

Signs of the Times

AMERICA'S PROPHETIC WEEKLY

VOLUME 47

MOUNTAIN VIEW, CALIFORNIA, APRIL 13, 1920

NUMBER 15



President and Mrs. Ebert, of the German republic, which has been going through heavy seas the last few weeks. ^{Wide World} President Ebert is said to take more than passing interest in the affairs of state, and yet guards the former simplicity and modesty of his home.

THE TIDAL WAVE OF PSYCHISM

By ARCHER V. COTTON

WAS one of about two thousand people who recently attended a lecture given in Detroit by Sir Oliver Lodge, English scientist, who has in late years become a convert to and a very ardent advocate of the teachings of spiritism.

Having read much of Sir Oliver, I was willing to satisfy my curiosity to the extent of paying one dollar for one of the seats, which ranged in price from one dollar to five dollars. Whatever may be Sir Oliver's convictions pertaining to ghosts, phantoms, and spirits, he evidently is a materialist when it comes to the matter of dollars. Not an unoccupied seat could be seen in the great hall; and for nearly two hours, his audience paid the most respectful attention. After hearing Sir Oliver, one can but feel that he is very honest in his convictions; and he is equally positive in stating his conclusions.

He related his early experiences of over thirty years ago. He began with telepathy, and being convinced of its powers, was led into the realm of spiritism. After twenty years of investigation, he declared his belief in the conscious existence of the dead and their ability to communicate with the living.

He admits that there are mediums who resort to trickery. He maintains, however, that there are genuine mediums, and that positive communications are held with the dead. To use his own words: "It was in 1889 that I started my investigation into things immortal; but it was not until 1909, twenty years

later, that I announced that I was convinced. My beliefs are founded on science—tests that no one would deny if they participated in them." "I know," he said with great emphasis, "that I have talked with the dead. I have talked with many of those who died in battle, and I know whereof I speak." He dismisses all objections with an air of finality that leaves his hearers in no doubt whatever as to where he stands.

Sir Oliver Lodge, while one of the most renowned, is but one of a number of scientists who, in investigating spiritism, have reached the conclusion that there is a conscious existence of the dead, and that the departed are able to communicate with the living. In fact, the dead are represented as very desirous to communicate with the living; and the claim is made that as people continue to seek the dead, the wall of separation grows thinner and thinner, and perhaps, after a while, they will mingle freely with the living!

One of the very conspicuous tendencies of the age is a desire to search out the mystical, and frequently to the abandonment of the plain, simple truth of God's Word.

It seems surpassingly strange that while men are seeking to learn the facts concerning the dead and the hereafter, they do not accept the unequivocal statements of the Almighty, the Author of life and immortality. If Sir Oliver Lodge would believe the Creator and accept His Word unqualifiedly, he would find that instead of forty years, he would need but forty minutes to learn the nature of spiritism and its true source.

Ponder the words: "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who *only hath immortality*, dwelling in the light which no man can approach unto." 1 Timothy 6:15, 16. If God *only* has immortality, then man does not possess it, and therefore does not exist in a conscious state after death.

Again, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Timothy 1:17. While God is declared to have immortality, man is declared to be mortal. (Job 4:17.) In not one place in God's Word is man said to possess immortality. Not until the resurrection, at the second coming of Christ, will man obtain immortality, and then it will be given to the righteous only. (1 Corinthians 15:51-54.)

The principal element in all heathenism is the belief in the conscious state of the dead; and supposed communication with the dead is common throughout paganism. Sir Oliver Lodge and other modern exponents of the teaching have not discovered anything new. They are only reviving hoary heathen beliefs and practices, and adorning them with pseudo-scientific garb. Apply the X ray of God's Word, and you will find hidden under that garb innumerable abominations.

The teaching and practice of spiritism in olden times was so offensive to the Lord that He would not suffer mediums to dwell within the borders of Israel, and even commanded that they should be killed. (Deuteronomy 18:10-12; Leviticus 19:31; Isaiah 8:19.)

