant life is nourished and developed that it can fill our being. Our spiritual experience at first may appear to be very feeble; but as we nurture it, feed it, and day by day give it the constant care that a new life demands, it will grow until we have reached a measure of the fullness of Christ.

Many people think that once they get started right in the life that wins, they shall have no more trouble. That is not so. As Christ came to the world a child, so the divine life does not fill us entirely in the beginning, but is a weak, struggling effort of the divine to control the human.

We talk of "the old man" of sin as being buried in baptism, but most of us have seen him come up many times after we thought he was dead and buried. The fight goes on continually between the old life and the new life, between the desire for righteousness and the desire for sin. And the grave question, the most practical question, that troubles us is, how the new man is to get the ascendancy. We know there is a fight going on. Temptations arise and worry us. We wonder whether or not we can come off victorious. How is the new man to develop so that he will crush out the old life?

THE SPIRITUAL DIET CURE

There exists a marvelous parallel between physical and spiritual development from the time of birth and all the way along. Let us turn our attention to some divine dietetics. This question of supremacy of the old man or the new, is simply one of feeding and care. The old man has such a start that he does not require much nurture. We have to be far more careful of a baby than of a man near the meridian of life. Once a sturdy constitution has been developed, a man can get along for some time without much care and with but little to eat. A man may endure privation and insufficiency of food which a little baby could not survive. The old man in our life has a good start, and not much is required to keep him alive. But of the new life, when it first comes into our being, we must be just as careful as a mother is of her baby. It must have proper food; it must have every care. Unless we give such attention to it, soon it will either become dwarfed or perish utterly. But if we spend all our effort feeding the new life, and at the same time starve the old man, the child will grow, and the old, sinful experience will starve to death.

There are some who wonder why, after they have had a prolonged Christian experience, old temptations keep coming up, and instead of getting a habitual victory, they regularly fall. The reason is, they are praying that the divine child in their life will develop into a strong man, and they are at the same time feeding the old man, and keeping him so lively and strong that the newcomer has no chance in the fight for control.

WHAT THE OLD MAN LIKES

Think for a moment what the old man likes to feed on. He likes trashy literature—he thrives well on that. He likes foolish amusements and indulgence in frivolous occupations. He likes to fritter away his time in simply gratifying animal nature. He likes to eat, but not for God's glory. You can pray yourself hoarse for a fuller Christian experience;



The Dew

I SAT alone in the moonlight
Of a calm, peaceful summer's night,
When my eye caught a gleam from the clover,
A diamond-sparkle so bright.
I knew 'twas the dew distilling
On every leaf and flower,
The gentle dew that never comes
In tempest, storm, or shower.

I thought how the Holy Spirit
Falls on the peaceful life
Of neighborhood, home, or church,
But never mid discord and strife.
If our lives were always gentle,
Peaceful, forgiving, true,
We should be revived by the Spirit,
As the flowers are refreshed by the dew.
MRS. GRACE E. BRUCE.

but if you continue to feed the old man the things that keep him strong, you will never become a strong Christian.

Many go to prayer meeting or to camp meeting or to revival services, and give the testimony that they desire to be good. They go forward to the mourners' bench; but as soon as they are away, they furnish that old man with everything to make him strong, and the struggling new life has no opportunity. Our prayers for the development of the divine are of absolutely no avail while we are of this number. The new life needs different food. It feeds on prayer and on the Word of God. Carefully chosen companions, conversation on things divine, and reading of a sort which the old man does not enjoy, bring it strength. Thus that little child life, fed continually on the things God has provided, will develop until ere long it will be able to accomplish great things for God. The old life is being starved meanwhile; and by and by, for want of what the carnal life demands, it will die. When the old man has been starved to death, and the new life has filled our being, then we can say with Paul, "To me to live is Christ."

If we ever fill a place above with Jesus, we must first fill the place below with Him.
M. A. HOLLISTER.

In the race of life, the man who advances most rapidly does so on his knees.
M.

America's Peril and Its Causes

(Continued from page 2)

sary. There will have to be destruction; we will destroy to rid the world of your tyrannical institutions. We are ready to do anything and everything to suppress the capitalist class, just as you are doing anything and everything to suppress the proletarian revolution."

In an interview with William D. Haywood, the active head of the I. W. W., quoted in the New York *Tribune*, the following words were reported: "They can't stop us. No matter what they do, we will go on and on until we—the rough necks of this world—will take control of all production, and work when we please and how much we please. The man who makes the wagon will ride in it himself."

Surely Bolshevism is eating its way into the life of our country. Read the following from James O. Fagan, in the Philadelphia *Public Ledger*:

"Industrial selfishness has brought America into the most perilous situation in its history. Disorder and conflict are on the horizon. In the inner circles of industry, this coming conflict is talked about and thoroughly understood.

"Peace and good will in industry has never been preached in any specified or cooperative way by the Christian ministry in America. The factories and the railroads to-day are equipped with delegates whose aims are industrial strife and class hatred."

REFUSE TO SHARE PROFITS

To be forewarned is to be forearmed. But will America be warned? Frederick Townsend Martin, writing in *Hearst's Magazine* of September, 1913, declared:

"The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged, the poor may have to writhe under the iron heel of the iron lord—the dance of death may go on until society's E string snaps, and then the Vesuvius of the underworld will belch forth its lava of death and destruction."

Nineteen centuries ago one of the prophets of God described the conditions of to-day with vivid accuracy. As we read of them from the Twentieth Century New Testament, let us notice how perfect the picture is. It is found in the fifth chapter of the epistle of James. It reads: "Listen to me, you rich men; weep and wail for the miseries that are coming upon you. Your riches have wasted away, and your clothes have become moth-eaten. Your gold and silver are rusted; and the rust on them shall be evidence against you, and shall eat in your very flesh. I tell you, the wages of the laborers who mowed your fields, which you have been fraudulently keeping back, are crying out against you, and the outcries of your reapers have reached the ears of the Lord of hosts. You have lived on earth a life of extravagance and luxury. Must not God be opposed to you? It is fire, so to speak, that you stored up for yourselves in these last days."

According to the prophet, this is a description of the industrial world in the last days. It will lead on from bad to worse. Force can never straighten things out or establish peace between the contending forces of society.

SUNDAY Observance Before CHRIST

*Some High Lights from
Historians*

By
HARRY S. PRENIER

HISTORY is strangely silent regarding a day dedicated to the sun for worship and rest from labor, before Christ.

Mosheim tells us that "before the coming of Christ, all the Eastern nations performed divine worship with their faces turned toward that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament."—Mosheim's "Church History," century 2, part 2, chapter 4, paragraph 7, Maclain's translation.

Many centuries and even millenniums before Christ, the worship of the sun was widespread and universally popular. Voluminous writings are at hand corroborating the fact of sun worship by the ancients during thousands of years; but the peculiar situation faces us of no historic proof that the day of the sun was ever observed before Christ or even for the first century after Christ.

An article from an old *North American Review* calls Sunday "the wild solar holiday of all pagan times," but no authentic proof can be found to sustain it as such.

PART OF EGYPTIAN MYTHOLOGY

Unquestionably one day of the Egyptian weekly cycle was "the day of the sun."

"In the Egyptian astronomy, the order of the planets, beginning with the most remote, is Saturn, Jupiter, Mars, the sun, Venus, Mercury, the moon. Now a day being divided into twenty-four hours, each hour was consecrated to a particular planet, namely, one to Saturn, the following to Jupiter, the third to Mars, and so on according to the above order; and the day received the name of the planet which presided over its first hour." "According to Dio Cassius, the Egyptian week commenced with Saturday."—"Encyclopædia Britannica," article "Calendar."

To have observed a day dedicated to the sun either before or immediately after Christ, would have been a denial of God, and God's people could never have kept that day unless they turned from Him. It would be a definite sign of apostasy, according to Job 31:26-28:

"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by

the judge: for I should have denied the God that is above."

One of the most striking statements in reference to rival rest days is found in "Patriarchs and Prophets," Appendix, page 761. While emphasis was laid upon the perpetual seventh-day Sabbath of Jehovah by Jehovah, the people at the base of Mount Sinai made a golden calf in commemoration of the Egyptian sun god Apis, symbolized by a sacred ox with a golden shining disk between its horns.

"Apis, the bull worshiped by the ancient Egyptians, who regarded it as a symbol of Osiris."—Chambers's Encyclopædia.

HEBREWS ENTANGLED

"Osiris was identified with the sun. . . . Sun worship was the primitive form of Egyptian religion, perhaps, even pre-Egyptian."—"Encyclopædia Britannica," article "Apis."

"It is indeed significant that just at the time when God manifested Himself to the Israelites in a peculiar manner, and made known to them His Sabbath, they should have fallen back into the old sun worship, whose chief festival day—the first day of the week—has always contended for supremacy with the day specially distinctive of the worship of the true God."

