

Signs of the Times

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Underwood & Underwood

The small but powerful empire of Japan is pulsing with new life—a yearning for a more democratic form of government. Socialism is also obtaining a hearing; and the books of Karl Marx are said to be having an extraordinary circulation. The leaders of the “New Women’s Association” are here to be seen planning a campaign over their teacups. Mrs. Hirazuka, the moving spirit in the enterprise, is seated second from the right.

FOR WHAT ARE WE WAITING?

By ELMER L. CARDEY



HIS has rightly been called a materialistic age; for there is a general tendency to trust in science, invention, and education as the means by which the world may be made better and saved. Often we hear it said, and that, too, by churchmen, that to preach the soon, personal coming of Christ is to obstruct the grand march of present-day civilization to success and lasting peace and good will among men. If the road we have been traveling for the past half century is the road that leads to everlasting peace and happiness on the earth, then we are still a long, long way from the end of the road; in fact, considerably farther than when we started, if we are to judge by the state of affairs to-day. With no less than a dozen wars now going on, with the issues in the great war still in a most unsettled condition and carrying the danger of another world’s crisis at any time, with general social unrest besetting every nation on the globe,—with all this, we fail to see much progress made toward saving the world. Education of the head alone cannot do it—Germany tried that and miserably failed. Commercial and financial supremacy cannot do it. We ourselves can testify to this as we look about and see the mighty struggle going on between the classes. Neither can the church do it on the lines followed heretofore. The church can only prepare the way for the coming of the Prince of life, who will return as King of kings, and Lord of lords.

We still meet a few persons who dare to say they believe that the world is growing better. This would be quite impossible at the best; “for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” I John 2: 16, 17. The world, as such, cannot grow better; and no remedy of man’s can make it better.

After the passing of the glorious days of apostolic power, when the church of Jesus laid off the mantle of her humility and began clothing herself in kingly robes, men began to reason that the kingdom of God could and would be established on earth by the church gaining the ascendancy over the civil power. They reasoned that the church, with power in her hands, could make the world better, put down sin, and establish righteousness, by human force. The experiment was a costly one for the inhabitants of the nations where this blighting régime held sway. Seen from any angle, it was a failure and a curse to the world. At a great price, men learned that enforced or infused righteousness is impossible. After the complete breakdown of this system, came our learned and democratic age.

Taking into consideration the utter failure, thus far, of human efforts to work out a program that can bring peace and establish the kingdom of God on earth, what would be gained if Christ should remain away for another thousand years, or

until the close of the millennium? It is sometimes argued that humanity has never yet had a good chance to work out its highest destiny. In answer, let us note an example or two which will show that God must take things into His own hands, and through His mighty power, settle the controversy between righteousness and sin.

THE ONLY REMEDY

For fifteen hundred years, the Israelitish people were guided, instructed, and prepared to perform a great mission in the world. The greatest Teacher that ever lived among men, at last "came unto His own, and His own received Him not." In the end, they utterly failed to accomplish the purpose and the only purpose of their existence as a nation. Judgment followed. Jerusalem and the nation went down under the might of Roman arms, and never again will they be a nation. They had a superlative opportunity for knowing and doing right. Priest and prophet lived with and among them age after age. Then came the Just One. Still, with all their privileges, what a failure they were in the end!

Take our own case in illustration. That glorious movement known as the Reformation of the sixteenth century, may rightly be likened to the exodus of Israel from Egypt. And the blessings bestowed upon and opportunities given to the great Protestant nations are not far behind those given to the nation of Israel. If Israel had the living prophet, we have in superabundance the writings of the prophets. If Israel had the great Teacher in person, we have His teaching, and the Holy Spirit to impress His teaching upon the hearts of men everywhere. Our institutions of learning have been multiplied. The church externally is very prosperous. Yet in Europe and America, are we going forward or backward in the deeper spiritual things? Are the standards of morality, social justice, and unselfishness raised higher? It would demand a great denial of facts to answer these questions in the affirmative.

There need be no hesitancy in saying, then, that the complete overthrow of sin and of those who cling to it, is the only and sure means of saving the remnant of mankind.

At the time of the coming of the Lord Jesus, this remedy will be applied. This truth is made strikingly plain in Daniel's interpretation of the dream of King Nebuchadnezzar: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44.

And John the revelator speaks of this time when Christ will come back as King of kings: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He

hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19: 11-16.

The question naturally arises as to whether we are justified in believing the time to be near when all these prophecies and promises shall be fulfilled. What is the evidence?—Much on every hand.

First, there is a general feeling, or impression, or conviction, that we are face to face with some great event. In the Christian world, it may manifest itself in the belief that we are about to see ushered in the golden age of world happiness, when peace and prosperity shall reign everywhere; or in the belief held to-day by millions, that Jesus is about to return in some form or other. In other quarters of the world, people are expecting the soon return of their prophet, or teacher, or of some of their gods. This very expectancy is evidence of Christ's soon coming. It was thus in the world before He came the first time, as is noted by the historians Gibbon and D'Aubigné.

Secondly, the world's perplexity to-day meets exactly and fully the Saviour's own prophecy of the condition to be found on earth just before He shall return in power and great glory. See Luke 21: 25-27. The struggle between capital and labor also strikingly fulfills the prophecy of James 5: 1-10.

Thirdly, another and in some ways the largest sign of the near coming of Jesus, is the fact of the wonderful advance of the gospel in this generation. Nearly two thousand years ago the Master said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

This statement has never even approached fulfillment until very recently. But in the past three quarters of a century, the message of salvation through Christ has gone as it were on the wings of the wind. Nation after nation has suddenly awakened from a sleep of centuries. Modern invention has thrown open the doors of the world, and the gospel of Jesus has entered with healing in its wings. "The gospel to all the world in this generation" not only is a rally cry, but will be an accomplished fact.

He is coming, and coming soon; not quietly, in a hidden manner, unobserved by the

natural eye, but in power and great glory, seen by all, acclaimed by some as "our God; . . . and He will save us," declared by others to be the Judge of nations. "I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 12-17.

Now is the time for preparation. Are we prepared? Have we fulfilled our duty as faithful stewards? If we have done all we can, then we may pray, "Even so, come, Lord Jesus."

THE SILENT PULPITS

EVERY time the Lord's Supper is observed, Christians show the Lord's death "till He come." They look back to the cross and recall His finished work of redemption. They look up to Him on the throne above as their living Lord and Master. They are also to look forward to Him as the one who is coming again. And thus the holy communion is a microcosm of Christian truth about Christ.

Why, then, with this prominence in Scripture and in the continual celebration of the Lord's Supper, should the coming of Christ not occupy a more definite place in Christian preaching, teaching, and living? Ought it not to be given a far more definite position? The Old Testament records an incident of a man destroying a message from God because it did not happen to suit his taste, but it is to be hoped that no Christian man would do such a thing to-day. It is impossible to set aside any part of God's clear revelation without suffering untold loss. . . . It would be easy to show that some grievous errors which are rife to-day are largely due to the silence of many of our pulpits and classes on the second coming of Christ.

The events of the war have made people particularly interested in the future, and the problems of sin, suffering, sorrow, and general unrest offer a fine opportunity for a sane, balanced, definite presentation of Bible teaching connected with the crowning event of Christianity, the coming of the Lord.

It is not too much to say that every question which occupies the minds and fills the hearts of men and women to-day can be and should be considered in the light of "that blessed hope, the glorious appearing of our great God and Saviour."—Editorial, Toronto "Globe," December 10, 1919.



THE PASSING OF THE MAN

Is business to be dominated by the women twenty-five years now?

By DANIEL H. KRESS, M. D.

I WAS called recently to address an assembly of business men in a certain city. Naturally, before meeting them, I formed a mental picture of the audience I should have before me. I expected to see a large number of gray-headed or white-headed old men. I was disappointed. The old men were conspicuous by their absence. I asked, "Where are your old men?" and then told them I was reminded of a similar question asked by a representative of Great Britain, who came to this country to study business methods. In going from one large, prosperous business concern to another, he was surprised to find that most of the positions of responsibility were filled by young men. Finally he ventured to inquire, "Where are your old men?" In reply, the young man he had addressed pointed to the cemetery on the hill, and said, "They are either there or on the scrap heap." As I looked into the faces of the bright young business men before me, I said: "In fifteen years from now, you will be classed with the old men. Where will you be? Will you too be on the scrap heap?" Men ought not to be in the cemetery or on the scrap heap at the age of fifty or sixty years. A man should be at his best at that age.

But Dr. Osler was right. Most of the work that tells for good is done by men before they reach the age of forty years. This is recognized by governments. It is difficult, if not impossible, to obtain a government position after the age of forty years; and at sixty, many men are retired from public office on a pension. Their work is no longer of sufficient value to warrant their retention.

Not only do the heart, the blood vessels, the liver, and the kidneys wear out prematurely, but the brain cells also degenerate rapidly after middle life.

PRIME MINISTER AT NINETY

Dr. Metchnikoff, the well-known scientist who recently died at the age of seventy-one, concluded, after a careful study of the human body: "Man ought to be at his best at eighty-five. He should be still active at one hundred and twenty, and live to the age of one hundred and forty." Certainly his philosophy held good in the case of Daniel, the Hebrew who, at the age of ninety, occupied the position of prime minister of the Medo-Persian empire. His duties were performed with such accuracy, exactness, and faithfulness, that even the politicians who were striving for his position,

and possibly wanted him retired on account of his extreme old age, had to admit, as they counseled together, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Daniel 6: 5. Moses, at the extreme age of one hundred and twenty, wrote the book of Deuteronomy. It is written with clearness; it was his masterpiece. He gave no evidence whatever of physical or mental decay at this advanced age. The inspired record of him is, "Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Deuteronomy 34: 7. Moses did not die of old age. He was taken away because he had spoken unadvisedly, and God, for the sake of the people, must give them a lesson of impartial dealing with sin.

NO BEER FOR MOSES

The cases of Daniel and Moses have been recorded for our benefit. What was the secret of their long and useful lives? It is not clothed in mystery. Here it is: First, Daniel was a temperate man. Had it been customary for the men of his day to use tobacco, he would have said, "No, thank you, none of it for me." But he went farther than this. When, as a youth, he was instructed to eat at the king's table, he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1: 8. "Let them give us pulse to eat, and water to drink," was his request. Verse 12. The physical habits of a young man usually determine his condition later in life, and also the time he will be permitted to continue to be a curse or a blessing to the world.

Moses, too, was a temperate man in his youth. He was a young man of principle. When he had to make the choice between the throne of Egypt and a despised people, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Later, as the great leader of Israel's host, he was content with the provision God made for them in the wilderness. He stood out against those who rebelled because they could not obtain the Egyptian food, the food of their choice, which God for their good kept from them. The food and drink of God's choice for them was the food and drink of Moses' choice. As Daniel said, "Let them give us pulse

to eat, and water to drink," so Moses said, Manna, and water from the rock to quench my thirst, are the food and drink for me. What men are in later life, may in practically every case be largely determined by their physical habits of life in youth. No whisky, beer, or tobacco was demanded by those two men in their youth. Had they chosen these, God could not have chosen them.