THE LOGICAL EXPLANATION

The manifestations of spiritism are easily understood when we take into consideration that there are angels, supernatural beings, good and bad. They have existed from the remotest times. After man sinned in the Garden of Eden, God sent cherubim, or angels, to guard the tree of life. (Genesis 3:24.) In the Old Testament, we read of angels appearing to Abraham, Jacob, Manoah, Gideon, and Daniel. In the New Testament, there are the instances of angels visiting Zacharias, Mary the mother of Christ, the holy women at the tomb, and the apostle Peter when He was delivered from prison. The angels are called "ministering spirits," who are "sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. We also have reason to believe that they are countless in number. (Daniel 7:10; Revelation 5:11.)

Before the history of the human race began, there was a rebellion in heaven, in which a very considerable number of the angels took part, and they were ultimately cast out. Here is the record: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9. We have the statement of Christ that evil began with Satan. (John 8:44.) Satan therefore became the ruling spirit with all the evil angels; and since they were cast out of heaven, this earth has been the seat of their operations. The following state-

ment is interesting: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. See also Revelation 20:10.

As the good angels minister to the righteous during this life, Satan and his evil angels seduce and deceive. He has come down with great power in these last days, because he understands full well that his time is growing short. (Revelation 12:12.) The evil angels still possess supernatural powers, and are well ac-

San Jose Mercury Herald

We are quite sure that what Sir Conan Doyle [or Sir Oliver Lodge] needs is not a glimpse into such a world as he describes, but a baptism of the Holy Spirit, without which neither he nor any other intellectual is capable of even discussing such verities as the life to come. Let him cultivate a closer communion with his own spiritual nature, or prosecute an inquiry into his own relations not to this world but to the Light that lighteth every man, and it will be time enough for him to undertake the education of mankind in a matter of such vast import as the life to come. Intellectuals have never added much to the religions of the world, their whole trend of thought is in another direction, and as a rule instead of leading men upon surer paths, they have started them on the way to agnosticism just as many of the latter-day spiritualists, led by Sir Conan Doyle, are doing now with their psychical deduction from false premises which even now is turning thousands from a recognition of the potentialities within their own natures to a curious inquiry into the hereafter for which as a rule they are badly prepared.—Editorial, San Jose "Mercury-Herald," January 25, 1920.

quainted with us and our lives. Their power to impersonate the departed is particularly manifest through the agency of spiritism.

SURVIVAL BOLSTERED BY EVIL ANGELS

Evil angels are ever about us. They are acquainted with the record of our lives. They can give names and dates, and relate incidents in our lives and those of the departed, that perhaps no one but the principals themselves knew. Whether the revelation is made by automatic writing, the tipping of tables, fortune telling, or a medium in a trance, it bears the seal and stamp of Satan, the master deceiver. Thousands have been ensnared by its deceptions. There are supposed materializations on record where evil angels have appeared, and even to peculiar deformities, have resembled persons who once lived on the earth. To the uninformed, such remarkable manifestations appear to constitute indubitable proof of a conscious existence after death.

Science is like a broken reed when it endeavors to seek out the source of spirit-

ism. Only the Word of God can set men straight on this subject. Spiritism will doubtless in the near future sweep over civilization like a tidal wave, and it will prove to be a means of destruction to thousands of bright intellects that leave out of their consideration the Word of God.

"Hidden Treasures"

HIDDEN away from the common passer-by are the pearls, the diamonds, the agate, the sapphire, the gold, of the natural world. These are God's hidden treasures, the source of wealth and pleasure, the adornment of person, or the reward of labor, and the crowning ornaments of the cottage or the castle, of Parliament House or business place.

But these are not for the careless crowd. He who would possess them must separate himself from the multitude, and address himself without reserve to unremitting toil, to self-consuming devotion to the attainment of the one object. All of his energies must be bent in the one direction, and success is assured.

It was Christ, "in whom are hid all the treasures of wisdom and knowledge," who, as Creator, hid all of the treasures in the earth, and hid them for the very purpose, doubtless, of awakening in man all of the energy and labor necessary to obtain them. In this way only would they be valued at their true worth. In this way only, also, would the spiritual lesson be taught and the discipline be woven into the life.

So with the higher attainments; the "gold tried in the fire," the "true riches," the enduring wealth, the true knowledge,—these are all hidden in Christ. The passing multitudes see them not; they are not found along the hard-beaten Broadway. No; but hidden in Christ, along the "narrow way," there the gems are hidden, and hidden to be sought and obtained and retained by every honest, persevering seeker.