God's people were once more corrected by terrible judgments. The children of



"Apis," the bull, was worshiped by the ancient Egyptians, who regarded it as a symbol of the sun god. All manner of wicked devices were invented to accompany the ritual of heathen sun worshipers.

Israel best understood the difference between the holy and the profane days by Jehovah's lessons in the miraculous fall of manna. God showed no difference between the first day and the other working days in the week, for only one portion fell each day for forty years, excepting on the sixth day, when they received a double supply. None fell on God's holy seventh day for over two thousand weeks.

Thus by a threefold miracle for forty years, the manna witnessed to God's divine discrimination between His sanctified Sabbath and other days. Such manifest providences would ever save the loyal, believing child of God from atheism, idolatry, and a counterfeit rest day. Even if the first day was magnified by the heathen, evidently it was not observed by God's people.

Because of the Egyptian counterfeit of truth, sacrificial offering, and temple, the Lord could say, "Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord." Leviticus 19:30. Again God warns, in thunder tones, in the midst of fire, clouds, and thick darkness: "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Deuteronomy 4:19.

When later, Israel, in spite of such warnings, corrupted its worship, its priests turned their backs on Jehovah, and "they worshiped the sun toward the east." Ezekiel 8:16. In all these Scripture stories, we find no reference to the observance of a solar holiday dedicated to worship and rest.

All manner of wicked devices were invented to accompany the ritual and ceremonies of heathen sun worshipers. Unspeakable scenes were associated with the priestesses, Baal worshipers in groves and high places, and Baal's day, or "the day of the sun." Surely a day with such an immoral ancestry seems hardly fitting as a forerunner for the Christian Sabbath.

PECULIAR PEOPLE

The first undisputed record, in Roman Christian history, of Sunday observance, comes to us from the first Apology, part 3, of Justin Martyr (about 147 A. D.). He mentions that Christians met together every Sunday, and that some one read as long as there was time, from the writings of the apostles or prophets. (Trans-



While emphasis was laid upon the perpetual seventh-day Sabbath of Jehovah by Jehovah, the people at the base of Mount Sinai made a golden calf in commemoration of the Egyptian sun god Apis, symbolized by a sacred ox with a golden shining disk between its horns.

lation by William Reeves, page 127, sections 87-89.)

But his vague conceptions of Christians and Christianity leave us in doubt concerning the true nature of the congregations under consideration.

Dio Cassius, who was a Greek scholar, and who wrote a "Roman history" in Greek, lived from 150 to 235 A. D. In this book, which closed in 229 A. D. (translated by Herbert Baldwin Foster, Ph. D.), he describes the land and the people of the Jews. In book 37, chapter 17, we read:

"They are distinguished from the rest of mankind in every detail of life, so to speak, and especially by the fact that they do not honor any of the usual gods, but reverence mightily one particular divinity. They never had any statue in Jerusalem itself, but believing him to be inexpressible, invisible, they worship him in the most extravagant fashion on earth. They built him a temple that was extremely large and beautiful, except in so far as it was void and roofless, and dedicated the day called the day of Saturn, on which, among many other most peculiar actions, they undertake no serious occupation."

Notice the last sentence, which is relevant to our theme. According to this, it was a very unusual thing to the Greeks and the Romans, and news to Dio Cassius, as late as the third century after Christ, to observe a day for worship, and "undertake no serious occupation"—"most peculiar actions," to his mind.

Evidently, if there were Sunday keepers after Christ, they were not on the horizon of Dio Cassius' vision.

THE SEVENTH DAY NOT ABROGATED

When we consider the heathen ancestry of Sunday, and its sponsor, Constantine the Great, who seriously launched it as a day for rest and worship in 321 A. D.—when we consider its heathen origin, rites, and ceremonies, can we believe that Jesus Christ would borrow such day from the pagan gods, and refute His gracious words found in Mark 2, "The Sabbath was made for man, . . . therefore the Son of man is Lord also of the Sabbath"?

"The festival of Sunday, like all other festivals, was always only a human ordinance."—Rose's translation of Neander's "Church History."

True, the great majority of the Christian world has been keeping Sunday for sixteen centuries. But "to have been a thousand years wrong, will not make us right for one single hour; else the pagans should have kept to their creed." (Sebastian Meyer, volume 2, page 427.)

May our hearts yearn for that close fellowship with Christ which will lead us to do as He did. Luke 4:16: "As His custom was, He went into the synagogue on the Sabbath day." "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 heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17.



A Tale of the Early Frontier

Rescued from Slavery in the Chief's Wigwam

BY RUFUS A. UNDERWOOD

IN my early childhood, a great-aunt from the state of New York visited my father's home. The dear old lady was then in her eighties. With trembling voice and streaming tears, she related the story of her capture by a band of American Indians when she was a girl eighteen years of age, and her rescue by a Christian gentleman.

The Indians had been on a march from the state of Ohio, pursuing some traders who had taken advantage of them; and they were killing, scalping, and mutilating men, women, and children in their rage.

My grandmother's sister, whom we were taught to call Aunt Phamelia Alvord, was a girl of eighteen years, and lived with a family not far from the present town of Jamestown, New York. Settlers living farther west had been for two or three days passing the residences in that community, and warning the inhabitants of the approach of the Indians. The family that this young woman lived with had left their home on one or two previous occasions, when similar warnings had been given, which had proved to be without sufficient grounds. Because of these false alarms, the man of the house said he would not leave his home again until he actually saw the Indians at his door.

WITH FLOURISH OF TOMAHAWKS

Not long after that, about eight o'clock in the morning, the Indians, with their usual war whoop, came swooping down upon the helpless family. They killed the man and some other members of the family. Miss Alvord endeavored to defend the mother and five or six children as best she could, expecting her own life to be taken at any moment; but when the chief approached, he at once showed signs of favor to her, for she was a remarkably beautiful young woman. He placed upon her head beads, various feathers, and other decorations. Then he placed her upon his horse, which he led as he directed the slaughter of other settlers.

About five o'clock in the afternoon, a man that had formerly made the acquaintance of this chief, and had learned the language he spoke, came out to meet

him, to see if he could not possibly make terms and prevent any more bloodshed.

When he saw Miss Alvord seated upon the chief's horse, he knew at once what her fate would be.

PURCHASED FOR EIGHTEEN DOLLARS

He immediately began to barter with the chief for her purchase, and finally secured her freedom by paying, in trade and cash, an amount equal to eighteen dollars.

When the transaction was completed, he stepped to the side of the horse upon which she was seated, and extended his hand to lift her down, stating, as he did so, that he had bought her, that she was free, and had been saved from the horrors of life in a wigwam.

When the dear old aunt related the incident, she was so moved that tears flowed freely down over her cheeks as she told of her rescue from a fate worse than death. She said, "Oh, I could have served that man all the rest of my life, and I never could have paid him for the debt I owed him for his generous and noble act of rescuing me from that horrible captivity."

I have thought many times of this scene as related by my great-aunt. Then I have thought of her gratitude to the man who rescued her from captivity for the paltry sum of eighteen dollars. But when we place this price beside that which Christ paid for our redemption from the captivity of sin and death, there can be no comparison. Surely we owe to Christ our service, our lives, and our love, as our reasonable appreciation of His great gift to set us free, knowing that we "were redeemed, not with corruptible things, with silver or gold; . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." 1 Peter 1:18, 19.

SEVENTY per cent of the inhabitants of the Philippines over ten years old are literate, as shown by the 1918 census. Of the estimated population of 10,500,000, 10,000,000 are "civilized Christians," while 500,000 represent the non-Christians, or so-called wild tribes. There are now 4,700 schools, with a teaching force of 12,303 teachers, in these islands.

Climbing Down the Ladder

"Should not temperance workers strike a higher key and catch the respectable (?) stimulants?"

THESE strenuous days of perplexity, of difficulty, of struggle and suffering, make no ordinary demands upon the human family for the expenditure of mental and physical energy in solving the daily problems of existence.

Many, after subjecting their bodies or minds to prolonged strain, find their nerve and muscle energies flagging, and seek a short cut to restoration by resorting to the use of the stimulants. This is but an effort to trick nature in playing the game of life, and is always doomed to disappointment and defeat in the end.

The practice of using stimulants has become so general, and their effects upon heart, blood vessels, kidneys, and nervous system are so ruinous, it seems imperative that the true nature of these drugs be better understood.

Are stimulants true foods? Do they contribute strength to the body? We shall find the answer to these questions in the consideration of what a food is and what a stimulant is.

WHAT IS FOOD?