BETTER WITHOUT

Abraham Lincoln, that great and good man whom all the world honors and reveres, was recognized as a young man "of no vices." He was temperate in all his habits. This kept his young brain cells in a normal condition, and he found himself able to apply himself to hard mental problems with ease in later life.

I admit that there are good men, and great men, who smoke. They are however, exceptions to the rule. They would have been better men and greater men had they never smoked. Even a truly good man and every truly great man living is good enough and great enough to acknowledge this, I think. "Ask dad; he knows." The boy who begins to smoke cigarettes at the age of ten, twelve, or fourteen years, will in all probability be neither a good man nor a great man. He will remain in obscurity, and live out only one half of his allotted span of life.

A short time ago I was asked to give a talk at a well-known business college. I was surprised to find four girls to every boy present.

I went to a large insurance office, where there were many employees; and I found that the proportion of young women to young men even exceeded the proportion in this business college.

I visited another large concern, where several thousand men and women were employed. In passing through a department where about four hundred women were employed, the one conducting me through said, "In this department, the work is of so delicate a nature that only women can do it."

I asked, "Why cannot the young men do it?"

"I don't know," he replied.

"I do," said I. "It is because your young men smoke cigarettes. Cigarette smokers cannot do work requiring excessive mental concentration and delicacy of touch."

Mr. Burbank, the plant wizard of California, made this discovery years

ago. In his work, he found that men who smoked even one cigar daily could not be trusted to do the delicate work called *budding*. This work requires both delicacy of touch and mental concentration. He said that while these men could do the rough work on the farm, when it came to *budding*, they called it *puttering*, and had to give it up.

MEN GOING ON THE SCRAP HEAP

It is true that work requiring speed, accuracy, and efficiency is being done more and more by young women. The young men are dropping behind and out of the game. The department in which these women are employed is still headed by men, not because they are more efficient or more reliable, for in many instances they are not, but because it is an old, established custom to have departments headed by men. But women are now coming into their own. Efficiency, and not custom or sex, will in the future determine one's fitness for positions of responsibility. Is the time coming when not merely the *old* men, but the *young* men, will be consigned to the scrap heap, and the world's work requiring efficiency will be done chiefly by women and by non-smokers?

Many a time, I have said, when called to address high-school students, "Where are the boys?" Boys are in the minority in the high schools. That tobacco using injures the brain cells of the boy is no longer a matter of dispute or controversy. It is well understood by principals and teachers of our schools as well as by the parents of these youthful smokers.

In order to ascertain when a boy in school begins to smoke, it is not necessary to smell his breath or to go through his pockets. All that is needed is to examine the records of his class work. In every case, when a boy begins to smoke, he begins to drop behind in his class work. He develops nervous symptoms, and soon he will look upon study as Burbank's smokers regarded budding, and will call it *puttering*. These boys drop behind in their class records; and in time, they will drop out of school.

What becomes of the boys who drop out of school? They are just as poorly fitted for work requiring application and accuracy as they are for study. This is recognized by employers, and they are not in demand. Many of the business concerns have so high a standard of efficiency that young cigarette smokers are excluded. These boys must in some manner obtain a living. Their life study is, how to do this without working. They associate with their kind. "Birds of a feather" still "flock together." This leads to the pool room, to gambling, and on failure to make a success of this, to theft and robbery. In this realm, these young men predominate. There are, it is safe to say, forty young men to every woman in our criminal courts. The young women found there are practically all cigarette fiends. The cigarette is undoubtedly, as Hudson Maxim has said, "a maker of criminals, idiots, and fools." As the habit becomes more prevalent among boys, we may expect a larger crop of degenerates and criminals. We shall also see a lowering of production and of quality of workmanship. For economy, the cigarette must be abolished.



THE CRUMBLING ALTAR

It has been well said, "God at the fireside is the guarantee of a nation's glory and permanence," and it might well be added, the glory and permanence also of the church of Christ.—Bishop Adna Wright Leonard.

By GEORGE B. THOMPSON

A LITTLE girl whose mother was dead, and whose father had ceased to pray, asked him one day, "Father, is God dead?" "No, my child," he said. "What makes you ask that question?" "Why," she replied, "you used to pray to Him night and morning when mother was alive, but you don't now. I didn't know but God was dead, too."

How is it in your house? Is there a family altar? Do you gather the family daily, and after a song of praise, read the blessed Word of God, and ask that ministering angels guide and protect you amid the perils that threaten the pathway of yourself and family?

Is your home one where a similar question might be raised by a child—"Father, is God dead?" Are you a member of the church of Jesus Christ without an altar around which the family might be gathered night and morning? How sad! Perhaps the family altar was once maintained, and morning and evening the voice of praise and thanksgiving was heard, but not so now. The cares and pleasures of the world, the deceitfulness of riches, have entered in, and the heart has grown cold. Business presses in the morning, and weariness lulls the conscience at night, so prayer is neglected, and the children are sent to school, or to their work or their play, or to bed, without hearing the voice of prayer, and are left to wonder if God is dead. But God is not dead. It is we who are either dead or dying spiritually.

BUSINESS DEMANDS PRAYER

In Pentecostal days, prayer was placed ahead of business. When pressed with secular affairs, the apostles said: "It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and

to the ministry of the Word." Acts 6:2-4. Here is the secret of power,—it is the giving of ourselves "continually to prayer." It is not to supplicate the throne of God occasionally, nor to pray from a sense of duty rather than from an earnest desire to commune with God, but to "pray always," in all places and under all circumstances. Above all, the family altar should not be neglected.

It is a poor excuse to say we have no time to pray. We have all the time there is, or that anybody ever had. There is plenty of time, if we only use it. We must *take* time to pray. Premier Daniel had the affairs of a universal empire on his hands, but he prayed with his face toward Jerusalem three times a day. King David was monarch of a nation, yet he says, "Evening, and morning, and at noon, will I pray." Psalm 55:17. It is not so much for lack of time that we fail to pray, as for a real hungering and thirsting after God. God's man is made in the pavilions of prayer.

Ministers as well as others must find God in the secret place. If they do not, "feelings and earnestness there may be, but it is the emotion of the actor and the earnestness of the attorney. The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain; the professor may usurp the place and imitate the fire of the apostle, brains and nerves may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illuminated text, but this glow and sparkle will be as barren of life as the field sown with pearls. The death-dealing element lies back of the words, back of the sermon, back of the occasion, back of the manner, back of the action. The great hindrance is in the preacher himself."

Having failed to find personal victory in the secret place, he is a spiritual bank-

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IN THE LISTS WITH EVOLUTION

"THE WORKS WERE FINISHED."

By LUCAS A. REED

FINISHED IN SEVEN DAYS

THE doctrine of evolution teaches that creation is a continuous process. According to that theory, the world has been æons of ages in its origin and development, and is moving on toward some great goal, infinitely far away as to time and ultimate results.

But the Bible teaching is utterly antagonistic to this theory. Creation is not a continuous process. It was confined to the first week of time. All the basic elements of the world were brought into existence upon the first day. All of its orderly arrangement, organization, and full realization of form were produced upon the succeeding five days, and man's mental and moral condition fully realized upon the seventh day.

That the works were finished at this time is plainly stated to us, both in the Old Testament and in the New. To quote from the New Testament: "The works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Hebrews 4: 3, 4. This language is too plain to bear any misinterpretation, or to be in any sense misunderstood. God's works were finished from the foundation of the world; because when the seventh day was set apart as a Sabbath, God was said to rest on that day from all His works. Then we are told that this rest remains (verse 9), and that the man, the sinner, who accepts and enters into this rest of God, ceases from his own works of sin as completely as God ceased from His work of creation.

What God said of the seventh day "in a certain place," as here mentioned, is recorded in Genesis: "Thus the heavens and the earth *were finished*; and all the host of them. And on the seventh day *God ended His work* which He had made; and He *rested* on the seventh day *from all His work* which He had made. And God blessed the seventh day, and sanctified it: because that in it He had *rested from all His work* which God created and made." Genesis 2: 1-3. In this scripture, we are told four times over, that the work which God did was finished in seven days. We are told, in the first verse of the second chapter of Genesis, referring to the first chapter of Genesis, "Thus [in this manner] the heavens and the earth were finished." Further, we are told that it was on the seventh day that God ended His work. Thirdly, it is announced that He rested on the seventh day from all His work. Fourthly, and last of all, He set apart the seventh day as a holy day, as a blessed day, because on the seventh day He had rested from all His creations.

The statements of the Word do not permit any qualifications. Creation was achieved at one time. It was finished in the time specified. The rest marked the completion. The rest, or Sabbath, still exists as a pledge that all occurred exactly as God asserts.

Evolutionary science declares that creation is a continuous process and never finished. This is the challenge of evolution to the truth of the Bible. Between the clear statements of the Bible and the unequivocal assertions of evolution there can be no compromise.

It is well, then, to refer this matter to nature, where there will surely be some evidence to show which one of these two is right. What say the things created as to this work of creation? Is there evidence in nature that the creative process is still producing new things, new orders? God's Word being true, creation must agree with the record of the Book.

PRESERVATION NOT CREATION

According to the Bible record, the creation consisted of two acts on the part of God: first, the bringing of creation into existence; second, a providing for its preservation. "He spake, and it was done; He commanded, and it stood fast." See Psalm 33: 6, 9. Or, as stated in the first chapter of Hebrews, He upholds all things by the creative word, the word of His power. Hebrews 1: 3. That is to say, by the creative word, all things exist, or are held together. Colossians 1: 17.

Now let us see, in nature, evidences that creation is merely being preserved, that it is not being produced. For example, the evolutionist will point to the fact that when a tree is cut, in a little while, by the infolding of the bark, the scar will be healed. The same is true of

the ordinary wound upon the body. An abrasion of the skin is soon healed, and closed over, almost as well as before. We are told that this is an example of creation; but when it is closely examined and analyzed, what do we find?—There is no creation at all; it is merely a preserving of what has already been created,—an attempt, on the part of natural forces, to keep in normal condition what already exists. It does not show, it does not faintly suggest even, how a world might be created, how a body might be produced.

Even so, we find only an approximation to a restoration. In some instances, the restoration is so complete as to hide all trace of the injury. But if my hand or arm is cut off, the best that I can hope for is a healing of the cut end. There will be no new hand or arm to take the place of the lost member. Instead of any sign of creating, we do not have even a continuity of the normal type.

One of the greatest arguments offered by the evolutionist is that of natural

selection—that nature always attempts to choose the strongest, and that only the fittest survive. This law breaks down in a thousand places; for the strongest, by taking the place of greatest danger, are sometimes destroyed, and the weaker, being protected, survive. In a previous article, it has been shown how hopeless is this dogma of evolution as to the bringing in of new elements.