Alone with God are His secrets revealed to the soul, the heart and mind of man. In the secret place with God, long enough and often enough for silence in the soul to be obtained until the voice of God can be heard, "the secret of the Lord is with them that fear Him."

The sheltered woods, the secret chamber, have their secrets to reveal to the constant, faithful seeker; and "Thy Father which seeth in secret," said Jesus, "shall reward thee openly."

It is in public that the seeker after "hid treasures" is rewarded. It is in public, also, that the one who fails in his secret work is made manifest. Just here, when one is brought before the people, and desires to appear to advantage, to give expression to wise counsel, to introduce measures that will meet the approval of experienced minds—just here, and unexpectedly, the soul's poverty or riches are revealed. What we have been in our secret life, where and how we have spent our time and opportunities and energies, stand revealed before all. And this revelation will be to our joy and the glory of God, or to our discomfiture and confusion. Which shall it be?

G. B. STARR.

ONLY by constant renunciation of self and dependence on Christ can we walk safely.
E. G. W.

A Mighty Bulwark of Apostolic Christianity and the Reformation

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

By John L. Shuler

THE coming of the Lord has been the hope of the church in all ages. During all the past centuries, the good and holy have looked forward with great anticipation to this glorious event. The apostles taught the members of the early church to wait for the second advent. All the New Testament churches are described as living in expectancy for His return. The conversion of the Thessalonians is described as turning "to God from idols to serve the living and true God; and to wait for His Son from heaven." 1 Thessalonians 1:9, 10. The Corinthians were said to "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Corinthians 1:7. In Philippians 3:20, the apostle Paul says, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." In 2 Peter 3:12 (marginal reading), the apostle says, "Looking for and hasting the coming of the day of God."

It is evident, from these texts, that the early Christians looked not only back to a Saviour who had died for them, but forward to a Saviour who was to come, to consummate the great plan of redemption. These scriptures also make plain that the second coming of the Saviour occupied a most important place in the gospel which the apostles preached, and which these Christians received.

DO WE LOVE HIM?

The Christian's attitude toward this subject should be that of "looking for that blessed hope," waiting for the revelation of Jesus Christ from heaven, watching for the Lord's return. Such must be our attitude, if we are to be saved at His coming. In Hebrews 9:28, we are told that "unto them that look for Him shall He appear the second time without sin unto salvation." His coming will bring eternal salvation to those only who are looking for Him. Why is this?—Because those who are waiting and looking for His appearing will be prepared for it.

When a person is at the station waiting for a train, he is generally ready for that train to come. Those who are waiting for the Lord's coming will be found living in a state of preparedness for His coming. Preparedness means eternal salvation to those who are waiting for Him when He appears in all His glory.

Sometimes we hear Christian people say, "I love the Lord, but I hope He will not return in my day." What would we think of a wife whose husband had been away for several years, if we heard her say, "I love my husband, but I hope he will not come back in my day"? If we really love the Lord Jesus, we shall love His appearing. In 2 Timothy 4:7, 8, the

apostle makes it plain that every true Christian will be a lover of Christ's appearing; and to all such, a crown will be given at His coming.

If we really love any one, we love to be with him. We long to be in his presence. In 1 Thessalonians 2:19, we are told that we shall be in the presence of the Lord Jesus at His coming. He is coming to receive His people to Himself,



that where He is, there they may be also. (John 14:3.) All who love the Lord will long for that day when we are to meet Him in the air and be forever with Him. (1 Thessalonians 4:16, 17.)

Every time we pray the Lord's Prayer, we are praying for Christ to come. The petition, "Thy kingdom come," is a prayer for Christ to come; for the kingdom will come when He appears as King of kings. Every communion service in which we participate is to show forth the Lord's death "till He come."

COMFORTED REFORMERS

The great leaders of the church in days gone by made the return of Jesus a real hope in their own lives. Martin Luther wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of His com-

ing." Calvin saw that this was the church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of His kingdom. The whole family of the faithful will keep in view that day."

Knox was strengthened by this hope. In a letter to his friends in England, he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know that He shall return, and that with expedition."

John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'"

It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed."

It was the ardent longing of Rutherford: "O, that Christ would remove the covering, draw aside the curtains of time, and come down! O, that the shadows and the night were gone!"

It was the prayer of Richard Baxter in the "Saints' Everlasting Rest": "Hasten, O my Saviour, the time of Thy return! Send forth Thine angels, and let that dreadful, joyful trumpet sound. Thy desolate bride saith, Come. The whole creation saith, Come. 'Even so, come, Lord Jesus.'"

