

Signs of the Times

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© Wide World

The successful flight from England to Australia received but passing comment in the press, not because of its unimportance, but on account of other great events occupying our attention. We hear that the cape and Cairo are linked up. A flier covers the breadth of the United States in a day. The Pacific is soon to be bridged. In Oregon, a minister rides his circuit in a plane. Our photograph shows friends and officials about the plucky pilots and mechanics, in army uniform, just after their arrival in Australia. Left to right: Sergeant Shires, Sergeant Bennett, Captain Ross Smith, and Captain Keith Smith.

AN OPERATION NECESSARY ON HUMANITY

Why not, if interstitial glands will cure physical senility?

By ALBERT E. PLACE



OR some years past, we have been hearing and reading about "the sick man of the East." The sick man's name was Turkey. But of late, we have not noticed this expression so often. Turkey has ceased to be the only sick man. Men and nations, north, south, east, and west, are "sick." For centuries, men have been searching for some panacea for national and racial ills that have been known to be mortal, but as yet it is undiscovered.

The wisest statesmen of the age (supposedly so, at least) have recently spent months together studying world conditions, seeking to find some basis for the unification of the world's war-mad elements. But their best and final analysis has been held up to ridicule by other statesmen. "The League of Nations" has been dubbed as "the League of Hallucinations." The fight is still on, not alone in the senate of the United States, but among the nations.

Science, with all its masterful achievements during the past few years, has failed to discover the serum, or antitoxin, or any healing balm, for the insane madness, distrust, and selfishness in mankind. From no human source is there held out to suffering humanity any sure hope.

What do all these things show to the candid reader and careful student?—They show that human nature, even in this century of boasted light and progress, is what it always has been.

We talk about "the brotherhood of man," and go right on robbing and killing our brothers for the enrichment of our own coffers. Selfishness, not brotherhood, holds the balance of power in the world, and the lever seems to grow longer as the years go by.

What, then, is the hope for humanity, the world? We answer, Our only hope is to get a new nature. A major operation

is required on our souls; and a living gland of true piety must be ingrafted. The mind of Christ must be implanted, which will re-create our decrepit spiritual being. Our only hope is to get back to God. "Let this mind be in you, which was also in Christ Jesus."

We have forsaken our farms, and built up and crowded our cities. We have forsaken the Word of the living God, and have crowded our libraries with fiction. We have forsaken the church, and have built and crowded the theater. We have professed to be preachers of Jesus Christ and the Word, but we have preached "higher criticism." Many to-day are throwing overboard this compass, by which alone can a man safely steer in this world.

We have forsaken the service and worship of Jehovah, and are crowding the temples of Baal. We are worshiping false gods, gods of our own making—gold, appetite, pleasure, lust.

Again we ask, What is the remedy? The answer must be upon your lips,—"A reversal of the program." This means, back to the Book of God, which has stood the test of the ages; back to the perfect law spoken by Jehovah from Sinai's top, and interpreted in the perfect life of the world's Redeemer; back to the love and worship of the Almighty, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In a word, let us, while there is yet time and opportunity, forsake our gods of gold or selfishness, the work of our blood-stained hands, and turn to God, "the living God," with full purpose of heart, and begin at once to prepare for the revelation of His Son, the Lord Jesus Christ, as He comes to fulfill His promise, "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."

Victorious Faith

How many there are whose grip on the promises of God is so weak, or whose understanding of His attitude toward His children is so dim, that they are ever questioning their status with Him who loved us enough to give His Son to die for us!

They wonder if they are really accepted of Him. They question if their sins are actually forgiven. They "hope" to be saved, somehow. Yet, through all their religious experience, they are fearful and undecided and unsettled. They want to do right; they earnestly desire to follow their Lord; they are even willing to make any sacrifice which seems to be their duty; but they lack the inner assurance of acceptance, and they do not grasp the fact that it is the positive in the life of the child of God which brings the settled peace, the real joy, the abiding confidence, the victorious life.

It is surely the work of the "accuser of our brethren" to make us doubt our connection with God, and to cause us to cast aspersions on His blessed promises

by our failure to take Him at His word. Note the positive in Paul, who, after telling Timothy that "God hath not given us the spirit of fear," expresses his absolute confidence: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1: 7, 12. Again in the same epistle (chapter 4: 7, 8), he intimates not the least particle of doubt that he was to receive the "crown of righteousness."

He was sure of victory, because he accepted as his own the unequivocal promise of Christ to be "always" with His children (Matthew 28: 20); so he emphatically states that he could "do all things through Christ" who strengthened him. Philippians 4: 13. He was not fearful of a withdrawal of divine help. He says, "My God shall supply all your need"; there was no question whatever as to this. He did not say that God could, or might, or should; he was absolutely sure that the riches in glory by Christ Jesus awaited the demand of the believing child of God.

As "Abraham believed God, and it was

counted unto him for righteousness," let us each lay hold of His promises, and go along through life with the supreme confidence that it is impossible for God to lie, resting assured that what He has promised, He will perform. Let us shape our affairs as though we accepted as the surest of facts every statement which comes from God. So in returning and rest shall we be saved, and in quietness and confidence shall be our strength. (Isaiah 30: 15.)

W. A. WESTWORTH.

LET all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. It is God to whom we are speaking, and our prayer is heard.

E. G. W.

The Parables

MUCH of the teaching and preaching of Jesus was illustrative. He spoke in pictures from fields and cattle, brooks and birds, homes and shops, and the varied experiences of life. When He began His ministry, He was so simple, plain, direct, catchy, and convincing, that the people, contrasting Him with the scribes (these explained and applied the teachings of the Old Testament and the famous traditional sayings), said "He taught them as one having authority, and not as the scribes." Matthew 7: 29.

It must have been about a year after Jesus began His ministry, that He adopted the parabolic method. He was accused of casting out devils "by Beelzebub the prince of devils."

Matthew 12: 24. That day, Jesus went to the seaside, and "spoke many things" to the multitudes "in parables" (Matthew 13: 1-3), the first being the story of the sower and the seed. The disciples asked, "What might this parable be?" Now note the answer as given in Luke 8: 8, 10, for it is two-sided: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." To the disciples, it was to awaken a spiritual desire for truth—the mystical truth of salvation and the kingdom. To some others,—those who disliked and disbelieved Him, who could but would not see the truths He wished to impart,—the parables were a kind of judgment inflicted, not by Christ, but by themselves. The fault was not with the Teacher, but the obtuseness and perverseness of the hearer.

The word "parable" is derived "from *para*, beside, and *ballein*, to throw." (Webster.) The idea is that of placing or casting one thing beside another for the purpose of comparing them, or of illustrating one by the other. When I was a boy, my Sunday school teacher taught me that a parable was "an earthly story with a heavenly meaning." This definition applies to many of our Lord's parables.

Forty-one parables are recorded in the first three Gospels. John gives none, Mark two not given by other apostles, Matthew twelve, and Luke eighteen. Three are recorded by both Matthew and Luke, and six by Matthew, Mark, and Luke.

Several reasons might be given why Jesus taught by parables. First, it was the most attractive form. Story-telling always



By William P. Pearce

of Jesus

is. Imagination will make its own cast in reading or hearing a story explained. The parables of the sheep and the goats, the Samaritan, and the great supper, if related carefully, will arrest the attention of child and adult, as heavy preaching never will.

Second, parables are the simplest form of presenting truth. That is the reason Mark (4: 34) says, "Without a parable spake He not unto them." One of the weaknesses of present-day preaching is that ministers "get above" their congregations. If a child should ask what is meant by "sphere," and we would answer, "It is a solid body whose surface is at every point equidistant from the center," he would stare at us in amazement; but show him

an orange, and say, "It is something round like this," and he will understand. Many cannot grasp the idea of surrender of self, ambition, name, fame, and wealth, to win Jesus; but the parable of the goodly pearl (Matthew 13: 45, 46) will make it clear.

Third, parables put great truths into the clearest as well as the simplest form. Some truths have no corresponding words. How many of us have been bewildered by Christ's exhortation, "Make to yourselves friends of the mammon of unrighteousness" (Luke 16: 9); but the parable of the unjust steward (Luke 16: 1-8) makes it plain. The love of God has no adequate expression in our English; but how beautifully is it set forth in the description of the prodigal's father, straining his eyes, and running to meet the returning boy!

Fourth, parable teaching is the most permanent, therefore it is the most successful. How many of us have forgotten texts and sermons, but the incident related remains with us to-day! Warning after warning has fallen on many an ear with the oft quoted text, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24: 44), without making an impression; but when associated with the story of the wise and foolish virgins, it has frequently left a lasting effect.

The parables of our Lord are diversified, each teaching a distinct truth. They were suited for His day and our day. It would be well worth the time to read each carefully and learn the lesson intended to be taught. And after learning, teach others.

Methought I looked and saw the Master standing, and at His feet lay an earthen vessel. It was not broken, not unfitted for service; yet there it lay, powerless and useless, until He took it up. He held it awhile, and I saw that He was filling it; and anon I beheld Him walking in His garden, whither He had gone down to gather lilies. The earthen vessel was yet again in His hand, and with it He watered His beauteous plants, and caused their odors to be shed forth yet more abundantly. Then I said to myself: "Sorrowing Christian, hush, hush! Peace, be still! Thou art this earthen vessel; powerless, it is true, yet not broken, still

IN company with some friends, I recently visited the original home of the famous Satsuma ware, in Kagoshima. In the showroom, the salesman displayed many samples of excellent workmanship, both ancient and modern. After admiring the fine crackle and glaze of these samples, and reading with interest some of the framed testimonials to its greatness, we were conducted to the workshop below. There I saw the most interesting sight of all—the potter at his wheel.

He must have followed the ancient and honorable pottery maker's trade for a long time. Under his practiced eye and skillful touch, each vessel, perfect in graceful symmetry, was formed from the revolving mass of shapeless clay.

I thought of the great Master Potter, the Creator and Ruler of the whole earth, who, when He would teach the ancient prophet valuable lessons concerning human life and destiny, told him to go down to the house of the potter, where, as the prophet stood watching the artisan at his work, he would hear the word of God.

Thus God teaches us by object lessons and by explanation. The words spoken to the good man twenty-five centuries ago are for us to-day. Well would it be now if all would heed the message God gave to Jeremiah in the potter's house—"Behold, as the clay is in the potter's hand, so are ye in Mine hand."

