

Signs of the Times

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This huge Bible, three feet six inches wide and five feet two inches long, has been written in script by representatives of the English nation, from king and queen to railway porters. It is to be exhibited in America this year, we are told, in connection with the Bible year campaign. After visiting other countries, it will be returned to England as a national treasure. The Bible is still the only Book. Its words mean life, peace, and happiness, and are a sure guide to right relations toward God and our fellow men.



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FERRETING OUT FIRST CAUSES

The Press and Prophecy Analyze the Crime Wave



WHO of us does not view with heart-gnawing apprehension the increasing surge of crime that is rolling in upon our national, yes, our world life? It would seem that our best institutions are being torn from their moorings by the flotsam and jetsam of universal evil. It is an appalling fact the *Chicago Tribune* publishes when it states that almost three hundred murders were committed in Chicago during the first eleven months of 1919. And the comment this well-known daily makes upon its own city's condition is all too significant and true:

"We do confess to more outlawry than we think is our normal share. But we resent the imputation that we proportionately are any more mischievous toward the laws than another American city. In short, we are trying to clean our own hearth without calling attention to our neighbors' untidiness. In a community of glass houses we are trying to keep from throwing stones."

We do not find that any other city has taken up the challenge. Chicago is no worse than other places in the present riot of crime. St. Louis has unearthed its "crime club," Baltimore its "murder group." Quiet Philadelphia can offer no reproach to Chicago when in the city of William Penn crime has sunk to such a low level that one of its churches was blown up in an attempt at robbery, and another was stripped of its equipments. From the Pacific coast comes the report, through the

By William G. Wirth

San Francisco *Bulletin*, that so rampant is disorder in that city, that the police chief has cut down the day force in order

to add more men to the night force, and that this night force are being armed with "sawed-off" shotguns, and in high-powered automobiles, are being speeded to all parts of the city.

What is the reason for this chaos of crime, which is sweeping around the world like a seismic current? Increase in the use of drugs, Bolshevism, dimming of street lights at night on account of the coal shortage, uncontrollable conditions coming out of the war, are given by students of affairs as prime factors in this debacle of disorder. Undoubtedly these all have their part in bringing about this situation; but to be satisfied with these as the cause, were to be satisfied with that which is only on the surface. We must dig deep, we must get at the foundation, if we would know the true reason, and get the help God desires that we shall receive.

During this past summer, William T. Ellis, one of the keenest of observers, and special correspondent of the *Washington Post* and the *New York Herald*, made a world tour to get first-hand information on the status of international unrest. Writing from Mount Sinai to the *Washington Post*, he says in the issue of that paper of July 15:

"Let us confess the truth, even we of the most stable land on earth to-day. We have wandered from the straight paths of our fathers, and have turned aside from the simple faith that made them great. We have left God out of our calcula-

tions. We have put other gods before Him, and given first allegiance to idols of our own creation. His name and His day have lost their sanctity in our eyes. Even the sacred family relations have been disregarded by a generation proud of being 'self-made.'

FRUIT OF SIN

"We have invented slow and insidious methods of killing our fellow beings as sacrifices to the Moloch of Mammon. Adultery has passed from its old place of a deadly sin to a mere form of personal liberty and self-expression. Individual theft is still bad form; but wholesale stealing, by nations and organized commercial or financial groups, has reached a magnitude such as even the avaricious crusaders never knew. We censor and color truth until the bearing of false witness has become an art. And, finally, our covetousness as nations and as men and women has led the world first into war and now into revolution. Is there any one of the Ten Commandments that we as a civilization have not openly, flagrantly, and shamelessly violated, in disdain of God, and in disregard of the proved social utility of these laws?"

In this confession, Mr. Ellis penetrates to the core of the world's trouble. Were men to-day acting out in their lives the principles of the Sinaitic Decalogue, the newspapers would not contain their columns of crime. Were meditation given to the divine law instead of to inordinate ambition and selfish striving, there would not be the patent devilish disregard for the property and rights of others. Love for men instead of hatred for men would possess the heart whose constitution was the Ten Commandments.

Crime, disorder, social, moral, and political evils of all kinds, are but the unlovely flowers that blossom forth from the plant of sin. When all is said and done, we are brought face to face with the sober truth that after all, our evils and troubles of every kind are summed up in the one short, woeful word,—sin.

And sin, according to God's Word, is the violation of His law, the Ten Commandments. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Paul makes a more personal application of it when he says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. Our first parents' disobedience of this law fastened sin upon the earth, with its grievous grip of sorrows; and the world's increasing disobedience to that law is raising the normal wave of evil into the proportions of a tidal wave.

STILL THE HIGHEST CODE

Our only hope, then, is to become a commandment-keeping people. We need to learn to "walk in the way of God's commandments." We need to know—again quoting from Mr. Ellis—that "above all the mists and turmoil and trouble of our times, rising clear and rugged in rough redness, after having weathered the storms of centuries and millenniums, the Mountain of Law still stands sentinel and monitor over mankind, even as it did when the awe-stricken children of Israel camped down yonder in the plain called Wady or Raha, and listened to the thunders of the voice of Jehovah in the cloud-enwrapped mountain." We need to know that that law stands as changeless as the very rocks of Sinai, and that "society will never be right until it squares with Sinai."

The Decalogue still remains as the truest character test and the highest social code. While other moral systems and philosophies have had their day and sunk into oblivion, "the Ten Commandments are of more contemporary importance than to-day's newspaper."

That we are living in the end of time is freely conceded by Bible students of all persuasions. Holy Writ clearly shows, through its prophecies, the imminence of Christ's return. That His people might know when "it is near, even at the doors,"

Christ Himself portrayed the very conditions that would obtain just before His second coming. One of these conditions is the very state of lawlessness of which we are writing, evils growing out of a benumbed sense of duty toward Heaven's law.

Centuries before the Saviour appeared, Isaiah gave this analytical foreview: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isaiah 5:20-24. Notice the seat of the sin: "They have cast away the law of the Lord of hosts."

Again Isaiah depicts our day when he says: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isaiah 30:8-13. The outstanding cause of the people's failure is found in the expression, "rebellious people, lying children, children that will not hear the law."

Passing over to the New Testament, we find this condition of

evil indicated in Christ's own prophecy regarding the time of His second coming: "Because iniquity shall abound [“be multiplied,” A. R. V.], the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matthew 24:12. The word "iniquity" in this text is from the same Greek word that is used in the phrase translated "transgresseth the law," in 1 John 3:4. In unmistakable language, our Lord points out that the increase of last-day evils will be due to a disregard of the Ten Commandments.

How remarkably consonant with Bible prediction are these words of Mr. Ellis, written about two thousand years after Christ's statement, and over twenty-seven hundred years after Isaiah's prophecies:

THE TRUCE OF GOD

"Day after day, in this mountain air of crystalline clearness, from heights whence one may see fierce and blinding sand storms raging on the desert below, I have pondered the basic problem of this our time. With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of bolshevized Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the Mount of the Law. Here is the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never go right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai. . . . A universal acceptance of the Ten Commandments, together with the summary of the law given by Jesus, would straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly and violently (Continued on page 9)

Through a Glass Darkly

So much, so much, we cannot understand!
So much that leaves the heart unsatisfied!
Ofttimes we turn beneath God's chast'ning hand,
And in the passion of our human pride,
Feel that our mighty Maker is unkind,
Because we cannot see—our eyes are blind!

We cannot see why we should suffer so,
Who have not deeply sinned nor gone astray.
O blinded eyes, how can we rightly know
How far we wander from the blessed way!

Our finite vision cannot see above us
The stretching shade of the Almighty wing:
We cannot know how truly God doth love us,
Nor how He strives from pain His peace to bring.

We cannot know, because our eyes are blind:
We turn away from His anointing hand,
And, groping, seek that we can never find,
Until, in perfect peace, we calmly stand,
Content to wait till we shall plainly see
In the new light of God's eternity.

GRACE ADELE PIERCE.



Smudging Liberty's Torch

By the late K. C. RUSSELL



HERE is no feature connected with the history of our country more remarkable and interesting than that of religious liberty. The evidences are many which plainly prove that God, in His all-wise providences, made this land the repository of the heaven-born principle of religious liberty.

In order that the reader may better understand the influences that led to this country's becoming a heritage of liberty, it will be necessary to give a glimpse, at least, of the background of her history as touching this question.

The Diet of Spire voiced two basic principles of the Protestant Reformation. "The principles contained in this celebrated protest of the nineteenth of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, 'We must obey God, rather than man.'" —D'Aubigné, volume 4, page 76.

The two principles contained in this protest, the Lord sought to plant in the hearts of men and have recognized by the nations of earth. The lessons contained in this protest have been hard to learn, as has been demonstrated through the centuries which have elapsed since the protest was issued.

The nations of Europe, during the centuries since the Reformation, have never come out into the full light of genuine liberty as embraced in the Protest of Spire, and as taught by Christ, the great author of liberty.

Efforts were put forth by several nations to secure true religious liberty; but in their struggles, they were never able to approach it nearer than "toleration." It is true that toleration is a step in the direction of liberty, but it is

not liberty. Dr. Philip Schaff defines toleration as follows: "Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship and a practical disapproval of all other forms."

THE SOURCE OF AMERICA'S MAGNETISM

IT was these conditions that prompted people to come to our shores. Thomas Cary Johnson, in a work on religious liberty, page 79, says: "The principles of the Reformation in the sixteenth century involved that of universal religious freedom; but, owing to the desire of the Reformers for protection, the most of them practically rather strengthened the powers of these Protestant rulers who were of their faith. But the union of church and state was a great evil. The interference of European civil governments with the consciences of men filled America with immigrants. Yet so inveterate was the bias in favor of the union of church and state that these very immigrants who had fled from intolerance, showed little disposition to tolerate dissent from their views when they had established themselves in power in the New World."