AN AWAKENING INTEREST

A deep interest is manifested at the present time in the subject of our Lord's return. More sermons are preached on this glorious theme than ever before. A few years ago many Christian people seldom cast a thought forward to the mighty occurrences which this coming event involves. But at the present time, we are witnessing a wonderful awakening on this subject.

On May 28, 29, and 30, 1919, there was held in the city of Philadelphia a great interdenominational Bible Conference on the return of our Lord. This conference was called by prominent clergymen, for the express purpose of studying the prophecies concerning the second coming of Christ. One of the resolutions adopted at this conference reads as follows: "We believe that our Lord's prophetic Word is at this moment finding remarkable fulfillment; and that it does indicate the nearness of the close of the age, and of the coming of our Lord Jesus Christ."

It is certainly high time for all Christian people to arouse themselves concerning this momentous subject. It is time for us to open our eyes to the startling things that are taking place all around us, and then our ears should be ready to hear what God has said about these events in His Word, or we shall be in the dark regarding His second coming, as the Jews were in regard to His first advent.

It is time to seek an understanding of what the Bible teaches in reference to this imminent event. This is a question which claims our solemn attention. It is a matter of intense concern to us. We

have mighty interests staked on it. It demands our careful consideration to-day.

Dr. Campbell Morgan, in speaking of this doctrine, makes this significant statement: "Every New Testament writer presents this truth as part of the common Christian faith. Belief in the personal, actual second advent of Jesus gave the bloom to primitive Christianity, and con-

stituted the power of the early Christians to laugh in the face of death, and to overcome all forces that were against them. There is nothing more necessary in our day than a new declaration of this vital fact of Christian faith."

When the announcement goes forth, "Behold, He cometh," may we respond, "Amen. Even so, come, Lord Jesus."

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 42-44.

"Grounds" on the Line

WE hear people say, "The Lord may answer the prayers of some; but I pray, and He does not seem to hear my prayer."

We read, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." 1 John 5: 14. If, therefore, we ask anything He has promised to give, our petition is heard in heaven. If we do not receive an answer, the fault must be our own.

We are to ask in faith. Whatever we ask in prayer, *believing*, we are to receive. (Mark 11: 24.) Do you believe when you pray, or are you like the woman who prayed that a mountain in front of her house, which obscured the light of the sun, might be removed, but found it there in the morning *just as she expected?*

Another hindrance to prayer's being answered is an *unforgiving spirit*. "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25, 26.

Perhaps you are nursing an old grudge. While you pray, do you find rankling in your heart a spirit of hatred, and a desire for revenge for some real or imaginary wrong? If so, this explains why your prayers are not answered.

We risk much when we harbor an unforgiving spirit. One day, we may find ourselves longing for an opportunity to forgive, when the opportunity is gone forever, and a sting and remorse are left which we will carry to the grave. I was impressed with the following incident taken from an old book:

DID YOU EVER?

"I'll never forgive him—never!"

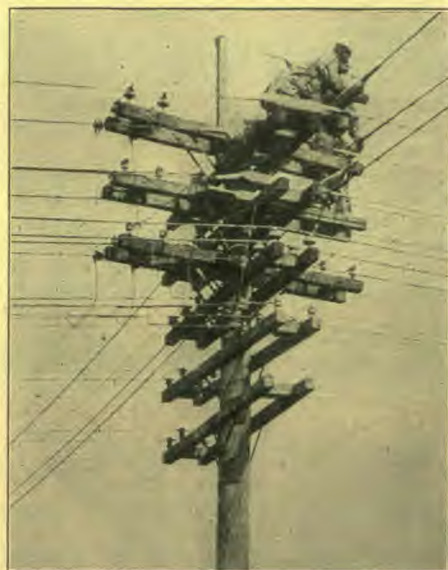
"'Never' is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward; and upon this holy book I—"

"Stop, husband! Remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I know; but, oh, John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out by a curse. It will only injure yourself, John. Oh, please don't say anything dreadful, John."

"The wife prevailed; the curse that hung upon the lips of the angry man was not spoken. But he still said, 'I will never forgive him—he has done me a deadly wrong.'"