The story of creation is simply and beautifully told in the first chapter of the Old Testament. In the beginning, at God's word, "Let there be light," there was light. Each day, for six days, some part of creation was accomplished, until, on the sixth day, man—the crowning masterpiece—was formed in the image of God. On the seventh day, God rested, sanctifying the day, and setting it apart as a day to be kept holy forever by all mankind as a memorial of creation, and as a sign between the true God and His people.

As each day's work was finished, God looked at it, and saw that it was good; and when all had been completed, He said that everything was very good. (Genesis 1:31.) This could not be otherwise; for it is impossible for an all-wise, all-powerful God to make anything imperfect. Furthermore, God's love caused Him to make everything perfect for the complete and unending pleasure of man. "He created it not in vain, He formed it to be inhabited." Isaiah 45:18.

We have been so long accustomed to an imperfect world, full of sin, sorrow, pain, sickness, and death, that it is difficult for us to conceive of a world without all these conditions.

IN THE HANDS OF THE POTTER

By

Alfonso N. Anderson



fit for the Master's use. Sometimes thou mayst be laid aside altogether from active service, and the question may arise, What is the Master doing with me now? Then may a voice speak to thine inmost heart: "He is filling the vessel, yes, only filling it ready for use. Dost thou ask in what manner? Nay, be silent. Is it not all too great an honor for thee to be used by Him at all? Be content, whether thou art employed in watering the lilies, or in washing the feet of the saints." Truly it is a matter of small moment. Enough, surely enough, for an earthen vessel, to be in the Master's hands, and employed in the Master's service.—Anon.

But such was the earth as it came from the hand of the Master Potter. Every tree, every leaf, every flower, was perfect. Every beast was tame and gentle in disposition. The lion and the lamb played together. Adam and Eve, our first parents, were strong and beautiful, with no weakness of body or character. It was indeed a beautiful earth, and perfect was the happiness of the pair who ruled over creation, taking care of the Garden of Eden, their blissful home. All was peace and sweetest joy, for all was in harmony with the mind of the heavenly Father. But soon there came a great change.

MARRED IN THE PROCESS

Let us go back with Jeremiah to the house of the potter. The record states: "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Jeremiah 18:3, 4.

In this object lesson, we have a clear representation of the attempt of the arch-enemy to frustrate God's plan. The first chapters of Genesis tell how the devil, the father of lies, caused Adam and Eve to believe a lie and doubt God's word. This doubt led them to disobey the command of God, thus opening the floodgates of sin and its consequences.

A great change came upon the earth. The fair face of nature was marred. Thorns and thistles, briars and weeds, sprang up. Some animals became ravenous and wild. But saddest of all, mankind became largely evil, gradually degenerating in body and in character, until the image of the Creator has been well-nigh obliterated.

Satan has gone on deceiving men, causing them to be led away into all manner of false religions and superstitions that degrade rather than uplift mankind. Instead of love to God and man, there is fear and hatred. Many millions have been slain by the hands of their fellow men. Disease makes terrible inroads, and pestilence sweeps away great multitudes. According to all appearances, God's purpose has been thwarted. The earth is no dwelling place for man; it has become a vast lazar house and a place of death.

"He made it again another vessel, as seemed good to the potter to make it." The potter takes the marred, shapeless clay of the vessel that had been completely spoiled, and makes it over, a beautiful, symmetrical specimen of his art, thus fulfilling his

original purpose. The vessel was marred only temporarily. To us, the reign of sin in this world seems a long one. For about six thousand years, the earth has been filled with evil, suffering, and death. But soon this will all be over; and then, as the endless ages of eternity roll, this present dispensation will seem but a moment. "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Psalm 90: 4.

THE MASTER POTTER

When God first made the heavens and the earth, it was with the coöperation of His Son, Jesus Christ. When man sinned, the Son offered Himself as a ransom to save mankind. Thus, in the fullness of time, He came to this earth, lived the life of a man, yet without sin, died on the cross, a willing sacrifice in our behalf, was raised from the dead the third day, and finally ascended to the Father in heaven, where He has been preparing a home of everlasting joy for all who believe on His name and gain the victory over sin. Soon He is coming back to this earth as King of kings, and Lord of lords. At that time, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 31.

If we believe on Jesus Christ now, and accept the pardon for sin that He freely gives, we may be among that company who will pass safely through every peril, and stand at last within the heavenly

gates. At this time, the prayer of each one should be: "O Jehovah, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand. Be not wroth very sore, O Jehovah, neither remember iniquity forever: behold, look, we beseech Thee, we are all Thy people." Isaiah 64: 8, 9, A. R. V.

The Master Potter who formed all things by His word, will hear our sincere, fervent prayer, and mold us into perfect vessels, fit for the pure courts of the heavenly kingdom.

Our part is to submit as the clay to this molding. We must be perfectly pliable to the Potter's careful, skillful, loving touch. The character of those who yield themselves to God will be brought back to its original perfection; the image of God in man will be completely restored. On the other hand, all who reject the offer of divine mercy through Jesus Christ, remain broken vessels, to be cast out as worthless and completely destroyed. The only way that our characters can be remolded is through Jesus Christ; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Let us yield ourselves completely to God now, before it is eternally too late. With Eden restored and man reinstated, God's purpose will be completely fulfilled. "And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. . . . Behold, I make all things new." Revelation 21: 4, 5.

Envy puts murder in the heart, and withers every noble attribute of the soul. Either this baneful thing must be eliminated from our hearts, or sooner or later we shall be eliminated from the church and work of God. We shall perhaps need to spend long hours with God in the secret place. We shall need to put away self and humble the heart till we come to care more for the glory of God than for our own exaltation.

Envy has hindered the prayers and withered the spiritual power of men who once did good service for God, but who to-day are laid aside. It has pulled them down from the pedestal of power, and placed them where they can no longer reach hearts. These men preach sermons, it is true, but they cause no shaking among the bones that strew the valley. The tremendous trumpet peal is lacking. They are unable to stir their audiences with the words of Him who died of a broken heart on Calvary. Instead of casting out devils, they are controlled by the spirit of envy, and the demons mock them from behind the ramparts. Truly we need deliverance from this awful thing which took the covering cherub from his exalted rank and made of him a devil.

DOUBTING THOMASES

The Lord has asked those who lack wisdom to "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1: 5-7. Is this your trouble? Are you restless, fretful, and vacillating, like the waves of the sea? Do you possess a sort of "up and down" experience, believing to-day and doubting to-morrow, hoping that God hears you, but not quite sure, wavering between doubt and certainty? If so, the Lord has said you will receive nothing. Your part is to do away with doubt, and believe God's Word. Can you not believe God? Can you find a single instance, in all His dealings with men, where He did not keep His word? Until you can put your finger on one promise He has failed to fulfill, you ought to believe God, and rest in His Word.

Another reason why some prayers are not answered is that we ask amiss. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 3. The motive is wrong; we pray with a selfish purpose, for our honor, instead of God's. In order that we may not be inflated with pride and be lost, the Lord withholds from us the thing we desire.

If our prayers are not answered, there is a reason. The Lord's hand is not shortened; but some unconfessed and unforsaken sin, hidden away somewhere in the heart, places us where God "will not hear" our prayers. Sin is indeed an awful thing; and he who would see the windows of heaven open in response to his prayer, must be most merciless in dealing with his own sins.

Like a compassionate father, our God delights in answering the prayers of His children. Not one sincere prayer is lost. The Lord listens to the feeblest cry of those who call upon Him. If we put away unbelief, and forsake sin, refusing to cherish it, the windows of heaven will be opened to us, and blessing, full and unmerited, will fall upon us.

Why Our Powerless Prayers?

"The greatest thing any one can do for God and for man is to pray. It is not the only thing, but it is the chief thing. A correct balancing of the possible powers one may exert, puts it first. For if a man is to pray right, he must first be right in his motives and life. And if a man be right, and put the practice of praying in its right place, then his serving and giving and speaking will be fairly fragrant with the presence of God. The great people of the earth to-day are the people who pray."

BY GEORGE B. THOMPSON

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7: 7, 8.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21: 22.

Prayer has been defined as follows:

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.
Prayer is the simplest form of speech
That infant lips can try;
Prayer is the sublimest strains that reach
The Majesty on high."

There is nothing too difficult for God. Prayer has brought great deliverance in the past, and it is equally mighty in its results to-day. We pray to the same God to whom our fathers prayed in ancient times, and have the same assurance that He will send us help. If our petitions are not answered, something in our lives must stand in the way, so that, if the Lord should give us the thing we ask for, it would be our ruin.

A child, in its ignorance, may cry for a razor. The parents, knowing that that

would be a dangerous toy, withhold it, and give the child something else instead. We may cry to God for something which He, in His infinite wisdom, knows would do us harm. He seems to answer "No." Yet "No" is as much an answer as "Yes." The loving God has not refused to answer our petition; He has answered in a better way, given us what we would have asked for had we been as wise as He. Before we charge God with not answering our prayers, we should determine whether He has not answered better than we asked.

Moreover, the answer may be delayed. Daniel prayed for three full weeks before the Lord answered his prayer. Have you prayed as long as this? When we comply with the conditions, the Lord will fulfill to us all He has promised to those who come to His throne in earnest prayer.

THE DEVIL INSIDE

One great hindrance to prayer is envy. We read of Saul that he "eyed David" when the people began to sing the praises of the young man. The ascribing of more honor to David than to him aroused his jealousy, and he plotted the downfall of his supposed rival.

Reason Enough for Optimism

The hope of a resurrection of the body, of a material new earth, of a final end of sin, of immortality free to all believers in Christ Jesus, of living under a perfect government and ideal social conditions, of being able to carry forward the godly ambitions and consecrated research through eternity—these are but few of the rewards offered to the believer in apostolic Christianity.

PROBLEMS of reconstruction are occupying the attention of statesmen and thoughtful men in all countries, particularly the late belligerents. Unforeseen perplexities arising from an almost universal condition of discontent and unrest have led some to take a pessimistic view of the future. "Can the world right itself?" is a live question for consideration for some time to come. Unless we find the cause and the meaning of the disturbing manifestations, we are groping blindly. The more clearly we realize the situation, the more help we can give. Optimism is an admirable condition of mind; but optimism will not lead us to ignore conditions and let opportunities for remedy pass.