But ignoring exceptions to the law, and granting, for the sake of argument, that evolution is correct in assuming that the fittest always survive, and that there is a law of natural selection which chooses only the strongest, the fittest, what does it show?—Simply an attempt, on the part of nature, to keep up to her normal type.

Something cannot come from nothing. If the two strongest types of a species unite to produce a third unit by procreation, they cannot give more than they have, and that which results will be only the composition of the two factors. It cannot be more. That is to say, if the

law of natural selection, of the survival of the fittest, were always absolutely true, it would merely mean that nature would never deteriorate, but would always keep up to her highest type—that what is existing would never be lost. It does not show how a single new factor could come in. The evidence given by evolutionists as their greatest demonstration of the theory of evolution merely demonstrates the truth of the Bible concerning the former establishment and present conservation of matter.

A GRADUAL LEAKAGE

Dual parentage is another effort of nature toward conservation of types—the holding of that which already exists, as far as possible, without loss. On this plan, a creature is the product of two parents, for, as a rule, two parents will not be weak upon the same point, and the resulting creature will not inherit weakness, because the strength of one parent will offset the weakness of the

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FRIDAY ALSO A LORD'S DAY?

ON THE contention that Sunday superseded the Sabbath of the Decalogue because of the resurrection of Christ on the first day of the week, that day has come to be commonly called "the Lord's day." We find no hint, in the Bible, of a change of the Sabbath from the seventh to the first day of the week. Christ made no mention of such a change; nor did any of His disciples, either by precept or by example, indicate that such a change was made. Before we could properly apply the term "Lord's day" to the first day of the week, we must have clear evidence that the Maker of the Sabbath authorized, purposed, or permitted such a change.

A circumstance is not sufficient to bring about a change of that nature. If one set of men can declare Sunday to be the Lord's day because Christ arose from the grave on that day, another set can make of the crucifixion day a Sabbath, and the same may be done with the day of His baptism or the day of His ascension. All these were events of great and vital significance, meaning much more than we can possibly comprehend; but to institute a day of worship and set aside an institution of God's planting on such grounds, without a divine command, would be presumptuous and sacrilegious, confusing and contradictory.

The way of the Lord is made plain. Men are not left to guess and speculate in such matters, for the Bible is clear and explicit in making known the plans and purposes of God. Had the resurrection day been made a day of rest and worship, to be called "the Lord's day," the Scriptural evidence of such a plan would not be lacking. The fact is, there is no such plan. The resurrection is commemorated by an ordinance of the church which is clearly and repeatedly stated; but not one word appears in any portion of the Bible, favoring the idea that the first day of the week was to become a day of rest, or "the Christian Sabbath."

The Lord's day is not Sunday. To decide which is the Lord's day is not difficult if we will let the Word of God be our guide. The Maker of the Sabbath declares the seventh-day Sabbath to



By EDWIN K. SLADE

If the resurrection of our Lord on the first day of the week made that day holy, does not Friday become equally holy because of the everlasting atonement made for sin on the sixth day of the week?

be His day. "He said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28. Christ, the Creator, made the Sabbath in the beginning; and that day only can be truthfully called "the Lord's day" or "the Christian Sabbath." He who made the Sabbath, and declared Himself to be Lord of the Sabbath day, was revealing to His critics, by perfect obedience, what constituted true Sabbath keeping; but no word came from His lips to indicate that another day had taken the place of the Sabbath He had made.

The fourth commandment contains this statement: "The seventh day is the Sabbath of the Lord thy God." The Lord's day of Genesis and Exodus is the same as that mentioned in Revelation in the words, "I was in the Spirit on the Lord's day," or on the

Lord's Sabbath; for that is the only day He has ever designated as His day.

The Lord, in making known to Isaiah the great Sabbath reform to take place in the latter days, declares the Sabbath to be His day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isaiah 58: 13.

From this scripture, it is evident enough that the original Sabbath is the only day that can lay claim to the title "Lord's day"; for the Lord thus names it in pointing out the great reform movement by which a people are to be known as "repairers of the breach" through turning from observing a day not of God's appointment and regarding as holy the true Sabbath of Jehovah.

It cannot be pleasing to the Lord to have Sunday, the first day of the week, called "the Lord's day." The Lord had no part in the process by which Sunday has been thus honored. In His Word, not an iota of evidence can be found for considering Sunday sacred. Sunday keeping becomes a matter of following tradition only, which for a Christian is inconsistent.

WHAT IS THE NEED OF THE JEW?

Journey with the historian through the years of time, through the various centuries and countries since the dawn of creation, and what do you behold? Israel pursuing a path of duty and loyalty, clinging firmly to his form of faith despite the many disadvantages it drew to him, notwithstanding seemingly unbearable, unparalleled persecution and prejudice; in spite of his being harassed by the nations of the world, in spite of all the butchering and massacring; yea, in spite of being threatened with complete annihilation, still loyal, loyal to his beliefs in the service, love, and reverence of God, displayed by his devotion to His cause and distinctly manifested by his disposition toward his fellow creatures.—Rabbi Jack.

By FREDERICK C. GILBERT

DURING the great world war, and since the signing of the armistice, the Jews have been very busy in their endeavors to help their coreligionists in Europe to secure relief from the awful suffering that has fallen to their lot as a result of the cruel situation that has been created. Theirs was a tremendous task,—to minister to the thousands, yes, millions of poor people who were caught in the conflict amid the various nations, having been made destitute of homes, friends, or food. Many millions of dollars have been freely spent by the Hebrew people to relieve the suffering Jews in the various countries of Europe and Asia.

To-day these sons of Abraham are working incessantly to raise many more millions for reconstruction work in the different lands where the Jews still remain. In addition, they are securing at least ten million dollars for the building up of the land in Palestine.

SHALL PALESTINE BE GIVEN TO HIM?

On the question of Palestinian reconstruction, there is a difference of views among the Jews. Some are strong on Zionistic lines, while others, though willing to aid in reconstruction work in Palestine, are not in favor of gathering many Jews together in that country. It is certain that the Jewish people should be relieved of the many disabilities under which they have labored for centuries; but the question is, What is the greatest need of the Jew? Is it a permanent home in Palestine?

In other words, in the care of the Jew politically or physically, has all been done that is essential for him? We are of the opinion that neither houses, nor lands, nor clothing, in themselves, nor all of these things combined, are the greatest need of the Jews.

And how about the loyal, devoted, patriotic citizen who is in the best of circumstances? One of the greatest Jews that ever lived, who had gathered as much

wealth together as perhaps any one man could gather in a single lifetime, made the following statement about his greatest need: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

King David virtually confessed that all this world provided for him was not sufficient to supply his greatest need; for the thing that he needed more than all else was the likeness of God. In other words, the greatest need of David, yes, the greatest need of the Jew, aye, the greatest need of everybody, is God, is Jesus, is the Holy One of Israel.

A TEACHER OF HUMANITY

The adage is familiar, "Straws tell which way the wind blows." In reading the Jewish mind to-day, it is evident that there are among the Jews those who realize that the Jew has lost much in not having Jesus, and this great need can never be supplied by anything save the restoration of Jesus to the Jews.

In the *American Hebrew*, published in New York City, issue of December 26, 1919, Professor David Castelli, a prominent Jew of Italy, says:

"Jesus in a certain sense fulfilled in his person the prophecies of the Old Testament; they reached in him a height beyond which it is impossible to go. He was not the magnificent worldly king, since there could be no question of a worldly king in Israel again, for whom the Hebrews waited in vain; but he was the great teacher of mankind, spreading among all nations that principle of love and humanity which, until then, had remained confined within the limits of Judaism. His word, and after him that of his apostles, who like himself were born and reared in Judaism, were a powerful means of carrying into effect the yet unfulfilled prophecy of the Old Testament: 'The Lord will be King of all the earth; in that day God will be one and His name one.'"



These are remarkable words from a prominent Jew; but they are true. Jesus did fulfill "in His person the prophecies of the Old Testament"; in Him they did reach "a height beyond which it is impossible to go." This being true, all the desires and longings of the Jews must be fulfilled in Him. Beginning with Moses and all the prophets who follow, it was the wish of all God's people to have the Messiah come. Through these men of God, Jehovah held out to the children of Abraham that the time would come when there should arise a Redeemer; a Deliverer; a Prophet like Moses; "a Man of sorrows, and acquainted with grief;" a Saviour; an Anointed One. (Isaiah 59: 20; Deuteronomy 18: 15-18; Acts 3: 22; 7: 37; Isaiah 53: 3; 45: 21; Psalm 2: 1, 2, 7; Daniel 9: 25, 26.) Every need would be satisfied when this Messiah came. The blind would have their eyes opened; the lame would leap; the dead would be raised; the captive would have liberty; the hungry would be fed; mourning would be turned to joy, and sorrow to happiness. The cries of the poor and oppressed would be heard, and Messiah would recompense the sorrowing and the sad. (Psalm 102: 19-21; Isaiah 61: 1, 2.)

CHRIST, THE ISRAELITE

It was predicted of Messiah that all people would look to Him, and by so doing, they would be saved. (Isaiah 45: 22.) He would give His life for His people, and He would willingly do for them all that they needed. He would be the One who would fulfill all that was written by prophet, seer, and scribe. Nothing that God predicted would take place when Messiah came, failed in its fulfillment in Jesus of Nazareth. In Him, God's words and promises reached "a height beyond which it is impossible to go."

Jesus made the statement of a fact when He said, "I am the way, the truth, and the life: no man cometh unto the

Father, but by Me." John 14:6. Not to have Jesus, is not to know life. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. What need does man have greater than life? Is there anything a man possesses that is greater than life?

Dr. Max Nordau, a prominent Jew of France, said in the same *American Hebrew* referred to previously: "Jesus is soul of our soul, as he is flesh of our flesh. Who then could think of excluding him from Israel?"

Could the Jew realize this,—that his greatest need is Jesus,—what a great change would be made in his life! If the Jews could sense that their greatest need is Jesus, God's dear Son, what a blessing would come to them! Jesus is more than money, houses, lands, or wealth.

The Saviour well knew what He meant when He said to the people at the close of His life's work: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation." Luke 19:42, 44. Truly the Saviour came to give to the Jews what they needed. He was their greatest need. But they did not realize it then; so they lost all that they might have enjoyed.

A FORTY YEARS' QUEST

To every nation, kindred, tongue, and people, God is now giving the invitation to find in Jesus the heart's greatest need. This is the world's opportunity to seek the Lord God, and Messiah, the King. When the vision is made clear to the soul, the Jews of to-day will feel as did the learned and scholarly Jew, Saul of Tarsus, later known as Paul the apostle, when he met Jesus by the way on that memorable visit to Damascus. He asked, "Lord, what wilt Thou have me to do?" Acts 9:6. Nearly forty years of his later life were spent in answering that question. Having caught the glimpse of Jesus, the true and holy One of Israel, what did his soul need more, what more could his heart long for? He could well say:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:35-39.