From the foregoing, it will be seen that those who left Europe to escape the intolerance of the oppression which came as a result of a union of church and state, soon forgot the struggles through which they had passed, and which led them to leave their native country, and come to this land where they could worship God according to the dictates of their own conscience.

It will therefore be observed that much time and a great battle in behalf of the true principles of liberty were required before the people who came from Europe had the evil principle underlying a union between the church and the state eradicated from their hearts and minds. Even Roger Williams, one of the great apostles of religious liberty in this country, on one occasion prepared a charter which was expressly for the purpose of propagating Chris-

tianity; and under it, a law was enacted excluding all except Christians from the rights of citizenship, and including Roman Catholics in the exclusion.

Patrick Henry, who gave utterance to the immortal words, "Give me liberty or give me death," at one time advocated an assessment of some sort for the support of religion. These examples plainly demonstrate how thoroughly imbedded in the hearts of men, during the struggles for religious liberty in the early days of this country, were the evil principles of a union between the church and the state.

The torch of liberty, however, continued to shine brighter and brighter, until the principles of religious freedom had been fought out by "forces apparently the most hostile. The advocates of privilege and prerogative, of the establishment, no less than advocates of toleration and liberty, were used of Providence to achieve this advance. The positive forces working for it were numerous. Individuals from every denomination in those colonial days helped in the great struggle." Quakers and the Baptists particularly took part in the struggle. No one denomination can justly claim to have been the sole aggressive agency in the long contest. Principles which constituted the common heritage of Protestants wrought themselves out in their legitimate fruitage in the doctrine of religious liberty.

VITAL TO OUR CONSTITUTION

THE climax of the long battle for America's liberty was reached when the Declaration of Independence was adopted, which contains the words, "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" and in the first amendment to the United States Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This amendment voices, in a most signal manner, the principles enunciated by Jesus Christ, the great author of

liberty, when He said, "Render . . . unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21.

This government occupies the most remarkably unique place among all the nations of earth in being founded upon these immortal words of Christ; for it will be observed, by a brief analysis of these words, that they teach a total divorcement between the church and the state.

WHOLESALE CHRISTIANITY WANTED

CHRIST'S words are, "Render . . . unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's." Had these words been heeded by rulers, there never would have existed a union between the church and the state, with all the terrible results. The first amendment to the Constitution of the United States likewise divorces the church from the state when it says, "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." And "what . . . God hath joined together, let not man put asunder;" neither let any man join together what God has put asunder.

In sweet accord with these principles are the following utterances from the fathers of our country:

George Washington: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

James Madison: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

The blessings we have so long enjoyed as the result of this heritage, based upon the principles of religious liberty, have undoubtedly contributed more than any other influence in bringing about the respite of peace that we now enjoy. The influence of this nation for good during the great world struggle for liberty is familiar to all.

While we should rejoice because of the priceless heritage of liberty that has come to this (Continued on page 15)

FOR YOU, BROTHER

IT was not the physical pain of the nails through hands and feet, that caused the death of the Son of God; but the night before the crucifixion, Jesus had drunk, in Gethsemane, that cup poisoned with the virus of the sins of men. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Poisons generally affect some one of the vital organs, one poisoning the heart, another the stomach, another the nervous system. But there are some poisons that permeate the entire system, attacking every vital organ. As such a poison is to the physical being, so was the poison of the cup of Gethsemane to both the mental and the physical being of Jesus.

We can now go free because it was possible for Him to drink that cup poisoned with the virus of our sins. This poison did not at once take His life, but it was doing its deadly work from the hour in Gethsemane until He expired on the cross. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Shall we not therefore reverently, sorrowfully, yet gratefully kneel at the foot of the cross, and behold the price paid for our redemption? We see the Prince of sufferers enduring the most intense agony of mind and body. The darkness of the wrath of God against sin settles down over His soul. The malignity of sin poisons the very fountain of His being. The great gulf separating Him from God, wrings from His lips that despairing cry, "My God, My God, why hast Thou forsaken Me?" His is the anguish the finally impenitent sinner will feel when mercy no longer pleads. And now at last the poison has done its deadly work. In relief, yet in utter exhaustion, the dying Son of God cries:



"It is finished." "Into Thy hands I commend My spirit." And now Jesus, at such fearful cost, has earned the right to become the Advocate and Mediator for man.

Another has thus described the meaning of this solemn event: "The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured,—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face,—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."

"O house of Israel, are not My ways equal? are not your ways unequal? Therefore I will judge you, . . . every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:29-32.

GEORGE F. ENOCH.

Nor could it bring perfection to men by taking away sin. But the priesthood of Christ does bring perfection—does remove sin.

Nevertheless, as intended of God, the typical priesthood and offerings contained wonderful truths—even all the truths of the gospel. And of this fact another writer testifies:

"The ceremonial law was given by Christ. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law *glorious*, worthy of its divine Originator. The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine presence shone forth. Thus through age after age of darkness and apostasy, faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah."

And so the faith of some remained steadfast,—men like Zacharias, who became father of John the Baptist; like Simeon (Luke 2:25-35); and Anna the prophetess. There was then, as in the time of Elijah, a remnant who believed the gospel as it was illustrated in type and symbol.

The sacrifices, being entirely typical of the One on Calvary, must always, in order to be acceptable, have been offered "voluntarily," and so should never, unless perverted, have become a *burden* to any living soul.

For thus it stands written: "He shall offer it of His own voluntary will." Leviticus 1:3. "Ye shall offer at your own will a male without blemish." Leviticus 22:19.

"Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." "Then [in that condition] shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar." Psalm 51:16, 17, 19.

"Wherefore when He [Christ] cometh into the world, He saith,

"Sacrifice and offering Thou wouldest not,

"But a body didst Thou prepare for Me;

"In whole burnt offerings and sacrifices for sin Thou hadst no pleasure:

"Then said I, Lo, I am come
(In the roll of the book it is written of Me)

"To do Thy will, O God.

"Saying above, Sacrifices and offerings . . . for sin Thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath He said, *Lo, I am come to do Thy will*. He taketh away the first [the sacrifices and offerings], that He may establish the second; namely the *will of God*. "By which *will* we have been sanctified

THE EPISTLES OF JESUS

By
William P. Pearce

IN ordinary language, an epistle means a letter. Twenty-one books of the New Testament are called epistles, or letters. Fourteen of these, including Hebrews, are attributed in the "Authorized Version" to Paul, one to James, two to Peter, three to John, and one to Jude. James's, Peter's, the first of John's, and Jude's are called "general epistles," as they were not addressed to any single person or church.

Fourteen times is the word "epistle" thus used, but twice it refers to character. "Ye are our *epistle* written in our hearts, . . . declared to be the *epistle* of Christ, . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Every Christian should cherish the sacred epistles. They are divinely inspired—love letters of God to us. They warn, instruct, comfort, and make one happier and better. These letters of God are adapted to every condition in life. They are a spiritual pharmacopoeia when one is ill; the tree of life when one is hungry; the light to one's path in darkness, and the guide to heaven.

Every Christian is an epistle. Character means an engraving. It is taken from the word *charasso*—to engrave. It refers to work done on metal or in stone. Some of the Greek works of art took years of patient toil to accomplish. Da Vinci spent four years painting Mona Lisa, and then declared it unfinished. Andrea Cartello was twelve years engraving the "Last Supper" on a topaz, which he presented to Pope Leo at his jubilee.

The Holy Spirit—Christ's Amanuensis—began work the very day we were born into the kingdom, writing "not in tables of stone, but in fleshy tables of the heart," the divine record of relationship. He it is who inscribes character on the heart tablet, and tunes the heartstrings to vibrate with holy Te Deums to Christ.

Christian epistles were written to be read. That is the purpose of every letter and tablet. That is the divine method of speaking to the world—Christ's manner of revealing Himself to mankind. When Paul wrote his first epistle to the Thessalonians, he said,

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Livingstone was an epistle to the Africans.

through the offering of the body of Jesus Christ once for all." Hebrews 10:5-10.

And the will of God which Christ came to *perform* and to *establish*, being expressed in the law of God—even in the law which reveals His character (Psalm 40:7, 8; Romans 2:17, 18)—it follows that when Christ, by His one offering, "took away" the priesthood and offerings that were only typical of Him, in order to establish the will of God, He did by this establish, and that forever, the law which forbids sin, namely, the Ten Commandments.

"Do we then make void the law of God through faith? God forbid: yea, we establish the law." Romans 3:31.

"For by one offering He hath perfected forever them that are sanctified. And the Holy Spirit also beareth witness to us [of this fact]; for after He hath said,

"This is the covenant that I will make with them

"After those days, saith the Lord:

"I will put My laws on their heart,

"And upon their mind also will I write them;

then saith He,

"And their sins and their iniquities will I remember no more.

"Now where remission of these is, there is no more offering for sin." Hebrews 10:14-18.

In this manner, the people who are "perfected," who are "sanctified" by the "one offering" of Jesus Christ, are thus "perfected," or "sanctified," through the writing of God's holy law of Ten Commandments in their hearts and minds. This is the new covenant. This is the gospel as it is in Jesus.

By His one offering, Christ forever ends the law of the Levitical priesthood and sacrifices, and for all eternity, establishes the law which reveals sin and witnesses to His own righteousness. In this way, His priesthood does take away sin. It does establish righteousness.

Nature's God

WE are not quite shocked by the *entire repudiation* of Christianity, but only asked to let it retire before what an eminent American university president chooses to call "the new religion"—one that will "place no reliance on anything but the laws of nature." As though nature were something apart from and independent of the God of nature; as though the laws which the almighty Creator had chosen to impose upon His own universe had actually superseded or replaced Himself!

What is nature but the workmanship of God? What are "the laws of nature" but God's ordinary methods of working in creation? What an outrage, then, on true philosophy, to suppose that laws have any force without an administrator, or that machinery can act without a power to keep it in motion!