"The young man who had provoked this bitterness, humble and repentant,



All who use telephones know that the insulation on their line must be perfect or the current is short-circuited and the apparatus will not function. These short circuits are due many times to "grounds," which allow the electricity to reach earth through an overhanging tree, a pole, a piece of metal, or even a damp string. We many times fail to insulate our wires before trying to connect with the temple of God, and the result is that our messages go into the ground, and no communication is ever received in reply. It is a good practice to inspect frequently the insulation on our prayer line with heaven.

sought in vain for forgiveness from him whom, in a moment of passion, he had injured almost beyond reparation. John Locke steeled his heart against him. . . .

"In his office sat the young village merchant, one pleasant morning, contentedly reading the paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into the office, screaming at the top of his voice, 'Mr. Locke, Johnny is in the river—little Johnny Locke!' To dash down the paper and spring for the street, was the first impulse of the agonized father. On, on, like a maniac, he flew, until he reached the bank of the river, pallid, and crazed with anguish. The first sight that met his eyes was little Johnny, lying in the arms of his mother, who bent wildly over her child. The boy was just saved; he breathed, and, opening his eyes, smiled faintly in his mother's face; while she, with choking voice, thanked God.

IF HE HADN'T!

"Another form lay insensible, stretched near the child. The dark blood flowed from a ghastly wound in his head. The man against whom John Locke had sworn

By George B. Thompson

eternal hatred, had, at the risk of his own life, been the savior of the child. He had struck a floating piece of driftwood as he came to the surface with the boy, and death seemed inevitable.

"John Locke flung himself down on the greensward, and bent over the senseless form. 'Save him!' he cried huskily, to the doctor, who had been summoned; 'restore him to consciousness, if it be only for one little moment. I have something important to say to him.'"

"He is reviving," replied the doctor.

"The wounded man opened his eyes. They met the anxious glance of his brother-in-law, and the pale lips trembled forth, 'Do you forgive me?'"

"Yes, yes; God is witness, as I hope for mercy hereafter, I freely forgive you, and in turn ask your forgiveness for my unchristian conduct."

"A feeble pressure of the hand and a beaming smile was all the answer. Many days the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hung over his sick bed. But a vigorous constitution triumphed, and, pale and changed, he walked once more among the living.

"Oh, if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven," said John Locke to his wife, as they sat talking over the solemn event that had threatened them with a lifelong trouble. "Never, now I have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness towards the erring. For there is a new meaning to my soul in our daily prayer, and I see that I have been only calling down judgments on myself, while I have impiously asked, 'Forgive us our trespasses, as we forgive those who trespass against us.'"

DON'T WAIT

Some parents have allowed their children to go into eternity unsaved, for the gratification of hating somebody. Then, too, peevishness, harsh treatment of those in the home or elsewhere, and sharpness of speech and an ungovernable temper, have grieved the Spirit, and hindered the answer to our prayers.

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter 3: 7.

How is it in your home? Does kindness rule? Is love manifest? Do you speak tenderly and kindly to those whom you love? Or is the tranquillity of your home marred by angry, impatient words?

(Continued on page 14)

The Foundation Stone of Civil Law

IT IS quite evident, to the most casual observer, that we are in the dawn of some great change in civilization; but to declare that this transition is one from the present state of things to an era of peace and spiritual prosperity, in which the rule of love supersedes that of law—to assert such an opinion, is most incompatible with the real situation. The *Atlanta Constitution* laconically describes the true condition of affairs when it declares that the federal government ought to "assume jurisdiction and set its hand to the task of stamping out the spirit of outlawry [italics mine] with which the state and local authorities have manifested their inability to contend." (Quoted in *Literary Digest* of October 18, 1919.)

Law, wherever it exists, must be enforced. Without law, human and divine, existence would be uncertain, and order absorbed in chaos. Thus, if it is necessary that we recognize the civil code of our country, how much more so that we obey the divine statutes which are the foundation of all law!

When the first intelligent reasoning beings were created, there came also into existence, as a result of the creation of these intelligences, certain fundamental relations between the Creator and His creatures, and between the created beings themselves. These prime relations resulted in definite duties of one being to his fellows; and out of such duties of one being to another, there came—and that most logically—a definite rule of action, a controlling regulation. In brief, creation in itself brought forth law. It could not have been otherwise.