"Can the world right itself from its present condition?" is very much akin to the question, "Can an individual who is sick recover from a particular attack of acute illness?" We would base an opinion upon the age of the patient, his known resistive powers, the skill of his physician, and perhaps some other invisible influences, such as faith and courage.

Restoration of the earth's stability depends upon whether the agencies of life and progress are stronger than the influences of decay; in other words, whether that which makes for law, order, and conservation is able to cope successfully with the conditions that make for anarchy. In the last analysis, men are divided into just two classes, obedient and lawless. How do the majority of citizens relate themselves to the principles of right and justice? We cannot escape the law, "Whatsoever a man soweth, that shall he also reap."

The activities of the human race will sometime come to an end, for the same reason that all things in the world die. But the certainty of death should not discourage a man from making the most of his opportunities and fighting bravely and sensibly to preserve his health and efficiency to the limit. It is not pessimism to reckon with the possibilities of the future, and especially with the inevitable.

HOPE IN CHRISTIANITY

The beauty of the Christian hope is, that while it recognizes the limitations of the present world, it makes the most of its opportunities, and holds the possibility of immortality for the individual and for the earth. The hope of resurrection from the dead and of a new earth rising out of the ashes of the old, is the brightest, most helpful and inspiring prospect that buffeted humanity can conceive of or contemplate.

Human schemes of scientifically perfect government and idealistic industrial conditions, looking to a temporal millen-

BY CHARLES F. McVAGH



nium or a continuous utopia on this earth, are of little value, for the reason that sin is neither scientific nor idealistic, and sinful men always thwart the success of all such theories.

Remedies for existing conditions, that leave God out of the question and ignore the influence of sin, lead to nothing but disappointment. It may well be doubted that earthly conditions alone can produce what God has not given; namely, equality of stature, mentality, efficiency, economy, temperance, and morality. Not all men use leisure for their improvement, and experience teaches the certainty of retribution for violation of the laws of nature.

All forms of social revolution by so-called "direct action" methods tend to violence, destruction, and bloodshed. Radical agitators reject the inspiration of the Christian Scriptures, and God as a factor in human development. This could scarcely be otherwise, seeing that their theories involve the possibility of murder and the certainty of robbery, both of which are condemned by the Word of God.

Organized labor is having its day of opportunity, but it is still on trial. If the union card can become the guarantee of an honest day's work for an honest day's pay, and of a high standard of efficiency,

it will be a great stabilizing instrument, which will have the support of the general public, and indeed of all classes of society except the lazy and the lawless. There is, however, too much juggling with the terms "capital" and "labor." Society cannot be divided into two such antagonistic classes.

Any man who has saved anything is a capitalist. It is not primarily the amount of capital a man has that makes him an enemy of society, but rather the way he uses what he has. Legislation in its proper sphere and the church in its proper sphere may both help to remedy abuses. "There is a working class—strong and happy, among both rich and poor. There is an idle class—weak, miserable, and wicked, among both rich and poor," said Ruskin. It is the idler that is a menace, no matter which end of the social scale he occupies.

The right to strike will not be questioned, but the rights of the general public of all classes must also be recognized. Every time the strike degenerates into intimidation or violence, it becomes a boomerang to the strikers. Publicity cannot hurt a good cause or help a bad one. Education in the principles of democracy is needed. Individuals, not classes, are the units of democratic legislation. Democracy of necessity must cease to exist as soon as a majority of citizens cease to govern themselves. Democracy cannot survive the decay of the sense of moral responsibility, and this is best fostered by the convictions of true religion.

When the principles of the Ten Commandments and the Sermon on the Mount have been repudiated, that civilization which drew its ideals from them will cease to be. The world-wide spirit of expectancy that a great epochal change is impending may be a God-sent premonition that the long night of sin is about to be broken by the glorious coming of the Saviour.

A PERFECTED STATE

All the Scripture prophecies and promises center in the second coming of Christ and the establishment of an eternal state of righteousness. Our Lord's great prophecy of the conditions immediately preceding that event is strikingly fulfilled in present world conditions:

"Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Centuries ago, Nebuchadnezzar, king of Babylon, had his mind exercised upon the question of the future, and the prophet Daniel outlined the succession of kingdoms from Babylon to the setting up of the kingdom of God. History thus far

has followed to the letter the prophetic outline. Babylon was followed in succession by Medo-Persia, Greece, and Rome. After Rome was divided into the ten kingdoms of western Europe, they were to resist all efforts to unite them again under one head, until the coming of the King of kings. See Daniel 2: 42-45.

If men cannot right this old world, God will. Man's necessity is God's opportunity. When that time comes, not only

the offenders against the laws of humanity, but all who, through disregard of God's law, have destroyed the earth, will be held to strict account for the misery they have caused. And though the apostles knew that sin will bring the final destruction of everything that willfully adheres to it, Peter joyfully exclaims,

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

well as the poor, there is allotted but the six feet of sod.

A few days ago I was called to visit a mother of four little children, who was dying of influenza. How woefully weak one feels under such circumstances! At such a time, man's arm appears to be fearfully short; but then is it that the arm of God is extended toward us, and it is able to save to the uttermost. If we trust in God, we have the assurance that although we may appear to lose out here, we shall live hereafter—which, after all, is the thing to be desired. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16: 26.

Gelimer, the proud king of the Vandals, was torn from his throne by the armies of Justinian, and was led captive to Constantinople, where a triumph was accorded Belisarius, the successful Roman general. In the train, "the wealth of nations was displayed, the trophies of martial or effeminate luxury; rich armor, golden thrones, and the chariots of state which had been used by the Vandal queen; massy furniture of the royal banquet, the splendor of precious stones, the elegant forms of statues and vases, the more substantial treasure of gold, and the holy vessels of the Jewish temple. . . . A long train of the noblest Vandals reluctantly exposed their lofty stature and manly countenance. Gelimer slowly advanced: he was clad in a purple robe, and still maintained the majesty of a king. Not a tear escaped from his eyes, not a sigh was heard; but his pride or piety derived some secret consolation from the words of Solomon, which he repeatedly pronounced, 'Vanity, vanity! All is vanity.'"

Here was one who had arisen to the pinnacle of earthly power and glory, only to be torn from it all, his gold and treasure to be seized by others, and himself made a subject and a slave. How keenly he realized the truthfulness of the words of Solomon—that all earthly power, wealth, and glory is only vanity!

NOT A SQUARE DEAL

Considering the business acumen of our age, one should naturally suppose that real business sense would lead people to choose that brand of wealth and glory which we are assured will never pass away. God, through the prophet of old, said, "Come, . . . let us reason together." The reasonable thing for every man to do is to choose those things which are eternal. For a few short days of faithful service to the King of kings, He has promised to make us His sons and daughters, and give us eternal life, and an endowment of everlasting wealth and glory.

It is a matter of record that most of those who are Christians become such very early in life; which indicates that as man matures and grows older, his conscience is less susceptible to the pleadings of the Spirit of God. This proves that longevity does not promote godliness. While Christ accepts true repentance at any time of life, you do not give Him a square deal if you wait until you are halfway through, or until you have only time enough left to say your prayers. Why not be honest with yourself and square with God?

Reflections at Halfway House

BY ARCHER V. COTTON



FROM a fourth-story window, I looked up the road, and there on the hill in the distance stood the old farmhouse, with the red barn, the granary, and the windmill. It was just twenty years before that I had gone over that road for the first time to the old farmhouse. During the months that followed, I had passed over the road many times; but to-day, as I looked out over it, the first trip was the one that came most vividly before me.

I had left home to begin a struggle for an education, and I had agreed to work on the farm to pay my first year's tuition through college. Then I was past seventeen; to-day, as I look up the road, I am past thirty-seven. According to the Scriptures, "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Psalm 90: 10. Therefore, I am just about halfway through.

How quickly the first half has gone! Again, as I look out upon that road, I am reminded how rapidly the last twenty years have sped by. They seem only the briefest interval. It was only yesterday that I was eighteen. Youth is left behind. To-morrow I will be sixty. It almost startles me. By the noon of the following day, seventy is reached, and I am through. The birds hush their singing forever.

OVER THE HILL

Seriously, I ask myself the question, Am I making life worth while? I am well aware of mistakes and failures; but as I reflect, how glad I am that I gave my heart to God when I was very young, and that I have a part in fulfilling the great commission, "Go ye into all the world, and preach the gospel to every creature," pointing men to the great beyond, where there is no cessation of life and happiness. That makes life worth while, and I am happy.

As I pause to consider the present perplexities of the world, and how the sacred Word is being fulfilled on every hand, I

hardly dare conjecture what the next twenty years will bring forth. One thing of which I am certain is, that many of us who are alive and here to-day will not be here then.

The world is growing old and gray. It is like an old man who moves along with hesitating step, scarcely able to carry his own weight. The tremendous burdens, woes, and cares it has borne so long have almost incapacitated it for further existence.

When we consider the length of man's life in comparison with time, we are reminded that "his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psalm 103: 15, 16. The fragrance and beauty of the flower are for only a day, after which it is cast out. So it is with man. He barely reaches the age of usefulness when he is reminded that he is not as young as he once was. He is not as buoyant; the furrows deepen on his cheek and brow, and the cares and perplexities of life begin to weigh him down. Disintegration begins, and he is on his way back to the ground out of which he was taken.

ANOTHER RICH FOOL

A few weeks ago there lived in the city of Detroit a very wealthy manufacturer. He had begun life with little. Through enterprise and hard work, he had acquired millions. In point of age, he had just passed the fifty mark. According to the standards of the world, he had succeeded. He had combed the world for the greatest architects, and laid before them plans for a wonderful mansion, to surpass anything of the sort in America. He had private stores of the choicest brands of wines and liquors. In his plans for the future, he would eat, drink, and be merry with his friends. He was the picture of good health, and boasted of it. Suddenly he was stricken with illness, and he died within a few days. How often such experiences have been repeated! In the hour of death, wealth does not count for much. To the rich as



DO THE FITTEST SURVIVE?

