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Signs of the Times

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International
Their nefarious trade paralyzed in America, the dispensers of diluted poison now turn to China as a source of lucre. Our photograph shows wine and champagne on the wharves at Los Angeles, California, ready for shipment. Breweries in Canada, the United States, and Hawaii are moving immense plants to the East for the everlasting degradation and debauchery of millions already cursed by the octopuses of opium and cigarettes. If there is one class of profiteers above—or beneath—another which will have to answer for its crimes before a just God, it is they who exploit the souls and bodies of men with alcohol, nicotine, and drugs. The fortunes they accumulate will be for a testimony against them, and will eat their flesh as fire.

WHEN LEAGUES FAIL

By ORVA LEE ICE



NOTHING has so flourished, since the signing of the armistice, as the cause of peace, except the manufacture of guns. The league's propositions for "universal reduction of armaments" and "freedom of the seas" have been fine phrases, but apparent signals starting an international race for the best martial equipment. In fact, the Marathon for martial supremacy was on, years before the war, with Germany in the lead. And now, after the elimination of the central powers, the race seems all the more feverish and exciting between the three or four that are left.

The booming of cannons in the world war was not the funeral dirge of national hatred. The League of Nations has not been its obituary. The great struggle was not Armageddon ushering in the new earth. As a correspondent cabled recently to his paper, "If some one dropped in from Mars just now, it would be hard to convince him that we had finished 'the war to abolish war.'" It would be rather difficult to persuade such a one, were he to come, that the flood of war was over, and the dove of peace, with the olive branch of promise, had returned to stay; for the Martian would see Ireland in open revolt, Italy's army holding Fiume, Japan with an army in Siberia, "Uncle Sam" barely tolerating Mexico, Egypt and India in ferment, China seething against Japan's occupation of

Shantung, Admiral Kolchak desperately fighting Russian Reds, and to augment all these, many local bellicose demonstrations, and gigantic appropriations and preparations for more military power.

Are there any signs whatever, that steps are being taken, or will be taken, to reduce the burden of war and remove its menace? Unbiased candor compels us to see and to admit that the actions of recent belligerents hold out no such hopes. The public found hope, for a time, in Wilson's "fourteen points," and enthusiastically heralded them and their author as harbingers of future peace. But concurrently with the enunciation of these fourteen hopes, there were in every nation movements favoring the creation and maintenance of greater military equipage. At the peace table, France and England demanded a large quota of the spoils to protect them from future sallies of the enemy. American sentiment for a great standing army and navy is taking definite shape in the present session of Congress. In consequence, there will be or already has been involved greater expenditure than that of any militaristic nation previous to the outbreak in 1914. The very draft of the peace treaty, which, in conjunction with the peace league, had for its avowed aim the prevention of future war, contains provisions virtually authorizing the continuance of militaristic methods. Britain scouted the freedom of the seas,

claiming that because of her natural insularity and her far-flung possessions she should by right maintain her great navy. The same argument is put forth by other governments.

Prior to the Franco-Prussian clash in 1870, Lord Clarendon made overtures to Count Von Bismarck for partial disarmament as an antidote for the virus of war, and Bismarck remarked, "What would Clarendon say if he were told that the peace of the world would be furthered if Great Britain would only cut down her inordinate naval estimates?" "The first law of nature" applies in national affairs; and each nation is anxious, for self-preservation, to be a little better prepared than the best.

NATIONAL PREPAREDNESS NECESSARY

And why not? Listen to the Hon. G. E. Chamberlain, chairman of the United States Senate committee on military affairs: "It is foolish to assume that situated as we are, it will be safe for us to scrap our navy, dismantle our forts, and abandon our rifles. I think I can lay down a proposition on which all thoughtful men will agree, which is, that absolute disarmament will be neither safe nor desirable. . . . Nations are only composite reflections of human beings. So long as men are greedy, nations will be greedy. So long as men are unjust, nations will be unjust. So long as men seek what is not theirs, nations will hunger for conquests. So long as policemen shall be needed to protect your homes, a military arm will be needed to protect your borders from the invader. When locks and vaults can be discarded, throughout the earth, military arms may safely be thrown into the sea. . . . Thus if I am asked if we will have to adopt measures of *permanent military preparedness*, my answer is positively in the affirmative." (Italics ours.)

There was a disposition to assume that as the result of co-operation between Great Britain, France, Japan, and the United States during the war, there could be no possibility of disruption in the future. But unfortunately, there is no assurance that this friendly relationship will be preserved. The constituency of every nation in the proposed league are men and women "subject to like passions as we are." They are not angels, and the majority do not even profess godliness. Evidently it will be more than a tinker's task to get the iron and the miry clay to cleave together. Until individual hearts can be completely emptied of self-seeking, exaltation, greed, and injustice, it will be idle to talk or plan for peace on earth and good will among nations. As long as individuals covet that which belongs to some one else, nations will be obsessed with analogous earth-hunger.

In consequence of this, we read: "Small Nations Facing Crisis on Peace Eve; Military Adventurers Ignore Paris Conference and Seize What They Want." The meaning of these headlines, and of many that we read every day, is not nebulous. It is clear in the following, written by "Boersianer," which I quote from my morning paper: "The Versailles treaty was a military treaty, as vindictively martial as was the treaty signed at Vienna by Castlereagh, Metternich, Talleyrand, Alexander I, and Frederick William. As such it cannot be integrating. . . . Another war is inevitable, a war in which desperation will breed unparalleled cruelty and savagery." (Italics ours.)

These words are not minced. In a recent interview, Count Berchtold, former Austro-Hungarian foreign minister, is quoted

as saying, "Already the question of war guilt is vanishing before that of the 'guilt of this peace,' and already lines for the next war are clearly visible and equally unavoidable."

"IN PEACE PREPARE"

The nations will not be asleep this time. Hardly was the ink dry on the drafted peace treaty when our attention is held by Japan's program. "Tokyo (Exclusive Cable to Universal Service and the London *Daily Express*).—The Japanese Navy Department's program of new construction for the ensuing fiscal year includes: several battle cruisers of 40,000 tons each, three light cruisers, five first-class destroyers, five second-class destroyers, several submarines, several gunboats."

In America, we hear our secretary of war saying, "I hope there will be no other war; but the work of preparing the United States to assume its place in the forefront of such a fight—and there may be another war—should be begun at once."

England has recently made an appropriation of \$320,000,000 for aircraft—just one branch of military equipment; and France appropriates \$200,000,000 for like purposes.

In case America does not join in a league of nations—and the sentiment is strong that she should not—Mr. Josephus Daniels, secretary of the United States navy, declares:

"We must prepare to spend hundreds of millions of dollars on submarines, airplanes, and fortifications. From end to end, we must plant our coasts with mines so that they bristle with destruction. Our harbors must become potential hells, ready to let go at the push of a button, and blow to pieces any invading fleet.

"Our navy must be bigger by manifold than any that has been dreamed of by nations bent upon world conquest. It must surpass in strength and numbers of vessels the combined navies of the world, and our taxes must be levied accordingly.

"From the pursuits of peace, our engineers, chemists, and experts must turn to fashioning devices of destruction. Manufacture of the things that make life easy must give way to production of the things that make life hard. Instead of tractors, we must build tanks; instead of labor-saving machinery, guns; instead of great canals, great fortifications.

"In a word, we must become a super-Prussia. Militarism and navalism must be interwoven with the warp and woof of our industrial life. It must dominate our education and to some extent our religion. We must be a national porcupine, so bristling with guns and so trained to use them, that no other nation dares to touch us."—*The "Independent,"* January 20, 1920.

These fiery beacons lighted by men high on our political walls, are dread tokens of the gathering forces. What does it all mean? It means that the recent conflict has not extinguished animosities, but increased them.

It means more. It means that the nations are inevitably marching on, steadily on, to Armageddon. It can be none other than the spirits of devils themselves, going forth to the kingdoms of the earth, and "of the whole world," gathering them "to the battle of that great day of God Almighty." Revelation 16:14. The watchman Joel proclaims war (Joel 3:9-14); and war there will be, for "heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. The prophet says that "the harvest is ripe; . . . the press is full, the fats overflow; for their wickedness is great." What does he mean?—"The day of the Lord is near." Joel 3:13, 14.

War! War! War!

THE world is in tumult. There is not a distinguished soldier who does not believe that there will be another great war.

The Peace Conference in Paris, instead of bringing balm to wounded and tortured lands, has been like an irritant upon a festering sore.

Amongst allied and associated powers there is a relief that the curtain has been pulled down for a time, at least, upon the bloody catastrophe of the last five years. Yet none of them are satisfied.

The governments of the world are perfectly conscious of the evil ahead. They are getting ready for it. It strikes the innocent as paradoxical that whilst most of us are talking about the brotherhood of man, whilst Europe is still seared with the agonies of the tragedy of 1914-1918, and we are advocating that disputes between nations should be submitted to an international court, our governments want stronger and more effective instruments of war than ever before.

Will the combination of the greater democratic nations, acting on the principle that to be ready for war is the best guarantee for peace, be successful in preventing war? I do not believe so. During recent months, I have never talked with a statesman or soldier in France, England, or America who believes so. And war departments are preparing. If straws show the way of the wind, and if shadows are any indication of the vicinity of substance, it is difficult to conceive that many years will elapse before the specter of world fury again blots the sun.—*Sir John Foster Fraser, one of Great Britain's shrewdest journalists, "Daily Province," Vancouver, B. C., September 13, 1919.*



Luther nailed the ninety-five theses on the chapel door.

The REVOLUTION of 1517

What Has It Bequeathed to Us?

By A. Earl Hall

"GREAT events are not without their long antecedent causes. However unheralded they may appear to contemporary observers, in the retrospect they are seen to have been due in large part to changes in knowledge, social conditions, or opinions, extending over a protracted sequence of years. This fact, observable regarding the epochal movements of history in general, is in a special degree characteristic of the momentous revolution in thought which bears the name of the Reformation."—Walker, *"The Reformation,"* page 1.

"The hand of God in history" expresses a principle, a belief, which is held by the denomination that publishes this paper. We firmly believe that in the rise and fall of empires, even in turmoil, war, and calamity, there is an unseen hand working out a plan of which all these various epochs and events are parts.

God is omniscient. He knows the end from the beginning. His agents and agencies are always ready at the appropriate time, and each fits into place as did the stones and timbers that composed the temple of Solomon. So the quotation bears out this thesis, which is our interpretation of all events of history; namely, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4: 17.