If the Creator were not also the Preserver! if the arm that built the universe did not ever uphold and govern it; if the hand that framed the complicated, exquisite, harmonious mechanism of nature were not always invisibly but omnipotently working and regulating the whole,—creation would fall into chaos again, and death and desolation would universally and immediately ensue.

ERNEST LLOYD.

Confirmation by Faith

By Emmett J. Hibbard

THE Scriptures plainly teach, and every well informed person knows, that the sacrifice and priesthood of Christ at once and forever ended, supplanted, and superseded the sacrifices and priesthood of the Levitical order. For Christ is not now King in heaven; He is a priest,—our great High Priest.

When on earth, He was that "Prophet" like unto Moses. Ascending where He was before, He became at once a priest "after the order of Melchizedek." When He shall return to earth to gather His people, He will come as King of kings, and Lord of lords. And King He will then continue to be so long as the cycles of eternity continue—so long as God is God.

At the close of His earthly ministry, and as introductory to His priesthood in heaven, He offered on Calvary's cross His infinite and efficacious sacrifice. This sacrifice was nowhere commanded by the Levitical law—was not according to the law by which sacrifices of the earthly service were ordained; "if He were on earth, He would not be a priest at all, seeing there are those who offer the gifts according to the law." Hebrews 8: 4.

The gifts and offerings specified in the Levitical law were always animals—"bulls and goats"; and never was any priest directed, *by law*, to offer himself. But Christ offered Himself—an act not required by Levitical law.

Also "the law" of the priesthood required that every priest should be chosen from the tribe of Levi and from the family of Aaron; but "our Lord hath sprung out of Judah," and therefore, according to the law of the priesthood, He could not be a priest at all. Yet the priests that were ordained by the Levitical law, served "unto the example and shadow of heavenly things"—even an exact shadow of Christ's sacrifice and priesthood.

Except in type, or shadow, the priesthood of Christ was nowhere revealed in the Levitical law; yet it was definitely announced by David in the 110th psalm:

"Jehovah saith unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." "Jehovah hath sworn, and will not repent: Thou art a priest forever after the order of Melchizedek." Verses 1, 4.

And Paul's testimony is the complement of David's:

"The law [concerning priests] appointeth men high priests, having infirmity; but the word of the oath [Psalm 110: 4], which was [given] after the law [was given, not after it ended], appointeth a Son, perfected forevermore." Hebrews 7: 28, A. R. V.

"Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another Priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?" Verse 11.

"Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."—Methodist Episcopal Church Doctrines and Discipline.

This is a perfectly natural question to ask, under the circumstances; and the only answer which could be given would be, No need at all. But since a Priest after the order of Melchizedek was to arise, there must have been need for Him. And since, if perfection had come through, or by, the Levitical priesthood, there would have been no need of another, it follows that perfection did not come through the Levitical order.

And the reasons *why* perfection could not come through the Levitical priesthood are given as follows:

(1) "The law made nothing perfect, but the bringing in of a better hope *did*." Hebrews 7: 19.

And why could not the law make anything perfect?

"For the law *having* a shadow [not being a shadow] of the good things to come, not the very image of the things,

sacrifices for sin; and the law "having [in the sacrifices] a shadow of good things to come," and not the good things themselves (which are the sacrifice and priesthood of Christ), "can never with [or by means of] the same sacrifices . . . make perfect them that draw nigh." And Why?

"For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10: 4.

And it was not once so appointed or intended by Jehovah; but, after the heathen order, the Hebrew people had taken the "shadow" for the substance, the type for the antitype, the sign of salvation for the means of salvation. And they did think it possible for the blood of bulls and of goats to take away sin.

But had they perceived in their sacrifices that which Abel saw,—namely, the Redeemer to come,—their faith in Him, illustrated by their sacrifices, would have had the effect of bringing perfection in their cases, even as in Abel's case.

The whole system had become perverted—the truth of God changed into a lie—so that instead of revealing the Saviour to come, it had become a means of "blinding the eyes and hardening the hearts" against every token of His Messiahship. "The whole system must be swept away." But had the system continued as divinely intended, it would have expired anyhow, by limitation, when type had met antitype.

There must come, therefore, a radical change in the priesthood—not of the men merely, but of the order—a change from the order of Aaron to the order of Melchizedek; because perfection did not come by the Levitical order. "For the priesthood being changed, there is made of necessity a change also of the law." Hebrews 7: 12.

First proof: "For He of whom these things are said [the priest to succeed the Levitical] belongeth to another tribe, from which no man hath given attendance at the altar."

Second: "For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests."

Third: "And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life." Hebrews 7: 13-16, A. R. V.

Therefore, "the priesthood being changed" from the order of Aaron to the order of Melchizedek, and the sacrifices of the Levitical order being supplanted by the sacrifice of Christ, the law which admitted to priesthood only such as were of the tribe of Levi, and which required for sacrifice only "bulls and goats" and the like, must "of necessity" be changed; for it did not fit the priesthood, nor yet the infinite sacrifice of the Son of God.



can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh." Hebrews 10: 1, A. R. V.

The law, then, here under discussion is the one which directed the offering of



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

"The Nations Were Wroth"

MR. HORATIO E. BOTTOMLEY, British editor and writer, calls attention to bills now before the English Parliament calling for the expenditure of \$750,000,000 on the navy and of \$2,000,000,000 on the army. And a *Scientific American* of recent date illustrates and describes the powerful British battleship "Hood." This is one of four sister ships with a displacement of 42,000 tons, 144,000 horse power, and a contract speed of 31 knots. To use the words of the *Scientific American*, this is "a ship with the guns and armor of a battleship and the speed of a cruiser."

And along with these proposals for the British navy and army, we may place a recent statement of the United States secretary of the navy as quoted in the *Scientific American*: "With battleships in service equal to or superior to any now in commission, and six huge battle cruisers and twelve battleships under construction, a number of them larger than any now in commission, the navy is pressing forward to greater things."

It has not been so very many years since the sum proposed to be expended on the British navy would have met all the requirements for running our United States government for an entire year. And when we add to this the \$2,000,000,000 proposed to be spent on the army, we have figures that are altogether without any parallel in peace times. In fact, these two items alone would have gone far toward meeting the entire expenses of our Civil War, which lasted almost four years.

Some of the most efficient, capable, influential men the world knows anything about are exercising all their powers to bring about a world peace that will be permanent. On the surface, the popular sentiment throughout all lands seems to be in favor of peace; but regardless of all of these influences, there is an untoward spirit working in the minds of men, exciting and stirring them to war. The world is clamoring for peace, while at the same time it is furiously preparing for the battlefield.

The people of this age and generation are so well educated and so thoroughly enlightened that they know conclusively that there is a better way for mankind than to exhaust themselves in fighting. But it takes something besides intelligence, something besides knowing that it is wrong, to keep men out of war. And the Christ, who knows the hearts of men as we cannot possibly know our own hearts, has forewarned us that there will be "wars and rumors of wars"; and He foretells that just as earth's history is closing, and preparation is being made for the return of Christ in the clouds of heaven, "the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Revelation 11: 18.

Note that the text forewarns us that when the Judgment Day is pending, it would seem as though the nations were bent on destroying the earth, because men "were wroth." How literally and how conclusively do world conditions to-day fit Bible prophecy! It is our privilege to know the sublime meaning of all these things that surround us; and knowing their significance, we should give every energy to preparation for the supreme hour.

Had Power with God and Men

THAT experience of Jacob's recorded in the thirty-second chapter of the book of Genesis, is one that we should meditate over frequently, and study carefully. Jacob, like all the rest of the human race, had been a sinful man. He had been seeking all through his life to follow his God, but like many of the rest of us, was not willing to make the complete surrender that would set him absolutely free from the entanglements of sin, and bring into his own life that power which would enable him to disregard his own selfish interests in doing right.

But his enraged brother Esau with a trained band of soldiers was coming out to meet him. As Jacob had neither soldiers nor arms, he and his family, as well as all of his belongings,

were apparently at the mercy of this band of men that had determined upon death and destruction.

On that memorable night, Jacob drew apart by himself for a time, evidently to pour out his soul to God in earnest prayer. What appeared to be a man began to wrestle with him, but the evidence indicates that the patriarch soon learned that he was wrestling with none other than the Lord Jesus Christ Himself. Jacob clung to this "Angel of the Lord" in earnest supplication, until finally his complete self-surrender brought absolute victory and opened before him a life of power in God. His name is changed from Jacob, the "supplanter," to Israel, the "prevailer"; for as the text says, speaking to Jacob, "Thou hast striven with God and with men, and hast prevailed." Genesis 32: 28.

Note the significance of the language, "Thou hast striven with God." In earnest supplication, the patriarch had clung to the infinite power of Jehovah; and having prevailed in the



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The supreme council may propose, but Captain Gabriele d'Annunzio still controls the disposition of Fiume, while the Italian government is either unwilling or unable to take a very active part in bringing about peace in this tempestuous Adriatic teapot.

secret audience chamber with the divine, then he had power with man also. Jacob went forth from that night of intense supplication and self-surrender to find that while he was reaching the exalted height of salvation through communing with God, he was also at the same time gaining a decided victory over his brother Esau; for while God through His divine power was changing the character of Jacob by implanting within him the new divine life, He was also working upon Esau to cause him to surrender his anger and to meet his brother in peace rather than to seek his destruction with the bloody instruments of war.

The text describing their meeting says: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Genesis 33: 4. There is a lesson for us to-day in that night's experience of Jacob's wrestling.

Speaking of that decisive night in Jacob's life, the prophet says: "Yea, he had power over the Angel, and prevailed; he wept, and made supplication unto Him: he found Him at Bethel, and there He spake with us, even Jehovah, the God of hosts; Jehovah is His memorial name." Hosea 12: 4, 5.