It is as certain as anything in human thought that, when organic life was first introduced into the world, something was done—some process was employed—differing from that by which those forms do now simply reproduce and repeat themselves.—Argyll.

WE can imagine an inventor working with a device or machine that he intends to follow with some practical design. We can conceive of his adding something here, or rejecting something there. We can picture him gradually bringing it all nearer to the complete perfection he desires. And all this slow and laborious process is necessary because man's knowledge is exceedingly limited. His works must be the result of development. He has no such comprehensive view of all forces and mechanical devices as will permit his producing at once the perfect machine.

But One who possesses perfect wisdom and intelligence, and complete power, is able to attain perfection. What God does, can have nothing added to it or taken away from it; for it is perfect, complete, finished, when it comes from His hands.

Do not think that by this, we mean that nature now is as it came from God's hand. We see a defect, a perversion in nature; but we must take heed how we interpret it. Evolution will only obscure; it cannot aid us to the real truth.

When the world was created by God, it came from His hand without need of change to make it perfect. There might be a certain amount of development to it, but not any fundamental changes that would produce something unlike anything that went before. Something does not come from nothing.

God originally produced a perfect product. "The works were finished from the foundation of the world."

We have already discussed the opposition of evolution to the statements of the Word. We have examined the claims of the doctrine of "natural selection," and have found those claims absurd.

And further, the vital thing in natural selection, as it is termed, is heredity. It is the inborn tendency of like to produce like. It is the law of conformity to type. In other words, things come to be what they are, because of something that existed in the parents. The chicken is like the parents that produced the egg.

By Lucas A. Reed

Thorns cannot grow grapes; they grow only something like themselves. And in this law of conformity to type, there is really no new thing produced. We have at the very best, no matter how wise the selection, only a combination of those things which preceded.

AN UNSURMOUNTABLE FACT

Heredity is in fact, no matter how we account for it, a tendency in living things to make these living things persistent. The parent is continued in the child. Life goes on, and does not perish from the earth. But, in all this, we do not account for the origin of life, or even the origin of any living thing. In other words, *the sum cannot be greater than the numbers composing it.* You cannot



add a column of figures and get a correct sum greater than the total of the figures added; neither can you, by natural selection or heredity alone, obtain a genus with which you did not begin. It is not possible to find an originator, a creator, in either of these.

Again, even if we grant heredity such a power, it would not account for the mystery of creation. We should still be baffled and bewildered, as Tyndall confesses, because of the question as to *whence came* this power of heredity. Natural selection cannot account for the origin of life. It is something that all, even evolutionists, admit must have sometime had its origin. Whence came life? And, when living things began, whence came their tendency to transmit their qualities to their offspring?

Evolution cannot answer those questions, and it admits that it cannot. Evolutionists now admit that evolution cannot fathom the first mystery of the universe, as to how all things *began*.

Spencer, who threw out the attempted explanation of Darwin's natural selection, put forth a new factor as the real originator of the universe. It is his "survival of the fittest."

But this, too, accounts for nothing as to origin. It merely affirms *survival*, and tells us nothing as to beginning. It talks of the fittest, but does not explain how it came to exist in the first place, and what gave it the persistency to press forward by the way of lesser resistance.

SIX-FOOT ANZAC BETTER TARGET THAN
FIVE-FOOT COCKNEY

This seeming explanation is really no explanation at all. What is fittest to survive?—That which does survive. Then the survival of the fittest is but the assertion that the survivor does survive.

No matter what the evolutionist denies regarding an intelligence directing the universe, if he makes anything out of his survival of the fittest, it must mean that some power decides what ought to survive and what ought not to survive, and has arranged the outcome for the least

ends to be served. But in the material sense, the physical sense, is it true that the fittest survive?

Among men, were Saint Paul and Saint Peter less fitted to survive than those who tried and killed them? The truth they taught survived them and their degenerate persecutors, and roused others to carry on the work they laid down; but as individuals or physical agents, the apostles perished, while others, less fitted to survive, if we may judge, did survive these noble martyrs. Was Christ less fitted to survive than were those who mobbed and crucified Him? Applied here, the term "evolution" is a subterfuge, a mere unexcusable lie.

The poet has recognized the possibility of the baser and the weaker winning out against the better and the stronger through what we call chance, or luck, or the turn of circumstances:

"If Hercules or Lichas play at dice,
Which is the greater man? The greater throw
May turn from the weaker hand.
So is Alcides beaten by his page;
And so may I, blind fortune leading me,
Miss that which one unworthier may attain,
And die with grieving."

The falcon is far swifter than the grouse. The strongest winged and most vigorous grouse has no better chance than the weaker when pitted against the falcon's swift and certain stroke. It is the stronger winged, most venturesome of the grouse that are oftenest captured by the falcon when such grouse are on the wing.

The vigorous plant will be devoured by caterpillars, while another of the same sort, much more feeble, will escape the danger. The strongest perishes, the weaker perpetuates its race.

ALL RIGHT IF IT WORKED

A squirrel, watched, always selected the largest and soundest nuts. Then it would be the weaker, less perfect that must sprout and grow into new plants or trees, because the best were eaten.

It is the most vigorous trees that open their buds first, and they are those to be destroyed by an inopportune frost, while the weaker trees, putting their buds out later, escape.

Weismann is authority for the statement that with insects, accidental death is the rule. Thus fitness has nothing to do with the case, accident everything in many instances.

This theory of evolution would be all right if it worked. In other words, it would be all right if it were all right. What does not exist, cannot be put forth as the law and rule, and be able to pass as science. Evolution is opposed by the facts. Its wanting facts to be a certain way, is no evidence that they are that way. Facts do not accommodate theories so easily. It all might have been different for evolution, had the facts been different.

"I'll sing you a doleful tragedy
Of Guy Fawkes, the prince of sinisters,
Who once blew up the house of lords,
The king, and all his ministers.
That is, he would have blown them up,
And they would have all been cindered,
Or seriously scorched at least—
If he had not been hindered."

Evolution does not gain anything by putting out what it would have been, as the thing that actually is, when the facts are against it. Theory is one thing, and the facts another. To agree with theory,—

"Things ought to have taken an opposite turn;
But theory is just like a tram on the rail,
Thet, whether or no, puts her through without fail.
While facts, the ole stage thet gits sloughed in the ruts,
An' hez to allow fer yer mean ifs and buts.
An' so, not intendin' no person's reflections,
They don't—don't—not always, thet is—make connections."

PROCREATION NOT CREATION

And that is the everlasting failure of false theories,—they do not connect with the facts of existence. The whole question is one of truth, and truth only—that is to say, of conformity to facts.

Evolution is a failure. There is to-day no such thing as a continuing of creative

Trust Not in Riches

¶ They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their life is costly, and it faileth forever), that he should still live away, that he should not see corruption. For he shall see it.

¶ Wise men die; the fool and the brutish alike perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. But man being in honor abideth not: he is like the beasts that perish. . . .

¶ Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul (and men praise thee, when thou doest well to thyself), he shall go to the generation of his fathers; they shall never see the light.

¶ Man that is in honor, and understandeth not, is like the beasts that perish.

PSALM 49: 6-12, 16-20.

work. Nature now shows no beginnings, no creations. There is only a continuing of existence. And this persistence of life and all natural forces was imparted to creation in the original act. That was a part of the creative work.

God spoke, and it was—that is, came into existence. Then He commanded it to continue, and it stood fast. (Psalm 33: 6, 9.) This standing fast of creation, its persistency, men have misinterpreted as a part of the creative process. But no creative work takes place now, in the sense of the original act.

This is the fundamental difficulty that besets any intelligent acceptance of the theory of purely mechanical and mindless evolution through change infinitesimal and fortuitous.

"It is the assumption that organic life never could have been introduced or multiplied, except by the process of parental

reproduction or of ordinary generation, such as we see them now. Yet—if we only think of it—this is an assumption which not only may be wrong, but which cannot possibly be true. We know, as certainly as we know anything in the physical sciences, that organic life must have had a definite beginning in time upon this globe of ours. If so, then of course that beginning cannot possibly have been by way of common parentage or ordinary generation. Some other process must have been employed. . . . All our desperate attempts, therefore, to get rid of the idea of creation, as distinguished from mere procreation, are self-condemned as futile. The facts of nature and the necessities of thought, compel us to entertain the conception of an absolute beginning of organic life, when as yet there were no parent forms to breed and multiply.

EVEN DARWIN!

"Darwin, as is well known, recognized this ultimate necessity. He clothed the conception of it in words from the old and time-honored language of Genesis. He spoke of the Creator first breathing the breath of life into a few, perhaps only one single organic form. His followers generally seem to regard this as a weak concession on the part of their great master. Darwin himself, in a letter to Sir J. Hooker, was weak enough to express his own regret. And yet he went on publishing edition after edition without changing his words or withdrawing them, or offering any explanation, or suggesting any alternative conception. And why?—Because he had nothing to suggest. His followers are generally silent on the significance of this passage in their master's intellectual experience. His instinct that life must have had a beginning, as subversive of the fundamental assumption of his theory, they pass over in silence. They never dwell on it. They never realize that without it, or without some substitute for it, the whole structure of what they call organic evolution is without a basis—that it presents a chain hanging in mid-air, having no point of attachment in the heavens or on the earth. It is as certain as anything in human thought that, when organic life was first introduced into the world, something was done—some process was employed—differing from that by which those forms do now simply reproduce and repeat themselves."—"Organic Evolution," Argyll, pages 110-113.

Yes, there was a work done at creation, widely different from what we see now. The creative process ceased when the creative week ended with its seventh day. "The works were finished from the foundation of the world."

This "is as certain as anything in human thought." The beginnings of life do not now take place. We have instead a persistency of life. We have procreation, but not creation. That creating has been done. "The works were finished from the foundation of the world."

That God finished this creation during the first week of time, that He left a memorial, or monument, to the fact of His completed creative work, and what it means to all His creatures, we shall study later.

We are not dependent on peace conferences or a league of nations for our kingdom of heaven. J. W. H.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER
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Is Patriotism a Passport?

LESLIE'S WEEKLY some months ago sent out the inquiry to leading men and women of various professions, "Are the dead alive?" Many of the replies may be epitomized in the words of Dr. Henry Van Dyke:

"Every one that has lived and died for a righteous cause, every life that has been given in devotion to God and humanity, has the promise of immortality.