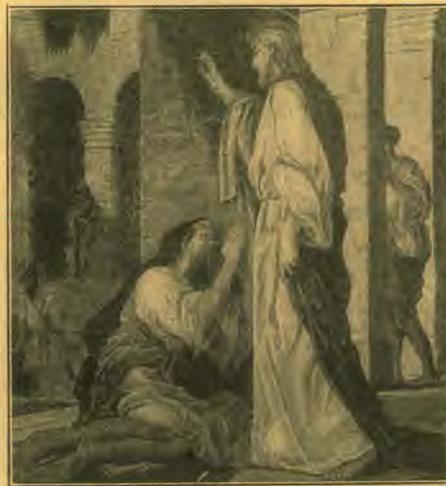
With Jesus, the heart is perfectly satisfied; in Him, man finds his greatest need met. He can then count all things but loss, for the excellency of the knowledge of Christ Jesus the Lord. (Philippians 3:7, 8.) Glorious truth, and most precious thought, that this same Jesus will soon appear! With David, then we too shall be satisfied when we reflect His own likeness. Then shall we know the fullness of joy. The perfect understanding of the soul's greatest need has in all things been met in Him. Jesus is the greatest need of the Jew.

The Keystone of Christianity

Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers till that period the crown of glory which awaits us.—John Calvin.

BY JOHN L. SHULER

THE doctrine of the second coming of the Lord has great prominence in the Holy Scriptures. It is mentioned over three hundred times in the New Testament alone. An average of one in every twenty-five verses in the Bible is said to point to the return of our Saviour. It is one of the chief themes of the inspired penmen. Many of the most sublime passages of Holy Writ are found in connec-



ANOINTED

Hour after hour, in darkness and alone,
A sightless beggar at the temple gate,
With palm outstretched for pittance,
Doomed I wait.
The multitudes pass by, nor seem to own
My presence by one word—no gifts atone
For the long loneliness of my exiled state;
No comfort comes from dull priest's idle
prate.
My heart rings back unanswering as a stone.
But, lo, close by my side, a footstep sounds!
Cool fingers on my eyelids—all the place
Goes reeling with the sense of life set
free;
And in that wak'ning glory, where new
bounds
Seem wrought for darkness, looms one liv-
ing face!
Christ, Master, Lord, my Lord! I see!
I see!

GRACE ADELE PIERCE.

tion with the promise of His coming.

You can follow this promise from Genesis to Revelation. It is a golden cord of hope running through all the sacred volume. You will find it first proclaimed in the Garden of Eden, as recorded at the beginning of the Bible.

On that sad day when, by Adam's transgression, the world was plunged into sin, and all seemed hopelessly lost,

God promised that in due time One would come who would strike Satan a death blow, and that the principles of right would again prevail in the earth. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. That promised seed is Christ Jesus, the second Adam, who came to this earth the first time, and gained a glorious victory over the prince of evil, on the very point where Satan conquered the first Adam.

By Christ's death on the cross, victory was forever made sure to the side of right in the great conflict of the ages, and the final eradication of sin was made certain. But when Christ comes the second time, He will destroy the power of the evil one. Then will be fulfilled the promise made away back in the Garden of Eden, that the Seed of the woman would bruise the serpent's head. "The God of peace shall bruise Satan under your feet shortly." Romans 16:20. When He comes the second time, for the salvation of His people, He will wound the head out of the house of the wicked. (Habakkuk 3:13.)

A BOW OF PROMISE

In the very beginning of the Bible, we find the glorious promise and the blessed hope of Christ's appearing held out to man in the dark hour when he was driven away from the tree of life and expelled from his Eden home. When that Promised One comes the second time, all who have accepted Him will pass in through the pearly gates into the Paradise of God, to have access to that same tree of life.

You will find this doctrine last mentioned in the closing chapter of the Bible, written by that "beloved disciple" on the rocky shores of lonely Patmos. In the next to the last verse, we read: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22:20.

Thus the promise of His coming stands as a great rainbow arch, spanning the gulf between Paradise lost and Paradise restored.

If you will read the Bible with the promise of His coming in your mind, you will surely be impressed with the stress laid upon the second coming of the Lord by the various Bible writers. The last chapter of the Old Testament closes with the triumphal consummation of God's work in the earth, the punishment of the finally impenitent, the dawn of that golden morning when the Sun of righteousness shall arise with healing in His wings. (Malachi 4:1-3.) Likewise the burden of the last chapter of the New Testament is the coming of our Lord to render to each man according as his work has been. (Revelation 22:12.)

The believer who comes to the communion table in remembrance of Christ's

(Continued on page 18)



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER
R. D. BRISBIN

The Interchurch World Movement

WHAT is it? It is a coöperative—not organic—union of evangelical churches for the realization of the gospel commission. It is a pooling of resources for the conservation of men and money for both home and foreign missions. Its constituency now includes 140 missionary boards, representing 34 denominations.

Its plan of organization provides for—

A general committee, meeting four times a year, and composed of 155 members of the combined denominations, with Robert Lansing, the ex-secretary of state, as chairman.

An executive committee of 28 members, meeting once a month, John R. Mott chairman.

A cabinet of 14, S. Earl Taylor chairman.

The administrative groups, divided into the auxiliary, objectives, education, and promulgation divisions.

Under the objectives group, we find the following departments: foreign survey, home missions survey, American education, hospitals and homes, ministerial support, religious education, exposition, graphics, lantern slides, research, statistics, and pageant.

The education group is subdivided into the industrial relations, laymen's activities, life work, missionary education, spiritual resources, stewardship, women's activities, and young people's activities departments.

Promulgation covers the field, deputations, literature, publicity, advertising and distributing, and periodicals department.

In these various departments, about eighteen hundred individuals are already employed.

Further organization is carried out through state, county, and city councils. There is also a state field secretary and a state survey supervisor.

For the purpose of intelligent occupation and wise development of plans, the most complete surveys possible of both the United States and all other countries have been made.

To encourage coöperation among the churches concerned, meetings were held early in March in convenient centers through the states, in which the leaders explained the various activities planned and their means of attainment.

Foreign missions occupied a large place in the subject presented. The evangelical, medical, educational, and industrial phases were duly emphasized.

Home missions include such efforts as frontier problems, Indians, Negroes, immigrants, Orientals, Mexicans, rural communities, Alaska, mountaineers, Mormons, cities, and industrial communities as found in the coal, lumber, steel, and oil regions.

To meet the needs in the homeland, it is intended that the denominations involved become responsible for all unchurched communities and neglected areas. It is also significant that missionary boards of the movement have divided all foreign territory not heretofore occupied through comity arrangements.

Ministerial pensions and relief, covering widows and orphans of the clergy, occupies an important place in the plans. The fact that the average clergyman receives but little more than did his grandfather, is a reproach upon Christianity, and a great source of weakness to the churches.

With cost of living increased 71 per cent within the last five years, yet, as shown by Methodist Episcopal statistics, which may be taken as a norm for the United States, 91 per cent of their pastors receive an average annual salary of only \$907.

For the vast world program outlined, money and men are re-

quired. The men are to be provided through training centers adapted to education in the many lines of endeavor.

To raise the money, it is proposed that the stewardship or tithing system be adopted, and an organized campaign for the soliciting of funds be conducted throughout the United States. Through these means, one billion dollars is expected in one year.

As stated in a pamphlet by the survey departments:

"Prior to the world war we could not have considered this seriously, but to-day the world's needs are so appalling and our prosperity so great, that a billion dollars in a single year of time from the Protestant Christian membership of our favored country is altogether within the range of the possible. Never in the history of the human family has the field been so white unto the harvest: never before has the ability to give vast sums been so apparent.

"Last year the Protestant churches of the United States reported \$249,778,535, or the tithe of 27 cents per day, expended for local and benevolent work. As a total figure this is a very large sum; but when looked upon from the standpoint of an individual offering, 2 cents 7 mills per member per day is scarcely worthy of being considered an offering, or even a tithe.

"If the Protestant membership could be lifted to the per capita standard of the Seventh-day Adventists, 11 cents 6 mills per day, last year's giving would be maintained, and there would remain for the new work \$811,615,547. This church advocates and its members practice tithing.

"It is an amazing statement that the tithe of \$1.37 per day, or 13 cents 7 mills from each member of the Protestant churches of our country, would maintain all church expenses as per last year and provide for the world's need in new work the colossal sum of *one billion dollars!*" These statistics are illustrated by the graph on the right.

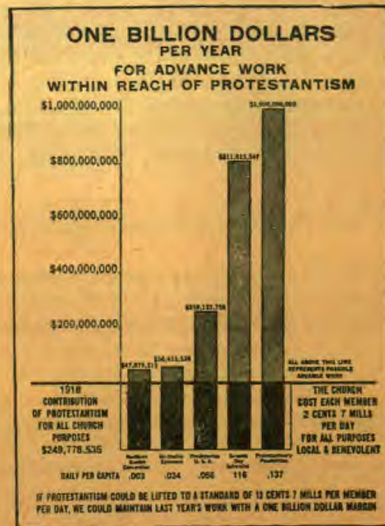
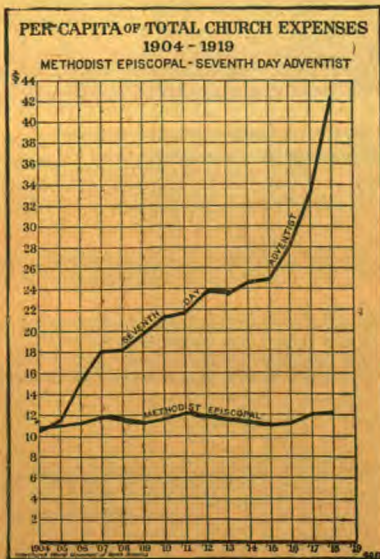
In the other graph, the records of giving for the Methodists and the Adventists are compared. The accompanying explanation reads:

"The outstanding lesson of the Adventist record is to be found in the teaching and practicing of the tithe as a regular part of the worship or service of the church. . . . It is commonly known, and not to their discredit, that the Seventh-day Adventists are not rich as a church. Their membership is made up very largely from the great middle class. Hence their per capita wealth and consequent income would hardly measure up to the Methodist Episcopal Church. No invidious comparison is here intended, but an attempt to get at the facts. What is the truth? Look at the graph. If the Methodist Episcopal Church had given as much per capita for all church expenses as the Seventh-day Adventists gave, she would have paid \$163,175,261 in a single year instead of the \$47,074,301, or enough to take care of all her church expenses and \$116,100,960 to apply on her Centenary subscription, thus paying in a single year the whole five-year quota."

The fact that this movement has behind it organizers who also engineered the Liberty Loans and other financial enterprises, bespeaks success for the great drive that will start April 25 and end May 1.