AN INTERNATIONAL PREPARATION

"In the state of things which existed about the year 1517, a trifling incident might have been the spark which was to set the whole nation in a flame, an insignificant man might have given the impetus to that which was inevitable. But events did not take this course; the exciting cause was indeed scarcely proportionate to the results, but the individual whose theses were to remodel the world was a man of the first class—so great, so eminent, that he was not engulfed in the stream of events, but struggled with them, guided and ruled them until his death."—Hausser, *"The Period of the Reformation,"* page 1.

The reader will now be interested to know what the historian had in mind when he used the above expression, "the state of things which existed about the

year 1517." These things we shall briefly set before the reader. Only a few can even be mentioned, but some will help to see the events and persons on the stage of action at the opening of the sixteenth century,—a century having hardly a parallel in human history.

Henry VIII became king of England in 1509. Under him came the "break" with the Catholic Church. Ostensibly England became Protestant, the work being carried on by Edward VI and Elizabeth. The result was the founding of the Church of England.

Francis I ascended the French throne in 1515. He was the avowed enemy of the new doctrines. His numerous wars and his desire to become emperor of the Holy Roman Empire are of interest to the student of history of this period.

Don Carlos of Spain came to the throne in 1516, after the death of his grandparents, Ferdinand and Isabella. When only nineteen years of age, he received the crown of the Holy Roman Empire. But, as is well known, it was neither holy, Roman, nor even an empire.

Pope Julius II (1503-1513) was followed by the renowned Leo X, who sat in the papal chair until 1521.

We must not omit the great ruler of the Ottoman Empire, Suleiman II, the Magnificent, who began his brilliant career in 1520. It was in these years that the power and presence of the Turks were felt even in the city of Vienna itself. Most interesting days these for the student of history!

And now for our friend, the protagonist of the Reformation, the one in whom the principles of Protestantism were incarnate, even before the word was coined or thought of. He first attracted public attention in the memorable year 1517, at the feast of All Saints' Day in Wittenberg.

Still the "spark" is not in evidence. The "spark" is the voice of one Johannes Tetzel, a seller of papal indulgences. "He pictured the benefits of indulgences for the living in the most crass and external fashion, and declared regarding the dead that as soon as the money rang in the chest, the soul sprang heavenward out of purgatorial fire." (Walker, page 94.)

From Wylie we take this single statement: "I declare to you, though you have but a single coat, you ought to strip it off and sell it in order to obtain this grace. . . . The Lord our God no longer reigns. He has resigned all power to the pope." (*"History of Protestantism,"* volume 1, page 257.) Tetzel was extravagant in these bald declarations, but the doctrine remains the same.

These and other claims of this seller of permissions to sin, and paying to get their relatives and friends removed from purgatory, came first to the preacher Martin Luther when some of his parishioners came to confession. Luther was indignant—righteously so—and said, "By the grace of God, I will make a hole in his drum." This is an instance of Luther's vigorous German, but we know he had no idea at all what tremendous results his words would have. Here is the "spark." This is the event which precipitated the era known by the term "the Protestant Reformation."

FIREBRANDS OF REFORMATION

The church taught that evil effects of sin upon character must be repaired by good works or penance in this life, or by suffering in purgatory. Through the payment of money by the penitent, into the coffers of the church, the clergy claimed to remit the purgatorial pains for sins of the past and even for sins of the future. This transfer was called an "indulgence." The custom was in vogue from the early thirteenth century, and even before, and was in good repute in Europe for centuries. England and Germany opposed this wholesale forgiveness of sin; and even in Spain, issue was taken by Ximenes, because of the scandals connected with it. So much for the doctrine of indulgences.

The ninety-five theses, or propositions, were written by Luther to meet the claims of Tetzel, and at the same time state Luther's belief about this doctrine and others closely connected with it. Luther was still a believer in the pope, in indulgences, and in purgatory. He was then and for many years afterward a true and faithful child of the church. The reader may ask, If Luther believed

in these doctrines, how did so much come from the "theses"? The answer is found in this one brief sentence: "An examination [of the theses] shows the attentive reader that many thoughts inconsistent with then current conceptions of the way of salvation struggle in them for expression." (Walker, page 95.) "Underneath was a principle subversive of the whole papal system," is the statement of Wylie. (*Id.*, page 262.) A few are here given, so the reader may have some idea of the spirit and scope of the whole number. They are numbered as in the complete document.

VI. "The pope cannot remit any condemnation, but can only declare and confirm that God Himself has given to him. If he does otherwise, the condemnation remains the same."

VIII. "The laws of ecclesiastical penance can only be imposed on the living, and in no wise respect the dead."

XXXII. "Those who fancy themselves sure of salvation by indulgences will go to perdition along with those who teach them so."

LXII. "The true and precious treasure of the church is the holy gospel of the glory and grace of God."

LXXVI. "The papal pardons cannot remit even the least of venial sins as regards the guilt."

"These propositions [the theses] Luther undertook to defend next day in the university, against all who might choose to impugn them. No one appeared."—Wylie, page 262.

Historians tell us that in one month, the theses had toured Europe. One writer says that it appeared as if "angels were the carriers" of them. Even in old Jerusalem copies were on sale. In four weeks, they had become a household book. "No one was more surprised than the lone, more or less unknown monk, now known as a professor in the university."

Erasmus: "Luther has committed two unpardonable crimes—he has attacked the pope's tiara, and the bellies of the monks."

The historian Kranz: "Thou art right, Brother Martin, but thou wilt not succeed. Poor monk, hie thee to thy cell, and cry, 'O God, have pity on me!'" These words were said when he was on his deathbed.

BETRAY NOT YOUR TRUST

An old priest of Hexter, in Westphalia: "Dear Brother Martin, if thou succeed in overthrowing this purgatory, and all these paper-dealers, truly thou art a very great gentleman."

Dr. Fleck, prior of a monastery in Steinlausitz: "At last, we have found the man we have waited for so long;" and playing on the meaning of the word "Wittenberg," he added, "All the world will go and seek wisdom on that mountain, and will find it."

I ask the reader to ponder these statements carefully. They are prophetic.

Here we are. We are enjoying, our forefathers enjoyed, many blessings, unnumbered opportunities and privileges, because a man, a school-teacher, a monk and preacher dared four centuries ago publish statements which indeed he did not wholly understand, but something in him "struggled for expression." In politics, in religion, in education, in social

life, in the home, and in music, Luther was far ahead of his time. He dared the whole organized status of his day, but with a constructive program. He always had something better to offer than what he was trying to do away with. He was no mere iconoclast. Any one can tear down; it takes a real man, with vision and sense, to build. Shall we not think of the blessings we now have, and remember this man of the sixteenth century? The priceless boon of religious and civil liberty has always cost blood and treasure, and we know that eternal vigilance is the price required to keep them. Let us see that they remain with us in "the land of the free and the home of the brave."

This month brings to our attention our first President, "first in war, first in peace, and first in the hearts of his countrymen;" and Lincoln, the savior of the



The ORPHAN'S FRIEND

"When my father and my mother forsake me, then Jehovah will take me up."

Mrs. Inez Hoiland Stevens

SHE was an orphan. Mothered first by one relative and then by another, she passed through the years of childhood and youth,—a veritable school of difficulties and hard work,—becoming a self-made woman of sterling worth and ability.

Then came the call to a foreign field; and she responded, gladly laying aside the joys of a future home of her own. Under southern skies she toiled for almost a decade, serving in the capacity of nurse, Bible worker, and teacher, beloved by all, and happy in her work. I say happy; but after all, how little we understand the secret heart throbs of even our dearest friends! How often a smile hides a lonely heart!

I knocked at her door. There was a pause; then came a faint, reluctant "Come in!" To my great surprise, I found my friend in tears.

"Why did you have to come in just now?" she asked, half smiling. "I didn't want anybody to see me cry, but it seemed I just could not help it. Such a feeling of utter loneliness swept over me—that motherless and fatherless feeling, you know. I feel as though I didn't belong to anybody. If I only had somebody to love me!" she sobbed.

"Somebody to love you!" I repeated in astonishment. "Why, my dear girl, you know we all love you and could not get along without you."

"Yes, I know," she replied, with a wave of the hand, "and I prize your kind words. But you love me for what good I've done. Just suppose, though, that I had gone wrong—had utterly disgraced you all; how much would you love me then? I want some one who would love

me in spite of what I might do, even though I were positively bad; some one who would believe in me everlastingly. I want a mother. She would love me like that, wouldn't she?"

Yes, a mother would love like that. I thought of my own dear mother, of her patience, forgiveness, self-sacrifice, and undying love. What would life have been without her!

Truly my friend had missed much in life in being denied a mother, and I was touched by her loneliness. Still it was a comfort to know that she had found One who is mother, father, brother, and sister to the lonely children of earth. For, closer than any earthly ties, deeper, even, than mother love, is the wonderful love of God. "Can a woman forget her suckling child? . . . Yea, they may forget, yet will I not forget thee," is the assurance of our heavenly Father.

Our dearest friends sometimes fail us; even our parents may turn us away. It is then that we can go to that heavenly Friend who never fails. He knows us best and loves us most. In fact, He loved us "while we were yet sinners," in our degraded, unlovely state, and loved us so much that He died for us. Isn't that wonderful? What love! Yet how little do we appreciate it! He longs to be our most intimate friend; yet how many spurn Him!

The Bible tells of many who seemed to get into the inner circle of friendship with God. Abraham was called "the friend of God"; Enoch, we are told, "walked with God"; and of Moses we read that once, during an interview which lasted over a month, God spoke to



One of our Hakka schools, the Wai Chow girls' school. We have nearly four hundred boys and girls in our schools this year. Mrs. Nagel, the white woman on the right, is the subject of Mrs. Evans's story.

ITINERATING IN SOUTH CHINA

Joys and Trials of the Missionary's Wife

By Adelaide Bee Evans



THE reports that reach the home audience, of work in mission lands, are usually written by men; for heretofore women have not often dared the rigors and discomforts and perils of the way. But recently I received a long letter from a young woman in South China who had just completed an outstation trip of over five hundred miles, spending six weeks on the way. Her two children, eight and four years of age, had a part in the privations and dangers of the journey; and the story of the family's experiences is of such absorbing interest to me that I feel like sharing it with the mothers who read the SIGNS. As the letter was written in diary form, I shall give it in that way.

"Hok Shu A, May 22, 1919.—For nearly nine years now, I have lived in China; and all that time, I have wanted to visit the interior stations

with Mr. Nagel. He always objected, fearing that the trip would be too hard for me; but at last, I won his consent; and nearly two weeks ago we started, leaving home on Friday morning, in two sedan chairs.

"Our field is a hard one to visit, our work being so scattered, and extending so far, that we cannot go out from the central station at Wai Chow, visit a few days, and go home again. We follow the East River for one hundred fifty miles, then take chairs over the mountains for ten miles, follow down another river for a hundred miles or more, and so on.