The literal wrestling was between the Angel and Jacob, but the lesson is to live on and on. To use the language of the text, "There He spake with us." That experience of Jacob was recorded not for his benefit, but for "us." We of to-day are to be inspired by his success, and to learn that we may each, by a living experience, know how to triumph through all-prevailing prayer.

"And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." 1 John 5: 14, 15.

Providing Permanent Pro



THE majority of the people favor the prohibition of whisky and brandy and rum nowadays; but there are others who still contend that prohibition ought not to include beer, especially beer containing so small a quantity of alcohol as 2.75%. It is maintained by these that such beer is non-intoxicating, and that these mild alcoholic beverages are the best safeguard against the use of the stronger ones.

I am not questioning the sincerity of these advocates of what they are pleased to term "a temperance drink," but I do question their wisdom. This is not something new. The experiment has been made by other nations, and it has miserably failed in its purpose.

France encouraged for years the use of mild wines, hoping thus to keep the people from the use of whisky; but France discovered that these mild alcoholic beverages paved the way for the stronger ones, and more whisky was sold in France per capita than in any other country of the world. Nor did the matter stop there. In time, whisky was regarded as too mild, and the people resorted to absinth. France has not known how to check this tendency on the part of the people to resort to the use of these strong intoxicants.

The remedy lies, of course, in prohibiting the sale of the milder ones; for it is a principle recognized by medical men everywhere, that a mild habit-forming potion leads naturally to the use of a stronger one.

WHAT HAPPENED TO FRANCE

The person who begins with one sixteenth of a grain of morphine taken once daily, soon discovers that the dose has to be taken twice, and then three and four times, daily. Then the one sixteenth of a grain is replaced by one eighth, and so the habit becomes fixed, and a full-fledged dope fiend is made.

Alcohol works in the same way. The man who begins with a drink of wine daily, finds, after a time, that the one drink will not satisfy as at first. Then the second is added, and later the third and the fourth. Later still, wine itself becomes merely a tantalizer, and does not satisfy the system's craving. It is altogether too mild. Whisky is substituted, and ultimately the use of absinth or some other habit-forming drug follows.

This has been the experience of France. The degeneracy, so much deplored by her, among her people, is largely to be attributed to the fact that she encouraged the sale of wine, which led to the use of stronger liquors, and resulted in the physical and moral degeneracy so prevalent there.

England did some of the same kind of reasoning. She thought that if the sale of beer were encouraged, whisky and brandy would no longer be in demand. An act was passed favoring the use of beer, as a means of doing away with the public house and its evils. The disappointment was great. A select committee of the House of Commons reported, "The act, without destroying a single public house, added fifty thousand still more baleful houses to the list of temptations so baleful to the people."

Mr. G. F. Drury, magistrate, said of this measure: "The Beer Bill has done more to brutalize the English laborer and to take him from his family and friends to the worst associations, than almost any measure that could have been devised. It has furnished victims for the jails, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement."

INCREASED INTEMPERANCE

A committee for the Lower House of Convocation of the Province of Canterbury reported: "The measure, though introduced in 1830 for the avowed purpose of repressing intemperance by counteracting the temptations to excessive drinking of ardent spirits afforded in public houses, has been abundantly proved not only to have failed of its benevolent purpose, but to have served throughout the country to multiply and intensify the very evils it was intended to remove."

One of the writers of that day said, "That free beer diminishes drunkenness may be logic, but it isn't fact."

England has not yet recovered from the effects of this unwise legislation. Rows of children lined up at the side entrances of saloons, waiting with jug or pail for the supply of beer for the family, is a common sight there on Sundays. At least, this was the case in pre-war times. Drunkenness among women is common. Women bartenders were in the employ of saloons. The lower classes have greatly degenerated as a result of the free use of beer.

But this has not lessened the use of whisky. The same rule has been demonstrated as in France,—that a mild alcoholic beverage creates the demand for alcoholic narcosis. One drink taken daily for a time will cease to satisfy, and ultimately stronger alcoholic beverages are demanded.

No matter whether it is four per cent beer or one half of one per cent beer, this law holds. Beer is in demand because it intoxicates. Take out of it the intoxicant, and its sale is at an end. One half of one per cent beer is intoxicating—not to the same extent that four per cent beer is, but it intoxicates nevertheless, and is used because it intoxicates. It would not cause a wobble in the gait, but it causes a brain wobble. It throws off the governing belt and allows the animal nature to run at random. Most of the immoral acts and crimes are committed by men and women who are considered sober, but are actually intoxicated. This

class is a greater menace to society than are the ones who are dead-drunk. These are helpless and therefore harmless.

But some say that prohibition leads to the use of habit-forming drugs. Yes, it does. Those in whom the craving for narcotics has been created, will satisfy it in some manner if they can. If they are unable to get alcohol, they will resort to "dope."

STOPS SOWING A NEW CROP

Shall we therefore permit the sale of beer, because beer is less harmful than opium, morphine, or cocaine?—By no means. We must treat these cases medically, and help them as best we can, and then enforce prohibition, and thus cease the cultivation of another crop of degenerates. This, instead of being an argument against prohibition, is the strongest argument that could possibly be presented, in its favor.

Prohibition is right. Governments, in their own interest, must enforce it. This is as far as governments can legitimately go. Governments cannot remove the craving for drink, which seems to be well-nigh universal. They can say to those in whom this craving exists, You cannot gratify it. But the removal of the desire for narcotics remains for the home.



Pouring Milwaukee beer into the lake at Chicago seems a to contain more than 2.75 per cent "kick," and

Prohibition—

What the Wives and Mothers May Do

By DANIEL H. KRESS, M. D.

Saloons have flourished because there has been a demand for the commodities they have furnished. Should the demand for drink cease, saloons would have to go out of business, and no government interference would be needed. It is chiefly in the home that the desire for drink is cultivated.

Have you ever observed what that free lunch table in the corner saloon furnishes to its patrons? If not it would be a matter of scientific interest to do so. Here are a few of the articles of food it does not furnish: oranges, grapefruit, peaches, grapes, pears, pineapple, and apples. Why?—Because these foods do not create a thirst for alcoholic beverages. They tend to allay the desire for strong drink. The saloon keeper knows that irritating, highly seasoned, and stimulating foods create an unnatural thirst—not a thirst for water, but a thirst that can be quenched only with a narcotic. A smoke will tend more to quench such a thirst than water will. The table he furnishes has on it sausages, ham, pigs' feet, pepper, mustard, chowchow, and a liberal supply of salt, all of which tend to cultivate a craving for narcotics. The most convenient and most popular narcotic being alcohol, naturally men resorted to that. The saloonist cannot give the

scientific reason why he supplies that kind of food, but he knows that to do so is a safe business investment.

There is many a mother who is furnishing her family with the same kind of food furnished by the saloon keeper. She is playing into his hands. Many a mother is neutralizing her prayers in behalf of her boys by the way she feeds them.

SAVE THE BOYS

There are boys in whom this craving exists, who, because of early training, and a good supply of will power, are able to keep away from drink and other narcotics. There are those with weakened wills, who too escape so long as they are unconscious of what they crave. But should they ever take a drink of alcoholic liquor or a smoke, this long present desire would be met, and in all probability they would resort to such means again and again.

Had the women of America combined and resolved to furnish their tables with the kind of foods the saloon keeper would not dare to serve his patrons—the non-irritating and non-stimulating fruits, grains, nuts, and other natural foods—they could have closed up every saloon, without the aid of legislation. Not at once, for those who already drank would in all probability have continued to do so; but they would in time have died out and been buried, and with them the saloon. No new crop of abnormals would have been cultivated.

The hope of the future lies in the training of those in whom this craving does not yet exist. To make prohibition "safe," attention must be given by wives and mothers to the foods served their families. Unless this is done, though we may stop the sale of alcoholic beverages, the poor slaves in whom this craving exists will turn to some other narcotic, which may be even more harmful.

Ferreting Out First Causes

(Continued from page 2)

groping. No mahatma from Tibet, or yogi from India, hadji from Turkey, mahdi from Egypt, or behai from Syria, is needed to show us our way out of the present muddle. The path runs straight as a sunbeam from the granite crest of 'Jebel Musa,' Mount Sinai. The Master word is here: 'Keep ye the law; be swift in all obedience.'

As we said before, so say we now, and with stronger emphasis,—our only hope individually is that we shall become commandment-keeping. The vagaries of men, would-be moral systems, and philosophies based on false premises may be consigned to the scrap heap; but shall we discard the teachings of our godly mothers, which they drew from the Book they taught us to reverence? As Peter said to Christ: "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6: 68), so we would address the law and ask: To what shall we go? Thou hast the words of a righteous life.

Do we rejoice in our faith in Christ as our Saviour? Do we find blessed com-

fort and hope in that we are Christians, followers of the Man of Galilee? Nothing can be more soul-satisfying; but let us be sure to examine ourselves to see if we really are His followers. Says the Redeemer: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7: 21. Christ did His Father's will. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 7, 8. "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." Matthew 5: 17, 18.

WHAT CHRISTIANITY MEANS

It is because He kept these commandments, that He charges us, His followers, to keep them. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10. How vitally important this is, is forcefully driven home to our hearts by the beloved John when he declares: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

A Purpose in Life

IN 606 B. C., Nebuchadnezzar went into Judea and took captive many of the children of Israel. Among them was one young man who had been trained in the way he ought to go, and he never departed from it. Surrounded by luxury and vice and pleasure, rich food and wines, he set his face like a flint for principle, and remained true to his God. Whether he ate or drank, or whatever he did, he did it all to the glory of God. He purposed in his heart not to defile himself. He had a purpose in life, a conviction.

But with all his purpose, his conviction, his eternal resolution, for which he was ready to shed his life's blood, he used sanctified judgment and common sense, and requested that he be allowed not to defile himself. He, like Paul, demonstrated that not one external thing could separate him from the love of God. Lions' dens, famines, threats—yes, all the armies and navies of the world—cannot force an entrance into the harbor and fortress of the soul fortified by trust in God and the right.