Yet the greatest care must be exercised lest the revolutions of wheels in organization drown out the admonitions of the "still small voice" of the Spirit, or the weight of gold drag down to the mire the beauties and truths of the gospel. As Dr. George A. Gordon, of Old South Church, Boston, in the *March Current Opinion*, trenchantly remarks:

"All the money in the world by itself cannot save a single soul. All the poverty in the world by itself cannot keep a



(Continued on page 16)

JEANIE of the MOSS HAGS



The man hunt was on, and well they knew the fate of the quarry should the king's troopers capture them.

"THERE'LL be danger abroad the nicht, Margaret, for the lights are dancing over the moss hags like will-o'-the-wisps."

Margaret Stewart joined her husband at the little window, and together they peered out into the misty darkness between the twilight and the eventide. The man hunt was on, and well they knew the fate of the quarry should the king's troopers capture them. Margaret rested her hand lightly on her husband's shoulder as she asked anxiously: "Had we no better put out our lights, Geordie? Who knows but what Claverhouse and his men may come knocking at our door?"

"As you say, Margaret;" and Geordie Stewart drew the heavy shutters over the little window, and turned back to the peat fire burning brightly on the hearthstones. Inadvertently he stretched out his hands to the warm glow of the fire; not that the room was cold, but the sight of the lights dancing over the moss hags had sent a chill to his heart.

"I doubt if Claverhouse bother us the nicht, mother. He has more important business than looking after us little folk of the hills. The conventicle of the

morning aye brocht several of the great preachers to the hillside meeting place, and it is men like that that John Graham of Claverhouse wants for the Privy Council at Edinburgh."

His daughter Jeanie, sitting knitting by the fireplace, looked up quickly. "Aye, father; and should he come, there is aye a safe hiding place in the thatch;" and she looked toward the corner of the room, where the thatched roof met the rough walls. Her father looked at her fondly. She was the light of his eyes, the joy and desire of his latter days.

She was a winsome lassie, with the blue of the Highland skies in her eyes, and the bloom of the heath-covered hills in her cheeks. Her hair was like the gold of the autumn heather, and her smile as the sun breaking through the mists of Loch Lomond. Better than all this, she was steadfast and true, with a strong faith in the principles laid down by the Covenanters, and a consecrated determination to uphold the "faith of her fathers" even though the consequence might be the baptism of blood.

"I hardly think ye need fear Claverhouse and his hunting dogs, father. The nicht is aye their time for work, for the

The Covenants and Covenanters form a large part of Scottish national history. At different crises, declarations of religious or political rights were subscribed by this liberty-loving people. The years 1557, '59, '60, '62, '72, '80, '87, '88, '89, '92, beheld the signing of such papers for the common weal. The revival of the National Covenant at Greyfriars' Churchyard in 1638 is perhaps the most famous. 1643 and 1648 brought further protestations. Charles II signed the National Covenant in 1650 and 1651 for policy's sake; but at the Restoration in 1660, he tried to impose episcopacy upon the nation, and the evangelical party was further betrayed by one of their own clergy. The Scotch Parliament was brought under reactionaries who commanded abjuration of the Covenant. Another act made all ministerial appointments void save under the episcopacy. Dissenting clergy and laity were soon visited with severe persecution under a series of tyrannical enactments. Their meetings in the mountains and on the moors were broken up by armed men. Thousands, including women and children, were sold into slavery in Barbados, died of exposure, or perished through torture and imprisonment. Many were put to death in the most cruel manner. From 1650 until the accession of William of Orange, in 1688, these persecutions were almost continuous. Descendants of Scotch Covenanters may be proud indeed of their lineage. From old Scotland, a host of saints will one day rise to join the redeemed of all ages who have been faithful unto death. Cameron, Mackail, Claverhouse, and the two Margarets of the Solway are well-known characters in the history of that time.

By RUTH LEES OLSON

powers of darkness seek the shadows rather than the light; but our little cot on the hill is far removed from the village, and nearer to the hills o' the Lord. The troopers will hardly be coming our way. What if they did? Do you remember the story of Elder Pedan, and how God worked for him?"

"I hae heard a little of it, lassie. But tell it again; it will aye strengthen our faith in Him who marks the sparrow's fa'."

"It was told us by the auld dominie at the school; and so much did it impress me, that I remember it almost word for word. It was at a great conventicle, and the people were gathered to hear the word of the gospel—men, women, and children, as goodly a company as gathered on that day so long ago by the waters of blue Galilee, where the Lord of the fields taught them the secrets o' the kingdom o' heaven.

"It must hae been a wonderfu' sight, father. I can picture to mysel' the eager, longing look on the faces of the women, aye, and the tears on their cheeks, like the diamond dewdrops frae the courts o' heaven; the men, wie a stern, set look on their faces, their eyes

flashing an answering response to the preacher's admonition to stand firm for God and the truth. Even the little children were quiet and attentive, albeit they knew not what it was all about, only that they must obey God, and safeguard the lives of the Covenanters, even though their own should be lost in so doing.

"Then Elder Pedan arose to speak. The dominie, who knew him, said he was a tall, spare man, broken with his life in the caves and on the moss hags; but though his body was bent and disfigured, yet his spirit was as fresh and strong as the newborn day.

"His words were now soft and tender as a mother crooning to the babe on her breast, now stern and denunciatory as he pointed out the plague spots of sin hidden in the hearts of men, and again fire-sparked from the anvil of God's Word as he told with prophetic tongue the work allotted to the people of the Covenant.

"During a momentary lull in the discourse, a voice on the outskirts of the crowd cried out, 'What say ye of the scripture that commands: "Let every soul be subject unto the higher powers. For . . . the powers that be are ordained of God?"'

"And what did he say to that, lassie? It's a question that the episcopacy oft ask o' us people o' the Covenant." Geordie Stewart leaned forward in his chair as he questioned the girl before him.

"I think he must hae been expecting it, father; for the dominie said that a beautiful light came over Elder Pedan's face, and he answered with the assurance of one who knew whereof he spoke: 'Religion received neither its origin nor authority from earthly princes, therefore it is not beholden to them for interpretation nor enforcement. Religion comes from the eternal God, who only can read the thoughts and intents of the hearts, and who only can judge men and execute judgment in righteousness for the transgression of His law. There is a law that governs our relations with our fellow men. Punishment for the violation of this law is given to princes for execution; but even this should be done in justice and mercy. The moral law and the civil law should never conflict; but when men seek to usurp the prerogative of God, and say that we must do as the state dictates, then—we ought to obey God rather than men.'

"No sooner had the last words fallen from his lips than there came a flash of light like unto a stray sunbeam. Some say it was a signal for the enemy; for shortly afterwards, a body of horsemen appeared from the curve of a distant hill. The flash of saber and spur identified them as soldiers of the king, and such token meant no good to the little company assembled in conventicle."

At this juncture of the story, Margaret Stewart gave a little cry of apprehension and fear. "Losh me, lassie, the ma' wha' asked the question must hae been a spy. Wha indeed can be trusted in these awfu' days! Haste ye, and tell us what became of the puir hill folk."

"Bide a wee, mother. God aye taks care o' His ain; and the dominie says, 'Faith is God's plaidie to shelter the wee

lambs from the storm.' He believed it, for he made us learn the prayer Elder Pedan offered that day on the purple hillside 'neath the Crag O'Dee. It must hae been wonderful to see him stand facing the troopers who were urging their horses to topmost speed, that they might slaughter the innocents o' the hills. Here is what he said:

"O Lord, it is Thine enemies' day. This is the day they have long waited for, and



He stood for terror, persecution, and death to the Covenant-loving hill folk, and his very name brought trembling and fear.

they may not be idle. But hast Thou no other work for them to do in their master's service save to chase puir bodies like ourselves? Send them after those who hae strength tae flee; for ours is gone, and there be weak women and children among us this day. Twine them about the hill, Lord, and cast the lap o' Thy cloak about us, even as a shepherd's plaid is wrapped about the lambs o' his flock, and save us, that we may sound Thy praises abroad evermore.'

"He turned to the muckle Crag O'Dee, and waved his hands as though beckoning aid from afar. Wonderful as it was, father, down from the crag came the gray mist rolling in, fold on fold. Like the curtains of night, it came down around the little company, tucking them in as a mother cuddles her bairn in the lap o' slumber.

"'Shut in with God,' Elder Pedan said, as he stood up and called to his people. 'God has sent His pillar of cloud, that it may stand between us and the enemy. Let not one of you move from his place. Stand still, and see the salvation of the Lord.'

"What happened then?" and Geordie Stewart leaned forward, his hands gripping the arm of the chair as though he too were holding on to the arm of the Almighty.

"The dominie said, father, that the troopers came so near that the hill people could hear them cursing and swearing, blaming the Scottish mist for robbing them of their prey. Furthermore, the dominie was there, we found out afterwards; and he could easily have touched one of the king's soldiers through the mist, so near did the troopers come to the little company of Covenanters. At last, the soldiers, tired of seeking, returned to the village. Then the hill folk scurried to their homes or to the caves in the hills."

"It's a wonderfu' story, lassie, and aye shows that God is mindfu' o' His ain. In the time o' man's dire necessity, the Lord makes bare His mighty arm to save."

"Aye, mother," replied her husband; "and He's the same yesterday, to-day, and forever."

Then Geordie Stewart motioned to his daughter; and she, rising in obedience, brought the gray old family Bible and laid it on her father's knee, open to the ninety-first psalm.

Geordie read: "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

"Ye'll not forget that, lassie. Even though ye canna see the angels, they are always round about you." Her father's face wore a look that was almost pleading in its earnestness.

"I'll not forget, and mayhap some day I'll need to remember better than now;" and the girl bent and kissed him a tender "good night."

Geordie Stewart and family slept the peaceful hours of the night away; but out in the moss hags, where the jack-o'-lanterns flitted to and fro, a different scene was enacted. Haggard-faced men hurried through the gathering darkness, now running like frightened hares, now dropping behind hummocks of grass or scrubby bush, lost to sight and sound. One would think these men had web feet, so easily did they cross the bog and the quaking morass.

But not so the troopers who followed. Their horses floundered and sank in the treacherous moss; and the soldiers, dismounting to aid their steeds, found themselves gripped by the tenacious ooze and slowly dragged down beside the horses. Cursing and swearing, they fought their way back to solid ground; and, their ardor dampened by the cold, black mist and the coming darkness, they returned to the village, seeking quarter for the night.

HORSES were stabled, and the troopers retired to the inn for rest and comfort. Two of the soldiers, Duncan and Brewster by name, separated themselves from their fellows, and sought a

corner where they might be alone with a pot of ale between them. Duncan took a long draught, and with a grunt of satisfaction, said: "Had I my way, these canting Covenanters might sing their psalms until they choked with the dryness of them. Yea, they might preach to the rocks and hills forever and a day, before I would bog a good horse or drown a worthy trooper for the sake of bringing them to the rope's end. A stoup of ale, a good bed, and plenty of sleep is the meed for the king's soldiers. As for religion, it's only a matter of opinion, and odds wot if it be heaven or hell. Leastwise a curate and a hill preacher may both tell the same tale. The difference seems to be as to where you tell it."