A food must supply heat to keep the body warm; it must yield energy for muscular work; it must supply building material for growth of new tissue, and repair of old; and it must not in any way injure the body. Gunpowder and dynamite contain much heat and energy, but they would not make good stove fuel.

In milk, nature provides a perfect food for infants and young mammals. Milk contains body-building and repair material,—milk albumen and casein; it contains heat and energy producers,—fat and milk sugar; it also contains abundance of mineral matter,—calcium, phosphorus, etc.,—for building bony structures.

Nature also provides a suitable food for young members of the bird family. Before they are hatched, they are nourished by the nutrient materials contained within the egg. These materials closely resemble those found in milk; that is, egg albumen, the fat stored in the yolk, and mineral matter.

Chemical analysis of the cereals,—wheat, corn, rye, oats, rice; of the legumes,—peas, beans, lentils; of the fruits, the nuts, and the vegetables, reveals precisely the same elements that are found in milk and eggs, and are provided by nature to fulfill every nutritive requirement of the body.



The wise man said, "Wine is a mocker," because it is a stimulating, deceptive poison. What is true of wine is also true of tea, coffee, cocoa, coca-cola, strychnine, tobacco, and all other drug stimulants, "and whosoever is deceived thereby is not wise."

What is a stimulant? The word comes from the Latin *stimulare*, which means, "to prick, to goad, to spur on, to excite, to affect by intoxicants."

A stimulant is a counterfeit of strength. It produces a false feeling of strength which is but nerve excitement. Stimulants impart no fresh force to the body. They never build up, but only spur up. A stimulant compels the body to use up its reserves; and when these are gone, further stimulation produces no response.

It is of the utmost importance that the body's nervous, muscle, and secretory energy shall not be exhausted in mental and physical labor. The organism must hold in reserve energy to supply the heart, to enable it to keep the life current of blood circulating. The stomach and the digestive glands must receive energy to enable them to digest the food. The kidneys, the liver, and the other excretory organs require energy for their task of removing poisons from the blood. And in these days of epidemics, the fighting defenses of the body should be kept strong and well supported, to enable us to resist sudden invasions of disease.

ANOTHER CONFIDENCE GAME

The success of a military campaign depends largely upon the size and efficiency of the reserve army. This army does not engage as "shock troops," but is carefully husbanded, instructed, and trained, that at the opportune moment, a decisive attack may be launched, "characterized by its mass, its surprise, and its speed," calculated to disorganize and destroy the enemy forces.

In a special sense, the white blood cells are the reserve army in our bodies. In the recent "flu" epidemic, thousands of persons lost their lives because their reserve forces had been weakened and al-

By
ARCHIBALD W.
TRUMAN, M. D.

most exhausted by previous "frontal combats"; that is, by overwork, overworry, overeating, being goaded on by various stimulants.

Tea, coffee, cocoa, tobacco, and alcohol burn up the reserve of nerve energy, raise the blood pressure, excite and overwork the heart, burden the kidneys and the liver, and batter down the body defenses against disease. These owe their popularity to the feeling of well-being, the stimulation, that they produce. The sense of fatigue, which warns us of needed rest, is a valuable servant. It is a kind of danger signal, a sentinel, which cannot be

sacrificed without great loss.

Stimulants blunt the sense of fatigue, paralyze the warning sentinel, and while crying "Peace," spur on to exhaustion. The difficulty may be summed up in a word,—*"deceiver," "mocker."* A stimulant is a medical deceiver. By producing an agreeable feeling, it makes one believe a thing is true, which is only a deception.

Alcohol is the king of stimulants. It makes a man feel comfortable when his body is racked with the causes of pain. It makes him feel happy when he is wretched and miserable. It makes him feel rich when he is a penniless pauper. It makes him feel strong when he is weak and impotent. It makes him feel warm when he is freezing to death.

MUSTARD PLASTERS BAD FOR INTERIOR

The verdict of the entire world, after long observation and experimental research, is that alcohol markedly lessens mental efficiency. It reduces muscular power and endurance. It diminishes the acuteness of vision. It increases the danger of industrial accidents. It decreases the fighting power of the blood in combating disease, and lowers the fighting power of the soldier in battle.

The wise man said, "Wine is a mocker," because it is a stimulating, deceptive poison. What is true of wine is also true of tea, coffee, cocoa, coca-cola, strychnine, tobacco, and all other drug stimulants; "and whosoever is deceived thereby is not wise."

The prophet Isaiah exclaims, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Foods satisfy the normal appetite; but stimulants irritate the nerves of the stomach, and cause congestion and inflammation of its delicate lin-

ing. This irritation is conveyed to the brain, and an abnormal appetite is created, which neither food nor the same dosage of the stimulant will satisfy. This leads habitually to an increase in the amount of the "bracer" required, and then to the addition of a stronger stimulant.

It must not be forgotten that the condiments—pepper, mustard, vinegar, spices, and Worcestershire sauce—are "not bread." These irritate the stomach, causing congestion and catarrh. A mustard plaster or other counterirritant is of value when applied to the outside of the chest in pleurisy or pneumonia, but should never be applied to the inside of the stomach.

The quantity and nature of the digestive fluids of the mouth and stomach are governed by the brain. These juices vary

with the nature and quantity of foods eaten. The kind of juice which would digest a potato, could not digest a peach.

Food in the mouth comes in contact with the taste nerves, and messages are telegraphed to the brain, which in turn sends messages over the nerves to the mouth and the stomach, the glands of which respond by secreting the proper quality and quantity of juice.

A LARGER MEANING IN TEMPERANCE

However, when hot spices and irritating condiments are mixed with food, the natural flavors and constituents are concealed. The taste nerves are irritated, and the "specific" messages to the brain become unreliable; the proper quality of digestive juice is not secreted; the individual overeats; and indigestion with fermentation results.

Condiments are not foods. They are milder stimulants, and form the first round in the ladder of habit enslavement. No one would argue that condiments, meat extracts, tea, and coffee are as injurious as tobacco, alcohol, and morphine; but they are the upper rounds of the same ladder. They are the high keys of the same keyboard; and it only requires one key at a time to descend the whole scale, from tea to tobacco, from mustard to morphine, and from coffee to cocaine.

Because of the principle upon which stimulants act, the downward pull is very natural, and for persons with hereditary appetites for stimulants, it becomes almost irresistible.

Highly seasoned foods and stimulating flesh meats fever the blood, and create nervous irritation, which naturally lead

(Continued on page 14)

THE MINISTRY OF JESUS

"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28.

By
WILLIAM P. PEARCE

JESUS was a minister—not the first minister. Joshua is the first to whom that honored title is applied in the Bible. (Exodus 24:13.) Aaron was an ordained minister. (Exodus 28:35.) John was a Spirit-filled minister. (Luke 1:15.) But Jesus was the first Spirit-conceived (Matthew 1:20), Spirit-ordained (Matthew 3:11, 16), and Spirit-endued minister. He had to be endued to endure.

The ministry of Jesus was brief—popular and unpopular, pleasant and unpleasant. He was about thirty years of age when He began (Luke 3:23); and at thirty-three, He died a martyr. Three years! How brief a period for an eternal work! Three years! How short, but measured by what was done, how long! True, life must not be—

"Measured merely by the roll

Of days and months and years;

For all the vital moments of the soul

Are born within, and move by smiles and tears."

The ministry of Jesus was new—distinctly new. In teaching and doing, it was catchy and exciting to some, tricky and miraculous to others, while irritating and revolutionary to the powers that were. Behind Him was no organized church. No ecclesiastical council had laid their hands on Him. He had no salary and no fixed place of residence. He talked of God as "Father," love as the fundamental principle of religion, and self-denial and self-sacrifice in His cause as the ideals of discipleship.

The ministry of Jesus was radical. It pleased and angered, helped and hindered, commended and condemned. Emphasis was laid on reverence in God's house—not commercial trafficking; on Sabbath deeds of goodness—not a passive piety; on the spirit of giving—not the gift. Emphasis was laid on loyalty to God before loyalty to Cæsar, conscience above corporations or governments, religion inward rather than washings and trappings outward, accountability to God rather than to a Sanhedrin or court.

The ministry of Jesus was educational. He "went about . . . teaching . . . and preaching." Preaching is the delivery of a public discourse, and is usually general. Teaching is the giving of instruction, and is usually analytical, direct, and personal.

This educational ministry both in teaching and in preaching was for four things. First, "circumcision for the truth of God." (Romans 15:8.) Jew to Judaism was He. He came not to set aside distinctive religious rites of His people, but to fulfill them.

Second, "to confirm the promises made unto the fathers." He was the coupler between the seed of Abraham and all peoples who entered into the covenant benedictions.

Third, "that the gentiles might glorify God for His mercy." Prophecy was to be verity—"In His name shall the gentiles trust." (Matthew 12:21.) He was the channel through whom non-Jew "dogs" were to be joint heirs with Israel.

