

Signs of the Times

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BREACHING THE DIKES

Is Our Civilization to Survive the Fate of Greece and Rome?

By ARCHIBALD I. McMASTER YAIR

IT WAS said by some farseeing man, that we should muddle through 1919 somehow, but in 1920 we should have to face the reckoning. Well, we have muddled through 1919, in spite of the grave social unrest which has threatened to overthrow all law and government, and an expenditure, largely of borrowed money, which touches the high-water mark of national extravagance and irresponsibility. But the ebbing tide of war has left much sad wreckage behind it. The foreshore is strewn with the broken bits, and much clearing up must be done before the ravages of the last five years can be repaired. The past year has been a year of commissions, and now the acid test of practicability is about to be applied to the various agreements to which we are committed by our rulers.

It is a most critical time, one which will affect the whole world for weal or woe. We must not think, because perhaps we live in a quiet place, amidst peaceful surroundings, that the eventful happenings in other lands are no concern of ours. Fevers are very infectious diseases, whether they be political or bodily; and unrest in one country is morally certain to produce it in another.

It is therefore with a feeling of considerable uneasiness, that we enter upon a new year, which we plainly perceive must be full of trouble and anxiety for most of us.

If the world were indeed Christian, we should view the future under a much brighter aspect, for we should know that in chastened mood it would set to work to repair the evils of the past by showing the fruits of repentance.

But when the world is not frankly pagan, it possesses a diluted form of bloodless Christianity which lacks those essentials of a strong and robust faith which alone can give vital force to the precepts it feebly and half-heartedly enunciates.

Christianity and Western civilization have been coextensive for many years, working together as one scheme for the better government of the world. But now it looks as though they would drift apart and even become open enemies, when a secular influence of an antichristian nature takes command of the tiller and orders the course by which we are to steer. Already

cherished Christian ideals are openly derided and treated with scorn; and but scant respect is paid to the moral side of a question, as viewed from the religious standpoint.

Expediency has become the determining factor as to the lawfulness or unlawfulness of certain things, rather than any desire to conform to the law of God. Of course, the law of God is a perfect law; and society is compelled, for the sake of its own existence, to observe some portions of that law. But the ill effects of disobedience to other portions, though none the less real, are not so apparent at the time. These little breaches which are being made on all sides in the dike that keeps back the flood waters of destruction, are steadily undermining its foundations.

Let us not forget that there have been highly civilized people in the world before, beside whom we ourselves are mere upstarts, the product of a mushroom growth. In every continent lie buried ruins which are monuments of a glorious past. They teach us a lesson; namely, that civilization cannot stand by

itself alone; nay, more, that the knowledge and power it brings in its train, only accomplish more surely its own destruction if unsupported by religious belief. Overcivilization causes mental indigestion, and the well-being of the race suffers through a general deterioration of character and morals and an inability to rise superior to the manifold temptations inseparable from luxury and its attendant vices.

These older civilizations, we are aware, possessed a degraded and cruel form of religion, which necessitated the sacrifice of thousands of lives to propitiate their bloodthirsty gods. Evil spirits were regarded as far more important than good ones, just as we find in China to-day, where all their religious exercises are prompted by the desire to make peace with or scare away demons, who would seek to injure them. Such a religion as this could be no aid to civilization, but helped to pull it down; for as people became more enlightened and intelligent, they ceased to credit these superstitious rites and ceremonies, and only conformed to them as a mere matter of public duty, a test of good citizenship. When they reached that stage of development, the descent was rapid, and the end

John F. Kramer, who will wield the national prohibition blotter, is here shown at his desk in Washington, D. C. As federal prohibition commissioner, it will be his duty to keep the United States map "dry." He is assisted by nine deputies and a large force of men furnished by the federal government.



International

was in sight; for they had nothing left to inspire their devotion but self, and that is a flame which soon burns out on the altar of self-indulgence.

CIVILIZATION'S STABILIZER

There is only one race surviving that has retained its civilization in spite of the many fluctuations of fortune. The Jews, although they have suffered severely for their rejection of the Messiah, have never lost their faith in God, and His law is the bulwark of their constitution, the bond which preserves their nationality inviolate. Christianity rests upon the same secure foundation, and with its fuller revelation of the fatherhood of God and the brotherhood of man, is the only remedy that can insure stability to a quaking civilization, and thus save it from perishing.

Some foolish people started a scare that the world was to come to an end on the seventeenth of December last. Such prophecies have been made before, and will, I have no doubt, be made again. No Christian, however, will be deceived by such a story, or associate the coming of our Lord Jesus Christ with the alignment of planets. And yet, the end of the world as we now know it, will undoubtedly come—indeed, is fast approaching.

When people spoke of the late war as a war which was to end war, they were beginning to realize how incompatible war is with civilization, and that it must destroy it if persisted in. Progress, they saw, cannot keep pace with destruction. To build a house takes a much longer time than to pull it down. A few more wars waged under modern conditions will devastate the earth so completely that our larger cities will be reduced to the present state of Babylon and Nineveh.

DANGER AHEAD

This is the future that awaits us without the interposition of God to save. Civilization itself is powerless to achieve this salvation, because, like other of God's good gifts, it has been desecrated to unholy purposes.

The apostle Paul, when he wrote his two letters to the Thessalonians, was, like the other apostles, anticipating the return, in due time, of Christ. Those were the first Christian epistles he wrote; and in his later ones, he expressed the same necessity for Christians to be awake and forwarding the cause of their Master, and enjoined watchfulness and sobriety for each generation in its turn, if it is to take full advantage of its opportunities for acquiring grace.

Christians to-day must not sleep, seeing nothing of a future, learning nothing from the past, caring nothing for the present; for the events that are occurring around them possess a significance of the utmost importance, and will be fateful in their consequences.

When Christ comes to earth again, the spiritual forces, both good and evil, which now contend for the rule of this world, will be openly revealed. It will be a great awakening to many—this realization of what spirit influence really is, and what fools those are who abuse the free will God has given. And the rebellious, too, will have the gift of vision bestowed upon them

in that day, when every eye shall see Him; and there will no longer be any excuse for misunderstanding, or opportunity for dissimulation.

As another has said: "Amid all the disheartenment induced by the abounding iniquity of our times; amid the loss of faith and the waxing cold of love within the church; and amid the outbreaking of lawlessness without, causing men's hearts to fail them for fear, and for looking after those things that are coming on the earth,—this is our Lord's inspiring exhortation: 'Look up and lift up your heads, for your redemption draweth nigh.'" Or again: "If any say, Where is the promise of His coming, when so many ages are past since this

was written? let them know He is not slack to His people, but long-suffering to His enemies. His coming will be sooner than they are aware, sooner than they are prepared, sooner than they desire; but to His people it will be seasonable. The vision is for an appointed time, and will not tarry; He will come quickly."

Christians must not slumber or sleep, but watch and pray through all those vicissitudes of fortune through which they pass.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14: 9.



UNLESS WE FORGET

BENJAMIN M. GRANDY

WE SOMETIMES hear the expression, "I can forgive, but I cannot forget." Many an old grudge is kept alive in the heart of the individual who "can forgive, but not forget." Like a dormant cancer, it may be aroused to hurt, destroy, and kill. Such forgiveness may be better than none at all; but how much sorrow and trouble in society results from such a condition in the human heart!

The conversation one morning at the breakfast table was upon the events of the night before. A meeting had been held in an effort to bring about harmony in a little church that was torn by dissension caused by misunderstanding between certain members.

The father, at the table, had known the offending parties for many years, and had just remarked that the trouble between them was of long standing. Some one had said, "Oh, if they would only forget past troubles and really forgive one another, how much better it would be!"

Little John, aged six, soberly said: "Yes, papa! I had a bad dream last night; and this morning when I woke up, I had forgotten all about it."

If only our past troubles, misunderstandings, and mistakes were like John's bad dream! If we would only "wake up" and forget all about them!

Somehow I think that if we would only "wake up," we would forget about them. Why not be like the apostle when the thoughts of his checkered past would come to him—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Jesus said: "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

It is thus that God forgives. "As far as the east is from the west, so far hath He removed our transgressions from us." "For they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." God casts our sins "into the depths of the sea"; He "blots them out"; He "remembers them no more forever." God forgets.

Such forgiveness is divine; but it can be ours to exercise if we will but pray in faith, "Forgive us our debts, as we forgive our debtors."

We are to cultivate the memory. It is true; but when we cultivate our flower gardens, we remove the noxious, poisonous, choking weeds that dwarf the good plants and flowers. Thus cultivating the garden of memory, we can expect a harvest of fair and fragrant blossoms that will beautify and adorn our characters.

Why They Do Not Go to Church

A DES MOINES, Iowa, reporter started out to find why people do not attend church on Sunday morning. He interviewed many different professions, and obtained a variety of excuses and reasons. A theological student is quoted as answering:

"No preacher nowadays seems to have a big message. They are fairly good rhetoricians, and all have some puny power of oratory. But they seem to lack the fire of fervor. Their words don't sizzle from their lips. Perhaps it is because the thoughts don't burn in the hearts or minds or souls. It doesn't seem to me that the present-day minister really believes what he is saying—that he realizes he is a salesman of religion, just as there are salesmen of groceries and dry goods; and instead of saying what he honestly believes, in his inmost soul, he is simply

trying to put the Bible across!" We believe that this statement would be verified if a profession of faith were demanded of officiating clergymen in many of the empty or half-empty churches, as well as in the more prosperous parishes, where the settled congregation is held by time-honored custom and tradition or the personality of their pastor rather than his spirituality or the real power of his message.