The law thus established, was given to man at creation, and later proclaimed at Mount Sinai and engraved upon tables of stone. This law of Ten Commandments, in harmony with the "original relation," answers the twofold requirement,—man's duty to God, and man's duty to his fellow man.

Upon the principles contained in these commandments, upon these governing principles, have all civilized nations based their civil codes. Their recognition is indispensably requisite to the peace and security of the human race.

LOVE THE FUNDAMENTAL

All law is based upon a desire for the well-being of the individual. Jehovah, the author of law, is a God of love (1 John 4:16); and His statutes, being but a transcript of His character, are in themselves, therefore, the expression of love.

Because a father loves his family, he endeavors to govern them by certain general rules, which he designs shall work for the good of all. This duty a son should perform, and from that action he should refrain; for the wise parent understands that certain important consequences are inevitable. And because a child fears, loves, and respects his parent, he complies with the family law. "He that loveth another hath fulfilled the law." Romans 13:8.

The same is true of the precepts of the great heavenly family of which we are a part. The great Creator Himself

THE TOUCHSTONE OF MORAL DUTY

By Chester E. Kellogg

THE TEN WORDS

I
Thou shalt have no other gods before Me.

II
Thou shalt not make unto thee any graven image: . . . thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God. . . .

III
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

IV
Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V
Honor thy father and thy mother. . . .

VI
Thou shalt not kill.

VII
Thou shalt not commit adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear false witness against thy neighbor.

X
Thou shalt not covet . . . anything that is thy neighbor's.



has said, and still says, "Thou shalt," and, "Thou shalt not." As in the human family, so in God's church, obedience determines the measure of peace and concord that shall exist; and more than this, it determines for the individual the question of eternity.

The sole purpose of the law is not to justify a man (Romans 3:20), but to lead him to the right course. The apostle Paul, speaking of the time when we were in sin, said, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:24. And again: "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. And "by the law is the knowledge of sin." Romans 3:20.

Does the Bible not teach that we are "not under the law, but under grace"? (Romans 6:14.) Yes, most assuredly. When we have fulfilled in our lives every requirement of the law of God, we are no longer under the condemnation of that law, but under His grace, or favor. To state that the human race is not under law is to say that the world's millions are sinless; for "where no law is, there is

no transgression." Romans 4:15. "Sin is the transgression of the law." 1 John 3:4.

Grace does not take the place of law in our lives until we are without sin; nor has a dispensation of love supplanted the law, for the law itself is based upon love—it is love expressed. Therefore the law continues, and Jehovah Himself witnesses to the fact.

TILL SIN IS ABOLISHED

Through the psalmist, it is declared: "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 119:89; 111:7, 8.

Jesus Christ, the Son of God, declared, before His death: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

Though lawlessness and bloodshed, sorrow and distress, make their course in this present world,—though evil appears triumphant,—yet God's law and His promises stand immutable.

Neikban

"*Ku-tho yai you bah.*" It was the most welcome sound I had heard in hours. I had been for two nights and one day on the deck of a little Burmese river steamer, and since early morning in a crowded third-class railway carriage, that had no more available standing room. It was nearly noon of a hot day in our hottest month. The only dry part of me was my tongue, and I was wondering how I could get a drink, when the train stopped at a little station called Neikban, which is the name for the Buddhist idea of the reward of the perfect.

A dozen or more Burmese women and girls, carrying on their heads pots filled with clear, cool water, and polished lacquer cups, walked along beside the open windows of the train, crying, "*Ku-tho yai you bah, ku-tho yai you bah*"—"Please take the merit water, please take the merit water." Soon every one in the train had had a drink, and they were asking us to fill up any pots or vessels we had.

This is only an illustration of what one will find all over Burma. No matter where you go, you will always find, under every large, shady wayside tree, and by every resting place, from one to half a dozen pots, more or less protected, which some one keeps filled with fresh water, hoping thereby to gain merit for the future world.

I thought: They give to obtain merit, and the name of their village stands for heaven; what ought we to do who have obtained unmerited grace, and want others to share with us the joys of heaven?

ROBERT A. BECKNER.

Do not try to cover your sins. They will be brought up before you in the Day of Judgment. Confess them before Jesus, and He will cover them up so that they will never be seen again. K. M. A.

"What Is Truth?"