Fourth, to give free course to "the gospel of the kingdom." (Matthew 4:23.) Indeed, this includes all. It is *multum in parvo*, much in little—the good news of a new King over a new territory, inhabited by a loyal, right-doing people.

The ministry of Jesus was lasting in influence. Though two thousand years have passed, His work abides.

Passing through a village in Cornwall, a young nobleman asked an old man, "How is it that I can't get a glass of liquor in this wretched place of yours?" Taking off his cap and bowing, the aged one humbly but proudly answered, "My lord, something over a hundred years ago, a man named John Wesley came to these parts;" and saying this, the aged man walked on.

What mean these churches and colleges, these hospitals and asylums, these mission stations in heathen lands? Whose power has scattered the superstitious darkness of paganism, and "lifted their peoples from degradation and barbarism, and is planting ever new germs of beneficence among them"? Something near two thousand years ago, there came to Galilee a minister by the name of Jesus, who since has been breaking down barriers, and leading the conquests of truth into the strongholds of error, emancipating His people from a worse bondage than Egypt's, and opening up a better land than the promised land.

The ministry of Jesus continues. He is our "Minister of the sanctuary," who "ever liveth to make intercession"; our "High Priest, who is set on the right hand of the throne of the Majesty in the heavens," having "obtained a more excellent ministry; . . . the Mediator of a better covenant, which was established upon better promises." Hebrews 8:1, 2, 6. What He was, He is. He is more than He was—our mediatorial Minister at the right hand of God. How He pleads and plans for our welfare! How He links God and His with fraternal sympathy, and making heaven on earth, prepares heaven glorious for the hereafter!

*"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
Our fellow sufferer yet retains
A fellow feeling of our pains.
He sympathizes with our grief,
And to the sufferer sends relief."*



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Prophets Foretold the Kingdom

THE prophets of old had visions of a coming kingdom of God; for we read in the writings of one of them, that "in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44.

"Those kings" referred to in this scripture are the kings that were to arise upon the breaking up of the fourth kingdom of Daniel's prophecy, which, as a matter of fact, was the old Roman empire. Now, while those literal kings are still occupying literal territory, there is a prediction made by the prophet Daniel, that "the God of heaven" shall "set up a kingdom which shall never be destroyed," and furthermore, this kingdom is to "stand forever."

Of the same tenor as this prediction given in the second chapter of Daniel's prophecy is another to be found in the seventh chapter, as follows: "The Judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verses 26, 27.

This prophecy brings to view the time when "the Judgment shall be set"; and a certain power which at that time will be exercising authority will have its dominion taken away, to be consumed and destroyed even "unto the end." But the promise is very definite that "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High."

And in this prophecy, it is also affirmed that God's kingdom thus established "is an everlasting kingdom, and all dominions shall serve and obey Him."

Sin broke out in God's great universal domain. Satan, the originator of sin, is on trial, and the consequences of departing from the right are on exhibition before the entire universe. Our heavenly Father Himself is also on trial; for Satan has made the charge against Him that He is "a hard master." But even while this controversy is raging, God inspires His prophet to encourage all His loyal followers with the promise that the kingdom of God shall be restored upon this earth, and an everlasting dominion given to those who will do right.

Now, this kingdom which is to be restored upon the earth, is not within the limits of the present writing; but the earth relieved from all sin, and given as an eternal abode to the children of God, is a theme that is most clearly presented in the Scriptures.

But passing that subject by for another time, we again call attention to the fact that God has promised, through the prophet Daniel, that the kingdoms "under the whole heaven" are to be given to the saints of the Most High God. This kingdom is a literal kingdom, to be given to God's people after the Judgment has set.

With these prophetic promises from the Old Testament Scriptures in mind, it is not at all surprising that when the Master Himself came as the great Teacher of Israel, we should read of Him that He "went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Matthew 4: 23.

Jesus went forth "preaching the gospel of the kingdom." This was the good news, to all mankind, that the reign of sin must be brought to an eternal end, and the reign of the Prince of peace, the Lord Jesus Christ, will be ushered in through the establishing of His eternal kingdom.

And when, as recorded in the twenty-fourth chapter of Matthew's Gospel, the Saviour was answering the question of His disciples as to what should be the sign of His coming and the end of the world, He affirmed, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Verse 14.

Note that the scripture declares that there will be a time when "the end" shall come. This is the end of the great con-

trovery between right and wrong, between Christ and Satan. This is to be the end of all sin; but it is to be the beginning of the soul-entrancing realization of the eternal kingdom that is to be established at the second coming of Christ. And Christ has decreed that these good tidings of the kingdom shall be given as a testimony to all the nations of the earth.

What a remarkable prophecy and promise this is! The Saviour, just before His crucifixion—just before the time when the powers of darkness would seem about to triumph over Him—affirms, in the superb majesty of divinity, that all the nations of the earth will yet have opportunity to hear the gospel of His kingdom, and the privilege of deciding for themselves whether or no they will accept the blessings of this gospel, so that they may live eternally in the everlasting kingdom of God.

Christ having made the gospel of the kingdom very prominent in all His teaching, and having given this promise that it should be preached in all the world for a testimony to all the nations, it is not surprising, following the resurrection of Christ, and on the occasion of His ascension, to hear the dis-



International

Mounted on "Jeff," General Pershing headed the fighting First Division down Pennsylvania Avenue, Washington, D. C., September 17. No one can say he has not fully earned the honor bestowed upon him by the nation. Yet how transient are the plaudits of the multitudes! General Wolfe, who won Canada for the British crown, had the right perspective when he recited to his staff, the night before his death, on the heights of Abraham, the immortal lines of Gray, and said he would rather be their composer than victor on the morrow:

*"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave."*



ciples ask Him the question, "Lord, dost Thou at this time restore the kingdom to Israel?" And the Master's reply to them is: "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." See Acts 1: 6-8.

As set forth last week, Christ is addressing those who already, in harmony with the statement in Luke 17: 20, 21, had the kingdom of God "within" them. But this kingdom "within" is only a part of the great plan. It is preliminary, or preparatory, to the final consummation, when the kingdoms under the whole heaven shall be given to the people of God. Now is the accepted time in which we are to receive Christ

through the study of His Word and by the indwelling presence of His Spirit. Now is the time for the kingdom of God to be formed "within" the individual. Now is the time during which God is preparing His subjects to pass through the great trial of the Judgment; and then following that comes the eternal kingdom, to be preceded by the second coming of Christ in the clouds of heaven.

Just now the all-important question is the kingdom of Christ to be formed within the individual. Just now the all-important topic is the indwelling Saviour, the personal, individual experience developed in the soul of the believer. But according to the sure prophecies and promises of God, we are nearing the supreme moment when Christ shall be revealed to give His waiting followers the kingdom promised them from the foundation of the world.

Pioneering in Hongkong

An Early Missionary Who Went "to One of the Islands of the Pacific"

By HARRY H. HALL

"**T**WENTY-TWO Queens Road." "This," I said to myself as we passed the number on a congested street of Hongkong, "is where Father La Rue used to live, and where I used to send his bills for books and fruit." He was our first missionary to China. He was counseled against going to China, his chosen field, on account of the difficulty of learning the language, and was advised to enter some of the island fields of the Pacific. He accepted this advice, yet had his own way; for he landed at Hongkong, which is indeed an island of the Pacific, but is only ten minutes by ferry from the mainland. This was in 1887.

As he was on a self-supporting basis, he did various things to pay his way; and my relations with him came through his orders, which he sent to the Pacific Press, for books and large quantities of dried fruits, nuts, and honey. He was well known among the English-speaking population, and they ordered tons of these products from him. Like other far-seeing pioneers in mission lands, he saw the necessity of gospel literature, and soon arranged for the translation of certain chapters from "Steps to Christ," one of which was "God's Love to Man." These he had published in tract form at his own expense, and distributed them as far as his means and strength would permit. Quantities were brought over to the States and distributed there.

WHAT HE STARTED

But the old gentleman died in 1903; and B. R. Owen, the secretary-treasurer of our South China Union, had promised to take me out to his grave. Our ricksha coolies pulled us out to "Happy Valley," a beautiful spot, as will be noticed from the accompanying picture; and on the side of the mountain, we found his resting place. What a terribly cruel thing death is, isn't it? How this faithful pioneer would have enjoyed attending the Central China meeting at Hankow, and listening to the reports, and witnessing the ordination of two native Chinese to the gospel ministry! Then, if he could have attended the graduation exercises

of the school at Tungshan; and been at a session of the Foochow school, with its 350 students, from which something over one hundred baptisms have occurred; and had been taken to our compound at Waichow, with its comfortable missionary homes outside of the city's wall, where they can have comparative quiet—how all this would have gladdened his heart. Suppose he should read the following from Pastor Hankin's report of the work in Fukien, one of the eighteen provinces in which we are working in China: "This brings our membership to a little over five hundred, over four hundred of whom have been baptized during the past five years." If he could only to this, the long, hot days and months and years that he toiled over the hills of Hongkong would be forgotten in the joy of the harvest.