The evolutionary theories and destructive Biblical criticism allowed to permeate and run riot in every branch of education taught in our schools, are now bearing fruit; and we shall see a growing declension in the power of ministry and church until the godly educators have their rightful place in the training of young men and women. As Dr. Charles M. Sheldon, editor of the *Christian Herald*, quotes in an editorial:

"A Christian student in one of our uni- (Continued on page 4)



Wide World

The dancing craze in London is not confined to adults. Children also are encouraged to learn. There may not appear to be great harm in boys and girls of such tender years dancing together or knowing how to dance; the sin, however, is more than likely to come through the later associations and temptations that surround the devotee of the "art."

THE CURSE IN THE MODERN DANCE

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

1 Corinthians 10:31.

By Stemple White

DANCING is not at all modern, and many of the forms are novelties borrowed from the past. No nation has ever yet been discovered, whose people did not have some form of the dance. History, literature, and art all show that dancing was anciently and almost universally practiced. Many dances were strictly religious in origin, as, for instance, those of the Hindus, the Egyptians, the Greeks, the Japanese, the Javanese, the Zulus, the Natal Kafirs, the Bushmen, the Fijians, and the Maoris. In the religious ceremonial dances of the red Indian tribes, they have endeavored to imitate the wolf, the bear, the ox, the frog, and other animals. In the snake dance of the Pueblo cities of the Moquis, in which seventeen priests, with their "antelope man" partners, each holding in his teeth a live rattler, took part, this relic of serpent worship was supposed to please the divinities of the Moquis.

The Algonquin Indians had their

"beaver medicine ceremonial," buffalo chant, antelope song, weasel song, dog dance; and they wore the skins of many animals and birds in the execution of these dances. The sun dance of the Sioux, now forbidden by the United States government on account of terrible tortures connected therewith, was supposed to please Wakantanda, the sun. The cakewalk, which originated in Florida, was borrowed from the war dances of the Seminole Indians. In the East, nautch and geisha girls are common, but are usually of questionable character. On this account, no respectable woman among the Orientals will dance.

If, in the dance, the men and the women were always kept absolutely apart from each other, the ballroom would soon lose its charms, and far fewer young women would lose their health and purity. No one can successfully deny that the

downfall of many a girl and the cause of many divorces and much home wrecking can be directly traced to the evils of the ballroom. What true, normal husband would care to see his wife in the embrace of another man before the public, and perhaps that person a stranger? The evil one would destroy all home ties if he could, and the dance is certainly responsible for much of such work.

WOULD HE DANCE?

Would Jesus, our divine pattern, take part in the modern dances? Imagine the Son of God, the Saviour of men, attending one and taking part therein! The very thought is diametrically opposed to the spirit of Christianity. It is true that church people dance; but Christians cannot play with such fire and come out unscathed. Such things are of the world entirely; and those who are in the world but are not to be of the world, will forever shun the very appearance of evil. If the dance and its twin sister,

the theater, do not show the appearance of evil from start to finish, I know not where in society one should expect to find it.

"Lovers of pleasures more than lovers of God" is a part of the demoralized condition in society to-day from which

the Lord is calling His people away, to the Christian pleasures that are truly satisfying. Jesus came to please His Father. That was His pleasure. The Christian who desires to please the Lord and walk in the light of His Word, will take no pleasure in the modern dance.

desire" should be backed up by heart's blood.

Jesus, for the joy that was set before Him, fixed His eyes upon a time when He should behold the travail of His soul, and be satisfied. He endured the cross, and despised the shame. His actions demonstrated how much of His heart was put into His life-work. Let us approximate, as much as within us lies, His holy "heart's desire."

How Great Is Our Heart's Desire?



The Relation of One's Pocketbook to One's Religion Sounds the Depth

By J. G. LAMSON

Why They Do Not Go to Church

(Continued from page 2)

versities went to his minister lately with this remarkable statement:

"I have been taking up my university course at the point where I left off when I went overseas. During the last four months of my studies I have been under seven different professors, and during all that time I have heard the name of God spoken only once in the classroom, and that only in the department of sociology. Religion has never been discussed in the classroom, and I do not recall that Jesus or His teachings have ever been mentioned by any of my teachers. There is a course in Bible in the university, but it is considered a joke and is designated as a 'snap.'"

"If I had been a Chinaman or a Hindu attending the university, I would not have known from any remarks in the classroom that I was living in a nominally Christian country. Very many hours have been given to discussions of heathen philosophers, but not a single moment to the teachings of Christ. Over in the trenches we thought of God and death and the future and Jesus very often, but here at home in our college we never hear the words in the classroom. Our teachers are pleasant people enough, but they impress me as being totally lacking in religious feeling. They are mentally alert and ethically and morally correct, but they have no knowledge of God, or they do not count religion of enough importance to be mentioned by the side of heathen literature and literary classics. What is the matter?"

After all, it is personal example and belief which carry weight. The note of insincerity will manifest itself, and the quick-witted young men as well as the business men of to-day do not care to waste their time in hearing the Bible "put across" for their benefit. The pussy-footing, hypocritical lives of many church members also have their deleterious effect, and too often their communion is too weak both spiritually and financially to deal with even open sinners in its fold. As an elevator girl replied to the reporter:

"I don't think much of these pillars of the church. Some of them ride up and down on my car, and they're just as flirtatious as the rest of the men, and a little more so."

R. B.

THERE could be no fraternal relation without first a paternal. The reason that we are all brothers is that we all have one God-Father.

A KNOWLEDGE of the future is of incalculable importance in shaping the present.
ERNEST LLOYD.

"BRETHREN, the longing of my heart, and my prayer to God, on behalf of my countrymen is for their salvation. For I bear witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm. Ignorant of the righteousness which God provides and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. For as a means of righteousness Christ is the termination of law to every believer." Romans 10: 1-4, "The New Testament in Modern Speech."

We have here a reminder of Paul's statement that he was ready to be accursed, if necessary, in order that the children of Israel might be saved. He does not use exactly the same language, but says that his "heart's desire and prayer to God for Israel is, that they might be saved." Now, "heart's desire" means something or nothing. Which it means, depends upon the individual who says it. Many a person who says his heart's desire is for some specified object, would not give a penny to have that desire fulfilled.

Many a man attends religious services, and says he desires the kingdom of God to win, desires that the gospel shall succeed, desires that the message of Christ shall go to the ends of the earth; that he loves the heathen, and very much wishes they might receive the gospel. But when opportunity is given to express how much he desires that sort of thing, he reaches down into his pocket, selects the smallest coin to be found there, and places it in the contribution box. Perchance he will give a little more sometimes. If a bootblack, a waiter, or a porter pleases him, he gives him as much as he put into the collection plate, or more; yet he desires the kingdom of God to go to the ends of the earth!

"Heart's desire" means very little unless it is translated into action. So when Paul says, "My heart's desire . . . for Israel is, that they might be saved," the test of how much heart's desire he had,

is given in the preceding chapter, where he says that he would be willing to be accursed of God for his brethren according to the flesh.

THE TEST OF LOVE

The real meaning of "heart's desire" is a desire so strong, a desire so rich, a desire backed up by such earnestness, that we are willing to interpose ourselves for the accomplishment of that desire.

"Heart's desire" in its full and complete meaning, when expressed toward good things, is born of heaven. Paul's anxiety for his brethren in the flesh, as indicated clearly by his statement that he was willing to be accursed if only they could be saved, is but a repetition of the strong desire Moses had when he said, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Exodus 32: 32.

All through the Bible, we have records of men who in a very limited degree manifested the attributes of the divine Son of God. Job showed forth patience; David, kingship; Moses, meekness; Paul, earnestness; Joseph, fidelity. But all these showed still another attribute, and that was a love which so dominated their hearts that they were ready to be sacrificed for others.

We are told that "for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." When our heart's desire for others is such that we are ready to die for them, it is similar to the overweening, all-absorbing passion of our blessed Lord. Just to the degree that we are willing to sacrifice our interests, our comforts, our wealth, our time, our strength, for others, to that degree we approach the godlike attribute of grace, and demonstrate the truth of our profession as to what our "heart's desire" is. A "heart's desire" that does not carry with it sacrifice is fancy, not fact; it is imaginary, not real; it is fleeting, not fixed. "Heart's

That First Day

Does the New Testament Warrant Its Observance?

By E. K. SLADE

THE word "Sunday" does not appear in any part of the Bible, but mention is made of the first day of the week eight times. Since that day is commonly observed as a day of rest, let us scan these texts most carefully, to understand just what Scriptural warrant there is for the Sunday institution. The eight texts making mention of the first day are as follows:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28: 1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him [Jesus]. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2.

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16: 9.

"And they [the women who followed Jesus] returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 56; 24: 1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20: 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 7.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16: 1, 2.

AFRAID OF THE JEWS

The following are important facts concerning the teaching of these scriptures:

1. The first six of these instances refer



to one and the same first day, the day on which our Saviour rose from the dead.

2. They clearly teach that the first day of the week was not the Sabbath, but was the day following the Sabbath. See the first four texts. Therefore, as the next day after the day called by the New Testament writers "the Sabbath" was the first day of the week, without controversy the Sabbath was the seventh, or last day of the week in the time when the Gospels were written. And further, as the seventh day is the Sabbath, the first day certainly is not the Sabbath.

3. They teach that there was no meeting on the first day until its very close, or evening. Luke 24: 29-36; John 20: 19.

4. The first part of this day was spent by two of the disciples in going to Emmaus, some seven and a half miles from Jerusalem. Luke 24: 13-35.

A WORKDAY FOR THE APOSTLES

5. Those women who had seen Christ after He had risen, and the two who had been with Jesus at Emmaus, told the eleven; but "neither believed they them." Jesus soon after met with them and "upbraided them with their unbelief." Mark 16: 9-14.