"The nucleus of an outstation is the chapel; and connected with almost every chapel is a school, with from twenty to seventy-five students in attendance. At many places, a number are waiting for baptism. These chapels are only ten to forty miles apart, so we can stay at them all the way.

FLIES BY THE MILLION

"We reached our first chapel about noon, and this gave us plenty of time to get ready for the Sabbath. We had some good meetings, and celebrated the Lord's Supper. On Sunday, in a downpour of rain, Mr. Nagel walked to another village in the interests of the Harvest Ingathering, returning about five o'clock. Then we got our things together, and walked a mile and a half to the river, where a small boat was waiting to take

us two miles to the steam launch. On account of heavy floods, it took us till about midnight, and then we had to wait two hours for the large boat. The mosquitoes were lively, too, and added greatly to our discomfort. We hoped that on the larger boat, we should have a place to lie down; but there was not an inch of space. We were thankful for a corner for our baggage; and I sat on it, holding 'Sonnie,' so he could get a little sleep.

"Early in the morning, we arrived at our next station. This was one of the poorer chapels. The flies were swarming in and out by the million, it seemed to me; and while the fly is deadly at home, it is ten thousand times worse here.

"We were to leave this place by boat; and as it might happen along any time from ten o'clock at night till nine the next morning, we had again to get into a small boat at the river bank, and be ready to row out when the larger boat should arrive, as it would stay only a few minutes. We waited there *twelve hours*, the bedbugs and the mosquitoes making restful sleep out of the question.

"Ki Li Ang, May 27, 1919.—After our long wait, we had the experience of meeting robbers. The soldiers on our boat started firing, and the robbers returned it. But the river was very wide, and we got away without suffering any harm. We believe that God sent His angels to care for us, and we thank Him for His protection.

STALE RICE FOR FOOD

"Our next station had just been opened, and the Chinese had never seen a foreign woman or foreign children; so we were of more interest than a visiting theater that had just come to town. There are no other missions in this place.

"Really, I never knew what dirt was till I started out on this journey—and that after living in South China for nine years. Mr. Nagel walked ten miles this morning, but the children and I had chairs. I wish you could have seen me getting dinner—but perhaps it is just as well that you could not. The stench, the filth, the flies, and the smoke made a combination that was about as much as I could stand; but we had to eat, and I was glad to have a chance to scald the dishes and be sure that everything was as clean as we could make it.

"Just now there is a great deal of suffering in this part of the country on account of a lack of food. The people go out to the mountains, dig out the roots of trees, and grind them into powder to eat. My heart aches for these poor people. I often wonder how they live.

"The food question has been a serious one with us, too. The rice has been a very poor grade. It tasted like old, coarse corn meal only half cooked. Florence said, the other day, 'I

have eaten rice for fifteen days, and it won't go down any more.' But she will have twenty days yet to eat it. Another time, we shall know better what to bring. I can get along nicely on native foods, if I can have a variety; but here we can get only bean cake, yellow beans, eggs, leeks, and once in a while a few greens. Again and again I have said to myself that we do not appreciate as we should the good things the Lord has given to us.

WHEN BREAD TASTES LIKE CAKE

"June 5.—Another week has passed, every day full of experiences. More and more I am impressed with the great need of these people for the help that we can bring into their lives with the gospel. And more and more I wonder that so many of the people live—with such surroundings. We thank God daily for His wonderful keeping power over us so far.

"I am almost ashamed to speak of it, in the face of the suffering of the people all around us; but I was never so hungry in my life as now. We have called on missionaries wherever there have been any, and they have been uniformly courteous to us. In one place, they invited us out to dinner; and here they have been so kind as to give us some string beans, a loaf of bread, a glass of jam, and some tomatoes. The bread is better than cake. We eat only a slice apiece, to make it last as long as possible. We have also been glad to get a little fresh buffalo milk here.

"We are packing up now for the next stage of the journey. We will not reach home for two weeks yet. Mr. Nagel left yesterday, in the rain, for a visit to a neighboring village—an all-day's trip. The constant rain has been an unpleasant feature of the journey, and there is some danger from floods. This would mean more suffering on the part of these poor people.

"The Chinese in our stations cannot understand why I do not have a servant; they think it is very strange that I want to prepare our own food and do the washing. But I think it is a blessing not to have a servant; for if we had one, she would have little to do except to run after the children. As it is, they wait on themselves, and Florence is a great help to me in many ways. I am keeping up her school work on the journey. She is now beginning the work of the fourth grade. She is also learning to crochet. It seems to me that the more things she learns to do with her fingers, the better equipped she will be for life. She enjoys reading the Bible, and says it is more interesting than any other book. I pray that she may always like it best."

And there we will leave the letter until next week. Very many mothers would have hesitated to take their children on such a journey. But truly, when it is undertaken with an unselfish motive, a mother has nothing to fear; for, as Mrs. J. Gofarth, herself a missionary-mother for thirty years in inland China, has so well said:

"The safest place for a mother, both for herself and her little ones, is the path of obedience to God's known will."

(Concluded next week)



THE BOY + THE CIGARETTE = ?

An Answer by Men Who Know

BY DANIEL H. KRESS, M. D.

WHILE I do not hold that all the boys who take up with the cigarette become criminals, I do maintain that the cigarette and crime are intimately associated, and that practically all youthful criminals are victims of the cigarette habit. The association is so common that judges of juvenile courts, and others who have most to do with young criminals, have been forced to conclude that the cigarette is a leading causative factor in youthful criminality.

Judge Gemmill, of the Chicago Court of Domestic Relations, says that as a rule, "criminals, small and great, have the telltale yellow stains upon their fingers." He goes still further, and says that of those who had appeared before him, all who had become so calloused morally that they had "lost the faculty of blushing were cigarette fiends."

Judge Pallock, of Fargo, North Dakota, in an address, said that every boy brought into his court in the past sixteen years charged with misdemeanor was a cigarette smoker.

Dr. Coffin, who for a number of years has been connected with the Whittier Reform School of California, informed me that fully ninety-eight per cent of all the inmates of that institution were cigarette victims. This, we find, is practically the testimony of all who have to do with youthful criminals.

Because of the prevalent use of cigarettes, we are wont to ignore the fact that the person addicted to this habit is a drug fiend, as certainly as is the one addicted to the use of cocaine. He uses cigarettes solely because of the drug effect obtained, which, in fact, is very similar to that derived from heroin, cocaine, or morphine. The use of cigarettes frequently paves the way for these other drugs.

IRRESPONSIBLE JUVENILES

The cigarette produces in the boy not merely a criminal tendency, but what may be more properly termed a criminal insanity, a condition in which a disposition toward theft and murder becomes almost irresistible. The cigarette addict could not, if he would, be anything but what he is; neither is it possible for him, while in the peculiar mental state which the habit produces, to appreciate the seriousness of the crimes he may commit. His moral sense is unreliable.

As an illustration of this, I will cite a few cases that have come under my immediate observation. One was a bright, promising, and exceptionally obedient boy up to the age of twelve years. A change was then observed in his disposition and habits, the cause be-

ing unsuspected by his parents. He became nervous, irritable, deceptive, disrespectful to his mother, coarse in his conversation and conduct, careless in his dress, and slouchy in his gait. Petty thefts were from time to time traced unmistakably to him; but the charges always met with a firm denial, until he was almost forced to admit them. When rounded up in this manner he would for a few minutes appear very repentant, and would promise to do better, then shortly make coarse jokes, talking flippantly, apparently forgetful of what had occurred. Not until he stole a large sum of money was the discovery made that he was a cigarette addict. When he was deprived of cigarettes for two months through a severe illness, a great change for the better took place in his disposition.

CIGARETTES DID IT

Another boy, aged thirteen, who had developed a mania for setting fire to buildings, when caught with a small grocer's cart he had stolen, admitted having set on fire thirty buildings that month. To the reporter who called upon his parents, the mother, an illiterate woman, expressed the desire that the boy be taken in charge. She said she could do nothing with him recently, and that "cigarettes seem to have turned his head."

Teddy Webb, the notorious Chicago auto bandit, was also a cigarette fiend. He was a normal child up to the age of ten years, when he began the use of cigarettes. At the age of eleven, he first figured in the police court, and his downward course began, which ended in the murder of a policeman, and a life sentence. It is impossible to study the career of Webb without recognizing that he was mentally unbalanced.

The following from R. B. Von Kleinsmidt, director of the Department of Clinical Research of the Indiana State Reformatory, Jeffersonville, Indiana, illustrates to what extent boys will go to get cigarettes when the habit is once formed, and the terrible grip this habit has upon them:

KILLED TO SMOKE

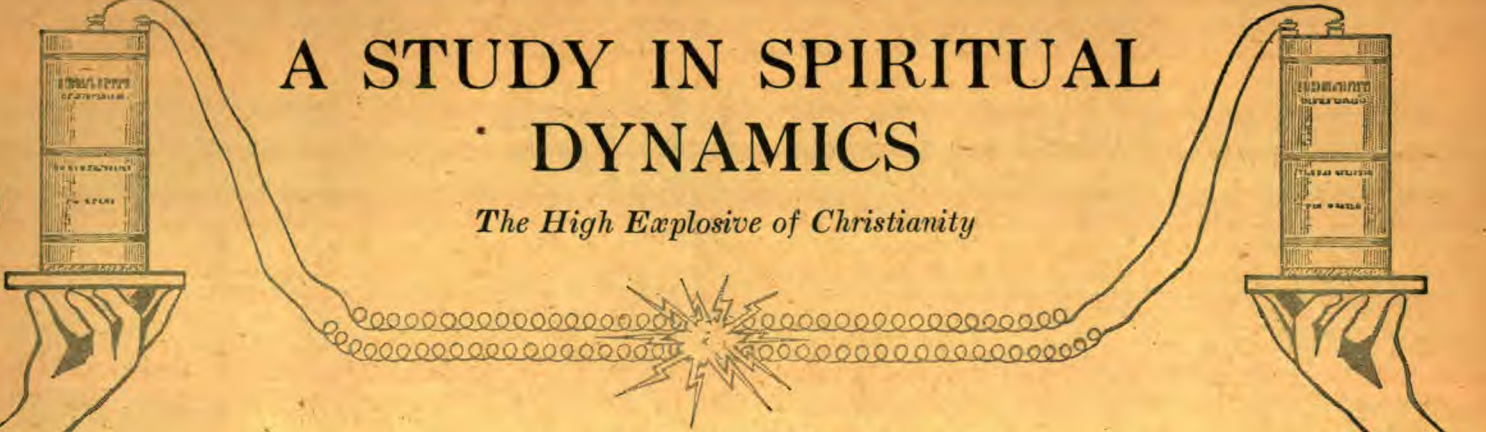
"The case, however, which most strongly proves the extreme to which a boy may be driven through a failure to secure the means with which to gratify this appetite is that of Brown, who had been given to the use of tobacco in various forms from the time he was eight years of age. Shortly after entering the institution, he made a request for tobacco, which, of course, was denied. Later he asked for a transfer to the state

(Continued on page 9)

A STUDY IN SPIRITUAL DYNAMICS

The High Explosive of Christianity

By A. U. COCHRAN



I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1: 16, 17.