But there is another phase of work which would especially interest him, for



On the mountain side, we found Father La Rue's resting place.



Here is a group of Father La Rue's successors, under the direction of Missionary D. E. Rebok, in one of the provinces of South China.

he began it; and that is the distribution of literature. Here is a group of his successors, under the direction of Brother D. E. Rebok, in one of the provinces of South China. During the past five months, the sale of our books in South China alone has amounted to \$5,118.28. And this is only one of the fields supplied by the publishing house at Shanghai, with its sixty-two employees. For all this expansion, the little tracts published by Father La Rue opened the way. But if he cannot now rejoice in these mighty changes, others can; and a little later, he will. What a glad awakening that will be for him, and for others who have laid down their lives over here that the Chinese might know of "God's love to man"!

My schedule would not permit my stopping long enough to visit their various institutions and homes, and learn of progress in detail; but the information given by Pastor De Vinney, the president of the union, and B. R. Owen, was very interesting indeed.

As these notes are of the nature of personal narrative only, they will not speak of the encouraging work being carried forward in far Shensi, Szechuan, on the borders of Tibet, and the many other places where we have mission stations. In all, we have 40 foreign and 276 native missionaries in Mandarin China.

"RESIST not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew 5: 39.

The Saviour sought to make His teaching of the principle of nonresistance more impressive by using an extreme case in illustration. When He Himself was smitten upon the cheek, we do not read that He turned the other. It was an impressive way of stating the injunction not to strike back. R. CALES.

Heaven's Pledge of a Resurrection

"Because I live, ye shall live also."

By TYLER E. BOWEN

OUR Saviour announced the final defeat of sin to all the universe when upon Calvary's cross He cried out: "My God, My God, why hast Thou forsaken Me?" "It is finished," and, "Father, into Thy hands I commend My spirit." The Father delivered His ultimatum to sin, and that, too, for all eternity, when three days later, He empowered a mighty angel to descend to earth and awaken His beloved Son. The sentence upon Lucifer for the sin he has brought into God's fair domain, will be executed when he goes into that lake of fire and brimstone God has in reservation for him. That death of his will also stand for all eternity, as in "shame" and "everlasting contempt" he perishes in the liquid flame.

HAD HE NOT RISEN?

God's challenge, delivered to the world that early first day morning, as He called forth His sleeping Son, changed our night into day, our mourning into songs of victory, our deserved everlasting death into eternal salvation in the kingdom of our God. For, even though the sacrifice on the cross had been perfect, and likewise Christ's life without blemish, still, without God's answer at Joseph's new tomb, that which Christ had done would have been vain, and every man would have perished in his sin. "For if the dead rise not, then is not Christ raised: and if Christ be not raised," wrote the apostle Paul, "your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15: 16-18.

But Jesus came forth from that tomb. And because of this, that day was life assured to every obedient believer, whether he was then entombed, or alive, or not yet born. This glad resurrection morning proclaims to all the universe the emancipation of the Christian from eternal death.

Three days before, amid supernatural darkness, rent rocks, and a trembling earth, the Prince of life bowed His head and died. The temple court curtain that moment was rent from top to bottom, showing that the sacrificial system had come to an end on earth. Type had now met its antitype. The real Lamb had yielded up His life as an atonement for sin.

TRIED TO SEAL HIM IN

Shortly afterward, loving hands tenderly removed Jesus from the cross, and bore the lifeless form of God's only-begotten Son to that rock-hewn sepulcher of Joseph's. The last loving caresses are given; those precious hands ever outstretched in healing human suffering and sickness are folded across the lifeless breast; and the little hand affectionately leave their beloved Teacher. A great stone is rolled to the mouth of the rock cave.

The next day, even though it was the Sabbath day of the Jews, a delegation of

chief priests visited Pilate to arrange for sealing up the Saviour's tomb. It was their purpose so to secure that sepulcher that this sleeping "deceiver," "blasphemer," and "Samaritan," whom yet they feared with a nameless terror, should never be able to escape His prison house. Pilate's word was, "Ye have a watch: go your way, make it as sure as ye can." So here they went, with wax and the Roman seal—the signet of the mightiest nation on earth. Such was their hatred of Him who came from heaven to bring them life.

"The night preceding the morning of the first day of the week [the dark part of the day came first in the reckoning then] has worn slowly away, and the darkest hour, just before daybreak, has come.

"One of the most powerful angels is sent from heaven. His countenance is like lightning, and his garments white as snow. He parts the darkness from his track, and the whole heavens are lighted with his glory.

"The sleeping soldiers awake, and start to their feet. With awe and wonder they gaze at the open heavens, and the vision of brightness which is nearing them.

DOOMED SATAN

"The earth trembles and heaves as that powerful being from another world approaches. He is coming on a joyful errand, and the speed and power of his flight shake the world like a mighty earthquake. Soldiers, officers, and sentinels fall as dead men to the ground.

"There had been still another guard about the Saviour's tomb. Evil angels

were there. Because the Son of God had fallen in death, His body was even then claimed as the prey of him who has the power of death—the devil.

"The angels of Satan were present to see that no power should take Jesus from their grasp. But as the mighty being sent from the throne of God approached, they fled in terror from the scene.

"The angel laid hold of the great stone at the mouth of the tomb, and rolled it away, as if it had been but a pebble. Then with a voice that caused the earth to tremble, he cried:

"Jesus, Thou Son of God, come forth, Thy Father calls Thee!" "Christ Our Saviour," pages 151-153.

What a glorious triumph! As the Prince of life came forth from His tomb, a host of loyal angels welcomed Him by bowing low at His feet in reverent adoration, while the earth continued to tremble beneath His feet. An earthquake marked the hour of His death, another the hour that He took up His life again. While heaven rejoiced, Satan and his host were malignantly angry. Well they knew that their doom was sealed, and all hope of their triumphing in the awful contest against God, Christ, and the plan of salvation, was this hour forever lost. No wonder he hates the blessed Bible doctrine of the resurrection of the dead! No wonder that from that very hour, he began spreading the lying report that Jesus' disciples came and stole away His body while the soldiers slept.

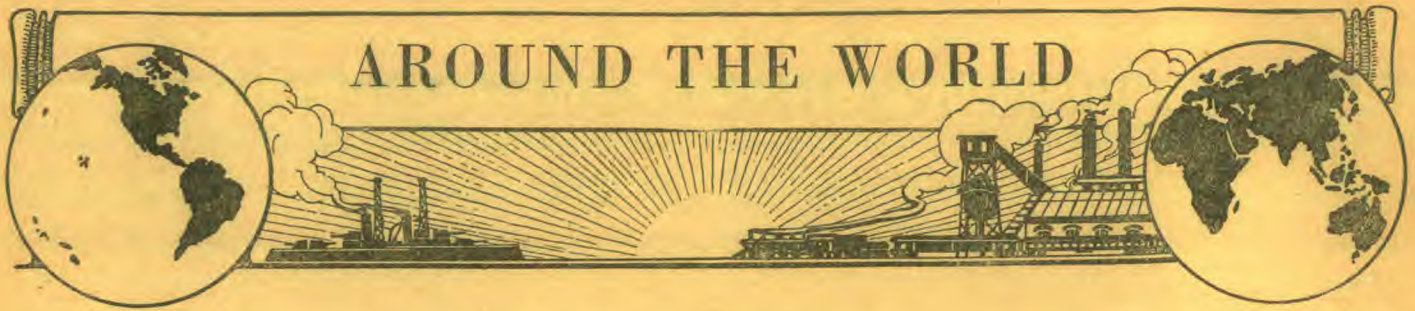
Of Himself Jesus said to John on the Isle of Patmos: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Revelation 1: 18. In this truth, every child of God to-day may well be glad and rejoice.

Jesus is alive still, the same Saviour and Friend of ours as on that morning when He walked out of Joseph's new tomb. "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25.



Father La Rue, the pioneer in carrying the gospel message to China, first landed at Hongkong. Although an island of the Pacific, it is but ten minutes by ferry from the mainland.

AROUND THE WORLD



¶ There are now one and a half million Mexicans in the United States, as against some 700,000 before the war. Where are some Spanish-speaking missionaries for these people?

¶ Two steamers 1,000 feet long and capable of an average speed of thirty knots an hour are being built in America for transatlantic service. They are expected to cut the time of crossing to four days.