6. The meeting of the eleven was not a religious meeting in honor of the day; for (a) the disciples did not believe that Jesus had risen, and (b) they were only gathered in their own common abode (Acts 1: 13), at the very close of that day, and had shut the door for fear of the Jews (John 20: 19).

7. When Jesus met them, they supposed that He was an apparition. (Luke 24: 36-41.) They certainly were not met together to honor the day, for they knew no reason why it should be honored.

8. The entire day was one of busy activity or settled despair on the part of the disciples, with almost universal un-

belief that He had risen; and the meeting of Jesus with them indicated in no way that He designed to honor the day, or that He was laying the basis of a religious institution. His appearance was to convince them, by many "infallible proofs," that He had risen. (Acts 1: 3.)

9. The seventh text contains the only mention in the entire New Testament of a religious meeting occurring on the first day of the week. It occurred on Saturday night, as the Bible day begins at sunset. It was therefore at the close of the Sabbath, Paul wishing to hold communion with the disciples before he departed. That it was in the evening is indicated by the fact that there were "many lights." Paul preached till midnight. At this time, Eutychus fell from the window, and was restored to life by Paul. This is one of the chief reasons for the mention of the meeting. The breaking of bread then took place, after which Paul preached till daybreak. Sunday morning having broken, he departed on his journey across the isthmus to Assos, a distance of some nineteen miles. (Acts 20: 8-14.) This first day was spent as a working day, both by Paul and by his companions.

10. The last text contains no intimation of a religious meeting. Paul requested that each one should "lay by him in store," or "lay by himself at home," a certain portion of his earnings, as God had prospered him, for the poor saints at Jerusalem. This would necessitate a careful computation of the earnings of the previous week; and thus again the first day is shown to be a working day, with no intimation of its being sacred.

11. The first day of the week is never called the Sabbath, never is referred to as a sacred or holy day, never is commanded to be kept holy, and is classed by inspiration as one of "the six working days."

NOT ABOLISHED BY CHRIST

The true Sabbath was kept for hundreds of years this side of Christ; and when Sunday did gradually work into the Christian church, it was not by the authority of Christ or His apostles.

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [about 364 A. D.] . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."—*"Dissertation on the Lord's Day," William Prynne (1633), pages 33, 34, 44.*

"Some Baptists are fond of demanding a 'Thus saith the Lord,' for everything, and profess to accept nothing for which explicit authority cannot be produced from the Word of God. Probably not a reader of this paragraph would be willing to follow this principle to its legitimate conclusion. It would involve the immediate return to Sabbath worship."—*Baptist "Examiner," editorial, January 4, 1894.*

"The church has set apart Sunday; but it might have authorized another day had it chosen to. Certainly it is futile to attempt to place Sunday, as we now have it, on a New Testament basis. Sunday did not become the definite worship day

in which all work was forbidden until in the fourth century it was made so by government authority in conformity with the sentiment of the church."—*Christian Work*, July 11, 1895.

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."—*Alexander Campbell, lecture in Bethany College, 1848.*

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish

Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity*, chapter 26, section 2.

"These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day."—*Buck's Theological Dictionary*, page 403.

In harmony with these statements must be the conclusion of every student who has sought for evidence of Sunday sacredness in either the Bible or ancient history.

at about one o'clock, we pass near a rough part of the ocean called the Bombay reefs. It is always stormy there, especially at this time of the year. I have been sailing this stretch of water for fourteen years, and have always met heavy seas at the Bombay Reefs. This is smooth compared with what we will encounter at daybreak to-morrow. The Jap is fast, but he has too much surface to catch the wind. He will have to slow down to half speed and ride out the weather. We set low in the water, have a narrow beam, and the old Glenogle can go through at full speed. I expect to batten the passengers below decks, and go through and not over every wave that strikes us."

"Shall we pitch more than we do now?"
"Much more."

TO HIM WHO HEARS PRAYER

I said nothing in return, but my heart sank. To the one below, more violent motion meant possible death.

In my extremity, I was driven to Him "who hath measured the waters in the hollow of His hand." On my knees on the cabin floor, I opened the Book to the one hundred and seventh psalm, and spread it on the berth beside my loved one. With her hand in mine, I read aloud:

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them into their desired haven. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Then we prayed as we had never prayed, and asked in simple faith that we might "be quiet" and reach our "desired haven." And we praised the Lord for His goodness.

I don't believe I ever had greater peace than I had when I retired that night. It was the Lord's promise against the captain's experience. Or was it the Master walking the waves of the South China Sea? Another stormy Galilee was to hear His "Peace, be still."

We slept soundly. I awoke at six, and hurriedly dressing, went on deck, already assured, by what I felt, that all was well. The sea was rising in gentle swells. The Sadu Maru was a smoke on the horizon—ahead.

Two days later we glided around Hongkong island and into the harbor, six hours behind our erstwhile rival.

Our captain was chagrined, and said he couldn't understand it. But we could; and we knew that God answers prayer.

WE hear much, these days, about serving mankind, but little about serving God. We hear much about social service, but little about obedience. J. W. H.

THE MASTER OF THE BOMBAY REEFS

By a
Missionary

WE WERE returning from the mission field after years of trying service. Our vessel plowed through the waters of the South China Sea, with Singapore a day's run behind. The Glenogle, a cast-off English freighter, was the only boat we could get, because all others had been commandeered to carry troops to Europe. She was a stanch old craft, for all her age, but was vermin-ridden and "smelly." Except for the chief officers, her crew were Chinese and not too cleanly. The food was wretched; and ants and roaches swarmed in the cabins.

My wife, broken in health, with a climatic disease, was sick unto death. She was closely confined to her berth, and every unusual roll of the ship was a strain on the feeble cord of life. We feared she would not stand the journey to see the home folks again, and we prayed fervently for a lengthening of life. The hollows of the dark blue ocean yawned so cold!

Twenty-four hours out from the Straits, a smoke blurred the horizon in our wake. Soon a large Japanese liner crept into view and overhauled us gradually. The next day, she was nearly abreast. There were few ships in those seas then; so she was an object of great interest to the few passengers on our boat, especially since a race was in prospect. The weather now became more and more stormy, and our rival was not able to gain. Only a half mile away, we could easily make out her large bulk of cabins and staterooms above the water line, with the bridge towering high in front. But the waves rose higher and higher as the hours passed, and both boats often shipped the seas on their forward decks.



I was wretchedly seasick, but the care of my sick wife and our four children was gladly though inefficiently borne. Children are never so well and active, seemingly, as when their elders are seasick; and all needed constant attention.

THE BETTING SKIPPER

I staggered up the companionway, and passed the time of day with the captain, a chunky, red-faced Englishman, jovial and free-tongued. I was interested in two matters,—our rival over there across the waters, and the weather prospects. Between whiffs at his pipe, the old seaman answered my questions.

"Well," I remarked at a venture, "our friend over there will be out of sight ahead of us by morning."

"No, sir, he won't," was the quick response. "We'll be in Hongkong six hours before he is."

"Please explain."

"Come, now, I'll wager you five hundred of your American dollars that we will be snugly docked in Hongkong harbor when this Jap Maru steams up the Straits. You Americans are good sports. What do you say?"

"I'm not a betting man; but I would like to know the reasons for your confidence."

"I don't mind telling you. To-morrow



Transatlantic

The people of India bow down in worship, believing in a religion that is not greatly different, in its fundamental philosophy, from spiritualism, theosophy, and Christian Science. These, while masquerading as brand-new discoveries of modern science, are all adaptations of Oriental philosophies that have flourished for centuries.

THE ORIENTAL INVASION

ONE prominent characteristic of the present day is the strange but rapidly growing popularity of Oriental philosophy. After a hundred years of missionary activity in India, there is a wave of Orientalism sweeping westward, making converts of myriads of people in professedly Christian lands. Spiritualism, theosophy, Christian Science, and various other forms of psychic experiment are becoming popular with all classes of society. These, while masquerading as brand-new discoveries of modern science, are all adaptations of Eastern philosophies that have flourished for centuries.

Missionaries from the East, teaching yoga philosophy, and placing it on a level with Christianity, are eagerly received by cultured audiences in all our large cities, and their messages and demonstrations are willingly and liberally paid for. Christendom raises money for gospel propaganda, and meanwhile the unbelievers of Christian civilization pay the expenses of counter propaganda by intellectuals from India. The Occident seeks spiritual consolation from the Orient.

"THE PHILISTINES ARE UPON THEE"

The prophet Isaiah said: "They be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isaiah 2:6, last part.

This is a very significant statement, in the light of the present popularity of Oriental philosophy. Webster says that

By CHARLES F. McVAGH

There is no possibility of a reconciliation between historic Christianity and spiritism. The teachings of one are destructive of those of the other, and if one is true the other is necessarily false. Some writers have attempted this kind of reconciliation and it has found favor with certain orders of minds. But the well informed students of the subject cannot fail to see through the deception and discern the underlying fallacy. Such so-called reconciliations have only been possible, either by unduly emphasizing and falsely interpreting certain elements in spiritism which bear some surface resemblance to Christian teachings and manifestations, or by stripping Christianity of all its essential and characteristic doctrines and reducing it to a mere system of ethics, such as the world knew of before the advent of Christ, and as it has grown familiar with in the present age.—*J. Godfrey Raupert, K. S. G.*

an obsolete meaning of "soothsayer" is *truthsayer*, but that now the word is used only to signify one who foretells events, or a prognosticator. The false prophets of peace and safety are said to be soothsayers like the Philistines. Again, Webster tells us that to-day the word "Philistine" gives the notion of a particularly obstinate resister of light.