"Mourn not for the fallen defenders of justice and liberty. Rejoice, rather, in the glory of their sacrifice. From fields of eternal peace, far beyond the reach of the pagan invasion of Germany, they shall look down upon the great victory of freedom which they have helped to win."

Or as Hudson Maxim replied:

"Any soldier who fought in the righteous war absolved himself from every sin he ever committed or may ever commit during his entire life, as far as future reward or punishment may be concerned. Service in the fight was a sure passport to heaven, if there be a heaven; and if there be no hell for pacifists and slackers, then the universe was made wrong."

Such conceptions are insistently preached from thousands of pulpits, and distributed broadcast through the press and other publicity agencies. A religious weekly of excellent standing and of very large circulation replies to an inquirer concerning the soldier dead by repeating the text: "Greater love hath no man than this, that a man lay down his life for his friends," and intimates that this text proves immortality and atonement of sin for dead soldiers!

But is *patriotism* a passport to heaven?

If we grant heaven to a deceased atheistic *poilu*, an infidel "doughboy," or a Cambridge scholar of "new theology" or "higher" critical beliefs—all of whom would reject the atonement of Jesus Christ or His divinity—we must grant that Paradise awaits the many Confucianists, Hindus, Mohammedans, and animists of the labor corps in France who also gave their lives. We must also include the millions of ignorant Russian peasants who died to make Russia "safe for autocracy" while their rulers made believe they wanted to "make the world safe for democracy."

In such a heterogeneous consignment, there would be a liberal sprinkling of dissolutes, drunkards, dope fiends, murderers, burglars, and other criminals. Yet no matter what their lives or thoughts up to the zero hour, the moment a rifle bullet, shrapnel, shell, or gas found its mark, that moment, we are told to believe, the "spirit" of the said murderer, burglar, or other degenerate escaped to dwell eternally in the presence of a holy God and angelic beings!

Further, to be logical, we must include not only the allied dead, but all patriots of all time who have died for their country, irrespective of creed, nationality, or race. We must open the gates of heaven still wider for the dead of the Spanish-American, the Civil, and the Revolutionary War. Neither must we overlook patriots of the Boer War, the 1870 fracas between France and Germany, the Napoleonic campaigns, and the other numerous struggles of the past, which nearly always involved patriotism or sacrifice.

We should remember, furthermore, the brave Spartans and Thespians at Thermopylae, and a multitude of other deeds inscribed on the honor rolls of national history.

But enough of such mockery of Christianity, its Founder, and the Word of God! If there is one thing clearly revealed in the Bible, it is the fact that heaven is entered only through Him who is the Way, the Truth, and the Life, and His atoning power, and a life consistent with the purity of Christian principles.

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life. . . . He that believeth on Him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God." John 3:16, 18.

"Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. . . .

"Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:3, 5.

Heaven is not a corral for every kind of men or women, no matter how ardent their patriotism, if they have not followed the uplifting leadings of their conscience and the light which has been given them. Love for one's kindred or friends or fellow citizens does not take the place of love and obedience to God, and nothing can be quoted from His Word to prove the contrary.

The idolatrous Phintias was willing to become a hostage for his friend Damon, and give his life, if need be; and numberless friendships of a similar nature and as self-sacrificing have been known in all ages and among all classes; yet nowhere can we find authority for the assertion that such attachments will provide us free passes to heaven in the resurrection.

War is brutal, debasing, immoral, and nothing can ever make it otherwise. Science and civilization are only adding to its horrors. Shall we believe that heaven is to be peopled



Underwood
An extremely delicate situation confronts the two diplomats representing Germany and Belgium, in establishing friendly relations between the two governments. Otto Landsberg, left; Dr. Kerchov de Denterchen, right.

by men who have gained absolution or indulgence through smearing their bayonets in human gore or dying with the lust of demons in their blood? God forbid.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6:9, 10.

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." Revelation 22:14, 15.

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." Revelation 21:8.

Many of our most popular leaders, who would undoubtedly indignantly reject the accusation that they are teaching spiritism, are quoted as making statements equal to any spiritistic messages which may be found. They breathe of the Druidism of the huts and caves of Scandinavia, Germany, and Old Britain, when an easy and prosperous journey to Valhalla was promised to all who died in battle. They stand at par with the fanatical faith of the Mohammedan hordes that swept over Asia and Europe during the medieval ages, who were taught that Paradise, with sensual and material pleasures, awaited every dead warrior.

Are we savages, or civilized beings having access to the living Word of God? Are we progressing, or are we retrograding, when our wise(?) men shout paganism and hoary spiritism from the housetops?

CHRIST THE PATRIOT

By

Emmett J. Hibbard

Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and if any member of civil society who enters into any subordinate association must always do it with a reservation of his duty to the general authority, much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the universal Sovereign.—James Madison.



IN the creation of the universe, the Son of God was associated with the Father. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1: 16. "All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." John 1: 3, 10.

Also, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1: 1, 2.

Having created the universe, God has a right to speak; and having created everything by or through His Son, He has a supreme right to speak to us "by His Son."

But what has He spoken to us "by His Son"? This is the question which is agitating Christendom just now. Did the Son provide and proclaim release from the righteous requirements of the moral law, or did He provide and proclaim release from transgression of that law? Which of these was done? What is your understanding of the matter? Was the Christ a divine patriot, or was He a divine anarchist?

DEFINING GOOD CITIZENS

Anarchism, according to the "New Standard Dictionary," is "the principles, practices, or characteristic spirit of anarchists; the theory that all forms of government are wrong and unnecessary." "Anarchical, of or pertaining to anarchy; without or opposed to government; tending to cause anarchy; lawless."

To be "lawless" is to be without, or opposed to, law. And without law, there can be no government, human or divine.

Hence, to oppose the divine law, is to oppose divine government; and this is religious anarchy.

Patriotism is defined to be "love of and devotion to one's country; the spirit that, originating in love of country, prompts to obedience to its laws, to the support and defense of its existence, rights, and institutions, and to the promotion of its welfare."

And these definitions of anarchy and of patriotism as they pertain to civil government, lose none of their force when applied to the government of God, but are rather intensified.

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Or, as in the American Revised, "Jehovah hath established His throne in the heavens; and His kingdom ruleth over all." Psalm 103: 19.

ALL OUR RELIGION BORROWED

What, therefore, should be our allegiance to the universal Sovereign? And what was Christ's mission to earth? Were the Jews anciently the only people in duty subject to the King of heaven? Was the law proclaimed at Sinai for them alone?

If, "before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe," then the Jews were never the exclusive subjects of Jehovah, nor was His law intended only for their benefit; for after discoursing on this matter from the seventeenth verse of the second chapter of his letter to the Romans, the apostle Paul logically reaches this conclusion in Romans 3: 19: "Now we know that *what things soever* the law saith, it saith to them who are *under* the law: that *every mouth* may be stopped, and *all the world* may become *guilty* before God."

Let it be known, therefore, that every one born into this world is born subject to the law of Ten Commandments; for this is the law under discussion from Romans 2: 17 to and including Romans 3: 19. Yes, and before and after these verses, as well; but for the present, it is enough to include those verses, with the intervening matter. And if the reader will read con-

nectedly the entire passage referred to, then he as well as I will know that every human being is subject to the law of ten commands.

But was not this law proclaimed at Sinai, to Israel alone? Does not Jehovah preface its proclamation with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage"?—Yes, certainly. But because it was proclaimed to Israel, and deposited in their hands, does this confine its requirements to them? Are they alone subject to its jurisdiction?

To reason thus is to dispute Paul's declaration. Also such reasoning would exclude us who now live, from practically the entire contents of the Bible. Nearly all the epistles were addressed either to specific churches, or to individuals. Think of the letters "to all that be in Rome," "unto the church of God which is at Corinth," "unto the churches of Galatia," and so on. We are not there, never were, and never expect to be; yet common Christian sense teaches us that the truths of all those letters are for us. Sanctified good judgment assures every man living, that he is amenable to the Ten Commandments. The Scriptures also are at hand to enforce the decision.

But has not Christ "redeemed us from the curse of the law"? Yes; "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Galatians 3:10. To continue not, is to transgress the law; therefore the curse of the law is the curse of transgression; and Christ has redeemed us from transgression.

MADE LAW THEIR SAVIOR

Another, quoting part of a sentence, contends that "Christ is the end of the law," meaning by this, its terminus. Truly this is religious anarchy. There is no such interpretation possible in reference to the garbled and partly quoted passage.

"The law is good, if a man use it lawfully." 1 Timothy 1:8. Now the lawful use of the law is to reveal sin, "for by the law is the knowledge of sin;" but it cannot remove sin. The law also demands righteousness; but it cannot give righteousness. Christ can both remove sin, and implant righteousness where sin once was; and therefore "Christ is the end of the law for righteousness to every one that believeth."

The Jewish people had made the law their savior. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Then follows, "For Christ is the end [object] of the law for righteousness to every one that believeth." "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 9:31; 10:3, 4; 3:31.

Another subterfuge is the construction placed on the partly quoted scripture, "Ye are not under the law, but under grace." The verse is Romans 6:14, and quoted entire is, "Sin shall not have dominion over you: for ye are not under the law, but under grace." It is the climax in a line of gospel reasoning growing out of a statement found in Romans 5:20. The passage reads: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Paul, anticipating that some would take advantage of the expression, then reasons:

NEVER INNOCENT IF TRANSGRESSING

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . For in that He [Christ] died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:1, 2, 6, 10-13.

Then the apostle says, "For sin shall not have dominion over you: for ye are not under the law, but under grace." And lest some should draw from this a wrong conclusion, he immediately adds: "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

To draw the conclusion, says the argument, from the fact that you are not under the law, but under grace, that you are therefore no more under the jurisdiction of the law, and are free to transgress the law, is preposterous. To transgress the law is sin. "For sin is the transgression of the law" (1 John 3:4); and "where no law is, there is no transgression" (Romans 4:15); nor is sin "imputed when there is no law" (Romans 5:13).

SLAVES OF SIN

Another side light is John 8:34: "Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond servant of sin." A. R. V. A bond servant of sin is a helpless servant of sin; and over such, sin does have dominion. When, therefore, sin ceases to have dominion, its subject has ceased to obey sin. To "obey sin" is to disobey God; and the one freed from sin is freed from transgressing any one of God's requirements. He has ceased to transgress the law of his God.