The gospel is power. It is more than a standard, and more than a plan. It is a living force. Within its sphere, the gospel acts. It produces well-known effects wherever it finds its way unobstructed. It converts cannibals into quiet, peace-loving people. It changes a Mary Magdalene into a pure woman, filled with the love of God. It finds a bitter-spirited, persecuting Saul of Tarsus, and makes him meek enough to suffer the persecutions which he once inflicted on others. It makes a dying thief fit to be trusted within the kingdom of God. Surely here is a power as great as, and perhaps more mysterious than, the natural forces with which we are more familiar. It is divine in every sense of the word. It is a power of God.

The gospel is a living, quickening thing. It is as truly a power as is electricity. And it operates like it, within its own sphere. Electricity operates through conductors; and whether or not its essence is explainable, the laws by which it operates are very simple, and one familiar with them can so calculate as to obtain the results desired. The gospel also is power, but its sphere is the heart of man. It is "unto salvation," and "unto them that believe."

POWERLESS IN HIMSELF

The difference between the gospel and false religions does not consist chiefly in a difference of standards. False religions often point men to high ideals, although not to the perfect ideal of the gospel. The difference lies in the fact that the gospel quickens man so he can attain to the perfect standard, while the spurious religion points him to the standard, and leaves him to reach it or not, in his own strength. He never reaches God's standard in that way.

Many religions will tell a degenerate that he ought to live a pure life. He may or may not admit the soundness of its counsel, but he continues his evil life. He cannot stop it. He needs something more than good advice. Like the drug addict who pledges abstinence only to find himself a slave, he is victim of the sin to which he has consented in his heart.

The gospel is the only power God has ordained to operate in the sphere of human conduct, to direct thoughts, words, and actions in harmony with the perfect standard. Just as the earth's magnetism pulls the needle of the compass around to the north, so the gospel will line up a man in harmony with his Creator, if he permits his pet sins to be dislodged. The religion that tells you which way leads to heaven, but does not have enough magnetism to turn you that way when you are willing, is not the gospel that is "the power of God unto salvation."

Our salvation depends upon our relation to this unseen but divine power. Our victory over besetments, our future freedom from sin, and our eternal life, all depend on whether we receive this power into our being, or whether we merely recognize the high standard, without being able to attain to it. We must know how to receive the power and have it operative in our life. Where can we find it? How can we receive and apply it?

THE MOST POTENT FORCE

Our text tells us it is manifest in those who *believe*. It is a matter of faith. By the gospel, the divine righteousness is made known to him who has faith. It is "from faith to faith" in the mode of its communication. But whence this faith? How can we get faith to receive this righteousness?

Faith comes from hearing (receiving) the Word of God. (Romans 10: 17.) All can hear; hence faith, the instrument of receiving so great salvation, is within the reach of all.

Now this Word is of a very rare nature. It is living. (See Hebrews 4: 12 and John 6: 63.) Our word is not living; but God's Word is living, and it lives forever. This Word called the worlds into existence. By it, all things are upheld, from the tiniest atom to the mightiest sun. The stormy sea is silenced by the Word. Sickness flees at its command. Even death is paralyzed when this Word calls a dead Lazarus. Surely a faith born of this living Word is more than belief in a code of morals. It unites to the Author of power the most helpless of humanity.

The possibilities of such a faith are beyond estimate. It helps us to see things more as God sees them. Soon sin becomes less attractive, then hideous, and loses its control over us. Sin can control us only when we walk in our own strength. It is stronger than we; but

God's living Word in us overcomes sin, being stronger than sin. The gospel is "the power of God unto salvation" from sin. It liberates us from the bondage of sin.

TRANSFORMS CHARACTER

But not all become free. This is not strange, as the gospel is "from faith to faith." It is effective in those only who have faith. Then we must not resist the Word. As it comes to us, we must yield our ways, our thoughts, and our words. Faith replaces vain thoughts with views of the new earth and the future life. Vain words become obsolete in the vocabulary of the man of faith, and a new song is put into his mouth. The weeds of selfishness are uprooted from the field of action, to give place to the fruits of the Spirit. Faith "worketh by love." Galatians 5: 6.

We do not change our mode of thinking and doing *in order* to be saved; but if the Word is written in our heart, we will no longer desire to do the things that are wrong. We do not become good in order to be saved; but we are saved in order to be and do good. We feed on the living Word until our strength is renewed so that we can say "No" to temptation in case we cannot avoid the monster. As a man converts food into muscle until he can do work that was before impossible, so we can feed upon the Word, study, assimilate it, until it becomes a part of our very being, and sin is conquered. This was the gospel preached by the psalmist when he said, "Thy Word have I hid in mine heart, that I might not sin against Thee." Psalm 119: 11.

Though we resist sin in sincerity, we shall fail if we resist in our own strength. Not sincerity, but faith, gives the victory. "This is the victory that overcometh the world, even our faith." 1 John 5: 4. And faith comes from hearing God's Word. Then if we find sin swaying us, and making inroads on our Christian experience, let us hide that living Word in our heart, feed on it, yield to it, until we receive its impress and become fashioned after the divine similitude. Only then are we true witnesses to the fact that the gospel is "the power of God unto salvation" to them that believe.

WITHOUT a knowledge of prophecy, the present world conditions are plunged in unintelligible mystery.

The Transforming Hope

By IRVIN M. MARTIN

SIX THOUSAND years ago the awful curse of sin fell upon the race; and from the time of Adam to the present, mankind has passed his existence under its dark pall. From time to time, the veil has been lifted, and through faith, the weary pilgrim has been able to get a glimpse of a better land; yet every joy and pleasure has been tempered with a knowledge of the ever existing curse.

We have the assurance, however, that God, in His own good time, will clear away every trace of sin, and establish a kingdom that will endure forever. Prophecy shows clearly that we are nearing that glorious event. This is the message which is due to the world to-day; and not only is it due, but it is going with a power never before known.

In all the Bible, there is not a doctrine made more prominent than the doctrine of the personal, premillennial return of Jesus. There is no single Bible truth which will so fire a man for service as the knowledge that soon he is to meet his Saviour. Dr. J. Wilbur Chapman, one of the leading evangelists in this country, and an untiring worker in the cause he loved, said at the Philadelphia Conference a few months before his death: "Long years ago I came to see this wonderful truth, and I have no hesitation at all in saying to-day that it completely transformed my ministry. If I have had any success in soul winning, if I have had any ability to turn men to righteousness, I think I must attribute it all to the influence of this wonderful truth. It has kept me with my eyes fixed on His coming, it has kept me with my heart longing for His return."

What this truth did for Dr. Chapman it will do for you, and it will do as much for any man. True, there is a great deal of fanaticism about the doctrine of the second advent, and many false predictions have been made as to its time; but this is only a scheme of the devil to cover up one of the most important truths of Holy Writ.

BIBLE WRITERS ALL ADVENTISTS

It is not a new theory. Jude 14 records that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." Again, Job was an adventist, and left a testimony that has been ringing down through the ages. He said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26. This doctrine is as old as the plan of salvation.

Not only is the Bible full of this great truth, but it also has the highest authority to uphold it. John said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this

hope in him purifieth himself, even as He is pure." 1 John 3: 2, 3. This hope lifts the soul above the trials of life, and plants the feet on vantage ground.

As the Saviour beheld the sorrow of His disciples, He said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

PREPARING MANSIONS

After Christ's earthly ministry was finished, after He had paid the penalty for sin by death on Calvary's tree, and after He had come forth from the tomb, victor over death and the grave, the earth's Redeemer ascended on high. As the disciples beheld their Lord vanishing in the ethereal blue, and the clouds snatched Him out of their sight, gloom filled their hearts. The Jesus who had been their ideal was gone; the Master who had stilled the stormy Galilee, and who in every trial had been a helper to them, bringing comfort to each troubled breast, had left, and they thought they were alone. With strained eyes, they beheld the spot in the heavens where last their Lord was seen, when suddenly two white-robed messengers stood by their side. In this dark hour, they had come with the only message that could bring cheer to the disappointed disciples. This message is recorded in Acts 1: 9-11. It was: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Wonderful words, echoing down the ages, and bringing cheer to every tempest-tossed soul! "The same Jesus . . . shall . . . come."

"He's coming, coming, coming soon, I know,
Coming back to this earth again;
And the weary pilgrims will to glory go
When the Saviour comes to reign."

Not only is His coming assured, but there is a prophecy of the Lord Himself which shows conclusively that His coming is near at hand.

Just as He gave definite signs marking the time of the destruction of Jerusalem, so He details the signs which will mark the time of the end. (See Matthew 24: 29 and onward.) As truly as the disciple who heeded His instruction escaped the city's doom, so truly will the individual who gives heed to the signs of the end be able to stand in that great day.

The Saviour said, "Immediately after the tribulation of those days shall the sun be darkened." What days did He mean? The days of persecution to which He had twice referred in this prophecy; the days of which He said in verse 22, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be short-

ened." Mark, in recording the same sign, says, "In those days, after the tribulation, the sun shall be darkened." Mark 13: 24.

The period of papal supremacy, according to prophecy, was to continue for 1260 years. History places this time between the middle of the sixth century and the close of the eighteenth. But the Saviour said the days of persecution should be shortened because of the elect; and true to the prophecy, the edicts of toleration came, cutting short the persecutions. Now note the wording of the prophecy: "In those days, after the tribulation, the sun shall be darkened."

May 19, 1780, has come down in history as the dark day, and it meets every specification of the prophecy. Within the time limits of the period, and after persecution had ceased, it stands forth as one of the first heralds of the return of the Saviour, for after predicting the falling of the stars, which took place No-





Long years ago I came to see this wonderful truth, and I have no hesitation at all in saying to-day that it completely transformed my ministry. If I have had any success in soul winning, if I have had any ability to turn men to righteousness, I think I must attribute it all to the influence of this wonderful truth. It has kept me with my eyes fixed on His coming, it has kept me with my heart longing for His return.—Dr. J. Wilbur Chapman.

past five years have surely been a time when men's hearts have failed for fear, and this is the condition that prevails now. The next great act in the drama is the glorious return of Christ.