These words of Isaiah take on an added significance when we consider that spir-

itualism and theosophy both glorify the psychic superiority of Oriental philosophy, and spiritualists profess to make known events through communion with the dead. At the same time, they seek to confound Jesus with the philosophers, and Christianity with the mysteries, of heathenism. They define the subconscious mind as an inner deity, and leave us no way of distinguishing between communications from lying, evil angels and messages from the dead. Their conclusions, methods, and proofs are identical with those of the magicians, astrologers, soothsayers, and those who had familiar spirits, in ancient times.

DRY ROT OF PHILOSOPHY

In New Testament times, Greek philosophy was flourishing. It was superior in many ways to that which reduced the Orient to its darkened and miserably hopeless condition. Greek philosophy often presented high ethical ideals, but it furnished no power by which man could attain to those ideals. The glory of the gospel is that it offers "the power of God unto salvation to every one that believeth." Nothing can daunt the optimism of the true child of God; for while he knows that this present age and civilization are doomed through the folly and lawlessness of sinful men, yet he believes that God reigns, and that when men can no longer restrain the forces of violence and lawlessness, He will intervene directly, and bring about the reign of right and justice that the world longs for.

We look upon the structure of Western

civilization that generations of gospel preaching has been instrumental in building up, very much as the disciples and the Jews looked upon the great stones in the walls of the temple. It looks solid and permanent. Few realize that when the foundations of primitive Christian faith and morals are removed, and philosophy displaces the gospel, the whole building will come down as suddenly and as unexpectedly as civilization crumbled in the days of Noah. No wonder that Paul, writing from personal knowledge of both philosophy and the power of the gospel, wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8.

The apostle had no confidence at all in philosophy in theological matters. He neither borrowed from it, nor recognized it as a standard of truth or as coming from the same source as the revealed gospel.

TIME TO TURN ABOUT

"But I say, that the things which the gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 1 Corinthians 10:20.

Again he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

And another apostle testified: "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

These words certainly foreshadow a latter-day lapse from the faith of Jesus,

and a substitution of psychic phenomena. The materialistic science of a hundred years ago ruled psychic phenomena out of court; but both paganized science and apostate Christianity are now proclaiming them as a "new revelation" of truth.

A little of the plain gospel of the apostles Peter and Paul would dispel the clouds of philosophy now overshadowing Western civilization, and would break the bands of darkness in the East.

As thousands are turning to the "wizards that peep, and that mutter," it is surely time for Jehovah's followers to seek Him and His will.

Are We Enrolled?

It is a good thing not to forsake "the assembling of ourselves together, as the manner of some is;" and so much the more as we see the great day of God approaching. (Hebrews 10:25.) It is well to unite in a definite way with the people of God, and take an active part in Christian work. It is advisable to have one's name recorded on the church roll, but it is infinitely more important to know that our names are written in the Lamb's book of life.

One of the saddest stories I ever read was that of a man who followed the United States army during the Mexican War. He did not take the time or trouble to register his name with the army officers, to enlist under his country's flag, but went, as did many other boys, as a camp follower. He endured all the privations that fell to the lot of a regular soldier. He took long marches under the tropical sun, fought bravely for his country, and when the soldiers came home victorious, received with battle-scarred veterans the plaudits of relatives and friends. But in later life, when he applied for a much-needed pension, search was made in vain for his name. He had never enlisted, and therefore he was not

entitled to government support, even though he had rendered valuable service.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.

WILLIAM A. JOHNSON.

The Morning Cometh!

WE were all asleep in our beds, when a thundering knock at the street door brought me out of bed with a jump. The darkness was dense, but I did not switch on the light, and reached the door on a run to inquire the matter.

"What time of night is it?" came a man's voice; "I'm traveling, and my watch has stopped."

I looked at my illuminated watch face. "It isn't night at all. It's morning, stranger. Five fifteen."

With a "Thank you" he was gone.

How many, many people are asking, these days, "What time of night is it?" Things seem to be growing worse; and they are. Before the war, it was hard; the war made it worse; and "peace" has plunged us deeper into the darkness. Aspects and prospects are alike dark.

But the real truth is that it is so near morning that it isn't night at all. And that is what the angel watchman meant when he shouted in answer to the question, "What of the night?"—"The morning cometh, and also the night." The morning is almost here, yet the night will grow darker. This is a divine paradox.

But when the morning comes, it will not dawn—there will be no extended twilight; it will burst. As surely as the darkest hour is just before the day, that surely, when the outlook is absolutely cut off, the uplook is due. So now "the morning cometh." ROBERT B. THURBER.

THE SOCIAL IDEAS OF JESUS

BY WILLIAM
P. PEARCE

JESUS was a social man, the most sociable among men. In some cases, He was ultra-social, mingling with hypocritical Pharisees, eating with publicans and sinners (Mark 2:16), counseling fallen women (John 4:9-39; 8:3-10), and dying in the friendship of a thief (Luke 23:40-43). He detected and detested sin, but He loved to a deep degree the sinner.

The social ideas of Jesus made Him an idealist—not a rabid visionist, like certain types of modern so-called socialists. He may never have had a cooperative commonwealth in view, but He planted the seeds that will eventually produce it. While He discussed no political or economic question, yet He reflected on human inequality, autocratic aristocracy, and money dominancy. He rebuked the rich and full (Luke 6:24, 25), blessed the poor, and invited the heavy-laden of heart and back to come to Him (Matthew 5:3; 11:28). From within, His social ideas worked out. The soul was the pivotal point. His philosophy was, Make the fountain good, and the streams cannot be otherwise than good.

The social ideas of Jesus were those of a common workman. By the brow's sweat, He earned His daily bread. He believed in a just wage, but nowhere does He advocate the equalization of wages. Brain and brawn are competitive—justly so. Gradation is a law of nature; and to keep the business fabric intact, there must be superiors and inferiors, masters and servants. While "the laborer is worthy of his hire" (Luke 10:7), Jesus would not have him defiant, dictatorial, destructive. His double axiom in the industrial realm is, obedience of servants "as unto Christ," and graciousness of masters, knowing there is only one Master in heaven. (Ephesians 6:5-9.)

The social ideas of Jesus were religious. As such, they fitted every social need of His day and our day. Transmute the Sermon on the Mount and the Golden Rule into the arteries of life, and society will become purified, unified, stabilized, magnetized, and even glorified. They are ethical, practical, spiritual. Modern socialism has a great aim, feels mankind's wrongs, but wrongly tries to right them. It converges in a political and economic hub. It has no vein of religion. The

only way to better the narrow-enviored in social and business realms is to crystallize the Jesus social thoughts into love-acts—for love is an interpreting principle. (1 Corinthians 13:4-8.)

The social ideas of Jesus began in and will culminate in the establishment of the kingdom of God. The three words, "Thy kingdom come," in the model prayer, revealed the longing of His heart and the hope of His soul. His native land—indeed, the whole world—was in the relentless grasp of the mailed fist of Rome. Common folk were slaves. The "ladies" and "gentlemen" of leisure gloated in blood-sport, and their appetites and passions were only appeased by voluptuousness. Jesus came on the scene with new standards of living. He refused to condemn classes as classes; He undermined the separation walls of color and calling. Estimating the soul as world-precious, and life as a trust, He injected new germ-truths, which will lead to that status of a unified people over whom one Lord shall be God.

To have a better society—the lower strata elevated and cultivated; the vicious strata reclaimed and regenerated; the indolent, pleasure-loving strata meek and modest; the affluent strata benevolent and just; and the Christian strata humble and helpful—we need to incorporate in our lives the social ideas of Jesus. This will be done when we make all life tributary to soul life, and all principles subservient to the love principle.

When Ben Tillett, the Christian labor leader in the great dock strike in England, had described to the host of strikers one whom he called "the Man of Nazareth," and had shown what this Man would do if He owned the London docks, a begrimed workman who had listened eagerly exclaimed, "I don't know who this Man of Nazareth was, but I move we give Him three cheers."

Sociologists, scientists, and sacramentalists will all have cause to cheer Him when they get others to incorporate in their lives His etiquette—consideration of others; His statecraft—service; His principle—love; His ultimate—character.



EDITORIAL

EDITORS

A. O. TAIT

A. L. BAKER

Came to Save Sinners

THE people to-day are drifting strongly toward religion. There is a growing popular sentiment that great religious teachers should be allowed to have their way by being accorded a much stronger influence and a more decisive voice in settling the problems of the hour. But in this drift toward religion, many are only nominally accepting Christ. And in point of numbers, there has been no great lack, during the past century, of adherents to Christianity.

But we need something more than a large number of people merely to profess the name of Christ. All will agree, whether Catholic or Protestant, that some of the bloodiest and cruelest deeds of this world have been perpetrated by zealots acting in the name of the Christ who was crucified to show His love to mankind.

It is not enough to profess outwardly the name of Christ. We may do this and still be no more enlightened, and no farther removed from barbarism, than some of the misguided zealots in the past who have joined in burning men at the stake and otherwise cruelly torturing them for their faith. Do not make the mistake, under the influence of overpowering enthusiasm, as in some great "drive," of accepting Christ in theory without knowing Him as your personal Saviour from sin.

The instruction to Joseph was, "Thou shalt call His name Jesus; for it is He that shall save His people from their sins." Matthew 1:21. And Paul, writing to Timothy, said, "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15.

We must be willing to yield up every sin, if we would receive the benefits of Christ's gospel of salvation. And as we yield our sins to Him, and allow Him to cleanse us by His atoning blood, He floods our souls with His divine love, and imbues us with His own passion for loving and saving men.

This experience of yielding up our sins to Christ brings us into a close personal relationship with Him, so that we know Him as our intimate friend; and this knowledge, this acquaintanceship, is real, it is deep, it is sincere. This intimate acquaintanceship, and it alone, satisfies the longing of the soul.

Let us not be content with a mere profession. Let us learn to know the Christ that we profess to serve.