Later in life, when he "knew that the writing was signed" which fixed a price on his head for disobedience to the king, calmly, not as he did on prayer meeting night, or on the Sabbath, or when the preacher came, or when there was a big revival in town, but just "as he did aforetime," as his custom was, he knelt before God and prayed. He went through a hard course; but after about a hundred years, he received the degree, "Man greatly beloved." A. E. HAGEN.



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ent pastime if we may judge by faces. This lager happened
ordered given to the fishes. And now, no beer at all!



AROUND THE WORLD

¶ Twenty-two states now have ratified the Federal amendment for woman suffrage, and fourteen more are necessary before the measure becomes a part of the constitution.

¶ The appropriations asked by the British government for this year provide for an expenditure of two billion dollars on the army alone. Preceding the last war, the annual expenditure was one hundred fifty million dollars. It doesn't look much like disarmament yet, does it?

¶ Of the one hundred ten million citizens of this country, forty-five million are physically imperfect; fifteen million die annually; three million are in bed all the time; one million have tuberculosis; two and a half million contract venereal diseases each year; between two and three million have hookworm and malaria. Only 37,500,000 are fairly healthy, and 19,500,000 in full vigor. Thus declares Dr. W. S. Rankin, president of the American Public Health Association. Rather serious for an "educated" country!

¶ American records for a non-stop flight are believed to have been broken January 2 this year when James H. Knight, an air mail pilot, flew with a load of mail from Cleveland to Bellefonte, Pennsylvania, a distance of 215 miles, in 83 minutes. The start was made in a raging snowstorm.

¶ Official statistics made public in Berlin place the number of Germans killed in battle at 1,500,000.

¶ The first prohibition law for Italy went into effect this year. It forbids the sale of liquor containing more than twenty per cent of alcohol, between eight o'clock in the morning and three o'clock in the afternoon on week days, and until four o'clock P. M. on Saturdays. Sales must cease at noon on Sundays, and are completely prohibited on holidays.

¶ The total passenger automobile production in this country for 1919 amounted to 1,586,787, valued at \$1,399,282,995, the average wholesale price being \$882. Motor trucks manufactured were 305,142, valued at \$408,311,585, averaging \$1,338 each.

¶ A dispatch from London states that the Bolsheviks are devoting much attention to Central Asia. Tashkend is a center of great activity. Emissaries for India and Afghanistan are being trained in local languages.

¶ United States mints established a new record in 1919, producing 838,911,195 coins for their own and foreign countries.

¶ Aviators state that the making of a thunderstorm in nature's laboratories as viewed from above the clouds is one of the most wonderful sights permitted to the airmen. The flashes of lightning from

cloud to cloud are sometimes twenty miles in length; and when we stop to think that it takes a current of fifteen thousand volts pressure to produce a spark an inch long, we can only wonder at the immense amount of electricity involved in a single flash.

¶ During the past year, there were eighty-two lynchings, seventy-seven in the South, and five in the North and the West. Seventy-five were Negroes and seven were whites. Georgia ranked worst among the states, having the black record of twenty-one.

¶ It is estimated by Mr. Moncrieff, fellow of the English statistical society, that England spent £138,753,100 in 1918 on tobacco and smoking accessories. This sum is about £9 a family—nearly \$45. Mr. Moncrieff says that over ninety million pounds of cigarettes, or one thousand cigarettes for every man, woman,



Eight thousand students, representing over forty countries and over eight hundred colleges, gathered at Des Moines, Iowa, during the last of December, to plan for advance moves in the Student Volunteer work. Dr. John R. Mott, chairman, said: "God has done a hundred years' work in the last five. 'The work of centuries left undone must crown the hour of the setting sun.' That is the challenge to-day."

and child in the country, were smoked. 4,190,057 pounds of cigars were used, 23,919,380 pounds of tobacco and snuff, 90,805,463 pounds of cigarettes, in addition to 45,698,900 pounds of tobacco consumed in various forms in the army, navy, and mercantile service. The great increase of tobacco using by the women

of England, especially cigarettes, is causing great alarm among those who can see the ravages of the habit. It was certainly an evil day for the race when Europeans learned from the American savages how to smoke.

¶ "The state of Kansas is criticized because an appropriation of public funds provides \$25,000 to protect the health of hogs, \$8,000 to protect the health of bees, and \$7,000 to protect the health of children.

"The sufficient answer of Kansas, a prohibition state, is that the children are so healthy it is practically a waste of money to appropriate anything for their health. The hogs often get at the ensilage, which, in fermenting, creates alcohol; therefore the hogs need care."—*New York American*.

¶ Tobacco growers are said to be getting worried about the anti-tobacco movements that have been started by different organizations, and are trying to develop a tobacco containing little or no nicotine. In one experiment station, it is reported, they began with tobacco containing three and one half per cent nicotine, and reduced the alkaloid content to one and one third in three years. Continuing the experiment, they brought the nicotine down to one half of one per cent. The paper continues, "This is a literal fact; and it is entirely conceivable that some day we may be obliged to content ourselves with near-tobacco as a pleasurable accompaniment to near-beer."

¶ Vessels constructed for the United States Shipping Board during 1919 numbered 1,159, totaling 6,229,323 dead-weight tons. 741 were steel, 12 composite, 403 wood, and 3 concrete ships. The Shipping Board has announced its intention of establishing three lines early this year to the Far East, including China, Malaysia, and India.

¶ "Twenty years ago it was possible to obtain the ripe olive for only a few months of the year. But in 1901, E. T. Bioletti, professor of viticulture and oenology of the University of California, discovered that olives, after pickling, are easily sterilized in sealed containers. The whole ripe pickled olive industry, now amounting to over \$4,000,000 annually, is based upon that fact."

¶ *Continent* tells us that missionary enterprise is not confined to Christians.

"Twenty years ago Swami Vivikenanda began missionary work in America. Now his followers in this country claim one hundred thousand converts and seventy-four meeting places. The sun god, Buddha, and other heathen deities have temples in New York City, Boston, Pittsburgh, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles, and Seattle. Los Angeles has the well-known temple to the worship of Krishna, where the rites, of pure East Indian type, are carried on by Americans.

"In the beautiful \$100,000 Magdazzin temple in Chicago is a young woman, daughter of a former Presbyterian elder, though she now worships the sun god, and is its priestess. Theosophy, ancient Buddhism, the Persian faith of Abbas Effendi, and a horde of other non-American and non-Christian religions are found in the United States."

"We See Jesus Crowned"

BY

LUCAS A.
REED

CHRIST is the representative of Deity, and as such, was on an equality with God. To Him belong all the powers and prerogatives of Divinity. Thus He with God stands superior to all the other intelligences of the universe. In the first chapter of Hebrews, this was plainly declared and proved. Great as the Jewish people might count the angels who had talked with Abraham and protected Daniel, who had stood with flaming light at the gate of the garden, or had smitten in one night the host of the Assyrians, the Son of God is made "so much better than angels, as He hath by inheritance," or nature, "obtained a more excellent name than they."

Yet this One who represents the august God, this One who is clothed in all that vivid panoply of light which enshrouds Deity, this One who built the worlds and upholds the universe, became for a time voluntarily inferior to or lower than the angels. He came down even to sinful man's nature and estate. But why?

In the first chapter of Hebrews, we learn the great truth that Jesus is greater than angels. In the second chapter of Hebrews, we learn that Jesus for a time was made lower than the angels.

To sense the mighty humbling of the Son to a place of weakness and inferiority, we have but to think of the angels who heralded His coming as they sang to the shepherds over Judea's hills, and the feeble, helpless Baby in the manger at Bethlehem. During His earthly ministry, He was often worn and faint with the struggle; and it was from angels, in the long night hours, that He gathered strength and courage for the morrow's labor. What a contrast do we behold between the Man of sorrows as He agonizes in the garden, whose sweat was as it were great drops of blood, and the angel who gives Him strength, or that angel a few days later who opens the tomb and speaks to the still lifeless body! Think of the Lord of angels requiring the ministry of angels!

"His earnest prayer, His deepening groans,
Were heard before angelic thrones;
Amazement wrapped the sky.
'Go, strengthen Christ,' the Father said;
The astonished seraph bowed his head,
And left the realms on high."



But why did Christ thus come to the place of weakness and humiliation? Why did He become for a time "lower than the angels"?

To answer the question, the writer of the book of Hebrews quotes the eighth psalm, thus showing the Lord's great and glorious plan for man. This plan of the Creator is simple but grand and comprehensive.

NOT FATHERED BY EVOLUTION

1. Like Christ, man was made for a little time lower than the angels. (Hebrews 2: 7, 9.)

2. The world, with all its creatures, was put under the dominion of man forever. (Verses 5, 8.)

3. But man is no longer in control. We see not now all things put under him. (Verse 8.)

4. But Christ has come to be man for us, and win our lost battles, and give us His victories, that we may in Him regain the old rule and the lost dominion. (Verses 9, 14, 15, 18.)

We see not now all things put under the feet of man. He was born to be a king. God was his father. Not from the zoölogical garden, but from the Garden of Eden, he has come. There are not on his forehead the genealogical marks of the brute, but the still visible marks of his Father, God.

The first man was not a savage, and the present man an improvement thereon. The first man was a son of God, and the

"We behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste of death for every man." Hebrews 2: 9.

new man must be also a Son of the Mighty. Man's hope of reigning is still figured forth in his possession of the triple crown of reason, conscience, and moral freedom.

But the greatest pledge that man may and must rule once more, is seen in the fact of Christ's presence as a man in our world of sin. He came here to represent man. Here He was made like us in all things save sin. And all that He achieved was done as our representative. All that God suffered Him to bear and endure, demonstrated how much man's dominion was worth.