Christ makes the prophecy more definite by saying, "Verily say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:34.

AN END OF MERCY

To-day there is a great movement for the express purpose of proclaiming the near return of the Lord. This message gathers these definite evidences of our Lord's return, and proclaims them to the world. The generation that hears these signs proclaimed as an evidence of His return is the generation designated by the Saviour in verse 34; and He adds, "Heaven and earth shall pass away, but My word shall not pass away."

We are further warned that before this generation passes from the stage of action, the eternal destiny of every individual in the world will have been settled, and the words will be pronounced: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 11.

To-day the call goes forth: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 17. Reader, this invitation is to you. It is a call to get ready to meet your Saviour. He is coming in this generation. To-day you may decide as to what the verdict will be in your case.

The Boy Plus the Cigarette

(Continued from page 6)

prison, giving no other reason for his desire than that he wanted to be furnished tobacco from week to week. This request, too was denied, the boy being only twenty-one years of age.

"Knowing, however, that all life prisoners were incarcerated in the penitentiary rather than in the reformatory, in the most cold-blooded fashion conceivable, he set about to make a transfer necessary. One day while passing with the line of boys from the barber shop to the shop in which they were learning their trade, he dropped out of line so as to allow of his passage behind the boy marching with him to the shop. With no provocation whatever, he plunged a shoe knife into the back of the inmate who passed in front of him inflicting a wound from which the victim died within twenty minutes. Repeated conversations with the murderer brought out no other motive for the crime than that he was determined to be sent to that institution in

which he would be furnished tobacco. The closest repeated mental examination showed him to be of comparatively low intelligence, but by no means insane. A trial and conviction followed the deed, and to-day he is serving out his life sentence in the environment into which he determined to place himself, even at so fearful a cost."

Judge Brumm, of Pottsville, Pennsylvania, in charging the jury in the case of a young man accused of murder following a quarrel over a girl, said in his charge to the jury, "The fact that he is a cigarette fiend must be taken into consideration." Pointing to the prisoner's cigarette-stained fingers, he declared that the number of cigarettes used by him was proof that his brain was affected, and that he was not responsible for the crime. The jury accordingly returned a verdict of "not guilty," but requested the judge to make the defendant swear never to smoke another cigarette. It seems strange that we should permit and sanction by law an evil which is doubtless filling our reform schools and penitentiaries, and wholly unfitting our boys for life's duties.

Character Building

CHARACTER on the part of the creature is simply fixed habits, and God has given us His law in order that by acting repeatedly in harmony with it we may fix our habits in harmony with Him and obtain like characters with Him. In forming this character, we not only have the law as a guide, but we have Jesus as an example in the flesh.

To all who form right character in Christ Jesus, the result is eternal life. To all who form wrong characters, the result is eternal death.

This work of forming right habits is the work of overcoming sin, or growing up into Christ, our living head; and so we read, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

We are told that "he that ruleth his spirit" is better "than he that taketh a city." And why?—Because, in taking a city, he only establishes a throne by force to rule over others, which will certainly be overthrown by force; but he who acquires the ability to rule himself has established a kingdom as eternal as the kingdom of God, and is a sharer in God's dominion.

R. S. OWEN.

THERE is no excuse for sin. We must make no compromise with evil. If men persist in sin, the judgment declared in God's Word will be pronounced upon the wrongdoers. Sin should be called by its right name. "Variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" are sin, and "they which do such things shall not inherit the kingdom of God."

G. W. WELLS.

vember 13, 1833, the Saviour said, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Aside from the signs in the heavens, Luke foretold conditions to exist on the earth which also would herald the advent of our Lord. He wrote: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man." Luke 21: 25-27.

The last of these definite signs in the heavens occurred in 1833; and since that time the remaining portion of the prophecy has been meeting fulfillment. The



The Apostle and High Priest of Our Confession

"Even Jesus, who was faithful to Him that appointed Him, as also was Moses in all his house." Hebrews 3: 1, 2.

BY LUCAS ALBERT REED

votedly, and perseveringly into the heavens to behold the star of Judea, the bright and morning orb of glory.

In the opening six verses of Hebrews, we have placed before us for consideration the faithfulness of the Son as compared with the faithfulness of the servant Moses.

THE COMING PROPHET

Moses "was faithful in all his house." But Christ "was faithful to Him that appointed Him, as also was Moses." It is not, then, the faithfulness of the two that we are particularly to consider; for though "Moses indeed was faithful in all his house," his faithfulness points forward to something greater. It was "for a testimony of those things which were afterward to be spoken."

Without Christ's work, therefore,—the "things which were afterward to be spoken,"—the work of Moses would be incomplete. The blood which Moses by God's command instructed the Levites to shed and apply, meant nothing at all if it did not testify "of those things which were afterward to be spoken." The law which Moses brought to the Israelites on the two tables, could only condemn unless it testified of the holy life yet to be lived for man, the "things which were afterward to be spoken." And the man Moses himself was but a type and promise of that Prophet like their brethren, whom God promised, and who would bring the "things which were afterward to be spoken." The work of Moses was a promise and pledge of the ministration to come, in the Christ. The word of Moses was but a testimony of the greater word now spoken in the Son.

Then, further, we have in direct contrast the fact that Moses was but a servant; and the existence of the servant suggests the existence somewhere of the Son. Thus Moses, by being a faithful servant, testifies of the coming of the faithful Son. What were a house where there were only servants? What joy shall the father have in a house where there is no son,—no one to bear his name, no one to carry the honor and the glory of the house to the end?

FORGOT THE SON

The Jews might honor Moses; but in so doing, they must remember that he was only God's servant, and therefore the servant of the only-begotten Son as well. All that the good servant does and says is but in faithfulness to the Father, and thus through Him to the Son, who bears the Father's name and authority and rule in the house. Therefore, how could the Jews think of the servant and forget the Son? It was against all human rule in the ordinary things of life. But they made the sad mistake of preferring Mo-

ses, the servant, to Christ, the Son, and thus erred in the extraordinary things of life.

Christ could tell them that had they heard or obeyed Moses, they would hear and obey Him. The example and teaching of a faithful servant beget faithfulness to his lord and master. The work of Moses found its object and purpose in Christ alone. But the Jews had been listening to an enemy, and had rejected the testimony of Moses, the servant, and next they rejected the testimony of Christ, the Son.

Moses was a servant *in* the house. (Hebrews 3: 2, 5.) But to the Son is given authority. He is a Son *over* His own house. (Hebrews 3: 6.) Moses was but a *head steward*, as it were, *in* the house. Christ is a *Son over* the house. There is thus a contrast between Moses as servant and Christ as Son, and also in that Moses served *in* and Christ *over* the house.

MEN, TEMPLES OF GOD

But what is this house in which Moses served and Christ rules?—It is all they who receive and accept the authority of Christ. His "house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3: 6. A house is to be occupied, not to be merely entered now and then. It is to be a place where one resides. Here are to abide peace and faithfulness and loyalty. Thus only "if we hold fast the confidence and the rejoicing of the hope *firm unto the end*," are we Christ's house.

Then indeed we shall be Christ's house, or temple. It is with the humble and the contrite that He dwells. To those who open the door, He comes in, and sups with them, and they with Him. We become His "spiritual house." 1 Peter 2: 5.

Moses, though only a servant in contrast with the Son, was, in another sense, a part of the house itself. And as the one who builds a house is counted worthy of more honor than the house he builds, so Christ "hath been counted worthy of more glory than Moses." Hebrews 3: 3.

Christ is contrasted with Moses in the fact that as the representative of God, He built all things, being the Creator of Moses himself, and therefore "counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house." Hebrews 3: 3.

In the opening verse of the third chapter of Hebrews, we are told to "consider the Apostle and High Priest of our profession, Christ Jesus." Here it is as Apostle that Christ is considered in contrast with Moses. In the days following the ministry of Christ on earth, there were twelve apostles, or God-chosen leaders of the church. In the ancient days, God chose but one apostle, the man

IT IS Christ that meets us in the first words of the book of Hebrews—God speaking in His Son. It is the majesty of Christ that is revealed in the first chapter. It is Christ whose salvation we are in danger of neglecting that is offered in the opening of the second chapter. It is Christ lower than the angels, one with man, yet crowned with honor and glory, that we find in the heart of the second chapter. And now, as we turn to the third chapter, the first counsel we read is, to consider Jesus.

This is the keynote of the book. In the first verse of the eighth chapter, the writer of the book of Hebrews tells us that all he had written up to that point could be summed up in the fact, "We have . . . a High Priest . . . on the right hand . . . of the Majesty in the heavens." And to know this, and to think about it, is but to consider Jesus.

In the first chapter, we were led to consider Him as God, greater than the angels. In the second chapter, we are taught to consider Him for a little time as man, lower than the angels. But in the third chapter, we are to consider Him "in His house" as greater than Moses.

"Consider." The word is from the Latin *con*, with, and *sidus*, a star,—"with the stars"; "to look at," as the astronomer looks at the stars—to gaze upon attentively, to look at closely, to observe carefully. Look at Christ as the astronomer, with quiet, patient, persevering, and concentrated gaze, seeks to discover all the glory and beauty and purpose of the stars. With a marvelous devotion, with deep enthusiasm, with an unselfish sacrifice, have men gazed into the heavens to gain some increased knowledge of their secrets. But now we are to emulate their faithfulness by gazing as earnestly, de-

Moses, as the leader of His church. But Christ is the true Apostle, or Leader, under whom are all other apostles of God, or leaders of His church. When we consider Christ as Apostle in contrast with Moses as apostle, we see that in all things, the ministration of the ancient leader was but "for a testimony of those things which were afterward to be spoken."

An apostle has a message. The Apostle Christ has a word from God greater than any other, for all men who are apostles must speak the word given them by Christ.

But Christ is also to be considered as the High Priest of our profession, or confession; and in this, He is contrasted with Aaron and his sons in the work of offering gifts and sacrifices for God.

In Christ, the two offices—in fact, all offices—are united. In Moses and Aaron, they are separated. As High Priest, Christ is merciful, as was Aaron. As Apostle, Christ is faithful, as was Moses. Moses was God's prophet, or mouthpiece. He brought God's word to the people. On the only occasion on which God Himself spoke to them direct, they pleaded that He speak to them no more. Moses became the speaker, or prophet, for God.

Christ is the great Apostle, or Prophet, of the new covenant. He brings us God's word. He is so fully responsive to that word, that He "is called The Word of God." Revelation 19:13. As Apostle, He is God's representative to us, making God known to us; as High Priest, He is our representative with God, bringing us into the presence of God. As Apostle, he brings God's commands to us; as High Priest, He brings our prayers to God. As High Priest, He pleads for us on high; as Apostle, He leads us on earth. As High Priest, He lives for us; as Apostle, He lives in us.