The Immoral Stage

THE stage is always a very good index of the true inward conditions of the times. On the stage to-day, as in all past time, men undertake to act out what it is impossible for them to do in private life, in some cases because they do not have the moral power to do it, and in others because they would not dare to do the illegal or the indecent things that they freely act behind the footlights.

Apparently good men, yes, even professed ministers of the gospel, will oftentimes apologize for the stage, or attempt to explain its indecencies and its general questionable features, by saying that if we were all right ourselves, we should get good from the stage rather than evil. But would it not be nearer the truth for us to say that if we were all right in ourselves, the stage in its average presentations would be so disgusting to us that we would have nothing to do with it?

Writing of "grand opera," Charles Henry Meltzer, in a recent *Collier's*, says, "Of them all it would be hard to name a dozen—if, indeed, one could name six—in which the plot is not unmoral or improbable."

But in the sentences that follow, he not only attempts to show why the opera is tolerated, but incidentally speaks other volumes of truth in regard to the disgraceful, wicked thing that it presents. He says:

"But the magic of enchanting tones and melodies, the glamour of strange scenes and lovely costumes, make one oblivious of offenses against ethics which would seem glaring in a merely spoken play, and almost indifferent to outrages on stagecraft which, but for the saving grace of music, might be unbearable. Lust, murder, infidelity, and other crimes lose all their terrors on the operatic boards. For opera has its own strange, naughty

standards, which are accepted without scruple by the opera goer."

Mr. Meltzer thinks that the characters presented on the stage would not be tolerated in actual life, for he says: "In real life half the characters whom we applaud in opera would be social outlaws. But no one thinks of morals in the opera house. There we are quite callous to confessions of iniquity when they are sung to us by Scotti or Muratore. We wink at love-making, 'for the bad motive,' when the offender is Caruso or Mary



Ludwig A. C. K. Martens, self-styled Russian Soviet ambassador to the United States, and his secretary, Santeri Nuorteva, who appeared before a Senate subcommittee on foreign affairs to be interrogated concerning the acts of their followers in this country and to present appeals for recognition of the Soviet government.

Garden. We watch the downfall of young maids and rigid monks without a tremor. By our omission to protest we condone these infamies."

But do we not deceive ourselves when we say that we can sit and applaud a thing on the stage, that we would not tolerate in real life? Is it not far nearer the truth to state that popular sentiment as expressed in mere words and outward acts, is against the things that are done on the stage, but the private lives of many men and women favor the very thing that the stage acts out? In other words, the majority of men feel that Christian social sentiment is such that they would not dare to come into the open with deeds they watch with inner sentiments of approval when presented by the mere actor.

The stage to a large degree shows what the men and women who frequent the theaters actually have in their hearts. Never was there a truer statement than the words of the apostle, that it is by beholding that we become changed. He exhorts us to behold the glory of the character of Christ, so that we may be changed into the same image. If we are continually beholding vices and crimes as acted out on the stage, it will not be surprising if there are outbursts of lust, violence, and crime in our lives. Sin is a very deceptive thing, and the great master in the world of sin is a very cunning fiend. His purposes are very well served when he can gild sin over and make it popular, can even embellish it so that it appears artistic and refined; for under such conditions, he can lead men astray all the more readily.

But however we may disguise or decorate it, sin is sin just the same; and if we are sowing evil seeds by watching with approval acts of lust, of violence, and of crime, as merely acted on the stage, we should not be surprised when these things later are produced in our own lives or in the lives of our children in the form of a bursting volcano of evil that is altogether beyond our control.

The inspired prophet says of Jehovah, "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness." Habakkuk 1:13. The followers of God will stand with Him in this thing without any compromise, regardless of what misguided or blinded souls may do or teach.

THE STILL SMALL VOICE

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

By LUCAS ALBERT REED

THE words found in Hebrews 3:7-11 are substantially a quotation from Psalm 95:7-11. I cannot tell you what man wrote this psalm, with its wonderful reference to the past hardness and impenitence of

the professed people of God; but I can tell you who dictated or inspired these words. The writer of the book of Hebrews tells us they were spoken by the Holy Spirit.

"Wherefore, as the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts." Hebrews 3:7, 8. These are God's own words of warning and counsel to His people. They were spoken by the Spirit of God moving upon instrumentality of human clay. Notwithstanding the human agent used, they came directly from God.

Two great lessons for the people of God are included in this admonition from the Old Testament repeated in the New. First, there is the marvelous privilege of hearing God speak,—*"To-day if ye will hear His voice."* And secondly, there is the fearful danger of refusing what He counsels, thus dulling the conscience, and making the heart more stubborn to the heavenly admonition,—*"To-day if ye will hear His voice, harden not your hearts."*

Taking under consideration the first thought, we know that God speaks to men. This is an undisputable fact. God can and does make Himself heard. Every prophet of old listened for the voice of God. And in every emergency and crisis, the prophet knew just what God wanted said; in fact, God's words were given him to speak.

Samuel, though a mere child, received the word of God, which he must speak for God to the easy-going priest of the Lord's house. When grown to man's estate, the prophet Samuel looked upon Saul, and "the Lord said unto him, Behold the man whom I spake to thee of!" The very day before this, when

Samuel did not even know the young man, God had told him that at about that same time the next day, the young man would come to him, and that he should anoint him captain over Israel. Again, when the seven sons of Jesse passed

before the prophet, God said to the prophet each time, as one stood before Samuel, *"Neither hath the Lord chosen this."*

Unheard by Jesse or the sons of Jesse, Samuel each time heard the voice that guided him; and when David came, the Lord said, *"Arise, anoint him: for this is he."* In this manner, God speaks to the heart of man.

But there are thousands of Christians to-day who seem confused and perplexed when told that God can and does speak by the "still small voice" to His children. Yet how plain in this regard are the precious promises of God! *"The sheep hear His voice: and He calleth His own sheep by name."* *"The sheep follow Him: for they know His voice."* John 10:3, 4. *"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* John 14:26. *"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come. . . . He shall receive of Mine, and shall show it unto you."* John 16:12-14.

God has particularly pledged Himself to tell us every day just the things we need to know in order to conform exactly to His will. If He did not do this, He could not blame us for running into error and sin. But He has promised to guide into "all truth," and hence away from every error. And it is *day by day* that He does this, saying, *"To-day if ye will hear His voice."* "To-day" means the ever abiding present. Every moment of



our lives was once a part of this "to-day." Every moment of our lives yet to come will be a part of this "to-day." As it comes to us, there comes also the wondrous privilege of hearing the voice of God speaking to us. While we thus stand in the present moment within probationary time, we are to accept God's counsels and we are also to "exhort one another daily, while it is called To-day."

Since God has thus through the Holy Spirit promised that He will *teach us all things* that Christ has said, thus guiding us "into all truth," there is no possible instance when God will neglect to speak. If we will constantly—that is to say, "while it is called To-day"—listen to God, He will tell us everything we need to know, everything He wants us to know.

PRAYER ESTABLISHES COMMUNICATION

There being no question about God's speaking, there remains only the grave question of whether we will listen. God is sure to speak. He has pledged Himself to speak to every soul. When the Holy Spirit is come, "He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. The true light of God shines upon, or illumines, "every man that cometh into the world." John 1:9.

God will speak to every man. To every man will come the voice of duty, the voice of conscience, the voice that leads into truth; but not every man will listen and heed it. Many, too many, will harden their hearts. When there comes to us the still small voice that points a better way, it is as truly God speaking to us, as it would be could we see Him face to face, and feel His hand upon our shoulder.

This is the first thought from the book of Hebrews,—that God speaks to man. We read in the very first verses of the first chapter, "God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

It is especially in prayer that God will speak to us. We thus invite Him to speak to us. We ask in prayer, and there will come to us the answer. It may be at first merely the assurance that our prayer is heard. We may be so selfish that God cannot answer our prayer just as we have asked it. He must take time to show us the evil of our hearts, and to bring us to the place where we will accept the things He wants to give. We do not and cannot know as He knows, and we should not think we know better than He knows. But we take this position exactly when we say, "I have asked God for such and such things, and He has not given them." Why not realize that He knows all things, the things of to-day, and the things of to-morrow, and of all eternity, and that He can do for us above all we ask or think?

When we have come to the experience where God speaks to us by His Spirit, we have reached the inner arcanum of spiritual experience. We have begun a companionship that may and should grow brighter and closer and dearer as the years roll on. In the evening, when tired and sad over the mistakes of the day, if we seek the Lord in repentance, we shall feel or hear the consolation of

His word of forgiveness. He will with that word to us take away our sense of guilt and shame. We shall lie down in peace, and know the truth of the divine promise, "There is . . . now no condemnation to them that are in Christ Jesus."

WE HAVE THE CHOICE

"The great enemy of peace is the consciousness of sin. He who would give us peace must deal with that first. And our Saviour is equal to the task, coming fresh from Calvary, 'a Lamb as it had been slain,' revealing the warrant and ground of justification; so that we may say with the apostle, 'Being justified by faith, we have peace with God,' and may lie down to sleep with the angels of peace and forgiveness watching us through the hours of unconsciousness."

But it is not enough to receive forgiveness for wrongs done; we need guidance in doing the right. God has

To my mind, this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul's epistles, I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this; the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom.—Dwight L. Moody.

something for us to do every day. We should seek to know what it is. He sends us forth to His tasks as surely as He sends forth His angels, who "do His commandments, hearkening unto the voice of His word."

We need not be anxious about what we ought to do, for He has a plan for us, and, if we but listen, will lead us into His service. He will speak to us by His Spirit. He will speak to us in His providence. He will speak to us from His Word. He will sometimes speak to us in the words of a friend. If we are truly His children, we shall recognize His voice, and do His service, whether it be some mission to fulfill, some task to perform, some lesson to learn.