STILL A SLAVE

But it showed also, beyond the peradventure of a doubt, that man himself was an utter failure. If man himself could have re-

gained his character and place and power without the work of Christ, then the Majesty of heaven endured humiliation and shame and death for no adequate reason.

But there was no other way.

Man, who was born of God for the place of glory and power and dominion, had bartered away his divine possessions. God had once put all things under his feet; but no more do we see all things put under him.

Man cannot rule even himself. He has lost control over his passions, and they dominate him. He has lost his kingship of honesty, and hides his secrets from the eyes of his fellows. He has lost his spirit of love and good fellowship, and can hate with the intensity of a demon. He has lost his dominion over life, and Death comes as a tyrant when he will and leads him helplessly away.

Now we see not all things put under him. Oh, what a trail of ruin and havoc he can mark for himself and his fellows!

Some one told the story of the prodigal son in Sabbath school to the child of a dissolute drunkard. "What more could he have done?" asked the teacher.

"He might have pawned his little girl's shoes," was her answer.

Yes, she knew what it meant to have a drunken father. She might not know what poverty of soul our Lord meant when He pictured the hunger of the prodigal for the fodder of the hogs, but she knew what it was to lose her shoes,

the price of her father's slavery to drink.

Now we see not all things put under him. Man is not a king now. He has become a slave.

The other day, a real estate agent took me up to an eminence where a private estate, with its wonder of parks and gardens, was for sale.

"How does it happen," I asked, "that this large and valuable estate is thrown upon the market?"

I was told that less than two years before, the man who had owned it died. It was mortgaged to the limit. The creditors were pressing for settlement. To save something from the financial wreck, the widow was selling a large part of the property. Her home itself, a beautiful house overlooking several counties, was offered at one hundred and sixty thousand dollars. Men die, and their wealth fades away. Man cannot hold money under his sway forever. He cannot hold health or life as his servants.

OUR STAR OF HOPE

Now we see not all things put under him. But just when we are about to choose the cynic's philosophy, just when we are ready to say, "Oh, what is the use of life?" there arises for us the star of hope.

Now we see not all things put under man, but, bless God, we see Jesus. Let us never separate the eighth and the ninth verse of the second chapter of Hebrews. Let us always read them together. "Now we see not yet all things put under him. But we see Jesus." And as we see Jesus, we behold Him a glorious conqueror. Where man gave way, He stood firm. Where man failed, He regained all; and He did it for us, for man, for every one who will receive it.

We see Jesus.

First we behold Him in His struggle with hunger and thirst and the temptations of a wily devil. Where man had given way easily to an evil appetite, Christ refused to yield one iota to a natural hunger, until He could eat as God's man in God's own appointed way.

Christ devoted Himself to truth. He always followed it, bore witness to it, and sealed His testimony with His blood. He showed that it is greater to obey God than to hold high positions or perform pretentious acts. He followed truth, was sanctified by it, and it led Him eventually to the cross. Even His disciples forsook Him and fled. Even they, in their ignorance of His mission, their lack of sympathy with His plan, and failure to co-operate in His work, showed that Christ stood alone, that "of the people there was none," that it is Jesus and Jesus alone who is to be seen.

OUR DEFEAT, HIS VICTORY

Neither contempt, nor mockery, nor abuse, nor neglect, neither torture, nor humiliation, nor death, could cause Him to fail. In all things, He was more than conqueror; and He did it all as our representative. He wrought it out as a man—God's man, it is true, but still as a man.

And so in the place where man failed, we see the God-man triumphant. We see not all things put under man, but we see Jesus completely victorious, and we see only Jesus.

And to do all this, Christ must for a time be lower even than the angels. And in that low estate, lower than the angels, by God's grace,—by God's unmerited favor, we may say,—Christ tasted death for every man.

Man's destiny was confirmed and established in Christ. It reveals the purpose of God for man. He intended that man should be crowned a king over the creation. He was to be crowned with honor and glory. But before the honor and the glory, which he had forfeited by rebellion and disobedience, there must first ensue trust and obedience once more.

Christ came and proved what the life of man was meant to be. He showed that humility and subjection to God were sure

Just a Smile

When the raindrops fall, and the sky is gray,
And the sun is hid by the somber cloud,
Then a song of joy drives the care away,
And the pall of gloom by the song is cowed.

Just a happy smile and a word of cheer
To some one give in a lonely hour.
'Twill dispell the gloom, and dry the tear,
And impart bright hope, and instill new power.

Just a word oft points the way to heaven,
And turns the thoughts to the God above;
To a sin-cursed soul, new life is given:
In a darkened heart comes the light of love.

Your smile, your song, your message bright,
Your Christlike love for fallen men,
Is of priceless worth to a God of light,
And merits a star-filled diadem.

VARNER J. JOHNS.

paths to glory and honor. "He came and glorified a life of humiliation as the training school for the exaltation to the right hand of God."

We see not yet all things subject to man, but we must see more; we must see Jesus crowned with honor and glory. (Hebrews 2:9.) Jesus, the Son of man, came as the second Adam. God intends that He shall stand for as much to us as did the first Adam. As complete as was Adam's communication to us of a sinful nature, will be Christ's impartation to us of a new, divine nature. As Adam gave us just what he had, so will Christ give us just what He has.

Christ is not to do this outside of us, but within us, in our natures. It was in man that the change came from innocence to sin, and it is in man that the change must be made from sin to righteousness.

BEHOLD HIM!

And this message from the book of Hebrews has two lessons to teach us, two things in Jesus as inseparably connected: the place of glory where He is now; the path of humiliation that brought Him there. We should make it our care to follow Christ in His humility; Christ will certainly make it His care to bring us to glory.

"The soul that in the humiliation of earth makes God all, is fit for the heavens when God is manifested in glory as the All in all."

Christ is now crowned with glory and honor. But we are not. Remember that there was a time once, too, when Christ was not on the throne. Remember that once He walked as you do in the paths of earth.

But now He sits upon the throne. He is now crowned with glory and honor.

We must see Him as the King upon the throne. This is the only antidote for the hopeless spirit of man. We see not all things under man, but we see Jesus crowned with glory and honor.

As we see Him so, it is the pledge that He will some day bring man, some men, to that glory and honor also. In seeing Him so, we know that He is now using that glory and honor in our behalf. Though in places of humiliation and seeming defeat, we should know that the glory and honor of Christ are even now ours in everything that can be best for us. It is out of His fullness that we receive. (John 1:16.) It is even now that God has blessed us with all spiritual blessings in Christ. (Ephesians 1:3.) It is in accordance with the riches of His glory that we are to be strengthened by His might in the inner man. (Ephesians 3:16.)

We see now not all things put under man, but we see Jesus crowned with glory and honor.

The Epistles of Jesus

(Continued from page 6)

"I charge you by the Lord that this epistle be read unto all the holy brethren." Jesus is likewise saying to every Christian, "I charge you, live as it becometh Christian epistles." Of Boniface it is said that he was an epistle of Christ to the Teuton nations when they could neither read nor write. The same was true of Elliot to the Indians, and Livingstone to the Africans, of Frances Ridley, Frances Willard, Mrs. William Booth, Mrs. Ellen G. White, and a multitude of men and women of whom the public "took knowledge," "that they had been with Jesus." (Acts 4:13.)

The world is liable to judge Jesus by what it reads in His epistles. Few read the Bible, but all read the interpretations by those who claim to believe the Bible. Unfortunately, many lives are erroneous expositions. They are palimpsests—manuscripts of two writings, one over the other.

During the Middle Ages, before printing was known, books were made of thick, heavy parchment. Sometimes a monk who wished to perpetuate a poem, a personal sketch, or a history of the monastery in which he lived, would take a piece of parchment on which one of Paul's epistles, or one of Cicero's orations, had been written, which he would erase—not entirely, but dimly. Over this he would then write what he desired. The top writing could easily be read; the under writing, only with difficulty.

Many Christians are palimpsest Christians. They have two writings. They confessed Jesus, and for a time their lives evinced Him. But little by little, they united with the world, so that what was written by the Spirit has been to a large degree effaced, and the things pertaining to self and the world has been written in plain writing above. Their actions and language are pages of great primer type, over spiritual impressions in diamond size. If Christians would only live according to their "high calling of God in Christ Jesus" (Philippians 3:14), the world would not be long in seeing and adoring Jesus the Christ.

"A charge to keep we have,
A God to glorify,
Who gave His Son our souls to save,
And fit them for the sky."



"Be ye not unequally yoked together."

AVOIDING the Rocks and Shoals of Married Life



By
STEMPLE WHITE

THE public press teems with sad recitals of the usual results of hasty marriages. It is estimated that one in every nine marriages ends in divorce. Since the home is the foundation of the nation, and since its influence is directly reflected in church and society at large, more should be said about matrimony, which is the first vital step in home-building.

The marriage institution is divine. It originated in Eden, even before the institution of the Sabbath day. "The Lord God said, It is not good that the man should be alone." Genesis 2:18. Enforced celibacy is "not good," as facts abundantly prove. It is unnatural. On the other hand, polygamy and child marriages are unmitigated curses.

The Lord gave to Adam one wife. The record reads: "The Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:21-24.

The manner of Eve's creation is significant. Note that the first woman was not made from a bone of man's foot, that her rights should be denied and trampled upon; nor from a bone of his head, that she should lord it over her husband; but from a rib, indicating that she should stand by his side as an equal, a true helpmeet, queen in the home, mutual in counsel, and always to be protected by his strong arm.

Into the making of a happy home, true love must enter, from start to finish. A woman might marry a miser or a spendthrift, a dude or a tramp, a millionaire or a beggar, yet never have a real husband. A man, in turn, might take to himself a beautiful specimen of femininity, bejeweled, bedecked, painted, powdered, and "dolloed up" like a wax figure, yet never have a real helpmeet at all.

"Whoso findeth a wife, findeth a good thing." Proverbs 18:22. Such are not usually to be found in the ballroom or the movies. Neither are they always to be found in the kitchen or the dairy, or on the piano stool.