¶ Samoan chiefs, when asked if they desired to govern themselves, replied, after careful deliberation, that they preferred to remain under British rule; "firstly, because a British society, the London Missionary Society, first brought the gospel to Samoa and showed the Samoans the benefits of living under the teachings of the gospel."

¶ Because of the purdah custom, a large number of the 150,000,000 women of India may only be reached by women physicians and missionaries. In some places, two thirds of the children die at birth or before reaching the age of one year, because of unsanitary methods and surroundings connected with their care. The great need is the establishment of training centers for the education of Indian nurses and midwives.

¶ The Belgians smoke six pounds of tobacco per capita a year. Americans come next, with five and a half pounds; Germany, three and a half; France, rather more than two pounds; Great Britain, less than two pounds; and Russia last of all, with a little over one pound. And what good does it all do? How much better if the money and the time were devoted to better purposes!

¶ Within fifty years, the Salvation Army has established stations in sixty-three separate countries and colonies. Its outposts number 9,859, and they have 1,231 industrial and rescue institutions.

¶ A resolution urging the Methodist Episcopal Church at its general conference in Des Moines next May to lift the ban of theatergoing, has been adopted by the Producing Managers' Association. The managers declare, "We seek to have the theater on such a plane that neither church nor state can object to its social influence." A convention of dancing masters will also petition the conference to remove its prohibition on dancing, it is reported. It might be well for the managers and the dancing masters, however, first to purge their halls of impurity and tendencies to vice before they invite the church to enter.

¶ The London and Paris passenger and goods express has proved a striking success, and as a means of communication, outdistances the mail, the telegraph, and the telephone. A daily service is maintained even in bad weather.

¶ London reports that a Vickers, Limited, air service will be opened in Holland. Letter postage by air will be four cents, and postage to England, ten cents. Machines to carry two, three, and twelve persons will be used.

¶ Sunday, August 17, seventeen persons were arrested in Seattle, Washington, on the charge of "Sabbath breaking." Most of the defendants were decoyed by detectives into selling some article. One woman had to part with \$45 for selling a can of crisco; and with one exception, the others paid \$15 and costs for their liberty.

¶ More than 75,000 babies in the United States, in 1916, died before they were a month old. Every year, 16,000 mothers lose their lives from conditions related to pregnancy and childbirth. In a list of ratings for sixteen countries (1900-1910), the United States stood fourteenth; and in the year 1916, it was eleventh in rank among twenty-three respecting infant mortality.

SERMONETS

A boy needs a model more than he needs a critic.

Family government promotes family religion.

Be a chum to your boy, or he'll seek one elsewhere.

To train a boy properly, begin with his grandfather.

Most men think their neighbors' children are the worst.

"As for me and my house, we will serve the Lord."—Joshua.

Some fathers tie up the dog at night, and turn the boy loose.

A father should be the very best man in the world to his boys.

The boy that is chastened in love, comes to love the hand that wields the rod.

Christ's test of Peter's love was whether he could feed the lambs or not.

Many men locate where it is good for their business, but not for their babies.

The mind of a boy is as wax to receive impressions, and as marble to retain them.

If you don't want the boy to leave the farm, don't bear down too hard on the grindstone.

Some men are so busy that they don't have time to pray for their children except in a bunch.

"As it was in the days of Noah, so shall it be," the Master said. Noah saved his family. So may you.

It is easier for the father to put the crib high, and feed sheep, than it is to put it low, and feed lambs.

The best way for a father to train up a boy in the way he should go, is to do a mighty lot of skirmishing ahead of him.

CHARLES G. BELLAH.

¶ The Montague-Chelmsford Reform Report, which promises very radical changes in administration for India, provides safeguards for religious liberty and also foreign missions throughout the British empire. In speaking of the latter, the report declares, "It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals, and sanitation."

¶ "The Gospel by Matthew has been translated and published in Pali, the sacred language of Buddhism, for the special purpose of introducing the Christian Scriptures to Burmese monks. The book of Daniel has been in great demand among these monks of Burma."

¶ Dr. Carroll's statement of church statistics for 1918 shows that there are 41,565,908 communicants, 189,288 ministers, and 230,685 places of worship in the United States. The number of communicants was increased by only 284,540 from the previous year. Nearly half the denominations made no gains of any sort. Several reported losses all round. The number of denominations is 170. The evangelical churches, 140 in number, hold 60 per cent of the membership of all the religious bodies. The Roman Catholic and the Eastern Orthodox have 37 per cent. One half of the country's population is not connected with organized Christianity in any way. Evidently Protestantism needs a Reformation when it allows such a condition in a nation in every way favorable to its labors.

¶ The Third World's Christian Citizenship Conference will be held in Pittsburgh, November 9 to 16, under the direction of the National Reform Association. Look out for more plans to carry through religious legislation directed by the latter organization.

¶ Plans of Protestant denominations for the establishment of missions in France, Belgium, Italy, and Latin America have aroused the ire of Roman Catholics. June 29, they held a protest meeting in Carnegie Hall, New York, and decided to raise \$500,000 for building temporary chapels in devastated European countries. This, said Archbishop Hayes, "will serve as a protest against the action of any religious body going to France in order to rob our dear little orphans of their Catholic faith." The Catholic Church has had the supremacy in France, Belgium, Italy, and Latin America for centuries; and the resulting atheism, illiteracy, and general moral degradation of those countries testify to the world the inability of salvation through works to save men's souls. It is time for the gospel in the vernacular and in its purity to be preached to the many who are waiting for it.

In the Wake of the Rake

The Price Others Pay for His Deeds

By GEORGE H. HEALD, M. D.

A DISEASE much more prevalent than syphilis is gonorrhea. While it is a serious disease with men, it may be much more disastrous with women. It is the cause of very much sterility—inability to have children. The sterility may affect either the husband or the wife. Many a supposed sterile wife is simply the scapegoat for her husband's sterility. Gonorrheal infection may also cause blindness of innocent babies. In fact, it is the usual cause.

The seriousness of gonorrheal infection cannot be better told than in the words of Dr. J. H. Stokes, a recognized authority on this subject, who has written a pamphlet on these diseases, for general circulation by the United States Public Health Service. Of this affliction, he says:

VICARIOUS VICTIMS

"We pass now . . . to the consideration of the two greatest modern problems of disease. Of the two, gonorrhea presents the more depressing picture. Its enormous prevalence and the terrible and tragic costs which it entails upon uncomprehending mankind, give it a leading place among the scourges of the race. Its bulldog obstinacy, and slowness of response to treatment, its ability to baffle every resource brought against it, and its trickery, seem to give it all the attributes of an evil personality. Curable, to be sure, and usually cured under prolonged skillful direction, we are not wholly able to lay our hands on the factors that make success in its treatment. 'Nature' seems to bear too large a hand, and medical skill to have too little power, to give work with the disease the fascination there is in treating syphilis. There is little of the dramatic about its treatment. Dogged persistence on the part of the doctor, and a liberal share of knowledge as to what not to do as well as what to do, with a cooperation from the patient which is rarely forthcoming, constitute the essentials of the medical management."

Regarding gonorrhea in women, he says:

"Gonorrhea in women is the most embittering and tragic aspect of the disease. The overwhelming proportion of infections are innocent. A man has a chance at least to know what ails him. The woman, in the existing state of popular and even medical sentiment, is lied to at every turn of the way. Gonorrhea is a serious enough disease in men; in women, it may be a disaster. Gonorrhea is usually cured in men. In women, while the disease, if taken in time, is curable, the problem is much more difficult. In women in general, gonorrhea may run, on the one hand, a course so mild that although virulently infectious, the woman may never realize she has the disease; on the other hand, it may reduce her almost at once to a pitiable invalidism, or cost her her life."

Again, speaking of the woman undergoing operation for some gonorrheal inflammation, he says:



"To hear such a woman, so defenseless looking in her braided hair and ether jacket, whisper timidly, as they wheel her, uncomplaining, up to the operating table. 'I do hope they'll fix me so I can have a baby,' to see the skin and muscles gape before the sweep of the knife; to think that woman's thoughts for her, through an hour of ether haze and hushed comment and the peculiar sibilant click of hemostats as the surgeon does his utmost to cobble up the wreckage and save her hope; finally in despair he begins the quick, swinging, practiced movements that mean it all must go; and then to see her again a week later, after they have told her the story, is an experience to make the hardest turn away his face."