It is for us to choose whether we will listen to the voice of God or the voice of men of the world. It is for us to choose whether we shall be molded by the spirit of the times or by the Holy Spirit of God.

But "if ye will hear His voice, harden not your hearts." To disobey is to dull

the hearing. To disobey is to do the other thing than that which God counsels, and to disobey Him thus is to sin; and the heart is hardened by sin. The conscience in time is seared as "with a hot iron." 1 Timothy 4:2. Persons thus become "past feeling." Ephesians 4:19. Thus the understanding becomes darkened. They are "alienated from the life of God through the ignorance that is in them, because of the blindness [or hardness] of their heart." Ephesians 4:18.

HUMAN BUZZARDS

A musical string vibrates only with the note with which it is in tune. The instrument that receives the waves of sound must be in tune with the instrument that sends it out; each must respond alike to the same vibrations. If we would hear God, we must be willing to be put in tune with God. Sin is discord. It prevents the soul from answering to God's harmony of life.

The earth responds to the light of the sun, and brings forth the glories of life and growth under its influence. But some men, under the influence of Christianity every day, become as barren of spirituality as the bare hills of Gilboa. All material things will expand under heat or contract under cold; even a piece of glass will actually measurably rise to the touch of a warm finger; but men can become so insensible of God that they never yield to Him at all, never feel Him or hear Him.

The Highest One in the universe calls to the very highest in us to come to the very highest for us; and ignorantly, stupidly, unfeelingly, we ignore and never heed the call. The swine can find no value in pearls, and the soul hardened in sin finds no value in the Pearl of great price.

There is a bird, mighty of wing, that sweeps the heavens and the earth with the sharpness of his sight. He cares not at all for the beauties of the earth spread out before him; he looks only for some dead carcass, and upon that he pounces, and finds the extremest delight and satisfaction while he feeds. There are, too, souls that, like the buzzard, delight only in appalling vice and crime and moral filth. Let them be to us a warning of that hardening of heart which stands forever at the end of the road of disobedience.

We may hear to-day, if we will, the voice of God. Shall we instead give heed to seducing spirits and doctrines of devils? In the last days, there will go forth from the mouth of evil teachers, unclean things like frogs. (Revelation 16:13-15.) But there will be heard also the warnings of heavenly agencies. (Revelation 14.) To which will we listen?

In the midst of darkness, God called for light to be, and it came obedient to His word. Shall we refuse where light obeyed?

God called, "Let the earth bring forth," and the earth was wholly obedient to the creative word; but man dares to disregard the commands of Jehovah.

God called to the sea to bring forth its life, and it came about just as He gave command; but the sinner refuses to heed God's behests.

May we hear anew the words of Christ, "My peace I give unto you."

May we hear His enabling command, "Receive ye the Holy Ghost." The breath of His breath, the life of His life, the agency of His own power, in the person of the Holy Spirit, will hover over us like the zephyrs of summer over the hills, or the perfume that endows the flowers. We shall realize in all, His presence and be glad.

O for the spirit of the man who said, "I am done with refusing." O that we could all say with Florence Nightingale, "I never refused God anything." "To-day if ye will hear His voice, harden not your hearts." So surely as you are willing, so surely will He speak. "If ye will hear His voice, harden not your hearts."

of the earth. It would be all in vain for a farmer to sow his seed, if he never reaped a harvest. In vain would be all of Christ's sufferings and sacrifice, in vain would be the faith which we have placed in Him, if He should not return to complete that which He has begun. To doubt that He ever came to earth would be to destroy the gospel. To disbelieve His second coming, would nullify in the mind the purpose of His first coming, and rob His great sacrifice of its glorious reward. His second coming occupies just as important a place in the gospel plan as did His first advent. All who believe in His incarnation as the Son of God, His sinless life, His vicarious atonement, and His resurrection and ascension nineteen hundred years ago, must, according to His promise, look for Him to return.

JOB'S COMFORT

In Acts 3:20, 21, we learn that all God's holy prophets since the world began, have prophesied of the return of Christ to this world at the end of the gospel age. The first prophet that ever lived, according to the Scripture record, was Enoch, who lived in the seventh generation from Adam, or six hundred and twenty-two years after creation. Enoch, who lived away back there at the sunrise of earth's history, looked down through the ages beyond the Flood, beyond the first coming of Christ, to the end of the Christian age, and uttered this prophecy of the second coming of Christ: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

The patriarch Job, in the midst of all his temptations and sorrows, looked forward to the glorious morning of the resurrection at the second coming of Christ, and this blessed hope brought comfort to his troubled soul. We hear him testify in triumph: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For 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: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27.

The psalmist David predicted the gathering of all the saints at the second coming of Christ, in these words: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:3-5. In Psalm 96:11-13, you will find another wonderful prophecy from David regarding the coming of the Lord.

WHO MAY STAND?

Isaiah, the gospel prophet, who prophesied so definitely regarding the Messiah's first advent, also very clearly predicted the second coming of the Lord, when He should come in all His glory, with His chariots,—the angels,—to reward His people: "Behold, the Lord God will come with strong hand, and His arm shall

(Continued on page 14)

THE SUREST PROMISE EVER MADE

By JOHN L. SHULER



NEARLY all persons in the different civilized lands believe that Jesus Christ lived on this earth about nineteen centuries ago. Just as surely as He lived here once, just so surely He is to come to the earth the second time.

No stronger evidence can be given on this point than the Saviour's own promise found in John 14:1-3: "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."

Plainer, simpler, more direct language could not be found. A child can understand it. It means that Jesus will come to the earth again. He says, "If I go, . . . I will come again." Did He go?—Yes, His disciples saw Him go. The apostle Peter testifies that He is gone into heaven, and is now on the right hand of God. (1 Peter 3:22.) Now the Saviour promised that if He went away, He would surely return. Therefore just as surely as He was here and went back to heaven, just so surely He will return to this earth.

Just as surely as He ascended to heaven at the end of forty days from His resurrection, just so surely the time will come when He will descend from heaven at His second coming. In 1 Thessalonians 4:16 we read, "For the Lord

Himself shall descend from heaven with a shout: . . . and the dead in Christ shall rise first."

His second coming is just as sure as the fact that He was here once. In Hebrews 9:28, the apostle Paul bears an explicit testimony on this point: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." As He once hanged upon the cross in weakness and ignominy, just so surely will He come the second time with power and great glory.

TO HARVEST THE EARTH

Immediately after His disciples saw Him ascend to heaven, two angels came down from heaven to assure them that the very same Jesus whom they had seen taken to heaven, would surely come to the earth again. See Acts 1:9-11.

He has not gone to heaven to stay. He went there for His church's benefit. He went there for a definite purpose, to accomplish a certain work as our great High Priest; and when that is finished, He will return to the earth, to perfect further the Father's great plan.

What the harvest is to the seedtime, His second coming is to the first. The harvest of the gospel, according to Matthew 13:39, is to take place at the end of the world, when Jesus comes again. In Revelation 14:14, 15, the prophet John saw that Jesus would come with a sickle in His hand, to reap the harvest

AFTER MANY DAYS

By ARTHUR S. MAXWELL

"OH, thank you, Mrs. Brooks!" said Mrs. Lawrence. "How good of you! You are always trying to do something to help me."

"Never mind the thanks; I shall be very pleased to have you come and stay with me."

"And I shall be glad to come," said Mrs. Lawrence. "You couldn't have suggested anything to please me better."

"When shall I expect you?"

"Just as soon as I can get these things stored and the place cleared up. I should think I could manage it by Wednesday evening, or Thursday at the latest. Would that suit you?"

"Yes, certainly," said Mrs. Brooks.

The arrangement was thus completed. During the next two days, Mrs. Lawrence went through the little home with rather heavy heart, taking down the pictures, pulling up the carpets, packing the china into boxes, and generally making ready for the furniture movers who were to take it all away. Late Wednesday evening, these arrived, and removed everything to the depository, leaving the once pretty and beloved home bare and desolate.

Sorrowfully and with tears very ready to fall, Mrs. Lawrence, with Ada, took one last walk through all the rooms, in which so many happy days had been spent, and around the little garden, now beginning to blossom once more with crocuses and daffodils. Coming at last to the front door, she closed it quietly—almost reverently—feeling that she was shutting it upon a definite section of her life, one full of unalloyed happiness which could never be repeated, and that she was stepping out into a new experience, fraught with all manner of mighty difficulties and insoluble problems.

Tired and dejected, she arrived at her new abode. But a warm welcome was awaiting her. A bright fire was blazing in the grate of the large bed-sitting room so kindly offered by Mrs. Brooks, and a tasty supper was spread on the table. Mrs. Brooks herself seemed kinder than ever, if that were possible, and did all she could to make her two lodgers comfortable and happy. Mrs. Lawrence was deeply touched by this manifestation of practical Christian love, and was drawn more than ever toward this kind little lady whom she felt God had raised up for her help.

A GREAT surprise awaited both mother and child at their new home, and it came to them just after supper.

"If you have finished," said Mrs. Brooks, entering the room, "I would like you to come with me for a minute or two. Now that you are going to live with me for a while, I will open a secret to you which very few know." As she spoke, the usually cheery face took on an expression of sadness that Mrs. Lawrence had never seen there before.

Mrs. Brooks led the way to a small room at the back of the house. As she



With a heavy heart, Mrs. Lawrence went through the little home, taking down pictures, pulling up carpets, packing the china into boxes, and making ready for the furniture movers who were to take it all away. She felt as if she were closing the door upon a definite section of her life.

opened the door, the two newcomers noticed that the room was beautifully decorated and spotlessly clean. They were motioned to tread softly.

Upon a small bed near the window lay a sleeping child, seemingly about ten years old, with beautiful face, pale and thin, telling of long confinement from the open-air activities of young life.