His companion, a pale-faced ascetic with deep-set steel-blue eyes and a thin, cruel lip, frowned darkly. "Don't ever let the Graham hear you say such things, or it may be you will have to kiss the Red Maiden yourself, and it is only our good friendship that keeps me from informing on you. What right have a handful of hill folk to set themselves up against the word of the king and the established church? Isn't the state religion good enough for them?"

"That's as you look at it," replied Duncan. "If a man is going to be religious, he wants to be religious from choice. He doesn't want it crammed down his throat by law, and he wants to choose his own way of thinking, and not have his conventicle made to order by the pope or the king."

Brewster looked at him with tolerant contempt. "Did I not know you better, I might think you in sympathy with the Nonconformists. But John Duncan was never the man to trouble his head with religion of any kind. Live while you live, and die when you have to, has ever been your motto, Duncan; but it is not mine. Men must be saved; and if they have not sense enough to obey the church and the state, then it is for the good of their souls that they be made to do so. As to the form, wiser heads than mine have studied that out, and they must bear the responsibility of the right or wrong of it. It is King Charles and the episcopacy for me, and you too had better fall in line. Remember, you have only one soul."

Duncan looked at him with a mischievous light in his eyes. "Ye were aye a canny child, Brewster, and sure to see that your own nest is feathered well, even if you have to borrow the feathers from the magpies and the crows. As for my soul, I'll just keep it with me. I know it's safe then."

Brewster was about to start an elaborate argument on salvation, when he was interrupted by the approach of a messenger with orders to mount their horses, and with two other troopers, proceed to the house of one Geordie Stewart, on the far hillside, and bring him back to the inn, as Lord Claverhouse wanted to speak with him.

Duncan arose slowly to obey the summons. He had ridden hard that day, had tussled with bog and morass, twice had nearly lost his horse; and now, with rest and refreshment at hand, he was ordered out into the pitchy darkness of the night on an errand that he had no liking for. True, he was a soldier of the king; but

as he murmured to himself, his duty was to fight the king's enemies, and not helpless folk whose worst crime was that they worshiped God in the hills instead of the established church. Howbeit, when John Graham of Claverhouse spoke, there was naught to do but obey, and the sooner the better; so with Brewster and two other soldiers, he mounted his horse and rode away into the night.

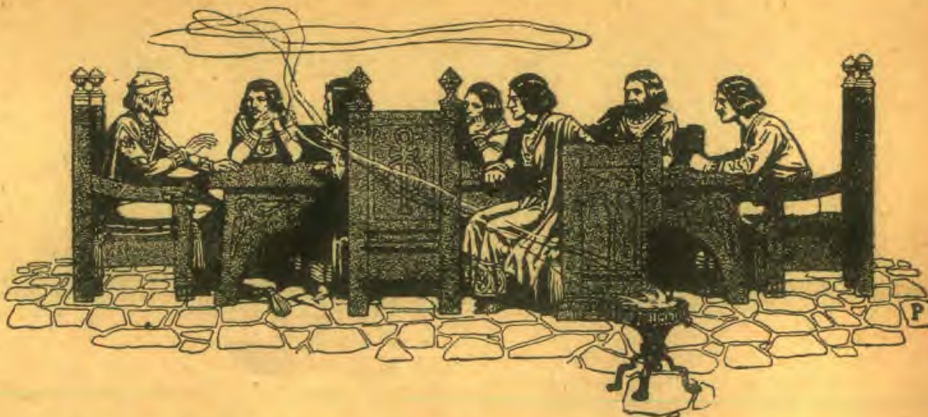
The red dawn was slowly creeping up from the east when Geordie Stewart was awakened by a resounding knock upon his door. Even before he could collect his sleep-scattered senses, his clothes were thrust into his hands by his daughter

in the Bladenoch? Now take my advice, and save your lives while ye have the chance."

The girl's eyes flashed back defiance at him. "Better drown with my face to the Christ, than live with my feet turned in the path of destruction. The Lord died for His enemies; would ye have me betray my ain father?"

Duncan turned away with a shamed look on his face. "Come on, Brewster. We'll find our man on the heath. Our quarrel is not with women; so why bide here?"

"Fool," cried Brewster, angrily, "these women know where Geordie Stewart is,



Duncan and Brewster, with a pot of ale between them, discussed the day's work.

Jeanie, and he was bidden, "Hasten, father! The king's troopers are here."

It was only a small cubby-hole under the eaves, but it was safe, and Geordie Stewart was not slow in reaching it. Quickly the boards were pulled into place and the thatch rearranged so as to show no disturbance. Meanwhile, Jeanie was parleying with the troopers at the door.

"What will you be wanting at this time o' night?" she cried; and Brewster thundered back, "Open, in the king's name, or we'll pull the hut down about your ears."

"We are only two lone women," was the brave reply; "and what can the king want wi' us?"

"Never your mind about the two lone women," was the taunting response. "Let us in, and I'll warrant we'll find a third with trousers on under the petticoats."

Further pleadings was useless, so Jeanie threw open the door, and quickly returned to her mother's side. "Courage, mother!" she whispered. "God will take care o' His ain."

Brewster, with clank of sword and jangle of spur, strode into the cottage, and looked around the room; but all he saw was the two women standing locked in each other's arms. He turned threateningly toward them, but Jeanie faced him with undaunted eyes.

"Where is Geordie Stewart?" he demanded harshly.

"He is not here," was the quiet reply.

"Not here? You lie!" replied Brewster in a rage. "He is here, and we will find him and take him to Claverhouse if we have to take him piecemeal; and if you want to save your own necks, you had better tell us where to find him."

Duncan walked between the enraged man and the two women. "Better a live woman than a drowned fish. You'll remember the two Margarets and their fate

and you well know what will happen to us if we go back to the Graham empty-handed. We can never find our man on the heath, for these people are a very part of the rocks and bogs. No; if the women will not tell us where to find this canting Covenanter, we'll just take them to Claverhouse. I'll warrant he'll make them talk fast enough."

Again Duncan interfered. "Take the young one if you must, but we have troubles enough without packing an old woman around with us. Leave her here. She can do naught to hurt the king's cause."

Brewster was loath to obey; but there was something in his friend's voice that made him decide to compromise, so Jeanie was called upon to go with the troopers. She kissed her mother tenderly, whispering as she did so, "Dinna forget, mother, God aye answers prayer, and He will protect your bairn."

As the men were ready to mount, Duncan insisted that the girl ride with him. "She is safer with me than with you young blades," he said. Brewster sniffed scornfully, but made no objection; so the girl was swung up by the sturdy trooper, and rode away, leaving her mother on her knees by the little cot bed.

LORD JOHN GRAHAM of Claverhouse was aroused from a deep reverie by a knock on the door. It was Brewster who answered the summons to "come in," and that worthy rather shamefacedly reported his inability to secure the man he had been sent for. "We could find neither hide nor hair of that Geordie Stewart; but we brought his daughter, as she no doubt knows where he is. However, she refused to give us any information."

"I am not fighting against women," was the curt reply. "Leave that to Lag

and Lidderdale. I want preachers,—Pedan, Anton Lenox, and men like this Geordie Stewart, who know the secrets of the moss hags and the caves."

"But will you not talk with the girl? Mayhap she knows where the next conventicle will be held; or in the conversation, a slip of the tongue may betray where her father is; and if not, the Graham knows how to make people talk."

"I suppose you mean the 'boot' if she doesn't, and the 'hemp' if she does. I want you to understand, Brewster, that these methods belong to the Privy Council at Edinburgh. It is your business and mine, as servants of the king, to see that the council has material to work with. Bring the girl in, and we will see what she is like."

It was Duncan who brought Jeanie to the door; and as he pushed her forward, he whispered: "Talk up to him, lassie! Claverhouse respects people who are as fearless and independent as himself."

JEANIE STEWART had heard much, both good and bad, of John Graham of Claverhouse. Some said he was the devil himself; others, that the black horse he rode was the devil, and Claverhouse but a messenger to do his bidding. But Jeanie thought him the handsomest man she had ever met. No wonder they called him "Bonnie" John; for he was tall, straight, and lithe, with the grace of the red deer. He had a winsome face, and a beautiful one save that the eyes could glint steel points of anger, and the lips draw to a line both sinister and cruel. Given a different bringing up, and under favorable environments, John Graham might well have been a second Richard Cameron, the lion of the Scottish Covenant. At least, this could be said of Claverhouse: He was true to his king and his country; and like Paul of old, he but obeyed his superiors when he hunted down and brought to judgment the Nonconformists who rebelled against the king and the state church.

He stood for terror, persecution, and death to the Covenant-loving hill folk, and his very name brought trembling and fear. Nevertheless, men suffered torture and death at his hands and at the hands of the Privy Council at Edinburgh rather than give up the principles laid down by the Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Jeanie Stewart felt her heart pounding in her breast like a wild doe struggling to outrace the hounds, but she walked bravely forward to meet Claverhouse. The Graham looked at her with a sarcastic smile on his face. "So you belong to the rebels, and company with Presbyters and Nonconformists? No doubt they will all be well known to you. Did you ever hear of Hugh Mackail and Richard Cameron?"

The name of Cameron, above all others of the martyrs for Christ, served to fill Jeanie Stewart with the spirit of the Covenanters; and with lifted head, she looked Claverhouse straight in the eyes as she answered, "Aye, Richard Cameron, the lion o' the Covenant, hath his name engraven in gold on the blue of the Scottish skies; and—wha would nae follow where he leads?"

There was a gleam of admiration in the Graham's face as he asked softly,

"Do you know what Cameron gave his life for, and what it means to follow in his steps?"

Jeanie drew a deep breath ere she answered, "Aye, Richard Cameron gave his life for the faith o' his fathers, and for the right to worship God according to the dictates o' his own heart, not as the pre-lacy o' the Episcopalians wa have him, but as the Almighty Himself hath said." Then, with flashing eyes and heaving bosom, the girl continued: "What right have the curates and bishops to order our religion for us and bid us listen to them alone? God is no confined to one man nor one religion, and gin His chosen ones speak not His truth, He will make the very stones on the hill to cry out the truth."

"What is truth?" asked Claverhouse quietly.

"Ye'll know that yoursel', Lord Graham, for your mother taught you at her ain knee, 'The Lord is my shepherd; I shall not want;' and ye'll also mind that one asked the same question of the Christ in Pilate's judgment hall. Ye'll remember, too, what happened because the procurator did not obey the voice of his Lord."

Claverhouse frowned deeply. He liked not the memories of the past, so he roughly answered, "Mayhap you would like to go to Edinburgh and tell these things to the Privy Council?"