Of gonorrheal blindness in babies, he gives the following pathetic description:

"Gonorrheal ophthalmia is a disease of the innocents. The usual time of infection is in the passage of the child down the infected birth canal of the mother. The bare thought of a little chubby child's bright eyes being ground through the filthy pus of a 'clap' sickens a decent man. Yet this is exactly what happens, and its mother, all unknowing, is made the doer of it. Usually within twenty-four hours after birth, if a preventive has not been used, pus begins to form in the eyes, and with almost lightning-like rapidity the clear, bright cornea of the eye ulcerates, under the swollen, pus-filled lids, breaks through, and lens and all collapse into the opening. When the process subsides, the baby is blind. The mere statement that one third of the blindness in asylums and one half the

blindness dating from birth is due to gonorrhea of the eye conveys no impression whatever of the tragedy. One has to see one of these little children, rocking back and forth in a railed-in chair, waving its hand between face and window because that flickering of the finger shadows across the twilight is all it will ever know of more than half of life—one has to see this thing, and watch the baby groping about on the floor and gurgling as it feels of your shoe strings, really to know, in the soul of him, what gonorrhea means."

And the pity of it all is that some man whom a fond wife calls "husband," and whom a blind child may some day call "papa," did not have sufficient self-control to keep away from places which are "the way to hell, going down to the chambers of death," and when infected, was such a brute as to ask a confiding woman to be his wife. Yet we talk of Bolshevik atrocities!

"More than Conquerors"

A STRONG nation looked with desire upon treasures of a weaker neighbor. Guided and controlled by a spirit of cruelty and conquest, the strong nation used its strength in taking by force the coveted treasure. But the plundered nation had another neighbor, that, taking its part, defeated the bully, and restored the stolen treasure to its rightful owner. The conquered nation sued for peace, and the victors named the terms. Then the small nation, secure in the protecting power of its strong ally, no longer feared the unjust nation that had once robbed it, but pursued its usual course unafraid and unmolested.

A poor man was beset by a cruel enemy, who took away his liberty, and made him an abject slave. Long he struggled alone, but without success, to regain his freedom. In his distress, he turned to a mighty neighbor for help. To his joy, the call was heeded; and in the added strength of his new ally, who supplied all the forces and directed them in action, he gained such a victory that the enemy dared not renew the attack.

In both cases, the victor was more than conqueror; for not only is there complete victory, but the terms of peace are dictated to the fallen foe. In the Christian life—you recognize the figure—our great Friend leads in the struggle with the enemy of souls, whose power may be broken only by an alliance with our Saviour. The victory won, "we are more than conquerors through Him," in that we dictate the terms to our erstwhile master. "Get thee behind Me," our strong Ally said to the enemy long ago. "I can do all things through Christ which strengtheneth me," a victorious man once lawfully boasted. Every one who allies himself with Christ may claim victory; and the claim is backed by Him who, never defeated, compels the unconditional surrender of Satan and his hosts.

MAX HILL.

Climbing Down the Ladder

(Continued from page 8)

to the use of our popular beverages,—tea, coffee, and cocoa. These only add fuel to the flame, and call for the after-dinner cigar. The hot fumes of tobacco, saturated with poisonous nicotine, create dryness in the pharynx, and a thirst which water cannot satisfy. And thus the individual is led, or driven, from the family table to the wine cellar.

The two lower rounds of the ladder, morphine and cocaine, are easily attained; and then we have the utter wreck and ruin of the body temple, made in the image of its Creator, to reflect His honor and glory, and to be the abiding place of His Holy Spirit.

Do not these facts magnify the science and art of food preparation, and elevate the office of the one who prepares the family board, lifting it out of the low level too often assigned—that of the “cook”? Does it not raise her position to the high plane she should occupy—that of a scientific food expert?

Do they not also emphasize the responsibility of parents and teachers to educate the tastes of children to appreciate the varied natural flavors of food, and to educate their minds to abhor the first steps in the avenue of intemperance?

Is it enough to pluck a few dead leaves or a little decaying fruit from the bramble of intemperance (inebriety)? Or shall we dig down and get at the roots?

Should not temperance workers strike a higher key, and catch the respectable(?), high-toned stimulants, tea, coffee, cocoa, condiments, and tobacco?

TO STOP

First, stop taking them. Do not try to taper off, for that usually fails and results in tapering on. It is easier to abstain from their use than to be moderate.

Secondly, rest. In case of the stronger stimulants, begin the treatment with rest. During rest, the body is repaired, the muscles store up energy material, the heart is relieved of 600 to 900 beats an hour, the glands become charged with the elements of their secretions, and the exhausted brain and nerve powers are restored. It is therefore well to take a complete rest in bed for three or four days.

Thirdly, adopt a simple and nontoxic diet. These requirements are best met in a fruit or milk diet for the first three days, to be followed by the addition of whole cereals, legumes, vegetables, and nuts.

Fourthly, assist nature in eliminating the poisons by encouraging the skin, the kidneys, and the intestines, by free water drinking, a good sweat, a warm cleansing bath, and a simple laxative. The heart is best supported by rest, the extremities being kept warm, and an ice bag being applied to the heart for fifteen minutes every hour.

THE government of Johore, one of the Mohammedan Malaysian independent states, last year asked the English Presbyterian mission to take charge of the education of all non-Malay populations within its borders, says *Record of Christian Work*. A good testimony to missions and the moderation of the Mohammedan ruler!

Will They Have Another Chance?

Theological Dispositions of the Dead

By J. O. CORLISS

THE doctrine of inherent immortality has been made very perplexing to many intelligent Christians, by what seemed to be two opposing lines of Scripture teaching—the one setting forth God's infinite and everlasting love, and the other His determinedly treasured wrath. The effort to harmonize these apparently contradictory terms brought variances of religious opinion which in time grew into breaches of fellowship. The result is no less than four absolutely distinct theories in reference to man's future.

The natural immortality of the soul being taken for granted by the theologians of the Jonathan Edwards school, the

Yet the doctrine of eternal torment continued to be a subject for pulpit orators. This led Dr. Holmes to speak of such teachers as pressing the red-hot end of everlasting torment upon other men's souls, while they themselves held the cool handle.

A HALF-WAY HOUSE

Some believed that the “Judge of all the earth will do right, and that whatever He does will be right, not because He does it, but that He will do it because it is right, and ought to be done.” This was made the basis for a declaration that after adequate punishment for the sins of probationary time, all men would be restored to the favor of God, and so must be eternally blessed.

But this view, coming down from some of the early theologians, was not entirely satisfying to all, because it seemed in conflict with certain scriptures which, it was thought, indicated eternal separation of some from the presence of Jehovah. Therefore a rhetorician named Arnobius, and later one Dodwell and others, maintained that man in his entire nature is mortal, and that unless he experiences a new birth, he must ultimately pass out of existence into absolute forgetfulness.

This position was partially adopted by the Catholic Church, which added the doctrine of purgatory for members of its communion who had died with venial sin unconfessed. Under this provision, posthumous merits were created, through intercessions, masses, or indulgences, by which discredited persons might be relieved from their expiatory sufferings, and be transferred to the “better country.”

A fourth set of theorists, admitting man's continued existence after death, maintain that no man will be finally condemned before being tested by the gospel, and that, in an intermediate state, those who have not definitely rejected Christ in this life, will have opportunity to receive Him. They declare that the death state, so long as it continues, is a penal state; hence a resurrection from that is an opening of the prison to those who are bound, to begin anew the race for eternal bliss.

SAVAGE LUCKIER THAN MISSIONARY

This certainly is specious reasoning, and would be a pleasing conceit in behalf of some loved one who has passed out of life a relentless sinner. It would also mean that the heathen millions who have gone down to Christless graves will come forth to have the privilege of receiving Christ as their personal Saviour. Were such a doctrine true, what folly for the living church to spend time and money in missionary enterprise! In view of such possibility, there would be justification for the sneering remark of the secular journalist who said that the heathen who keep out of the way of the missionary are more fortunate than those

Why I Study the Bible

BECAUSE it is the most alive and widely studied book in the world to-day.

Because the English Bible is the greatest classic in our literature.

Because its study enlarges my horizon, and brings me in touch with the most earnest and self-sacrificing spirits of this and of every age.

Because it touches and crowns all other branches of knowledge.

Because it is God's appointed means for the development in me of a Christlike character.

Because it is a compass on life's sea, and an infallible barometer of the coming social and spiritual storms.

Because it contains God's message of grace and power for my full salvation and the salvation of the needy world in which He has placed us.

ERNEST LLOYD.

assumption that good souls go to heaven at death as an eternal reward was a consistent dogma. But by the same system of reasoning, it followed just as certainly, that one who died unrepentant must at death enter upon eternal punishment. While no advocate of this school seemed able to locate the place of torment, yet all agreed that it existed somewhere. Bellamy reasoned on the matter thus: “Sin is an infinite evil, and requires an infinite punishment.” “The Westminster Confession” also declared that the wicked are to be “tormented without intermission, with the devil and his angels in hell-fire forever.” (Chapter 32, question 89.)