Music, art, elocution, and athletics are all right in their place; but every girl, before marrying, should learn how to bake good bread, sew, cook, mend, and keep house. No woman, though she may be able to employ servants, can successfully preside over a home, without having thoroughly learned the housewifely arts. Every young man who contem-

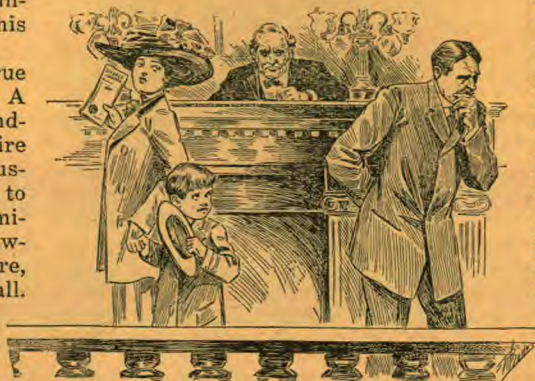
plates being a "houseband" should know in advance just how he is going to make a living and properly support his helpmeet.

If there is one thing that demands most serious forethought, wise decision, and careful planning, that thing is the selecting of a companion for life.

The longest chapter in the first book of the Bible (Genesis 24) is devoted to the record of how Abraham sent his trusty servant on a long, tedious journey for the purpose of finding a companion for Isaac, the child of promise. Samson and Solomon each found, to their sorrow, that husband and wife should have the same aims, ambitions, and pleasures in life.

UNCONGENIAL YOKEMATES

John Wesley wrote: "Your son or your daughter is now of age to marry, and desires your advice relative to it. Now you know what the world calls a *good match*; one whereby much money is gained. . . . Money seldom brings happiness, either in this world, or the world to come. Then let no man deceive you with vain words: riches and happiness seldom dwell together. Therefore, if you are wise, you will not seek riches for your children, by their marriage. . . . It is a melancholy thing to see how Christian parents rejoice in selling their son or their daughter to a wealthy heathen. And do you seriously call this a *good match*! Thou fool, by parity of reason, thou mayest call hell a *good lodging*, and the devil a *good master*. Oh, learn a better lesson from a better Master! 'Seek ye first the kingdom of God and His righteousness,' both for thyself



and thy children, 'and all other things shall be added unto you.' (Italics his.) "Sermons," volume 2, page 307.

It is certainly unwise to yoke up a horse with an ox. It is also assuredly wrong for an earnest, prayerful Christian to unite interests in life with a giddy, carnal, pleasure-loving unbeliever, who mocks at the Christian religion. Their interests in life are not in any sense mutual. Their aims and pleasures

in life being not at all the same, they simply cannot "pull together." And the whole matter is more complicated as children come into the home.

It is written: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Corinthians 6:14, 15. Passion and sentiment often override this sensible advice, to the sorrow of those who turn a deaf ear to the heavenly counsel.

Religion, however, should never be made a bone of contention in any home. It often is the case that the husband or the wife alone responds to the invitations of God's mercy. The words of Jesus are then fulfilled: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matthew 10:34-36. Where the members of a family have different religious convictions, and the call of God comes for them to "walk in the light" of more Bible truth, let sweet charity be exercised on the part of each. "Every one of us shall give account of himself to God," so each one must exercise faith for himself. Romans 14:12, 22. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ezekiel 18:20.

Marriage laws to-day are altogether too loose. In the light of Holy Scripture, there is but one reason for divorce. This is clearly stated by the Master Himself in Matthew 19:9: "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." It would seem that he or she who has been legally divorced for the Scriptural reason, would be most cautious and careful in the choosing of a companion in case of a second wedlock. If husband and wife should separate without Scriptural grounds for divorce, they should either become reconciled again, or forever remain unmarried. (1 Corinthians 7:10, 11.)

The husband, as priest and shepherd in the home, should erect the family altar. As grateful incense, the voice of praise and prayer should ascend daily. Children should be reared under loving Christian influences. Plants will not live nor flowers bloom in houses where obnoxious gases abound. In the home where there is sunlight, pure air, the water of life, and cheerful warmth, even the tiny plants will thrive.

After Many Days

PART 4

Conflicting Evidence Concerning Mr. Lawrence

By

ARTHUR S. MAXWELL

"IS THERE some sorrow here?"

The voice, quiet, soft, and kindly, was that of a small neatly dressed woman approaching middle age.

"Why do you ask?" questioned Mrs. Lawrence, with her accustomed reserve, to the visitor on the step.

"Oh, I'm just trying to do what little good I can in the world," was the sweet reply; "and when I see the blinds down anywhere, I call to see if I can perhaps be of some help to those who are mourning. It is a trying, sorrowful time—I know it by experience—and that is why I like to help others who are passing through the deep waters."

"Deep waters," thought Mrs. Lawrence—"those are the words of the silver text on the dining room wall that the moon lighted up the night before last. 'When thou passest through the waters, I will be with thee.' Can it be this woman has been sent to help me through them?" Then aloud, "Would you care to come in for a little while?"

The kindly visitor accepted the invitation, and the two sat down facing each other in the parlor.

"Is the funeral over?" the newcomer asked tenderly, breaking the silence.

"Funeral? There has been no funeral," replied Mrs. Lawrence, the tears starting to her eyes anew at the thought.

"My husband was killed in France five weeks ago—and—I only heard the news the day before yesterday. I pulled the blinds down just to shut out the cold, hard world that doesn't care a bit."

"Poor dear! But I am glad you did pull the blinds down, for otherwise I might never have found you. I have only just returned from a long holiday, or I would have come sooner. Tell me how much you know about the poor boy's death."

"I don't know anything; that's partly the trouble," said Mrs. Lawrence, breaking down. "I just got a horrid telegram saying he was 'missing, reported dead'—which means he has been blown to pieces—my poor, dear Harry—"

"Poor girl! I can feel with you, for I have lost my own dear husband. We were missionaries in Africa some years ago, and he caught a deadly fever and passed away. I had to bury him out there and then leave him at rest and come home."

"OH, are you a missionary's wife?" Mrs. Lawrence asked, looking up through her tears. "Then perhaps you can help me answer a great question that has come up in my mind about my dear



boy. Where is he now? Do you think he has gone to heaven, or—where?"

"What do you think about it?" was the quiet reply.

"Oh, I used to think that when good people died they all went straight to heaven; but the other evening, a question my little girl asked me made me wonder whether that is true. If people go to heaven, why should there be a resurrection? Then I began looking up texts in my Bible, and they all spoke about the dead as being asleep and not knowing anything until the resurrection. Which is right? Everybody says the dead go to heaven, so I think it must be so. Is it, Mrs. —?"

"Brooks."

"Mrs. Brooks—I do wish you could tell me for sure where Harry really is. Where do you think your husband is?"

"I see that the Lord has been guiding you," said Mrs. Brooks. "It seems another illustration, too, of 'A little child shall lead them.' You are perfectly right in what you have found out from the Bible. That 'good old Book' is full of the wisdom of God, and what it teaches is truth. It is God's Book; and as He tells us in it how man was first made, we may expect Him to tell us in it what happens to man when he dies. God knows everything about man, from first to last; and so it is to His own Book that we should go to find the truth."

"But the Bible says, 'The dead know not anything;' and I have always been told that the dead are in heaven, where they must know something," said Mrs. Lawrence.

"Well, you see both can't be right," Mrs. Brooks replied. "The question is, then, Which are you going to believe—what people tell you, or what God says? I used to think as you do; but now I simply take the plain Word of God, which tells me that the dead are neither in heaven nor in hell, but lying in unconscious sleep until Jesus comes."

"That is just what I have been coming to think," Mrs. Lawrence declared; "but I do wish that you could make it clearer."

"I can only do so by turning to the Bible," said Mrs. Brooks. "Can you spare a few moments, while we look up some passages?"

"I would gladly give all the afternoon to find out for sure what had really happened to my husband."

"I WILL read Hebrews 11:40 first," said Mrs. Brooks, taking a small Bible from her hand bag. "This verse reads, 'God having provided some better thing for us, that they without us should not be made perfect.'"

"Now, in this chapter, Paul has been speaking about a great number of good men. Then in verse 13, he says, 'These all died.' Does he add, 'and went to heaven'?—No, but, 'not having received the promises.' Then in this fortieth verse, he says that even in his day, these good men had not been made perfect, and that they would not be made perfect until he was. When did Paul expect to be made perfect and go to heaven?—Not till Jesus should come, at the second advent. He tells us that in 1 Thessalonians 4:13-18.

"Notice this passage very carefully, Mrs. Lawrence, because it contains special information given direct by God to Paul about the dead. Verse 15 reads, 'This we say unto you by the Word of the Lord.' What follows, then, is God's own testimony on the subject. What is it?—'We which are alive and remain unto the coming of the Lord shall not prevent [meaning, "go before"] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'"

"THAT seems very positive," said Mrs. Lawrence.

"It does. How only shall we be ever 'with the Lord'? By dying?—No; only by resurrection or translation at the coming of Jesus at His second advent. And notice, Mrs. Lawrence, we are to 'comfort one another with these words' (verse 18)—not with the idea that our dead are in heaven, looking down upon us over the battlements of the New Jerusalem, but with the thought that Jesus will one day come back to this earth, raise them from their resting places, and send the angels to gather them, with the righteous who are living at that time, to Himself.

"My dear sister, this is the true comfort, and I know it. It is the only thing that cheers my heart when I think of the terrible loss I have sustained; and I commend it to you. If your husband is really dead, as that telegram seems to state, I would invite you to join me in looking forward to 'that blessed hope,' 'the glorious appearing of the great God and our Saviour Jesus Christ.' Then you will see your loved one again—and I shall see mine—and God will wipe away all tears from our eyes."