"Gin it be the Lord's will, I am ready to go where He leads the way," was the undaunted response.

Claverhouse called for the guard. "Take this girl back to her room. We will see her again in the morning." And long after Jeanie Stewart had retired, the Graham paced the floor in deepest thought.

The night came down dark and stormy. The wind swept the mist wraith around the hills and down to the village, where it twined itself about the houses, shutting in all light and sound. Near midnight, Jeanie Stewart was aroused from slumber by a light tap on her window. Slipping from her cot, she crossed the room, and kneeling down by the sill, cautiously asked, "Who's there?"

For answer, a pike was slipped in by the sill, and the window pried open. Then a man's figure appeared. His face was muffled, and he spoke but one word: "Hasten." The girl ran to the door and listened; but the heavy breathing of the guard outside indicated that an extra cup of ale had been given him that night, and he would know naught until the morning.

Jeanie caught up her plaid and wound it closely around her, then, with the help of her rescuer, climbed through the window, down the ladder, and mounting the horse that stood impatiently waiting for them, was soon racing away over the heath.

It was a desperate ride in the teeth of the gale, and the imperative need of haste made it still harder for both horse and

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The Keystone of Christianity

(Continued from page 8)

sacrifice, shows forth "the Lord's death till He come." 1 Corinthians 11:26. Every person, then, who intelligently partakes of the Lord's Supper, thereby confesses his belief in the return of our Lord.

The late Dwight L. Moody bears this explicit testimony on the prominence of the subject of the second advent:

"The second coming of Christ is the emphatic doctrine of the New Testament. It is referred to three hundred eighty-two times in the New Testament, yet there are a good many church members who have never heard a sermon on that subject. They do not think it of enough importance to look into, because they have heard so little about it. The church makes a lot of baptism and sanctification; yet in all Paul's epistles, baptism is only referred to thirteen times, while the coming of the Lord is referred to over fifty times. That shows which Paul considered the most important. That doctrine has been the polestar of the church in all ages of the world, and in none less than to-day."

Says another writer:

"The second coming is mentioned from one end of the Bible to the other, in type and figure, in form and symbol, in open prophecy and allusive utterance, in exhortation and discourse. Examination will show that it is mentioned in connection with every fundamental doctrine; with the resurrection from among the dead, the sonship of believers, and the distribution of rewards. It is bound up with every sublime promise; with the promise of likeness to Christ, satisfaction of soul, victory over death, victory over sin and Satan, and deliverance of the earth from the bondage of corruption. It is bound up with every practical exhortation. Does the apostle exhort us not to forsake the assembling of ourselves together? He does so in view of the coming of the Lord. He bids us break bread because we do show forth the Lord's death till He comes. We are exhorted to love God, to love one another, to patience, to a holy life, to watchfulness, to Christian activity, to moderation, to abiding in Him, against judging one another, to steadfastness, to pastoral fidelity, to faithfulness in preaching, *because He is coming*. In fact, this coming is declared to be the central chord of all vital Christian life; and it is vibrated and touched again and again by exhortation and illustration as the exalted incentive and un-failing impulse. It is said to be spoken of in one way or another in at least every twenty verses of the New Testament, and is thus, above and beyond any other fact or doctrine of Scripture, preëminently predominant."

In both the Old and the New Testament, the focal point, the center toward which all God's promises point, is the coming of the Promised One, the revelation of Christ from heaven to reward His people. There is more said about it in the Bible than upon any other single theme. The very fact that the Bible places such emphasis on this doctrine, and gives such prominence to it, ought to be sufficient reason to cause every believer to give earnest heed to the subject of our Lord's return.

"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:36.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28.

AFTER MANY DAYS

PART 12

The Sacrilegious Mrs. Brooks

By ARTHUR S. MAXWELL



“**A**DA, come and help me peel these potatoes.”

“I don’t want to, mamma,” came the rather determined reply.

Mrs. Lawrence stared. She had just returned from her shopping expedition, and was in a hurry to get dinner ready. Ada invariably helped her in various little ways to the extent of her ability, and so this almost point-blank refusal came as an unexpected shock.

“What has happened to my willing little helper?” she said, surprised.

“Well, mamma, Zarita told me I wasn’t to.”

“Zarita! Whatever has she been telling you this morning?”

“Oh, she told me lots of things! She showed me lovely picture books full of dogs and cats and monkeys, and she has such a big doll, mamma—”

“But what has that to do with your not wanting to help me peel the potatoes?” interrupted Mrs. Lawrence.

“Well, mamma, I brought my last piece of sewing to show her. She said it was lovely; but when I started to do some more to it—I only did one stitch—she said it was very wrong to do it.”

“Did she? Why?”

“Oh, she said she never did any sewing on Saturdays.”

“Well!” exclaimed Mrs. Lawrence, putting recent happenings together, “the girl is like her mother, won’t do anything on Saturdays. Whatever does it mean?” Then to Ada, “But come, child, didn’t Zarita say *why* she wouldn’t do her sewing on Saturdays?”

“Oh, yes!” began Ada; but before she had time to finish her reply, Mrs. Brooks herself entered the room on some little errand.

“You are the very person I wanted to see,” said Mrs. Lawrence. “Ada and I are just having a little difference of opinion about peeling the potatoes. She declines to help me, and says Zarita told her it was wrong to do any work on Saturdays. I do wish you would explain.”

“How unfortunate!” said Mrs. Brooks. “But I feel sure Zarita would be the last to incite Ada to disobedience. There must

have been a little misunderstanding. But I think, dear, that under the circumstances, I would not compel Ada to do the work just now, if I were you. As to the ‘explanation’—well, if you would care to come into the drawing-room as soon as you have finished your dinner, I will do my best to tell you why Zarita spoke as she did. But it would be best for you to get dinner over first, I think; don’t you? Then we could have another of our nice quiet talks together.”

Mrs. Brooks spoke in such a winning way that Mrs. Lawrence felt somehow that there was nothing for her to do but follow her advice, despite the desire she felt to know the whole truth about it at once.

When the meal was completed, Mrs. Lawrence made her way to the drawing-room, where she found Mrs. Brooks reading her Bible by the side of a bright, cheerful fire.

“Sit down and feel quite at home,” was the kindly greeting. “So you have come for that explanation?”

“Yes, if you don’t mind,” replied Mrs. Lawrence, smiling, and taking the easy-chair drawn up near the fire in readiness for her.

“Well, now, you want to know why Zarita said it was wrong for Ada to sew on Saturdays?” began Mrs. Brooks, opening the subject.

“Yes, and some other things,” hesitated Mrs. Lawrence, etiquette struggling with curiosity within her.

“What are they?”

“I’m afraid you’ll think I’m rude.”

“Oh, not at all! Ask me anything you please.”

“Well, it’s just this: I was wondering why you put on your best clothes on Saturdays—you see I’m only in my work-a-day things—and why you do all your work on Friday, and don’t buy to-day, nor cook, nor do anything else, so far as I can see. I hope you don’t mind my asking, do you? But I *am* curious. You seem to make Saturday just like Sunday.”

“Oh, I don’t at all mind your asking,” said Mrs. Brooks. “Indeed, I am very glad that you have brought up these questions. I shall be only too pleased to tell you all about it.”

“**B**Y THE way, you remember our little talk last Thursday evening about the near return of Jesus?”

“Yes, indeed! It was such a comfort to me to learn that He is coming back so soon. I had no idea that the signs of His coming had been so exactly fulfilled. It was wonderful; I shall never forget it.”

“Well, now, seeing His advent is so near at hand, don’t you think we should all be getting ready to meet Him in peace?”

“Yes, I do,” replied Mrs. Lawrence fervently; “but this is such a busy life, I feel that I never have time to think a great deal about preparation. To tell you the truth, what with cooking, sewing, shopping, and the rest, I rarely think much about His coming, although I have done so more since our talk the other night.”

“But, my dear, suppose you should not be ready to meet Him when He appears! Suppose there should still be some unconfessed sin in your heart! You know that no unrighteousness can stand in His presence; and after He has come, there will be no chance for any to change their lives. I wonder, if Jesus were to appear this afternoon, whether you would feel ready to meet Him.”

“Oh, no, no!” said Mrs. Lawrence, “I don’t feel ready yet, but I hope I shall before He returns.”

“I hope so, dear,” replied Mrs. Brooks earnestly; “but in view of the terrible possibility of putting off the preparation too long, don’t you think it would be a good thing to set aside some time every week for this express purpose? Many people spend years of their lives getting ready for high examinations. The second advent will be the greatest happening in *our* lives, and the real test of how we have lived. Is it not urgent, then, that we devote some definite portion of our time to preparation for that solemn event?”

“Yes, you are right, Mrs. Brooks. And now I think I can see what you are trying to tell me. You make every Saturday a day of special preparation for meeting Jesus, besides the ordinary keeping of Sunday. How good you must be!”

“**N**O, I am not good; neither do I keep free from work both Saturday and Sunday. You are right about my regarding Saturday as my day of preparation for meeting Jesus, and that is why I do no shopping, cleaning, or unnecessary cooking on that day; but to-morrow you will find me working harder than usual. It is my washing day.”

“Mrs. Brooks!” exclaimed Mrs. Lawrence, aghast at this open avowal of sacrilege. “You don’t say so!”

“Oh, yes,” said Mrs. Brooks, smiling sweetly, “Sunday has been my washing day for many years.”

“I can’t understand it,” replied her friend. “How can you expect to be able to meet Jesus in peace, when you desecrate His resurrection day, the Lord’s day, by washing on it? That seems terrible to me. I know I do many things on Sunday that I shouldn’t do, and don’t seem to get time even to think much about the Lord’s return; but—to *wash* on Sunday! That is dreadful!”

Mrs. Brooks listened to the rebuke quite unperturbed. Then she replied.

“I think you are speaking just a little unguardedly,” she said. “You know, of course, that I always take the Bible as my sole guide in everything I do. If the Bible told me Sunday washing was wrong, you may be certain I would not do it.”

“But I am sure it says so,” replied Mrs. Lawrence confidently.

“Then show me one such passage, and I will never do it again.”

“Oh, I don’t know my Bible so well as you do.”

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

"One text will do."
"I am afraid I can't find one just now, but I know there are many."

"Well, you can look them up over the week-end, if you like; but shall I tell you beforehand what you will find?"

"Yes."

"Just this,—that there is not a single text in the Bible telling us to rest on Sunday. You may look from the beginning of Genesis to the end of Revelation, and you will not find one."

"You don't say so!"

"It is true."

(To be continued)

The Crumbling Altar

(Continued from page 4)

rupt, and as helpless to bring fire from heaven as the prophets of Baal. Under his ministry, no life is visible among the dry bones of the valley.

In like manner must every Christian find God in prayer. If family prayer is neglected, spirituality wanes, and we backslide from the Lord. Only through communion with the Lord are we and our families secure from the assaults of the enemy.