Yet another explanation is found by comparing verses 16 and 18 of Galatians 5:

Verse 16: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Verse 18: "But if ye be led of the Spirit, ye are not under the law."

Reverse the expressions, and see what we have: If I do not "walk in the Spirit," I shall "fulfill the lust of the flesh."

And again: If I am not "led of the Spirit," I am "under the law."

If not "led of the Spirit," therefore, I "fulfill the lust of the flesh," and am likewise "under the law."

Now the reason why they that "fulfill the lust of the flesh" are "under the law," is because every desire of the flesh, if obeyed, is a direct transgression of the law. This is seen by a simple reading of verses 19-21.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Then certainly they who follow the Spirit, do not transgress the law; for the law is "against" all who transgress it.

Through the atonement of Jesus Christ is found the way out of sin; through Him one may be delivered from transgressing the law; and being delivered from (Continued on page 15)

Rainbows of Promise

I HAVE been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. All the day long he dealeth graciously, and lendeth; and his seed is blessed.

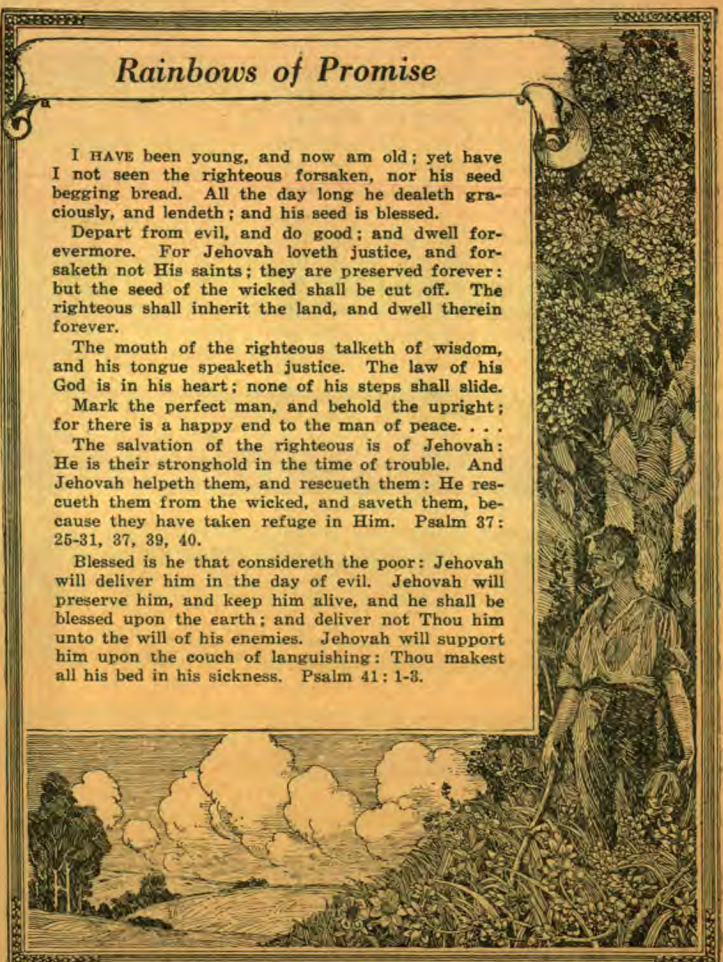
Depart from evil, and do good; and dwell forevermore. For Jehovah loveth justice, and forsaketh not His saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever.

The mouth of the righteous talketh of wisdom, and his tongue speaketh justice. The law of his God is in his heart; none of his steps shall slide.

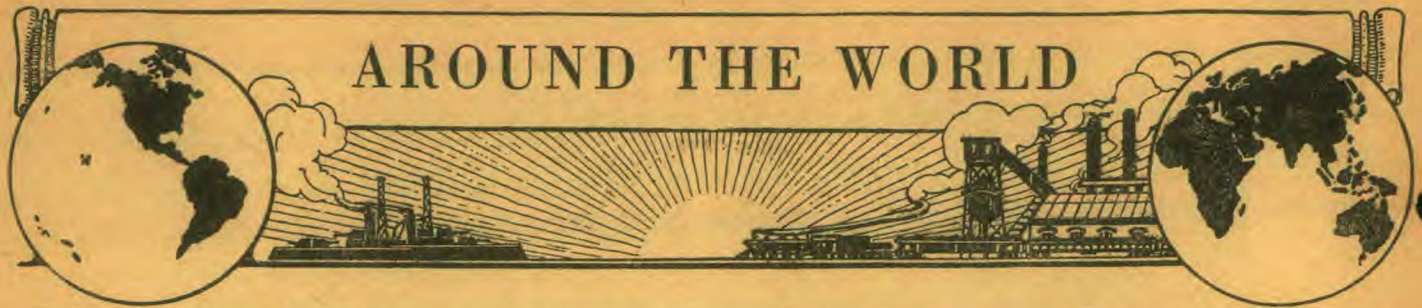
Mark the perfect man, and behold the upright; for there is a happy end to the man of peace. . . .

The salvation of the righteous is of Jehovah: He is their stronghold in the time of trouble. And Jehovah helpeth them, and rescueth them: He rescueth them from the wicked, and saveth them, because they have taken refuge in Him. Psalm 37: 25-31, 37, 39, 40.

Blessed is he that considereth the poor: Jehovah will deliver him in the day of evil. Jehovah will preserve him, and keep him alive, and he shall be blessed upon the earth; and deliver not Thou him unto the will of his enemies. Jehovah will support him upon the couch of languishing: Thou makest all his bed in his sickness. Psalm 41: 1-3.



AROUND THE WORLD



¶ The Protestant churches of America can seat 53,500,000 persons. The membership is only 25,000,000, and not more than sixty per cent, or 15,000,000, attend church regularly.

¶ Dr. Jowett, a Nonconformist, not long ago was invited by Bishop Welldon, dean of Durham, to preach in the cathedral. When Dr. Jowett arose to announce his text, an Anglican clergyman in the body of the church arose and began to protest against Dr. Jowett's presence, in a loud voice. Policemen and vergers ejected the disturber. It is such bigotry as this on the part of church members which disgusts and repels the outsider.

¶ The *Washington Times* gives the following quotations on the live stock market: "Dogs, preferred, \$10,000. Babies, common, \$1,000. These are the figures quoted by two women within a week. One owned a dog which took first prize in a big show. She fixed the price to an inquiring buyer at ten thousand. Another woman, driven to desperation by debt and poverty, offered to sell her little one for a thousand. How much is a dog of this kind really worth?—Nothing. He cannot hunt well enough to provide himself with his own food. He is not big enough to be of any use as protection. He can be a good home for a few fleas and many disease germs, and there his usefulness ends. The little one, with wrinkled face and wailing eyes, the muscles of which are not yet under control, has all the possibilities of great men who have made its race famous. The dog can never be anything but a dog. The child may be anything that development combined with normal brain power can produce. So far as legislation goes, the quotations on dogs and babies show just about their estimated value—dogs, 10; babies, 1. There ought to be a readjustment that will give the baby at least an equal show."

¶ A British syndicate has obtained an option from the Persian government to build a railway from the present railroad at Karaitu, via Hamadan and Kazvin to Teheran, with a branch from Kazvin to the port of Enzeli. The Caspian port will be fortified and closed to the outside world. A line from Teheran to Meshhed later is contemplated.

¶ Approximately forty billion cigarettes were manufactured in the United States last year, an average of one each day of the year for every man, woman, and child.

¶ The chief of police for Toronto, Canada, reports a considerable increase of crime over the past year. "This was to be expected," he states, "as similar conditions have prevailed nearly everywhere and are likely to continue until the civilized world settles down after the convulsions of a war so prolonged." Property lost or stolen during 1919 amounted to over two million dollars.

¶ Before the war, one hundred thousand persons in Greater Berlin registered as having "no religion." There are now one million.

¶ A sapphire is reported found in Burma measuring eight inches long and weighing more than five pounds. Its value is estimated at nearly \$150,000.

¶ The British navy is discarding all its old war vessels carrying 12-inch guns. Battleships commissioned from now on will have 13.5-inch or 15-inch guns or larger.

¶ The latest "news" is known as the "Jerusalem News," a twelve-page daily 11½ by 16 inches in size, being published by the Anglo-American Society. The language is English, which is said to be a good point in its favor, notwithstanding the polyglot population of the "holy city."

¶ Latest reports from Petrograd state that three thousand deaths has been the daily toll because of typhus and other diseases in the city. The total production of the coffin factories is only one thousand a day, so the remaining unfortunates are either carried out into the country to be buried by wolves or dropped through the ice on the Neva. Funerals are forbidden because of their depressing influence on the living.

¶ Kentucky has a bill pending in its legislature providing for the automatic vacancy of any sheriff's office where the officer has allowed a lynching to take place in his jurisdiction. It would be well if a similar plan were adopted concerning officials in other capacities where so many miscarriages of justice are occurring throughout the United States.

¶ Three hundred and forty thousand persons in England made fortunes during the war, according to an inland revenue official testifying before a select committee of the House of Commons. These fortunes, if taxed by the government, would yield five billion dollars.

¶ The jail population of Massachusetts has diminished so rapidly since the advent of prohibition, that county jails at Lowell, Taunton, Newburyport, and Fitchburg have been ordered closed. Twenty-five county institutions that have accommodations for 6,400 prisoners, housed a daily average of only 2,500 during the last month.—*San Francisco "Examiner,"* January 18, 1920.

¶ There are 24,000 vacant houses in rural New York. The farming population has been reduced by three per cent in one year, and the hired help by seven-per cent.

¶ The correspondence system of instruction followed by many institutions in America is to be introduced into Australia through the University of Sydney by Captain E. R. Holme, professor of English, as a result of his visit to this country.

¶ Schools in the Philippines now number 4,747, with an enrollment of 671,398 pupils. This represents an increase of about fifty-four per cent in six years. There are 406 American teachers and 10,820 Filipino teachers. In all the schools, English is the medium of instruction. In the five years from 1913 to 1918, the foreign trade of the islands grew from about \$107,000,000, with a balance of five and a half millions against the islands, to \$234,000,000, with a favorable balance of \$37,000,000. The per capita circulation of money in 1913 was \$2.76, while in 1918 it had grown to \$6.84.