"This is my little daughter, Zarita," said Mrs. Brooks, and there was tragedy in her voice.

"Your daughter!" exclaimed Mrs. Lawrence. "I did not know you had one. Is there anything the matter with her? She looks ill."

"Yes. I will tell you about her. She was born in Africa, and that is why we gave her an African name. While she was still very young, the native children helped her climb a tree one day, and she fell. Her back was injured, and only by careful nursing did we keep her alive. The doctor tells me she must remain on her back the rest of her life. That is why I have tried to make this room as beautiful as I can for her. She is a great reader, and is never happier than when I leave her alone with a pile of books. That is why I can get out as much as I do."

"Poor little dear!" said Mrs. Lawrence, who was greatly touched by the sad story. "But, Mrs. Brooks, how do you keep so bright and cheerful when you have such a trial as this on your heart all the time?"

"THERE is only one thing that helps me," said Mrs. Brooks. "Of course, when I think about my darling's sad condition, it pains me terribly; but there is one thing that cheers me."

"What is it? Do you think she will get better in spite of what the doctor says?"

"No. It is this: I believe, as I started to tell you the other night, that Jesus will soon come back to this earth in glory, and then dear Zarita will be made

PART 9

"How Long, O Lord, How Long?"

all well and strong again. As Isaiah tells us, 'then shall the lame man leap as an hart, and the tongue of the dumb sing;' 'then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' Oh, Zarita will be so glad to 'leap as an hart' after so many years of lying still on her back! And I am longing to see her do it. And it will not be long now, thank God!"

"Do you really believe that Jesus is coming back soon? I too, as you know, am looking for that day; for then I shall see my dear husband again. What do you mean by 'soon'? How soon?"

"Of course, it is not for me to set a definite date for His return. I cannot go farther than God has Himself revealed; but I do know, from what He has told us in His Word, that the coming of Jesus is now only a little way ahead."

"Do tell me what has led you to believe this," said Mrs. Lawrence eagerly.

"I will gladly do so, only we had better not talk here longer, or we shall wake Zarita. Shall we go by the fire in your room?"

"Yes, do. I will put Ada to bed, and then we can have a quiet chat together."

THE preliminaries completed, the two mothers sat down to discuss the topic that has absorbed the attention of "prophets, apostles, saints, and martyrs" since the world began.

"Now tell me," began Mrs. Lawrence when they were seated, "what it is that makes you so sure He will come back soon. I believe He will return; but in my mind, I put off the event for fifty or a hundred years, and that seems such a long time to wait. Do you think He will come before then?"

"I certainly do," replied Mrs. Brooks, "and I will tell you why. Rather, I will let my Bible tell you. I will read from Matthew 24. In verse 3, the disciples come and ask Jesus the very questions you have asked me: 'Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?'"

"What does He say in reply?" asked Mrs. Lawrence.

"He gave no definite date, for that would have been too great a discouragement to those early disciples; but instead, He told them of signs which, when they should be seen, would indicate that the end was right at hand.

"For instance, in verse 14, He says: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'

"Just stop and think of that a moment. When the gospel has been preached to all nations, the end will come. Notice, He does not say that everybody will be converted and accept the gospel before the end. It has only to be preached 'as a witness.' And that evangelization, Mrs. Lawrence, I know is being rapidly carried forward, in spite of many obstacles.

"The progress of the gospel in recent years has been simply miraculous. A hundred years or so ago there were hardly any missionaries in non-Christian lands; but now they are to be numbered by thousands, and thousands more are in active preparation to go out. Not many years back, it took months for missionaries to go to Africa, India, China, and the islands of the sea; but now they can reach these distant fields in a tenth of the time they used to take. Besides all this, the Bible, or portions of it, are now printed in over 650 different languages and dialects, and circulated by millions of copies every year. It cannot be long till our Saviour will say: 'The gospel has been preached in all the world as a witness to all nations. It is finished. I must return.'"

(To be continued)

The Surest Promise Ever Made

(Continued from page 12)

rule for Him: behold, His reward is with Him, and His work before Him." Isaiah 66: 15; 40: 10.

The prophet Micah predicted that the time would come when the Lord should come forth out of heaven, and come down to the earth. Micah 1: 3. In the third chapter of Habakkuk, we have a wonderful description of the coming of Christ in all His glory, with His chariots of salvation—the holy angels. The prophet tells how, at that time, His glory shall cover the heavens, when He comes with His troops—the angelic armies of heaven—for the salvation of His people. See Habakkuk 3: 3, 5, 13, 16. The prophet Malachi, after predicting that the Lord would come, asks these solemn questions: "Who may abide the day of His coming? and who shall stand when He appeareth?" Malachi 3: 1, 2.

Thus the promise of the second coming of our Lord first shone out as a bright star of hope amid the sublime prophecies of the holy men of old. That promise was confirmed by Jesus to His disciples just before His departure from this world, and was reconfirmed by angels immediately after His ascension. This promise was kept bright in the experience of the early Christians by the frequent reference to it by the apostles in their teachings and writings. That precious promise brought hope and comfort to the hearts of all God's people down through the ages. To-day, amid a background of a world in sorrow, trouble, and perplexity, that promise stands out a great rainbow of hope, kindling in our hearts the promise of that better day, that golden morn, when He shall come to banish death and tears.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

It is the service of love only that is of value with God. The mere round of ceremony and form is an offense to Him. The essential qualification and test of discipleship is genuine love for the Lord Jesus. Knowledge, eloquence, benevolence, gratitude, and zeal are all valuable in the Christian life; but without the love of God shed abroad in our hearts by the Holy Spirit, our life-work will be a failure.

G. W. WELLS.

DOES IT DIE?

Where Does the Soul Go After Death? How Much of a Man Is Buried?

BY MARTIN A. HOLLISTER

IS THE soul immortal? The Word says, "The soul that sinneth, it shall die." Ezekiel 18: 20. The apostle James speaks of saving a soul from death (James 5: 20); and Christ says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matthew 10: 28. These scriptures plainly show that the soul can die.

Says one, "I can't believe that, for there is a passage which says the spirit returns to God." Let us examine the text that speaks of the spirit's returning to God, in the light of other scriptures. Christ's words on the cross were, "Father, into Thy hands I commend My spirit." "And having said thus, He gave up the ghost." Luke 23: 46. Some persons have understood this to mean that He went immediately to God—that is, the intelligent, thinking part of Him, the soul, perhaps. But John 20: 17 records that Christ, just after His resurrection, told Mary He had not yet ascended to the Father. Where had His soul been from the time of His death till He met Mary on the resurrection morning?

A WORD OF MANY MEANINGS

There are various meanings of the words "spirit" and "soul." In some places, they mean *breath*. The truth of this, Job recognized in his expression, "The spirit of God is in my nostrils." Job 27: 3.

"Soul" in some instances means *life*, breathing, animation. Genesis 1: 30, margin, speaks of the beasts, fowls, and creeping things "wherein there is a living soul." The term "soul" is applied in Numbers 31: 28 to beeves, asses, and sheep.

"Man became a living soul" on the entrance of breath into his nostrils. See Genesis 2: 7.

Thus "soul" means also *person*, or *individual*. Romans 13: 1 recommends that every soul be subject to civil governments. Joshua 10: 28, 32, 35, 37, 39; and 11: 11 tell of Joshua and his army destroying with the edge of the sword all the souls in six different cities. Yet Joshua 10: 40 explains that these souls were "all that breathed." There are many texts that represent "souls" and "spirits" as experiencing all the attributes of human sense,—hunger, thirst, weariness, etc.

HAS THE KEYS OF THE GRAVE

Isaiah 53: 12 says that Christ "poured out His soul unto death;" and verse 10 declares that His soul was "an offering for sin." Hence the soul of Christ died for the sins of the world. Matthew 20:



28 says that He gave His *life* as a ransom. Evidently "soul" and "life" are synonymous in this case.

Christ's human body, apart from His soul, did not purchase our redemption. He "gave Himself," God gave His Son,—all of Him,—in order to redeem the entire man. He "poured out His soul unto death," in order that He might redeem man, both soul and body, from the grave.

Christ now possesses "the keys of hell [the grave] and of death" (Revelation 1: 18), having obtained them by passing through death and the grave (Hebrews 2: 14, 15), thus accomplishing our deliverance. And "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. In that new earth, we are told in Revelation 21: 4, "there shall be no more death." Our Saviour does not promise us in the new earth something that we already possess. A deathless existence is promised us then, but we do not possess it now. The reign of death is to end with the end of the grave. "Death and hell [the grave] were cast into the lake of fire." "The last enemy that shall be abolished is death." 1 Corinthians 15: 26, A. R. V.

A Cheap Imitation

THE apostle Paul, in describing the Christianity of the last days, uses the expressions, "lovers of pleasures more than lovers of God," and, "having a form of godliness, but denying the power thereof." 2 Timothy 3: 4, 5. The church, leavened with the spirit of the world, is not only one with the world, but is a direct cause of the increased rush after pleasure. A formalistic, thrill-seeking church forms a striking fulfillment of the Bible prophecy. It is a sad fact, but only too true, that the church, in its conformity with unbelievers, has broken down the dikes of righteousness. The

faith of a Luther or a Wesley, implanted in the hearts of his followers, formed a mighty barrier against sin. With the barriers of apostolic faith shattered through higher criticism and worldliness, the inrush of the flood was inevitable.

The modern church has developed into a cheap imitation of the church as established by Jesus Christ. The active program for to-day is too often the development of community centers. The entering wedge of church fairs and oyster suppers opened wide the church to the cheapening influence of the billiard hall and the motion picture screen. Church membership involves little or no sacrifice of the world. The nominal Christian and the non-Christian sit side by side in the theater and the movie. The Bible, dissected by the leading theologians, is no longer regarded by the churches as a complete revelation of the divine will. Instead of lifting the world to the Bible standard of righteousness, the church has adopted for its own the low standard of the world. A power-filled gospel and a Spirit-filled church have been supplanted by a fantastic theology and a pleasure-loving church.