"Will it be long?" Mrs. Lawrence asked eagerly, her fainting soul grasping at the glorious hope held out to her.

"Not long, no, not long, thank God!" said Mrs. Brooks fervently. "I have waited many years; but the night is far

spent, and the day is almost here. As I look around at the condition of the world, I know that the dawn is about to break. Yes, Jesus will soon be here, and—"

At this moment, a knock at the front door called Mrs. Lawrence away, but she returned in a few seconds to the parlor.

"I am very sorry our conversation must be interrupted," she said, "but there is a woman at the door who says she wants to speak to me on a most important matter. Perhaps you would be willing to come back later."

"Certainly," said Mrs. Brooks, rising. "I will call in again to-morrow afternoon, perhaps, if that will be satisfactory."

"Yes, do come," urged Mrs. Lawrence, and then bade her good-bye; after which she returned to the parlor with the second visitor.

"My name is Wantling, Miss Wantling," the newcomer introduced herself.

Tall, thin, rather gaunt looking, with features bearing conspicuous signs of the use of paint and powder, this visitor was the exact opposite of Mrs. Brooks.

"I come to bring you good news," she continued.

"Do you? What is it?" exclaimed Mrs. Lawrence, excitement rising within her.

"You have, I understand, received word that your husband is dead."

"Yes."

"How would you like to speak to him to-night?"

(To be continued)

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Signs of the Times

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Smudging Liberty's Torch

(Continued from page 4)

"land of the free and the home of the brave," it would not be fair to the reader to conclude this article without pointing out some of the dangers that threaten this heritage of liberty which has come to us at such a priceless cost.

For years, the virus of a union of church and state has been injected into much of the religious instruction by many so-called reformers. The deception of such instruction is based upon the pernicious idea that the aid of civil government should be employed to bring about certain moral reforms that are so much needed in these times when lawlessness and crime are increasing on every hand.

The new method of salvation through the means of civil legislation is outlined in an address given by the chairman of the Federal Council of Churches of Christ in America, as follows:

"Men have come to realize that the solution of things is in the realm of religion. If the latter is to be really effective, it has got to hitch up to things here on earth. The old question was, Can it save a man's soul? The question now is, Has religion the power to save a community, its business, its politics, and its society? . . . Within the circle of organized Christianity, the most wonderful thing going on is what is known as Christian unity. The most wonderful thing that will take place in the next quarter of a century is the unification of the denominations. The men of this generation don't care a rap about the minor differences upon which the denominations divided and built themselves up in the past. The line of cleavage to-day isn't doctrinal. . . . The most remarkable thing now on the map will be the consolidation of church forces so that they can act as one on their common problems."

It will be noted that the question of saving a man's soul is denominated an "old question." This is where the danger lies,—in the adoption of a new way which eliminates the power of the Holy Spirit and places in its stead the church federation or the league of religions. The foregoing quotation also says, "The line of cleavage to-day isn't doctrinal," and adds that "the most remarkable thing now on the map will be the consolidation of church forces so that they can act as one on their common problems."

It is a well-known fact that the Federal Council of Churches of Christ in America is thoroughly committed to the principle of seeking the aid of civil government in matters of religion.

One of the most baneful fruits of the alliance of religious denominations is the pressure they are bringing to bear upon lawmaking bodies for stricter and more general Sunday legislation. All such legislation is religious, and religious only, and subversive of the principles of religious liberty, and is therefore unchristian and un-American.

The late Justice Brewer, who was a strong advocate of Sunday legislation, plainly admitted that it is religious in character. He says, in his work entitled "The United States a Christian Nation," pages 29, 30: "Indeed, the vast volume of official action, legislative and judicial, recognizes Sunday as a day separate and apart from the others, a day devoted not to the ordinary pursuits of life. It is true in many of the decisions this separation of the day is said to be authorized by the police power of the state and exercised for purposes of health. At the same time, through a large majority of them there runs the thought of its being a religious day, consecrated by the commandment, 'Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.'"

The state has no more right to enact laws requiring the observance of the Lord's day than it has to make laws requiring people to repeat the Lord's Prayer, partake of the Lord's Supper, or be baptized. The state can of right deal with things only of a civil character, or "render . . . unto Cæsar the things which are Cæsar's." The Sabbath belongs to the Lord, and should therefore be rendered to Him, not to Cæsar.

Pure religion is from the heart, and comes from within. All outward forms and ceremonies not prompted by an indwelling Christ are without merit.

Let us seek to maintain the heaven-born heritage of soul liberty by yielding the life fully to Christ, who said: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12.

Society's Safeguard

It would be interesting to know in how many Christian homes the family altar is still intact. How many fathers as the head of the home and the house-band preserve inviolate a holy time in the morning and at night when they may gather their families about them for spiritual nourishment from the Word and prayer, committing the lives of their loved ones to the care of an almighty Protector?

How many Christians, before partaking of their food, remember the One who gave it? Should they be less grateful than the Mohammedan, who before eating, says, "Bismillah"—"In the name of God"?

These simple practices, this daily piety, and faith in God, which gave to us the noble men and devout women of the past, is the only anchor and stay for the young men and women, our boys and girls, of the present. We cannot afford to allow family prayers and grace at meals to become a lost art, relegate them to the occasional visits of the pastor, and pass on as a heritage to our children a religion which is brushed up like a garment for use on Sabbath or holidays alone.

A time is coming when fathers and mothers must answer for this neglect. The question will be asked them: "Where is the flock that was given thee, thy beautiful flock? What wilt thou say when He shall punish thee?" Jeremiah 13: 20, 21.

May God have mercy upon us if we cannot take time to be holy in our homes. Let us have once again the homespun religion of "The Cotter's Saturday Night," and save our souls, rather than twentieth century civilization, with its destructive cares, hurry, and godlessness.

"Compared with this, how poor Religion's pride,

In all the pomp of method and of art,

When men display to congregations wide,

Devotion's every grace, except the heart!

The power incensed, the pageant will desert,

The pompous strain, the sacerdotal stole;

But haply, in some cottage far apart,

May hear, well pleased, the language of the soul,

And in His book of life the inmates poor enroll."

As Bishop Adna Wright Leonard has written: "God at the fireside is the guarantee of a nation's glory and permanence, and it might well be added, the glory and permanence also of the church of Christ. Let the family altar be rebuilt, let the Bible be read in the family circle, let reverence for the church and the ministry be instilled, by precept and ex-

ample, in the minds of the young, and in less than a generation the Christian home will become a bulwark of evangelism in the highest sense of the term, and young men and women in increasingly large numbers will offer themselves for definite Christian service."

Is the Heart Better?

THE siren cry, "The world is growing better," will bear an interesting comment from a dispatch dated December 29, 1919, which says:

"Criminals in ten thousand different thefts, robbed the people of New York of cash and goods amounting approximately to \$25,000,000 during 1919, according to the New York Tribune to-day. The estimate was given by officials of thirty-two burglary insurance firms in the city, who say 1919 has been the most disastrous in their history. Robberies increased by more than thirty per cent last year, and the value of the goods stolen almost doubled."

Many sections of the country testify to the same increase of crime. Chicago reports 309 murders for the year past, and has suffered with other cities from an almost unparalleled wave of outrages. The last General Convention of the Episcopal Church passed a resolution stating that "the rapid increase of crime and criminals among the youth of our land demands the earnest consideration of every organization interested in the public welfare," and asking Congress to appoint a committee to consider the subject and "take such action as shall curb the growth of crime among the youth of our land."

Newspapers that come to our office from different parts of the English-speaking world give ample testimony, in every edition, to the unbounded wickedness in the hearts of unregenerate men and women. And because iniquity abounds, the love of many Christians is waxing cold.

When we look to our individual churches, and impartially examine our individual hearts, we know that religious sloth is lulling us to sleep as an anæsthetic. The nineteen sins of 2 Timothy,

Recruits still move forward to front-line trenches on the missionary frontiers. Sailing the latter part of 1919, this party left San Francisco for the Far East. From left to right: B. L. Anderson and wife, China; R. R. Breitigam and wife for the Philippines; Miss Juanita Hibben, Korea; T. D. Rowe and wife, India; J. S. Yates and wife, Java; and S. W. Munro and wife, Philippines.

third chapter, are not listed against the account of the worldly. They are in the church—among those "holding a form of godliness." The most pure or evangelical communion to be found is not exempt. Self-satisfaction, lack of charity, withholding of tithes and offerings, pleasure seeking, Sabbath breaking, are to be found among all professors. "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not thou are the wretched one and miserable and poor and blind and naked," is the message to the Laodicean church.

No one can be unaware of the greatly increased facilities for social and religious reform. Labor laws protecting the toiler, prohibition, the Red Cross, the Y. M. C. A., the Y. W. C. A., organizations for the suppression of vice, medical institutions, and the great missionary societies, are pouring spiritual and physical balm into the hearts of millions.

But the fact remains that the great majority of the world is still outside the church of Christ, and that these agencies mentioned have only touched the plague spots in the heart of humanity with the tips of their fingers. In the United States, with all its boasted progress and reform, "the active Christians . . . cannot be estimated at over 40,000,000," according to the *Missionary Review of the World*; and it continues, "Even from the standpoint of statistics, America cannot be said to be a Christian country, and if heart and life allegiance to Christ is meant, only God can number His disciples."

All the regenerating influences in the world are but intensifying the terrible struggle between heaven and hell for the hearts of men. They are but clarifying the vision, that all may decide their own destiny with unbiased minds. The great truth still remains that "the heart is deceitful above all things, and it is exceedingly corrupt." With the great majority of mankind rejecting the Christ life and His Spirit, we may only expect crime, immorality, and an increasing depth of sin.

"The Christian home should be a great evangelizing center. Christ should be exalted in such a natural and yet in such a definite manner that the boy and girl should be unable to remember a time when the Bible was not read and when the voice of father or mother was not heard in prayer."