¶ According to statistics gathered by an official in charge of a Salvation Army industrial home, less than one per cent of the men seeking shelter and refuge there were married. He says: "The few married men that drift in here are men whose homes have been broken up. They are comparatively easy cases to restore, however. The single man is our hardest problem, and even he is capable of redemption if we can find a sustaining interest to engage his attention."

¶ A referendum recently taken in Alsace by the French government on the question of parochial schools benefited by state subsidies has resulted in their retention in place of lay or communal schools.

¶ Dr. Charles A. R. Campbell, of San Antonio, Texas, has started a new industry. He calls it a "malarial-eradicating, guano-producing bat-roost." He has found that in malarial districts, bats are real life-savers, because of their fondness for a mosquito diet. He accordingly builds bat-roosts in infected districts, moves in some bats, and clears the countryside of mosquitoes. The bats otherwise contribute to their support by producing guano, which sells at \$100 a ton. 250,000 bats will produce ten tons of guano annually.

¶ Whisky and brandy have been eliminated as medicines, according to Dr. Harvey W. Wiley, president of the United States pharmacopoeial convention held not long ago in St. Louis, Missouri. No mention of alcoholic liquors as medicines will be made in the next issue of the "American Pharmacopoeia," which is prepared every ten years. Dr. Wiley said, "In only one instance would I use whisky for an influenza case, and that would be where I wished to hasten the departure to heaven[?] of the patient."

¶ An aerial "flivver" has made its appearance in the shape of a monoplane that weighs 595 pounds, is 19 feet long, and has a wing spread of 29 feet 9 inches. It has a carrying capacity of 383 pounds.

¶ American Red Indians now number 333,702, which shows that they are more than holding their own, and have become more accustomed to civilized living.

(Continued on page 14)

"DEARY me! What can be the matter!" exclaimed Mrs. Lawrence, suddenly sitting bolt upright in bed and rubbing two very sleepy eyes. "Whoever is making that noise?"

Then the whole situation came back to her in a flash, and she remembered that she was no longer in her own home, but lodging with Mrs. Brooks, and she guessed that the sound of floor-scrubbing just outside her door was due to that good woman's love of a spotless house. This was the first time in her life that she had awakened to find herself homeless, and dependent largely on another's kindness for shelter; and as the thought came to her, a sharp pang of regret shot through her heart.

She looked at her watch.

"Half past nine! Fancy, how long I have slept! And Ada isn't awake yet. I must get up at once."

But before she had put the resolve into action, the scrubbing ceased, and immediately afterward Mrs. Brooks entered the room with a tasty breakfast for two, nicely set out on a tray.

"I thought I heard a movement," she said. "I have been waiting for one for a quarter of an hour."

"But, Mrs. Brooks, this is too good of you," said Mrs. Lawrence. "I musn't let you wait on me like this."

"Oh, I'll not do it always!" replied Mrs. Brooks, smiling. "But I thought that you would be feeling quite worn out with all the worry and work of moving. This fine, long sleep will have done you good. Are you feeling better?"

"Yes, much better, thank you. But I feel ashamed of myself, lying here while you are doing all the work. I must help you to-morrow."

"Oh, don't worry about that! And as to helping to-morrow, there won't be anything for you to do. I have cleaned the house from top to bottom this morning—that is, all that needed cleaning. I always do it on Friday morning; it gives me a nice, clear week-end."

"It does; and I think it is a good idea. I used to do mine on Saturday. I suppose it is just a matter of taste."

"Largely, I suppose," said Mrs. Brooks; "but now I will leave you. I hope you will enjoy your breakfast."

LEFT to herself, Mrs. Lawrence awakened Ada, and the two partook of the repast. Naturally the little child had many original remarks to make about the new place of abode, and could hardly understand why she was there. Her questions kept Mrs. Lawrence's mind very much occupied, but now and then the mother found herself wondering why it was that Mrs. Brooks desired so long a free week-end, and why she did so much of her housework on Friday, as few women do. At last, she thought it must be for some reason connected with poor little Zarita, and was satisfied.

When she had tidied the room, and partially unpacked her trunk, Mrs. Lawrence thought she would pay a brief visit to Mrs. Brooks, whom she heard in the kitchen. Knocking at the door, she was greeted with a cheery "Come in, dear," and entered. An interesting sight met her gaze. Everything told her that considerable cooking was in progress.

"You look surprised," said Mrs. Brooks, looking up from the rolling-pin and noticing the expression on her friend's face.

After Many Days

Part XI—Strange Happenings

By ARTHUR S. MAXWELL



"I am, indeed," said Mrs. Lawrence. "You are a most industrious person, I must say. And fancy doing all this on Friday morning—on top of the cleaning! I usually do my baking on Saturday afternoons."

"Oh, I prefer to get it all done at once, and then I am free."

LATER in the day, Mrs. Brooks knocked at her visitors' door. "Excuse my troubling you," she said; "but as I am going to do my shopping, I wondered whether I could perhaps get anything for you. I think you would do well to rest this afternoon."

"It is good of you to ask," replied Mrs. Lawrence, "but I won't trouble you with any additional burden for me. Anyway, I usually go down to the market on Saturdays. I find things so much cheaper there."

"Do you?"

"Yes. Why, don't you ever go?"

"No, I haven't been for years. I like to do all my week-end shopping on Friday. Well, I'll have to be off now. Always feel free to ask me to get anything you want brought in. Good-by!"

And with this, she was gone, while Mrs. Lawrence was left to think over

what had been said. "Why," she asked herself, "does Mrs. Brooks want everything done on Friday? Why is she so anxious to be free over the week-end?" Unable to answer the question, she dismissed it as "none of her business," and turned to some sewing and darning that she had on hand. But the question was soon to be raised again.

The afternoon passed uneventfully; and about the usual time, Mrs. Lawrence and Ada had their tea, prepared on the small gas stove Mrs. Brooks had had fitted in their bed-sitting room in anticipation of their arrival. They had finished, and Ada had said her "For what we have received," when the next strange thing happened. Sounds of an organ, soon accompanied by singing, reached the ears of the two "lodgers." They easily distinguished Mrs. Brooks's voice, and supposed that the other must be Zarita's. It was a hymn that was being sung, and it sounded very beautiful.

"But I wonder at their singing now," said Mrs. Lawrence to herself. "It is hardly half past five, and Mrs. Brooks told me that Zarita doesn't go to sleep for the night till half past seven, so it cannot be her 'good-night song.' Perhaps Mrs. Brooks is doing it for a change after her hard day's work. Her program seems rather strange, but I suppose I must get used to her doing things differently from the way I did them at home."

THE singing continued for some time, several hymns being sung, and then it ceased. Mrs. Lawrence and Ada listened appreciatively till the end, then Ada was put to bed, while Mrs. Lawrence returned to her sewing. As she sat there in the stillness of the evening, she wondered whether Mrs. Brooks would come for a chat before bedtime, and whether, if she did, it would be courteous to ask an explanation of the things that had puzzled her that day.

But gradually her mind turned from the present to the past. She thought again of all the happenings of recent months. What a tragedy it had been—the dear husband torn away and at last killed, with no one to say just when or how, or even to bring her one treasured fragment; the little home she had tried so long to keep together, now gone at last, and she in lodgings! But the Lord had been good. Mrs. Brooks was so kind—who could be more so? What a blessing that she had met her! How clearly had she shown that Jesus is coming soon! What happiness was that! She should soon see Harry again, and have a beautiful home once more. But why was it that Mrs. Brooks was so anxious to get a free week-end?

In this manner, Mrs. Lawrence's mind wandered back and forth over the occurrences of the past. Sometimes she was again in her own dear home, sometimes with Harry in France, sometimes with Mrs. Brooks. It all seemed like one long dream, with great happiness intermingled with great sorrow. By nine o'clock, she found herself nodding over her needle; and as Mrs. Brooks had not appeared, she decided to go to bed.

The following morning, further surprises came to add mystery to Mrs. Lawrence's most recent problem. Coming out of her room early, she was astonished to meet Mrs. Brooks, clad not in her ordi-

IS SPIRITUALISM THE HOPE OF THE AGE



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nary workaday attire, but in her "Sunday-go-to-meeting" best.

"Now I *know* there must be more in this than she has told me," said Mrs. Lawrence to herself. "I wish I knew what it is."

She went to the front door to fetch in her supply of milk, but found none, though she had asked Mrs. Brooks to order it for her. She felt just a little indignant, and appealed to that lady; but Mrs. Brooks was as sweet as ever.

"I am so sorry!" she said. "I meant to have told you. The milkman doesn't call here on Saturdays; but I took a double supply for you yesterday evening. I will get it for you."

Mrs. Lawrence was nonplussed. She couldn't understand it at all. Mrs. Brooks had the same milkman as she, and he *always* used to call at *her* house on Saturdays.

Leaving Ada with Zarita, she bade good-by to Mrs. Brooks and went down to the market. But she found it difficult to remember what she really wanted to purchase; for all the way down, two questions were uppermost in her mind: first, Why was Mrs. Brooks dressed thus on Saturday morning? and second, Why did the milkman not call? She could think of no satisfactory answer whatever, and finally decided to ask for an explanation, at the first opportunity, at the risk of giving offense to her kind hostess.

(To be continued)

Around the World

(Continued from page 13)

¶ During thirty-nine years of mining, Alaska has produced gold to the value of \$311,000,000.

¶ The late Dr. Osler said: "When workers have living wages, when the house becomes the home, and the nation spends on food what it now spends on drink, then there will be millions instead of thousands with practically continuous immunity from tuberculosis. For the enemy has been tracked to its stronghold, which is defended by three allies—poverty, bad housing, and drink." Attention, England!

¶ The number of drug addicts in the United States is now estimated at more than one million. Newspapers report that the society women of London are becoming addicts to perfume tipping.

¶ Gospel colportage is a very recent activity of the Roman Catholic Church. Many will be interested, therefore, to read that during 1919, the Society of St. Jerome sold 120,000 copies of Gospels in the diocese of Rome alone. Scripture readings for Sundays and holidays, followed by a short homily, are also being distributed gratis by the thousands in the various parishes.