Moses was in most respects a type of Christ. His life and work looked forward to the life and work of Christ. He bore a testimony in all those things which afterward should be spoken. He was rejected by his brethren. He was mocked by them. He had zeal and devotion for the cause and honor of God. He offered his life for the life of the people, pleading with God to accept them or blot his name out of the book of life.

THE SUPREME SACRIFICE

It was all a shadow and a prophecy of things to come. And those were truly in darkness then and afterward who could not trace the light from the shining countenance of Moses to the glorious face of Christ. The apostle Paul tells us that the children of Israel could not look steadfastly to the end of that which was to be abolished. The end and object of it all was Christ. And always while it lasted, until He came, it showed its temporary character and inefficiency, and thus pointed to the eternal and wholly efficient. The veil of unbelief alone was responsible for hiding these things from them. (2 Corinthians 3:13, 14.) But regardless of their unbelief, the work of Moses and Aaron was a testimony of the coming work of Christ.

In all these things, Christ is contrasted with angels, with Moses, and with Aaron. The law had been given through the ministration of angels. (Psalm 68:17.)



THE DOCTRINE OF JESUS

By William P. Pearce

WE ARE living in a liberalistic age, when the word "doctrine" has an unsatisfactory ring. Possibly we may account for this in the misunderstanding and misapplying of the term. The Latin word is *doceo*, which means "to teach." The Greek word *didasko* has precisely the same meaning, while *didache* is the act of teaching.

Jesus was a *doctrinarian*—a teacher. He was competent, wise, elucidative, attractive. He began His ministry with the teaching of the twelve. Together they studied nature, domestic economy, social relations, religious controversies, and the revelation of God through the Messiah. Among the people, Jesus was known as Teacher more than anything else. Sixty or more times is this title used in the Gospels. When Nicodemus would give Him the highest distinction, it was, "Thou art a Teacher come from God." John 3:2. And Christ, in the most solemn moment of His ministry, called Himself "the Lord and the Teacher." John 13:14, A. R. V.

To Jesus, teaching was an art. He was, as some one wrote, "more than a born teacher. He was a genius in that most decisive of all pedagogical tests, the ability to get others to work." With few books at His disposal, He taught, with figures of speech, similes, metaphors, and hyperboles, the most important lessons on life and destiny. Though He left us no letter, no theological or homiletical treatise, yet He taught with a far-dominating potentiality, because He taught His Father's doctrine (John 7:16), and bade His disciples do the same thing,—go, indoctrinate (Matthew 28:19, 20).

The teaching of Jesus was elemental and fundamental. He began with "first things." He taught of Himself. Beginning at Moses, said Luke, He spoke concerning Himself. (Luke 24:27.) Historically and prophetically (Acts 10:43), He proved that He was foundation and corner stone (1 Corinthians 3:11; 1 Peter 2:6) on which the whole Biblical Christian doctrinal system was to be established.

He taught that in Him was salvation, preservation, and duration, all of which was concentrated in John 3:16. He taught, in a most simple and blessed manner, man's relationship to man and his relationship to God.

It is edifying to note how Jesus taught. It was with authority (Matthew 7:29); with boldness (Matthew 11:20-24); with simplicity (John 15:22); with attractive illustrations (Matthew 13:3); with earnestness and seriousness (Mark 16:16); with plainness and bluntness (Matthew 23:23-23); with wisdom and power, with practical experience and knowledge (John 3:11), and with the truth of God. His answers to the tempting Satan, His model prayer, the two commandments, the Ser-

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But in Christ, "the law appears drawn out in living characters." The law was given and interpreted through Moses, but Christ magnified it and made it honorable. (Isaiah 42:21.) Christ's Sermon on the Mount stripped the law of its covering of tradition and false teaching, and held it forth as the foundation of God's righteous government, and the very character of human liberty and privilege. The law, in its penalty of the blood of the violator, had been ministered by Aaron and his sons; but Christ shed His own blood, and paid the fullest penalty of the violated law.

More than the angels could do through four thousand years of ministry or by their assembled glory and majesty at Sinai, Christ did when He lived on earth an unvarying life of humble obedience to its mandates, and gave that life at last as the penalty of the law's transgression by man. More than Moses could show of the truth and enduring obligation of that law written on stone by the finger of God, Christ shows by imparting to us of His Spirit, and thus writing its fullness of obligation on the tender tablet of the heart. More than Moses could do in bringing the people, by the token of blood, into the Shekinah-shining presence of God in the most holy place of the earthly sanctuary, Christ does for His redeemed by bringing them, by means of His blood, into the most holy place of God's own glorious presence, some day even into heaven itself. And He will be able to do this, because even now He is there in that overshadowing light of Deity as our representative, appearing there "in the presence of God for us."

THE RIGHTFUL HEIR

Wonderful truth, all this, for the people of God in the days of the apostles! Wonderful still in the days in which we now live! And of those to whom he wrote then, the writer of the book of Hebrews was forced by the truth to say, "Ye are dull of hearing." And how many professed Christians in even this time of light and knowledge concerning the Word of God, know much of the teachings shadowed forth in the work of Moses and Aaron as at last fulfilled in the work of Christ?

Christ is the Son over the house, and He is the builder of the house. Moses was the servant, and he was a part of the house. We too may be the house of Christ. The true house, the true dwelling of God, is His people. In Christ, we are "builded together for a habitation of God in the Spirit." Collectively and individually we are Christ's house. If we would know how faithful Christ is in His house, we must yield ourselves to Him to be His own house, His very own. We must allow Christ as Son over His house to be Master. He alone is to have the keys, to enter when and as He will, and hold undisturbed possession and rule.

Although Christ in person is in heaven, on the right hand of God, He is also, by His Spirit, in the heart of each of His children. He is ruler of the universe; but He is pleased best to be the ruler of our lives by our own voluntary yielding up of all we have to Him. Then God's habitation is our hearts, our lives. Heaven is not above only; it is also on

earth. It is wherever God dwells, and He may dwell in us.

"Not like a house of stone and wood in which the indweller has no living connection with it. No; Christ dwells in us as a life within a life, inspiring us with His own temper and disposition. Within our moral and spiritual being, our power of willing and living and acting—within

these, He comes and dwells in us a divine, hidden, but mighty power and operation."

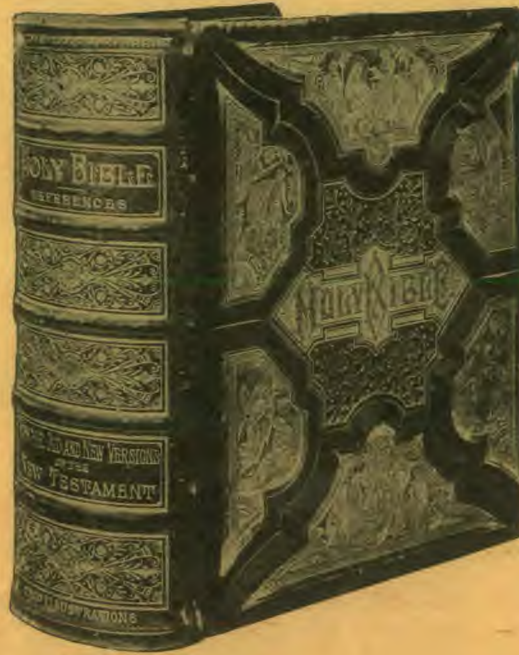
"Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." As Christ was faithful over His own house, so must we be faithful to become and remain His own house always and entirely.

Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires.

The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His personal coming in the clouds of heaven. For years Satan has thus been saying, "Behold, He is in the secret chambers" (Matthew 24: 23-26); and many souls have been lost by accepting this deception.

REMOVING THE LANDMARKS

I never knew a wise man who was not familiar with the Scriptures. I never knew a public speaker who reached the hearts of his hearers who did not draw upon the Bible for his best illustrations and most convincing epigrams. It is the only book that informs the mind, enlightens the conscience, and furnishes a true light to the pathway. No man is educated who is not versed in the Book of books. If he is profoundly versed in the Bible, he is educated in head and heart, no matter how ignorant of other books. That is the Rock upon which our country and its future safely rests.
—Josephus Daniels, secretary of the United States navy.



BY THE LATE ELLEN G. WHITE

THOSE who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the Word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares, "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 10-12. With such a warning before us, it behooves us to be on our guard as to what doctrines we receive.

Among the most successful agencies of the great deceiver are the delusive

teachings and lying wonders of spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the Book of God with earnest prayer that they might understand it, they would not be left in darkness to receive false doctrines. But as they reject the truth, they fall a prey to deception.

Another dangerous error is the doctrine that denies the deity of Christ, claiming that He had no existence before His advent to this world. This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship with the Father, His divine character, and His preexistence. It cannot be entertained without the most unwarranted wresting of the Scriptures. It not only lowers man's conceptions of the work of redemption, but undermines faith in the Bible as a revelation from God. While this renders it the more dangerous, it makes it also harder to meet. If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2: 14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption.

Still another subtle and mischievous error is the fast-spreading belief that

ESSENTIAL PRAYER

Again, worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws, and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own laws—as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives to-day, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural cooperates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.

Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the Word of God. Few who venture to do this stop with the rejection of a single truth. The majority continue to set aside one after another of the principles of truth, until they become actual infidels.

The errors of popular theology have driven many a soul to skepticism, who might otherwise have been a believer in the Scriptures. It is impossible for him to accept doctrines which outrage his sense of justice, mercy, and benevolence; and since these are represented as the teaching of the Bible, he refuses to receive it as the Word of God.

THE DEVIL'S PLAN

And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in His Word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There is a large class by whom the Word of God is looked upon with distrust for the same reason as was its Author,—because it reproves and condemns sin. Those who are unwilling to obey its requirements, endeavor to overthrow its authority. They read the Bible, or listen to its teachings as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels in order to justify or excuse themselves in neglect of duty. Others adopt skeptical principles from pride and indolence. Too ease-loving to distinguish themselves by accomplishing

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AFTER MANY DAYS

Part 7—Light in the Darkness

BY ARTHUR S. MAXWELL



"DARDON my interrupting you," said Miss Wantling as she was shown into the parlor. "I did not know you had your friend with you again. But I will not stop long; I only called to tell Mrs. Lawrence that the séance appointed for to-night will not be held, as the medium is very unwell to-day."

"I am not sorry," said Mrs. Lawrence, "for I should not have come anyway."

"And why?"

"Because I know now that it is all a wicked fraud, with the evil one himself at the back of it."