Such a doctrine raised many questions which even its projectors seemed unable to answer. One student expressed his mental difficulty in this way: “We are forbidden to let the sun go down on our wrath, and are commanded to be perfect as our Father in heaven is perfect. Can He cherish the wrath He bids us put away? Is not vengeance passionateness and retaliation? And can these be right?”



VOLUNTEER for the Third RED CROSS ROLL CALL

Opportunity, privilege, duty confront you. The personal service of a million volunteers is needed November 2 to Armistice Day, the eleventh, to enlist every citizen in the world's greatest Army of Mercy.

Hopeful, grateful America appeals for the Red Cross spirit.

who heed gospel instruction, because they will have two chances to the others' one.

But speculation can never settle this all-important problem of the future. All that one can know about it must come from divine revelation. The Word must be the sole authority, and that without

any supplement of personal wishes or speculative notions. In the absence of such specific knowledge, the philosopher and the savage are equally ignorant of all that pertains to the future.

NO POST-MORTEM SALVATION

For those who rely upon the Word of divine truth, one positive statement should forever settle the question of whether all or only a part of the human family will enter the heavenly abode. Speaking of some who do certain things, the Scriptures state that they "shall not inherit the kingdom of God." The reason assigned for this conclusion is that "he that soweth to his flesh shall of the flesh reap corruption." Galatians 5:21; 6:8. It is quite clear, from this, that the course taken in this life decides future destiny, with no proviso for another trial in a post-mortem state. This is definitely confirmed by the Saviour's statement that while some will be raised to eternal life in the resurrection, others, having lived evil lives, will arise to condemnation. John 5:28, 29. We learn also, from the teaching of the apostle, that the great resurrection change will come "in the twinkling of an eye." 1 Corinthians 15:52. This sudden separation could not possibly take place except a previous decision of heaven had so ordered it, and that forever cuts off the prospect of any further trial.

Hence the exhortation to strive for entrance through the narrow gate is still applicable to the present life, on the plea that many will seek to enter there and not be able. Luke 13:24. Our Lord said to the unbelieving Jews, "I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come."

How much of a place has the Book of the ages in your life? What has become of the 134,151,630 volumes of Scripture issued by the American Bible Society since its foundation in 1816? How many lives have they regenerated and brought into the kingdom? When Christendom unites in making of

November 30, 1919, a Universal Bible Sunday

what will be its effect on the non-Christian world?

To Pastors, Officers, Teachers

There are yet nearly five weeks before the coming of this red-letter day for the Book of books. The American Bible Society will send you on request a living message with inspiration, facts, and figures—not dry statistics—together with an exceedingly interesting church or Sunday school program for Universal Bible Sunday.

Address the Secretaries, 28f Bible House, New York.

Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a Corporation of the Seventh-day Adventist denomination.

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JAMES COCHRAN, Circulation Manager.

John 8:21. This "whither I go, ye cannot come," is declared to be the consequence of dying in sin, and so entirely cuts off the thought of any probation after death.

Many more statements of like nature might be added to these, but one other must suffice. The apostle makes reference to a class of people of whom he says that to them there remains "no more sacrifice for sins." Hebrews 10:26.

In the death of the wicked, there is no hope of dwelling with the saints in glory. Probably the prophet had in mind the philosophy of probation after death when he said, "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezekiel 13:22.

Discharged Soldiers of the Canadian Army

UNDER the original order in council dealing with the payment of War Service Gratuities, men who did not see service in France and men who were discharged previous to the signing of the armistice on November 11, 1918, were not entitled to participate in the same. Under a recent order in council, this ruling has been changed, and men who come under the above classification are now entitled to payment of gratuity. Any man who comes under the above category should write to George F. Pyke, Esq., General Secretary B. C. Returned Soldier Commission, Parliament Buildings, Victoria, B. C., who will be pleased to furnish application forms and all information concerning the gratuity.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$12, 15 gal. \$35. Quick shipments our motto. A. J. Iden and Co., Nevada, Iowa.

When Enthusiasm Runs Amuck

THE man most to be dreaded is the sincere enthusiast who is on the wrong track. He may be ardently conscientious, but mistaken and misguided, and therefore, like "Jehu the son of Nimshi," he "driveth furiously." In times of great unrest, when the very spirit of revolution is in the air as a malignant epidemic, men need to give careful thought to the steps they are taking. We need to know that we are acting upon sound principles, and standing upon a secure foundation.

The great object lessons of the past should be kept constantly before us. We should remember that distressing and calamitous times have a tendency to drive men to religion; but we should not cease to bear in mind that false religionists have been the worst curse to this world of anything that has ever afflicted it. We must not fail to call to mind that it was religious zeal which took the lives of the martyr prophets; it was religious zeal that crucified the Christ; it was religious zeal that put to death the apostles of Christ; it was religious zeal that shed the blood of millions of martyrs during the centuries of this Christian era. Men need something more than mere religion. They need to know Christ and His love, and to receive the personal touch and the indwelling influence of the divine Spirit of God.

We need to study our Bibles for ourselves. We need to seek the personal indwelling of the Holy Spirit. Otherwise we may be carried along by some mere religious craze, or mere enthusiasm about popular dogma, and before we realize it, be repeating the past episodes in history wherein good men, yea, even the Christ Himself, suffered death upon no other accusation than that they taught the gospel as given to them by the divine Father Himself.

Inspired by the Unseen

COURAGEOUS gospel notes that thrill the soul are sounded forth in these inspiring words:

"Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:16-18.

The soul in touch with God "is renewed day by day" even though "our outward man is decaying." Our difficulties, however great they may be, our distresses, however severe, are classed as "our light affliction"; because our suffering is only "for the moment."

This life at its very longest is but a moment when compared with the endless duration of eternity; and if we keep the infinite view of eternal reality constantly before the mind, all our afflictions seem light, and they are readily borne, because, according to the statement of the text, "we look not at the things which are seen, but at the things which are not seen."

The things that may readily be seen with the natural eye "are temporal"; but by faith, we are to behold "the things which are not seen," and that "are eternal."

Many of the things with which we have to do in our everyday life, and which are the most potent forces about

may perceive these by faith, and we may know that they are just as true and just as real as the air we breathe or the electric current that furnishes us with light and heat and power. These unseen realities are presented through God's Word. They inspire the soul with a hope which enables the individual to regard all of the afflictions, the distresses, and the difficulties of this life as light and passing with the moment, while the inspiring gaze, through faith, rests upon the unseen yet eternal realities of the future.

A New Thing to Be Done

GREATER things will be done in this generation, through divine power, than have ever been witnessed in former ages. The following Scripture verses indicate this most clearly:

"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor Me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen, the people which I formed for Myself, that they might set forth My praise." Isaiah 43:18-21.

These verses call us to remember not the former things, because God is about to "do a new thing." He promises to "make a way in the wilderness, and rivers in the desert." And the purpose of giving these rivers to the desert is in order "to give drink to My people . . . which I formed for Myself." And God thus blesses His people so "that they might set forth My praise." God blesses His people not merely that they may have enjoyment for themselves, but that they may be channels through which His blessings can flow to others.

The calamities of pestilence, of storm, of war, and of violence, which are now devastating the earth, are rapidly bringing us up to the supreme crisis of the pouring out of the seven last plagues, as foretold in the sixteenth chapter of Revelation. But in that time, when the world will be wracked from side to side, when famine and pestilence are stalking through the land everywhere, God will have a perfect care for His people. Rivers will break forth for them in the wilderness; and as promised elsewhere in Isaiah, bread shall be given them, and their water shall be sure.

What a glorious heritage is given to the children of God! And how earnest should each one be in passing the good news on to others! for the invitation to receive these blessings is extended to every soul who will accept them.

The supreme hour of doom for the wicked world is almost reached; but over against these dark clouds of doom to be visited upon sin may be seen the bright rays of the Sun of righteousness, calling all to the genial warmth of a Saviour's love. Jesus Christ will cleanse us from all sin if we will let Him, so that instead of partaking of the doom of wickedness, we may enter into the rich and full joy of eternity.



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Mr. Herbert Hoover (photographed on the Aquitania, September 13, on his arrival in New York), for five years benevolent dictator of the world's greatest food supplies, has laid down his scepter, and declined to enter the political arena to gain any monetary reward through public appreciation. Such disinterested service is refreshing in these days of greed and political corruption. He is now at his home in Palo Alto, California, where, as a trustee of Stanford University, he is taking an active interest in the welfare of that institution.



us, are things that cannot be seen. We do not see the air that we breathe; yet we can perceive its vitalizing power, and can observe its great force in many ways. We cannot see the electric current that is passing upon the wire; but we may perceive that the cars are moved, that light is given, and that power is manifested in numerous ways. These are among the unseen things that we are handling and using every day.

But reaching beyond these, there are the great unseen realities of eternity. We