We should begin the day in the home with prayer. God should be first in our thoughts. Jesus rose early to pray. David said, "My voice shalt Thou hear in the morning." Nothing is sweeter than to see a family gathered, and after song and the reading of the Word of the Lord, to hear prayer ascend to God, asking that each member be kept from evil.

Family prayer is the stay of the nation. So long as in the homes of our land, morning and evening the voice of supplication is heard, praying for strength for ourselves, for our neighbors, for our president and governors, our nation will stand and be strong.

There is too little prayer. A storm of God's wrath and the terrors of the last day are before us. Do we know that our sins are pardoned? Are we prepared to stand in the Judgment? Are all our loved ones ready? Men will pray when too late, amid the convulsions of the last day, for the rocks and the mountains to fall on them and hide them from the presence of the Lamb. Do not wait. Shake off the prayerless spirit, and arise and call on the Lord.

In the Lists with Evolution

(Continued from page 6)

other. But at the best, this is merely to say that creation is upheld—that that which has been produced, shall not be lost. It is no evidence whatever that creation is still going on.

But even a dual parentage cannot in every case keep nature up to one hundred per cent. We find disease inherited, or at least tendencies toward disease. In many instances, both parents have inherited taints, and these will surely be transmitted to some of the offspring. Thus nature is not kept up to normal. She drops below par. Instead of a continuity of the norm, in individual cases there is actual loss. To assert, from this so-called law of natural selection, that the creative process still continues, is to assert what is not warranted by the facts, and this surely is not science.

In fact, when we examine into all these effects, we find that, although nature is struggling constantly to keep up to the normal, there is a gradual leakage, so to speak, and nature is slowly losing in the great struggle, and is degenerating and deteriorating from age to age. All creation groans and labors, enslaved under the bondage of corruption.

Yet there is on the part of nature a brave attempt to hold out against the onslaughts of disease and death. I recall a late frost in Illinois that killed all the spring's growth on the Concord grapevines. It seemed that there would be a total failure of the grape crop. But what were the results?—The vines treated the disaster as an inopportune pruning, and quickly put out new growths, blossomed, and bore that summer an almost average crop. We cannot call it a new creation; we can call it an attempt of nature to keep up her uniform standard.

One summer, there was a drought at the time when the corn pollen forms. The drought held on for several weeks. The corn failed to pollinize. The wise men of the agricultural college declared at last that it was too late for the pollen to form. Then there came ample rains. The corn put out a new growth of pollen, and an eighty per cent crop resulted.

Nature has a certain amount of elasticity. Bend her not too far, and she will spring back into normal again. But it is only a *maintaining* of the creation; it is not a *new* creation. The creation endures because of the persistency of the creative word, and not, as some would teach, a continuing of the creative work.

Jeanie of the Moss Hags.

(Continued from page 13)

rider. At last, they reached the little hut on the heath, and the horseman swung the girl down at her own door, bidding her hasten her steps and flee to the moss hags or the caves, for Claverhouse would soon be on her tracks.

"God bless you and protect you in your hour of need!" was the sobbing response of the girl.

"Mayhap I'll need them prayers if the Graham ever finds out who is responsible for this night's work," was the muttered reply. "One thing sure, lassie,—you'll never see the Grassmarket at Edinburgh as long as I have a sword and a good steed." Then, as he turned his horse's head toward the east, he said softly, "May her God bless and keep her ain bonnie self this night on the heath."

The horse and rider were hardly swallowed up by the mist before three forms emerged from the little cottage, and with the instincts of the hunted, made their way to the caves and fastnesses, there to abide under the shadow of the Almighty.

The Potter and the Clay

"THE righteousness of God which is by faith of Jesus Christ," is a gracious gift "unto all and upon all them that believe: for there is no difference." But we should keep in mind this fact,—that the righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin.

When the Spirit and love of God have place in the heart, the lips are unsealed to make due confession of sin and guilt, and grace and power are given to forsake evil in all its forms and to make restitution to those who have been wronged. No repentance is genuine that fails to work reformation. The righteousness of God is declared "for the remission of sins that are past." He offers His life as a free gift to all who will receive it. His life and perfect character stand for the life of men. Thus they have "remission of sins that are past, through the forbearance of God."

As we surrender our hearts to God, He takes the life and character and molds them after the divine similitude. He builds us up in spiritual strength. He imbues men with His own attributes.

The law of God is holy, just, and good. It requires righteousness, holiness, and goodness—a perfect life and character; and this, man has not to give. He cannot meet the claims of God's law; but in the divine arrangement of the great God to save fallen humanity, He sent His only Son to earth to live a holy life and develop a perfect character, which He freely offers to all who will receive it. Thus the very righteousness of the law and its claims are fulfilled in the believer in Christ. God can "be just, and the justifier of him which believeth in Jesus."
G. W. WELLS.

Notice

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

Are Adventists Christians?

In a recent pamphlet, "The Cult Kingdom," by John Edward Brown, president of the Interdenominational Federation of Christian Workers, Siloam Springs, Arkansas, we find a few paragraphs that may be of interest to any of our readers who have heard the accusation which some organizations seem fond of making, that Seventh-day Adventists do not believe in Christ and His substitutionary atonement as the "orthodox churches" do. Mr. Brown writes:

"In a certain city, a very godly man came to me with the request that I include 'Seventh-day Adventism' in this series announced for review, and seemed incredulous when I told him the church of Jesus Christ had no fight to make on 'Seventh-day Adventism.'

"There are no fundamental grounds of disagreement between the organized church of Jesus Christ and the Seventh-day Adventists.

"On all cardinal doctrines of the Bible,—the miraculous conception, the virgin birth, the crucifixion, resurrection, and ascension, the deity of Christ, the atonement of Christ, and the second coming, the personality of the Holy Spirit, and the infallible Bible,—the Seventh-day Adventist rings as true as steel.

"He may disagree, profoundly so, on a great many different angles of these different lines of teaching; but in the essential parts, he stands with the organized church of Jesus Christ.

"There should be no conflict between religious movements, organized or unorganized, that seek to be outright and downright loyal to the great overshadowing facts of our holy religion.

"When you walk up in the presence of Mormonism, Eddyism, and Russellism, you walk up in the presence of that which has strange theories to present—strange doctrines to promulgate—all but literally a 'new' God to worship.

"Between such movements as these and the organized church of Christ there can be no neutral ground."

And we may add, although in no boastful manner, that if the new theology, Modernism, Unitarianism, and higher criticism keep up their pace of destroying faith in the "cardinal doctrines of the Bible" as Mr. Brown has outlined them, and if the so-called "orthodox churches" fill their seminaries with teachers who are shaky or downright skeptical regarding the death and atonement of Christ, Seventh-day Adventists in a few years may be lonely champions of the faith once delivered to the saints.

The center of religion is Jesus Christ, and woe be the denomination that allows His deity and His sacrifice for humanity to be minimized.

An Answer from Experience

America (Roman Catholic) calls attention to the answer of a criminal in the Joliet penitentiary who replied to a Chicago newspaper's query asking for the best means of reducing crimes and criminals. Over one thousand persons took part, from all walks of life; but a wayward Catholic youth serving time for his own misdeeds won the prize of one hundred dollars for the best reply. We

believe it is well worth repeating and remembering; and if its advice could be heeded, there would be fewer crimes and criminals and much less of evil throughout the world. His twelve suggestions are as follows:

"1. Eliminate from the daily newspapers all sensational news, such as the sordid details of crime, scandal, divorce, etc., and indecent pictures and advertisements.

"2. Eliminate from the stage and screen all sex-problem and marriage-divorce plays, lewd and immoral pictures, and indecent display ads.

"3. Rigidly regulate all saloons, pool rooms, dance halls, and pawnshops. . . .

"4. Eliminate the 'pay-roll messenger,'



Wide World

Bainbridge Colby, formerly identified with the Progressive Party, has been chosen by President Wilson to succeed Robert Lansing as secretary of state. He is known principally by his professional career as a lawyer, and in connection with the American mission to the Inter-allied Conference at Paris, and other war activities. He is fifty years of age, and a native of St. Louis, Missouri.

and let firms issue checks that can be redeemed only at a bank.

"5. Compel all banks located away from the center of the city to employ at least one private policeman, day and night.

"6. Make it a felony, with a sentence not less than two years, for any one to possess a gun unless he has a permit from the chief of police to do so; for any one to give away, lend, or sell this permit or gun obtained with permit; and for any merchant to give away, lend, or sell guns or ammunition to persons who have no permit.

"7. Amend the vagrancy law, and change the sentence to a year instead of six months in the house of correction.

"8. Enforce these laws to the limit. Play no favorites.

"9. Try all cases as soon after arrest as possible. Cut out the long delays.

"10. Get rid of the shyster lawyer and bondsman and the cheap politician who depend on vice for a living.

"11. Put God into the public schools instead of Lenine and Trotzky, and teach a greater respect for authority, especially for that of the parents in the home.

"12. Put the real religion of Christ (there is only one) into every heart and

home, and let everybody obey the Ten Commandments of God. When this is done, there will be no more crime nor criminals."

The Interchurch World Movement

(Continued from page 9)

soul from God. Primarily and everlastingly, the church [invisible] is the creative center of the divine energy that affects the character and transforms the lives of human beings. The money power of the church is secondary, and wholly subordinate. Only as that money power trusts not in itself, but in the grace of the Lord Jesus, and in the eternal Spirit, will it in any way change for the better the face of human society. . . . In the sky of modern Protestantism a portentous cloud rises above the horizon, showing the pride of big money, mighty organization, and low spirituality. This cloud is already larger than a man's hand."

Some of the most consecrated and godly men in the Protestant churches, however, are lending their aid and influence to the Interchurch Movement, and it is not for narrow sectarianism or bigotry to say that their efforts will not be blessed by God. The Master of the harvest has called reapers at different hours of the day to labor in His fields, and He alone knows the general plan for the accomplishment of His purposes.

On the other hand, there is the danger of men who have lost the power of the gospel wielding too much power in important positions. There is the danger that an organization of such power and extent become entangled in politics and degenerate into a despotism for the enforcement of religious legislation.

We also find, among the denominations represented, many men who believe in the post-millennial return of our Lord and the setting up of His kingdom through civic and social evolution, which are not in agreement with the Word of God.

There are also many differences of opinion concerning the amount and quality of religious education to be introduced into our public schools. There is also the liability that in common training centers, so much may have to be eliminated from the curriculum in order to reach common ground, that evangelism will be robbed of its vitality, and the individual duty toward God will be eclipsed by service for men.

These and other possibilities prevent some churches from actively cooperating, but this need not spell antagonism. "For there is no man who shall do a mighty work in My name, and be able quickly to speak evil of Me. For he that is not against us is for us." Mark 9: 39, 40.

THERE is no danger that God will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer. E. G. W.

CHRIST is getting ready for His departure from the heavens. Are we getting ready for His appearance in the clouds? J. W. H.