"Ha, ha!" laughed Miss Wantling, with a sneer in her voice. "And pray, who has been telling you that little story? Not your friend here, I trust."

"No, not I," said Mrs. Brooks, "but the Word of God. It has revealed to her that the dead are all in unconscious sleep, and will remain so until the resurrection. It has shown her that the dead cannot possibly visit your séances, and that the miracles performed there are all done by devils, fallen angels, the followers of the prince of evil."

"It is all very well to say that," said Miss Wantling contemptuously, "but you have no backing for it."

"I could have no better backing for it than I have," replied Mrs. Brooks, quietly but firmly. "What I have said is the plain teaching of the Bible, the inspired Word of God."

"Well, of course, if you are so behind the times as to believe all the Bible tells you," replied Miss Wantling, "then there is no use of our arguing any longer. I may tell you frankly that I do not believe in the Bible. But, come now, be reasonable. Do you think that great scientists like Sir Oliver Lodge or Sir W. F. Barrett would have anything to do with spiritualism if it were all a fraud?"

"If they thought it a fraud," replied Mrs. Brooks, "certainly they would leave it alone. But even great scientists may be deceived by the devil. I wonder whether you know, Miss Wantling, that these great men sometimes are actually afraid that, after all, they are possibly being taken in."

"I have never heard that before, and you will have to prove it," said Miss Wantling, stiffly.

"I can do so. I always carry a few tracts in my hand bag, and I happen to have one with me on this topic. I will read a few extracts from it."

Mrs. Brooks opened her bag, found the desired pamphlet, and began to read.

"HERE is a quotation from Sir Oliver's book called 'Raymond.' He is speaking about 'communications across the chasm,' and he adds:

"This is not a subject on which one comes lightly and easily to a conclusion, nor can the evidence be explained except to those who will give to it time and careful study, but clearly, the conclusion is either folly and deception, or it is a

truth of utmost importance to humanity and important to us in connection with our present subject. For it is a conclusion which cannot stand alone. Mistaken or true it offers a foothold for a whole range of other thoughts, other conclusions, other ideas: false and misleading if the foothold is insecure, but worthy of confession if the foothold is sound. Let posterity judge.'—'Raymond,' page 389.

"YOU can see from this, can you not, Miss Wantling, that even this great scientist does not yet feel free to reject the possibility that spiritualism may after all be a deception? How dare you, then, be so certain that the communications really come from the dead? But listen to what he says further on in his book:

"The only alternative, in the best cases, is to imagine a sort of supernormal mischievousness, so elaborately misleading that it would have to be stigmatized as vicious or even diabolical.'—'Raymond,' page 347.

"Think of that! Even Sir Oliver Lodge admits that the devil may possibly be behind it all. Now something from Sir W. F. Barrett's book 'On the Threshold of the Unseen,' page 95. He says:

"The apostle Paul in the epistle to the Ephesians points to a race of spiritual creatures similar to those I have described, but of a malignant type, when he speaks of beings not made of flesh and blood, inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies doubt-

less exist in the unseen; this, of course, is equally true if the phenomena are due to those who have once lived on the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligences and morality.'

"See how he also admits that possibly evil spirits—the wicked angels spoken of in the Bible—are behind the 'revelations' of spiritualism."

"BUT that is only a doubt in their minds," retorted Miss Wantling. "That is not their main belief. No; unless you take that out-of-date Bible of yours, you can make out no definite case against spiritualism. You have nothing to say against it."

"That is a mistake," said Mrs. Brooks; "and in this connection, I would like to ask you a plain question: Can you tell me truthfully of any one whom you know who has been led to live a better life, to give up some sin, through coming to your séances?"

Silence followed the question.

"Tell me, then, whether any who have attended your sittings constantly, have become adversely affected physically—had their nerves unstrung—or morally, through practicing mind passivity."

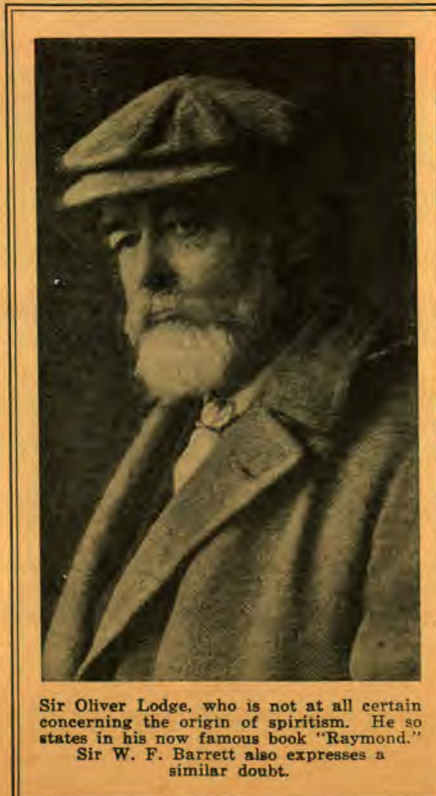
Another brief silence.

"You do not answer; but let me tell you that a large percentage of spiritualists find their way into lunatic asylums. As far back as 1887, Dr. Forbes Winslow wrote that 'ten thousand people are at the present time confined in lunatic asylums on account of having tampered with the supernatural.' If that was so then, what must it be to-day!

"Now let me read you what a well-known doctor says of the real effects of spiritualism. This man learned by sad experience; and he put on record what he found, that others might be warned. Listen to what he says:

"The injurious results to the health and especially to the nervous system of the medium, and also of the regular habitués of the spiritualistic circles which I attended, were to my own knowledge, in numerous instances, most disastrous, and when I severed my connection with the movement some years ago, I found I had done so not a moment too soon, for not only were my nerves thoroughly unstrung, but I had, I found, so weakened my will power by the almost daily induction of that great desideratum in spiritualistic studies, to wit, will passivity, that, although it is nearly fifteen years ago now, it has never to this day recovered its normal force and energy.'

"Some years ago I was so greatly interested in this subject that I gave a great deal of my time to it, and at last became so prominently identified with it that I was elected president of a local spiritualistic society. This post, I may say, I held for one year only, and it



Sir Oliver Lodge, who is not at all certain concerning the origin of spiritism. He so states in his now famous book "Raymond." Sir W. F. Barrett also expresses a similar doubt.

numbered in members, so far as my memory serves me, not more than about forty. Now, mark what happened! During that short space of twelve months only, and amongst that small community of but a few dozen at most, several members, from being normal people, became quite changed and neurotic; at least one member became thoroughly insane and had to be sent to an asylum; and another became so unhinged in mind that he committed suicide by shooting himself.—*'Spiritualism and Insanity,' by Dr. C. Williams, pages 34-36.*

"NOW, Miss Wantling, I don't know whether your local society here has had such an experience as this yet; but I can assure you that this is what you may expect, for the evil one is only plotting for the complete degradation of every soul who attends. I do most earnestly plead with you to give it all up without delay."

"Mrs. Brooks," exclaimed Miss Wantling, rising from her chair with a fiery glint in her eyes, "I refuse to sit here longer and be insulted by you. Some of the finest and richest ladies in the town attend our society, and for you to hint that any of them might ever be inmates of an asylum is scandalous. I will stand it not a moment longer!" So saying, the indignant Miss Wantling swept out of the room, opening the front door for herself and slamming it loudly behind her.

"By their fruits ye shall know them," said Mrs. Brooks quietly.

"Yes; I am surprised," said Mrs. Lawrence. "Oh, I am glad you were here when she came! What you have saved me from! But I wish you would explain the terrible vision I had last night."

"Why, what was that, dear?"

"Oh, it was awful! A tall, spectral figure looking like Harry approached my bed. I was very frightened; but when I called on the Lord to help me, the figure disappeared."

"Well, it may be that your mind was much agitated through the excitement of the séance, and your brain conjured up the phantom. But if it was anything else, the evil one may have thought you were now in his clutches, and sent one of his emissaries to impersonate your husband, in order to complete the victory. But, thank God, he was defeated. 'Jesus' is a wonderful name; no evil can stand before it. You need never fear a recurrence of the dreadful experience, so long as you go to bed with the name of Jesus on your lips."

"I always shall," said Mrs. Lawrence.

"I am glad of that. Now there is just one word of warning I should like to read to you before I go. You may again be tempted to go to a séance. If so, remember these words; they are found in Isaiah 8:19, 20: 'When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"So, Mrs. Lawrence, if you would find out more about your husband, do not go to the 'familiar spirits,' but rather to the law and the testimony, where alone you will find the truth you seek."

(To be continued)

Week-Day Religion

JOHN WESLEY prayed: "Deliver me, O God, from too intense an application to even necessary business. I know how this dissipates my thoughts from the one end of all my business, and impairs that lively perception I would ever retain of Thee standing at my right hand. I know that an eager attention to earthly things leaves no room for the things of heaven. Oh, teach me to go through all my employment with so truly disengaged a heart that I may see Thee in all things."

If we spend all our time dealing in secular matters, how can we be religious? Can a man become a carpenter without

criticize and reason on the wrong side, from a mere love of controversy. They do not realize that they are thus entangling themselves in the snare of the fowler. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly, and close to themselves the gates of Paradise.

"HIS WAYS PAST FINDING OUT"

God has given in His Word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith.

Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, "How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.

While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.

But those who doubt God's promises, and distrust the assurance of His grace, are dishonoring Him; and their influence, instead of drawing others to Christ, tends to repel them from Him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow. The life-work of these persons will appear as a never ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unfailling harvest.

There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them,

Refuge in Earthquake and Storm

GOD is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof. . . .

Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. Jehovah of hosts is with us; the God of Jacob is our refuge. Psalm 46:1-3, 10, 11.

For this God is our God forever and ever: He will be our guide even unto death. Psalm 48:14.

practice? Or can a man become a mechanic simply by professing to be one?—No! So it is with Christianity. You do not become a Christian by professing to be one, nor without practicing your profession. We who keep one day of the week are allowing our spiritual tide to run low if we think of Christianity on that day only. We must practice Christianity seven days in the week. Let us get our spiritual tide higher, or the secular tide will dominate in our heart and soul. May we all sincerely and meaningly echo the prayer of John Wesley before the throne of grace.

W. E. BELLEAU.

Removing the Landmarks

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anything worthy of honor, which requires effort and self-denial, they aim to secure a reputation for superior wisdom by criticizing the Bible.

There is much which the finite mind, unenlightened by divine wisdom, is powerless to comprehend; and thus they find occasion to criticize. There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity. But underneath an appearance of candor, it will be found that such persons are actuated by self-confidence and pride. Many delight in finding something in the Scriptures to puzzle the minds of others. Some at first

and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth, and the "light, which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared, "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17.