¶ An emergency fund of at least twelve million dollars has been provided by the members and adherents of five Canadian churches,—Anglican, Baptist, Congregational, Methodist, and Presbyterian. The number of communicants represented is 1,066,000, whose benevolences represent a per capita gift of nearly twelve dollars.

¶ A Chicago socialist has been sentenced to prison for one to two years for uttering blasphemies in a course of lectures.—*Leslie's Weekly*.

¶ Hungary, although ranked as a Roman Catholic country, has two and a half million members of the Hungarian Reformed Church, the second largest Presbyterian body in the world, we are told by the *Missionary Review of the World*.

¶ A scrutiny of the list of 24,448 books published in Japan in 1915 reveals some interesting side lights on the subjects which are receiving the attention of Japanese readers. For example, books on industry head the list, with 6,697 volumes; politics comes next, with 6,132 titles; while books on religion number 2,895. Japan evidently begins to realize her need of religion, if an advance over the number the previous year can be taken as significant. Educational subjects reach 2,696; and general literature, 2,210—much of the latter being of a de-basing nature.—*Missionary Review*.

¶ It is interesting, if not important, to know that the earth weighs 6,000,000,000,000,000,000,000,000 tons. If we want to simplify the figures, it is easy to reduce them to pounds by multiplying by 2,000. The weighing process was accomplished in a laboratory at the Massachusetts Institute of Technology, where Professor Louis E. Dorr performed the feat for the benefit of his students. How?

Two small spheres, weighed to the smallest degree, were attached to the end of a short rod. The spheres were "freely suspended"—that is, they might be swayed in any direction—and were hung from threads made of quartz drawn to a thickness one twelfth of a human hair.

The investigators next brought into the proximity of these balls two large lead balls weighing about ten pounds each. The lead balls, because of their superior weight, immediately made their presence felt on the smaller ones. The latter moved appreciably from the former position.

The force that did this was but equal to the weight of a bit of human hair 1-100,000th of an inch in length.

The professor knew the weight of the hanging and of the leaden balls; he had ascertained the force which the leaden balls exercised over the suspended ones. He knew, of course, the power of the earth's attraction upon the leaden balls—which is their weight. The matter of ascertaining the earth's weight then was simply a problem in proportion, which Professor Dorr's class had the privilege of working out under his direction as a part of their class duties.—*Christian Herald*.

Christ the Patriot

(Continued from page 11)

transgression, one is in happy harmony with all that the law requires, and is no longer under the law,—under its condemnation, nor under its penalty.

Yet another angle must not be forgotten. It is found in Galatians 4: 4, 5. It reads: "When the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the

law, that we might receive the adoption of sons." A. R. V.

And finally, Galatians 4: 21-31: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the free-woman is born through promise. Which things contain an allegory: for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. . . . Wherefore, brethren, we are not children of a handmaid, but of the freewoman." A. R. V.

Though Christ was born under the law, yet He Himself never once transgressed it. Also Israel, who *desired* to be under the law, did not desire to be transgressors of it. Likewise the Judaistic teachers among the Christians desired not to transgress the law. What then becomes of the former line of reasoning? It is all sound. Let us see:

"These two women," Hagar and Sarah, represent two covenants. Their two children reveal the fruits of the two covenants. We need not here repeat what has been given in detail in former papers; but suffice it to say that the old covenant, reduced to a principle, was, "Obey and live, or disobey and die." It was "An eye for an eye, and a tooth for a tooth"—a dealing according to *justice* merely. In its provisions, there was *no Saviour, no pardon* offered for sin, *no grace* at all. Depending on his own inherent ability, Israel replied, "All that the Lord hath said will we do, and be obedient." Exodus 24: 7.

And this, every informed person knows to be the natural attitude of man,—absolute self-reliance, and confidence in his own inherent divinity. This also is heathenism. In the sense, however, of the old covenant, "under the law" meant "under the régime of law," or justice, and not at all under "grace," or mercy. But inasmuch as under that plan, no one ever yet found himself able to keep the law, the result was transgression, and consequently, condemnation.

Jesus Christ was "born of a woman," "born under the law." If He transgressed, there was no second Saviour to come and redeem Him. He took all the risks that Israel assumed at Sinai, when they agreed to obey and live; but with this difference, truly: He was born at first, by the influence and power of the Holy Spirit. He therefore had at first all that we ever get, through the new birth, or birth of the Spirit. And because of this, the holy law was from infancy fully written in His heart. With only fallen human flesh, and the desires of that flesh, to depend on, He also must have failed miserably. *But He did not fail.* He triumphed; and because of His triumph through obedience, as also because He bore the penalty of our transgressions, we are redeemed, and through Him may also become obedient.

"For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of One [Christ] shall many be made righteous" (obedient). Romans 5: 19.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Notwithstanding the fact that He never transgressed one precept, or even one principle, of the law, yet, He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "And He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." By taking the guilt of our transgressions, He also was under the penalty of transgressors, and paid that penalty in full; "for the wages of sin is death."

This did He to redeem us from present transgression, and also from future and eternal death. Therefore Jesus Christ is far from being a divine "anarchist." He "poured out His soul unto death" in defense of the divine law and government, and so reconciled and redeemed them who believe, and converted them into loyal and obedient subjects. He is therefore the super-patriot of the entire universe, and His people will follow His example.

The Nurses' Training Course

THE Glendale Sanitarium and Hospital announce the opening of their next nurses' training class August 15, 1920.

A complete three-year course is offered, which in every way meets the requirements of the California State Board of Health.

Being so pleasantly located near the large city of Los Angeles, and our affiliation with the White Memorial Hospital, give our student nurses a wide experience. Write for our school calendar.

Seven Beautiful Songs

For church and home, with music for the piano: "The Mountain Flower," "The Wonderful River," "The Christian Banner," "His Loving Voice," "The Fading Flower," "The Rosebud You Gave Me," and "The Flower Queen." Standard sheet music size, ordinary voice. All seven for \$1.00, postpaid. Order from Otto Lundell, 728 Unity Building, Chicago, Illinois.

Our Partner in Life's Game

THE *Toronto Globe* relates an incident relative to the "remarkable picture called 'The Game of Life,' in which a young man is represented playing chess with the devil. The chessmen were so arranged that apparently the only move the young man could make would cause him to be checkmated by the devil, and this would mean the loss of his soul, the stake for which the game was being played. A famous chess player, Paul Morphy, went to see the picture, and after studying the problem for some time, asked for a chess-board and men, saying, 'I can save that fellow.' Placing the men in exactly the same position as in the picture, he so played the game as to bring out the young man victorious."

The lesson is obvious, for that is what Jesus Christ has done for each one of us. As Dr. Stuart Holden said, "He has in one move, eternally checkmated the devil and snatched the prey from the mighty."

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 57.

Joy While Facing the Storm

IN these days that are trying men's souls, we need an anchorage. We sense our weakness in attempting to cope with the situation that is confronting the world, and we feel the need of a power that can protect us. We feel the need of something more than what people ordinarily call religion. Philosophies that may have satisfied us in days of peace and prosperity, the formalities of religion that may have seemed to suffice in former times, are both powerless and meaningless in bringing comfort to the soul amid the conflicts of to-day.

But there is a living power, there is a living comfort, which the soul may lay hold upon, that brings both peace and abiding quietness. There is a hope that floods the soul with joy, regardless of the present stormiest scenes this world has ever known, and regardless of the prospect that these scenes will become

more and more violent as the days advance.

When Jesus, as a man among men, was about to leave His disciples and return to the Father's throne, they felt a sense of loneliness, and were troubled because of it. But the Master showed them that He had made infinite provisions for their care. He said to them: "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you." John 14: 16-18.

The Comforter, the Holy Spirit, is sent from heaven to each individual. The Comforter operates through the words of the Bible, and He personally comes into the life. As Jesus said, the world will not receive this Comforter, because "it beholdeth Him not," or in other words, cannot see Him. But the invisible Comforter that Jesus has power to send into the life, brings the presence and the power of Heaven into the soul, and we enter into experiences which are just as real to us as any of the experiences of our daily life.

Through the Comforter, acting through God's Word, we know God, and we know our Lord Jesus Christ. The Comforter abides with us, because He is in us. We are not left desolate,—or as in the margin, "orphans,"—because Jesus is with us.

Men discuss Christ in history, they hold discussions over religious dogma and theory, they may even have their names on the church book, yet not know the Lord Jesus Christ. But through His Spirit, He makes it possible for us to know Him personally, and thus there comes into the life a divine power that casts out all fear; and as we face the future, no matter how dark it may look to the children of this world, it is altogether joyous to the one who knows the Lord Jesus Christ.

Infidelity and atheism may present arguments that would appear to overthrow Christianity; but to a man who has made the divine transaction of receiving God's

Spirit into his heart, and who is thus made acquainted with God and Christ, these arguments of the unbeliever are the silliest sophistry.

When we know a person by the most intimate and the most lovable associations, it is impossible to persuade us that such a person does not exist. And it would be just as difficult to persuade the Christian who has a living experience, that his heavenly Father and his Redeemer do not exist; for he knows Them by the most personal, intimate contact.

A Lifetime's Struggle: Eternal Triumph

It was said of George Carpentier, the famous French pugilist, that when he met Joe Beckett of England, "seventy seconds sufficed to prove that he had lost none of his old skill, and seventy seconds sufficed to bring him the capital he wanted to repair the damages to his mining property at Lens."

But we are not told of the weary hours spent in the training ring, on the track, or at other physical exercises, before he was in fit condition to meet his opponent.

Too often, in noting a man's success, we fail to remember the long years of preparation for that moment of triumph. Too often we become discouraged in thinking of the Christian's reward, and forget that a stern, vigorous daily exercise of faith and virtue must precede the final triumph over sin.

"Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." 1 Corinthians 9: 25-27.

ESTHONIA is embodying prohibition in its new constitution, and Livonia is expecting to adopt a similar policy as soon as the German hold on the country is thoroughly broken.



"Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Jesus, the Son of God.

Missionaries sailing for the Orient February 21, 1920. Left to right: G. Hugh Murrin and wife, Miss Edith Johnson, B. P. Le Duc and wife, A. C. Hansen and wife, I. L. Kent, wife, and child.