While the pleasures do not constitute crime in themselves, still they frequently lead to crime. The bulk of the motion pictures, for example, are productive of crime, especially in the young. Many children have had the seeds of criminality sown in their hearts through the screen. Motion picture producers and operators cater to the public; and the people as a whole demand hold-up scenes, gun play, and illicit love. The "reel" life becomes real life to many an innocent boy and girl.

As I was visiting the Colorado penitentiary some time ago, the guard, speaking of the character of the moving pictures shown in that institution, said: "The best of the pictures shown in the popular picture shows are not good enough for us here. We are trying to build men up, while the direct result of the popular pictures is to lead the youth down." This is a serious indictment of the "innocent" pictures to which so-called Christian mothers lead their children.

Volumes could be written on the many contributing causes of the prevailing crime wave. The decadent home and the divorce evil are far from the least of these causes. But it is sufficient to say that there is an appalling increase of worldliness and criminality at the present time, and that these conditions have a forceful significance.

In antediluvian days, "the wickedness of man was great in the earth." Genesis 6:5. His cup of iniquity was overflowing. Complete destruction of the race was inevitable. The earth of to-day is a counterpart of the days before the Flood. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. Before the second coming of Christ, men will have reached the limit of wickedness. The tide of evil will never recede until Jesus comes. On and on it will rush, with its death-dealing floods of iniquity, until the world is inundated with evil. But as the Spirit of God ceases to strive with man, the edict will go forth, "It is done." Sin will make way for an "earth made new," where righteousness shall prevail.

Not every one will be involved in the on-rushing catastrophe. A noble few will retain the purity of the gospel in their

lives. The "faith of the fathers" has been revived in them. The faithful Noahs of to-day will be the heirs of the to-morrow. Iniquity cannot endure forever. Even now the Omnipotent One is making His last call. Shall we not accept?

VARNER J. JOHNS.

Why Not Unity?

THERE are many different creeds to-day. And why so? This is a question which occupies many minds. The number of professedly Christian churches alone is amazing. Yet all these churches seemingly use the same Bible. The Roman Catholic Douay Version, the Protestant King James Version, and the American Revised Version are practically the same.

One principal difference between churches is in the education of the conscience. Only through prayer and by reading the Word of God is the conscience trained aright. The Holy Spirit must teach us as we read, and it will not teach men contradictory beliefs. How could the Lord exhort unity and teach dissension? Evidently not all are taught by the same Spirit. The conclusion must be, that if we were taught by the Holy Spirit, our consciences would become similar, and there would be only one church. We have variety of churches because we have diversity of conscience.

Few churches believe that the whole of the Bible, from Genesis to Revelation, is inspired. Until all denominations can trust God's Word, there will be many religions. Too many persons are not willing to accept additional light and follow in the lowly path of the Nazarene. They say either that that portion of the Scripture is not inspired, or that it is not essential. Accordingly, a church is organized that hold these views. Others cannot go as far as this, and they form still another church. Some men have even said that Christ never had a physical resurrection. Where then is the hope of salvation? Do you wonder why there are so many religious sects? Until such ideas of the Bible are rectified, and man is willing to be taught of God through the Holy Spirit and obey His law, there will be great disunity of belief. Only through perfect trust in God's Word, and obedience to it, can unity be found.

W. E. BELLEAU.

Satan's Martyrs

It may sound strange to speak of Satan's martyrs; but there are many in this class, though we may not have counted them as such. The Lord Jesus has had many true servants, since the day of righteous Stephen, who have willingly gone through fire and water, offering their lives for the blessed privilege of sitting with Him on His throne. By yielding the privilege of length of days in this life, they have become heirs to eternal joy in that better world.

Is it possible the devil also has martyrs? Come with me to the sick room. On yonder pallet lies a young man, full of hideous disease, who, though unprepared, must go into an untimely grave. He was once a pure, healthy youth; but lust winked to him, and he followed. He sowed his wild oats, and now he must

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

reap the harvest. He served Satan, and now he dies a martyr to his youthful lust, Satan's price for sin. "The wages of sin is death."

Men and women formerly suffered death by fire and water for Jesus' sake; but now, through the effects of drink and fleshly lusts, they pay the price of sin for Satan's sake. How different the rewards of the two classes! Christ's martyrs are crowned with honor and glory for eternity; Satan's martyrs are plagued here, and condemned forever. Christ's martyrs will wear a robe of glory, and with palms of victory in their hands, stand on the sea of glass, before the throne of God, ascribing praise to Him who loved them and gave Himself for them. The other class will perish.

You and I, dear reader, belong to the one class or the other. The choice of which, rests with us. How much better to suffer the reproaches of Christ now, that we may reign with Him forever, than to "enjoy the pleasures of sin for a season!"

JOHN W. CHRISTIAN.

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.

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What Kind of Education for India?

THE Christmas proclamation of the king-emperor, preceded by the Montagu-Chelmsford report, granting a large degree of self-government, has ushered in a new era for the peoples of India and Burma. The dawn of a great epoch is at hand if the opportunity is rightly improved. Prof. A. G. Hogg remarks, however, in the *International Review of Missions*: "Unless the political changes now in contemplation are accompanied by an educational campaign directed to awaking in all classes alike . . . a sense of citizenship, disaster will certainly result."

We should like to ask what kind of "education" he has in mind. India has had Western education for some time to a limited extent, under government, mission, and private supervision. This has been mainly literary, because tradition and circumstances militate against manual or industrial training. Whether the courses offered in other branches of learning are suitable alike to England and India is for educators to answer. We are concerned about another question: What has been the general trend of the education already given, and what are the results?

Governmental neutrality in matters of religion, although quite justifiable in itself, forbids the teaching of any religion in government schools. Mission schools also have been hampered many times by grants-in-aid which caused an optional classification of Biblical subjects.

Moreover, we find evolutionary science as strongly entrenched in Indian textbooks as in England and America. This tends to destroy the traditional faiths of the Hindu and the Mohammedan without substituting anything stable in its place. With ancient anchors swept away by Western science, the educated Indian youth leaves the doors of the university or college to drift amidst conflicting theories of religion and government; and it is not surprising that the student body

is becoming more and more of a problem in its relation to political questions.

If the peoples of India desire to take their rightful place amid other nationalities in the sciences and the arts, it will necessarily follow that many groundless superstitions and false theories, the heritage of past generations, must be left behind. There is the greatest danger that in this period of metamorphosis, the seeker after knowledge will discard with the error in his previous experience the faculty of discernment concerning what is truth or falsehood in the new ideas and impressions thrust upon him.

True education is the harmonious development of mind, body, and soul. If the mind and the body are educated ever so well without a corresponding development in consciousness of duty toward God and our fellow men, it means but a training for rapid moral deterioration, as witnessed in the waves of anarchy, unrest, and materialism sweeping over Western civilization at the present time.

Just how the Indian and other governments may relate themselves to this problem is a question, we believe, which should be most seriously and thoughtfully considered; for it is not necessary to go back very far in history to see the pernicious results of infidelity and atheism on both morals and politics, in private and national life.

The only educational campaign that can rightly direct the adolescent energies of the heterogeneous peoples in the Indian empire, and train its manhood and womanhood for stable self-government, is one founded on a knowledge of the true God and the Golden Rule of Christianity.

A godless education has already proved its degenerating influence and terrible power for evil in bringing on the great war among the nations of Europe. As surely as night follows day, a similar sowing in the Orient will produce a harvest that will culminate in devastation more fearful than that of Attila the Hun or Genghis Khan. Shall we not read history and avoid its repetition?

Temperance in Reading

THE dictionary gives as one definition of temperance, "Self-restraint in the conduct of one's life or business."

We are legislating away, in many countries, a large portion of the intemperance caused by the use of alcoholic beverages. But there are other forms of intemperance just as dangerous. Drugs, tobacco, gluttony, worry, overwork, may produce a "stew" quite as harmful as does "White Horse" whisky.

Still another form is seen in pernicious literature. The extensive propaganda of different countries during the great war is more than equaled by all kinds of misinformation now being disseminated through books and papers. As *Leslie's Weekly* quotes from Mr. E. W. Howe:

"The market is full of quack papers, containing easy-to-take nostrums for every human ill and pink panaceas for white-livered people; but they are all dope—at best cheap opium and wood alcohol—purveyors of half lies, near lies, and lies."

If there was ever a time when common sense and cool, sane judgment should be at premium, it is now. To be swayed by every wind of doctrine is the brand of a man unstable in all his ways. Anarchy and disloyalty to God and the state are being published broadcast, many times in the most innocent disguises. "Coroner's cocktails" are sold under covers as well as in bottles. We should be on our guard concerning what is entering our homes, whether on politics, religion, or morals. The well-being of our families for now and hereafter may be most seriously endangered. Especially should wise and loving oversight be exercised on the part of parents and educators for the safety of our boys and girls and youth.

The minds of the inexperienced are open to all impressions; and in these days when every kind of error is about, the propagandist is sure to poison the springs of knowledge which are to be found to a large extent in the products of the press.



Dr. Otto Steinitz, of Germany, has discovered a new use for aero propellers. This car is reported to have covered the distance between Berlin and Hamburg, 300 kilometers, or 186.3 miles, in one hour, or an average of over three miles a minute. The motors are of 160 horsepower each. The saving in fuel by this method of propulsion is said to be considerable. It is quite possible that such an adaptation may displace the steam locomotive in many places, as electricity has done already.

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