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.

The Doctrine of Jesus

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mon on the Mount, are all quotations from Old Testament Scriptures. As a teacher, He expounded the Word. (Luke 24:27.)

The teaching of Jesus was marked by strange results. He did not convince, or please, or profit every one who listened to Him. With some, there was great interest. They "came early in the morning to Him in the temple" to hear Him. Luke 21:38. With others, there was astonishment (Matthew 7:28, 29); with others, violent opposition (Luke 6:11); and among others, conversion took place (John 10:27-29).

The teaching of Jesus has had a *world-wide influence*. It has, as Dr. C. R. Jefferson said, "done more to form the disposition and shape the ideals of the leading nations of the world than all the winds and ocean currents, and all the stars of all the heavens, and all the seasons which have traveled with buds and birds and snows and storms across the lands. The foundation of our civilization is not an idea or a philosophy, not a principle or a system, but a Man. The music to which we march is the music of the words which He spoke and speaks, 'I am the way, the truth, and the life.'" Strange to say, there are those, a big

those, who discredit some of the most vital doctrines of Jesus—the absolute necessity of the new birth, faith as the one immediate condition of salvation, the Golden Rule as the fundamental of honesty, the sacredness of marriage, the visible second advent of Jesus, the resurrection of the dead, heaven for the righteous only, and destruction for all besides.

But we who love His truth credit Jesus as truthful. We believe that His princi-

ples are the only ones which produce real character. Let theories change; His truths remain. The only way to be Jesus-doctrinarians is to do the Father's will (John 7:17); and to know that will, it is necessary that we know His Word. If we abide not in the teaching of Jesus, John says, we have not God. But if we do abide in His teaching, we have both "the Father and the Son." 2 John 9.

"Be Christ our pattern and our guide!
His image may we bear!
Oh, may we tread His holy steps,
His joy and glory share."

The Orphan's Friend

(Continued from page 4)

him "face to face, as a man speaketh unto his friend." Think of that—the Creator of the whole universe calling man His friend! Could we have any greater evidence of God's desire to be friendly?

He wants to be your life partner. Why not take Him in? "Taste and see that the Lord is good." Prove Him, and you will see that He "sticketh closer than a brother." Let your waking thoughts be of Him; talk with Him; tell Him your plans, your heart's desires. Nothing that concerns your happiness, be it ever so small, is too insignificant to tell Him about. Remember, He knows all about it, even before you tell Him, and is waiting and anxious to help you.

Give Him your heart; place your hand in His; and live for and with Him who is your best, your truest, your everlasting Friend.

"I have a Friend so precious, so very dear to me;
He loves me with such tender love, He loves so faithfully,
I could not live apart from Him, I love to feel
Him nigh;
And so we walk together, my Lord and I.

"I tell Him all my sorrows, I tell Him all my joys;
I tell Him all that pleases me, I tell Him what annoys.
He tells me what I ought to do, He tells me how to try;
And so we walk together, my Lord and I."

His Source of Joy

The joy of Jesus will be to present the redeemed family, freed from every fault, "before the presence of His glory"—under the strongest light that can be turned upon them.

This is the proof of His power to save "to the uttermost" all who "come unto God by Him"—the proof that He is a Saviour, one able to save, and who does save.

As He introduces them to His Father, the proof of His perfect work, clean, pure, spotless, without fault, "exceeding joy" fills His heart. This was the joy set before Him, which enabled Him to endure the cross and despise the shame, that thus He might fully rescue and save fallen humanity. It is our high privilege to be thus saved, and in yielding ourselves to His fullest working—necessary to the accomplishment of the task with each of us—to know that our perfect, triumphant salvation adds to the Saviour's joy, and that throughout untold ages, we shall reflect honor upon His work. "For we are His workmanship," saved by grace, forever showing "the exceeding riches of His grace in His kindness toward us through Christ Jesus." Ephesians 2:7-10.

G. B. STARR.

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

THE Jewish people feared to acknowledge Christ, because their leaders did not set the example. The question was not, "What saith the Scripture?" or, "Does He bear the stamp of divine origin?" but, "Have any of the rulers or of the Pharisees believed on Him?" John 7:48. "Do not ye after their works." Matthew 23:3. ADELAIDE D. WELLMAN.

Three Beautiful Sacred Songs

With music for the piano: "The Mountain Flower," "The Wonderful River," and "The Christian Banner." Standard sheet music size, ordinary voice. All three for 50 cents,* postpaid. Order from Otto Lundell, 728 Unity Building, Chicago, Ill.

Notice

THE Loma Linda Nurses' Training School will receive applications from earnest, consecrated young men and women for the course beginning August 15, 1920. A portion of the time in training is spent by pupil nurses in the White Memorial Hospital in Los Angeles. An affiliation has also been arranged with the Children's Hospital in Los Angeles.

Write for information to Superintendent of Training School, Loma Linda, California.

"Footprints of Faith"

THERE are now appearing in the *Life Boat* magazine, from month to month, a series of articles from the late David Paulson, M. D., well known as a man of great faith and endeavor.

Notice some of the subtitles in the February number:

"A Vow and What Came of It"
"Ran Calls for the Lord"
"Living by Principle"
"An Overruling Providence"
"One of My First Experiences"
"Had to Love Them"

The first of the series appeared in the January *Life Boat*, copies of which can still be procured. Don't fail to subscribe. One dollar for one year. Address the *Life Boat*, Hinsdale, Illinois.

Greed and Selfishness and Their Perils

WITH striking emphasis does the apostle declare that "the last days" shall be "grievous times" because of sheer love of self. "Men shall be lovers of self," are his exact words. The world war has placed our planet in a frightful condition. Forces that make for anarchy, revolution, and violence have been turned loose upon us and all about us, and the stoutest hearts are appalled before the uncertainties of the awful things that are liable to occur at any moment.

Many plans are proposed to correct these evils and to stabilize the world. But any plan that the best of men can suggest, will run counter to the political selfishness of some group or groups of men; and so the world is kept in a turmoil that is growing worse and worse as the days pass by.

Selfishness, just plain selfishness—and we might be allowed to label much of it "political selfishness"—is the root cause of it all. With such world conditions before us, how striking is the prediction of the apostle, that the last days would be made grievous because men would be lovers of self and lovers of money!

Sinful men have always loved self, and they have always worked for their selfish interests; but there seems to be a peculiarly strong outbreak of it in the last days, since the apostle informs us that we are to know that these times are to be made grievous thereby.

We should study our Bibles, in order that we may know the meaning of the conditions that surround us; and knowing their meaning, we should turn to the one source of power and of hope. The Lord Jesus Christ is not only prepared to protect you during these troublous times, but He has power with which to make you a hero of service and of helpfulness for Him in this hour of the world's direst distress and need.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." Revelation 22: 17.

"The Peril of Extravagance"

AN editorial in the *Congregationalist and Advance* of January 1 appears under the heading, "The Peril of Extravagance." The opening sentences of this editorial say: "The greatest danger of America to-day, as many high authorities are agreed, is wastefulness. Or, if we call it by another name, it must be that wasteful gratification of self-indulgent tastes which we call extravagance."

The editor then refers to the distress in the world because of the lack of the necessities of life, he speaks of the great pressure of national debt, and then says: "For lack of imagination and sympathy, the American people, on whom, of all the peoples directly engaged in the war for the freedom of the world, the stress and burden of war has been least, are many of them living and spending as if they had one hand in a gold mine and the other open to grasp whatever will please their tastes and appetites, or help in their desire to follow the fashion of the hour."

The editorial then refers to the statistics which show that the imports of luxuries into this country have doubled during the past year, and that the duty on beads alone for three months was \$2,192,452, while during the one month of September, the duty paid on perfumery was \$1,115,307. Upon the statistics concerning the extravagant indulgence, the editor has this to say:

"Now beads and perfumery are harmless things in themselves, toys and gauds for children to play with. But they are sorrowfully significant when they indicate a frame of mind, a proportion of interest,

Among the things mentioned were not only love of self and love of money, but the inspired utterance is that men will be "lovers of pleasure rather than lovers of God."

The love of self, the love of money, and the love of pleasure in this time are among the things that are crowding the love of God out of the soul, and filling our world with untold peril. How marvelous it is that God should have had power to foreknow and to foretell this thing that is so apparent all about us to-day! Men stand aghast before the situation; yet we ought to know what it means, for God's Word makes this very plain.

Another scripture dealing with the extravagance of this time is most conspicuously clear, and should be read with thoughtful care. It is as follows: "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand." James 5: 5-8.

Even in "a day of slaughter," according to this forewarning by the inspired apostle, men would be so callous that they would live "delicately," give themselves over to their wanton pleasures, and nourish their own hearts, even though many others might be suffering and dying.

But in view of these things, he exhorts us to be patient, because the great solution of the problem is "the coming of the Lord." If we are connected with Jesus in this time, there is developing in our souls a superhuman power that is leading us to give our lives without reserve to the relieving of the distresses that are overwhelming humanity. The love of Jesus constrains the heart in all this great work. Is your soul in touch with that fountain of infinite love and power?

"Jesus Whom Paul Preacheth"

Do we know Jesus for ourselves, or have we merely heard that some one else is acquainted with Him? We have this significant statement concerning a class of people who were living in Paul's time: "Certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth." Acts 19: 13.

To the adjuration of these exorcists there came the reply, "Jesus I know, and Paul I know; but who are ye?" Acts 19: 15.

Raise the question in your own heart, Do I know only the "Jesus whom Paul preacheth," or do I know Christ for myself, and do I have His power in my life?

American soldiers killed during nineteen months of the world war numbered 50,150; but in the same period, 126,664 civilians died in the United States through accidents in streets, homes, and industrial plants.—*Leslie's Weekly*.



© Underwood
The spectacular defeat of "the tiger," former premier Clemenceau, by Paul Deschanel, above, is considered a momentous coup d'etat in French politics. Confidence in the older leaders—be it for better or worse—is passing; and even Mr. Lloyd George, of England, thinks he sees in his friend's defeat a harbinger of his own overthrow.

and a trend of slavery to fashion. One has but to look into the shop windows or glance at the women in the streets and theaters—yes, and often even in the churches; one has but to note the unreckoning indulgence in tobacco, which plays an even larger part in duties paid upon those imports of luxury than beads or furs or feathers, to feel that they indicate a callous and perverted imagination on the part of many unthinking people. It is not manly, it is not womanly, to be self-indulgent and unthinking when the world is in such distress; when it depends in so large a part on the thrift of America for its immediate safety from bankruptcy and revolution."

How significant are such facts as the foregoing when placed in the light of the apostle's enumeration of the things that would make "the last days" "grievous"!