THE ETERNAL QUESTION
THE DAILY QUEST

BY FREDERICK LEE



THIS is an age of imitation and counterfeit. We have imitation leather, imitation rubber, imitation fur. In fact, if a person were to look for it, he might find an imitation of almost anything. This spirit has even entered the religious world, and we have a counterfeit, or imitation, of nearly every divine truth. It is often difficult to detect these spurious articles. Only an expert, one who has made a thorough study of the true, can recognize the false. Likewise, one who desires to know the truth, must give time and study to the subject, and not be, like the great mass of people, indifferent to it all.

There are two ways the merchant has of disposing of his imitation goods to the public. One way is to make claims of genuineness. The witless man, the one who has given no time to studying the difference between the true and the false, will pay a large price for something that is practically worthless when compared with the genuine. Another way is to make no claims to genuineness. The article is an excellent imitation and is cheap. Large sales are made because of the smoothness of the salesman's speech and the ignorance of the one who is purchasing. Very few persons in this age of the world spend time, effort, or expense enough to secure the genuine.

SLEEPING NEAR A PRECIPICE

Such is the spirit that is entering into the experience of the majority of professed Christians. No time or thought has been spent to seek the genuine. The question, "What is truth?" is but little heard. As long as there is some semblance to religion, some small claim to truth, many are satisfied and settle down for the rest of their days in contentment, saying: "This is just as good as any religion. We have a good pastor, a beautiful church, and a large membership." They give no thought to the doctrines preached, as long as they please the ears and soothe the conscience.

When there are so many dissenting voices in the church world, with every year adding some new religion, some new form of worship, and some new and fantastic claim is heralded forth, it ill behooves any to sit back with unconcern, feeling that the truth will find them out sooner or later. That is just such a sleeping disease as the evil one desires to have take possession of the soul of every professing Christian.

Nineteen hundred years ago Christ foretold that this condition would come

upon the earth. He said, when speaking of the signs of the end: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ, and shall deceive many." Matthew 24: 4, 5. Note that those who deceive are professed Christians. It is from the Christian church that these deceptions arise. Just how subtle they are is revealed in these words of Christ: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verse 24. Here we see that these false doctrines will be so close an imitation of the true, that people who have the truth will be tempted to throw it away, as something that is not genuine. But, as the text suggests, a certain class, who are called the elect, will not be deceived thus.

RELIGIOUS DERELICTS

Who are these elect who cannot be deceived by any false pretensions? Is it possible to know the genuine from the false in religion? In the midst of this babel of claims, is there a lucid answer to the question, "What is truth?" Or must we be of that class, which is growing larger every day, who take a neutral position, and say there is good in every religion? They can attend a Mohammedan mosque on Friday, a Jewish synagogue on Saturday, a Protestant or Catholic church on Sunday, and a Buddhist temple between times. Such become like a tramp ship, which hails from nowhere, and has no definite port in view, no country to call its own.

Some may think that to remain neutral and fellowship the religions of all men indicates broadmindedness; but there are crises in which one cannot remain neutral and do justice to one's own soul. Such a time is this in which we live. We must know the depths of the heavenly harbor. We must be sure that we are in the safe and open lanes leading to the everlasting port. This is a time when decisions must be made, and when we must determine in our hearts to listen carefully, that in the midst of all the discordant notes, we may hear the strain of salvation's song, which issues direct from the throne of God. Every person must sooner or later answer the questions: "Am I in the path of divine light? Have I the truth,—that truth which is 'the power of God unto salvation'?"

He who is honest in heart need never fear that if he determines to search for truth, it will evade him. Christ said, "If any man willeth to do His will, he shall know of the teaching [doctrine], whether it is of God, or whether I speak from Myself." John 7: 17.

"If any man *willeth* to do"! Here we have the first rule for the one who is in search of light. This is the mysterious key that unlocks the storehouse of God's truth. It is the medicine which, when applied to the eyes, causes the scales to drop off, and makes one see plainly. If a person will but vow to himself and to God that no matter how it may conflict with his pleasure, he will do the will of God only, Christ says that he *shall* know, concerning any teaching, whether it proceeds from God or from man. There is no doubt here, is there? All that issues from God is truth. But not all that comes from apparently good men even is necessarily truth; and since God has seen fit to propagate His truth through man, it behooves each of us to know how to separate what man says from what God says. In the above text, we have the first rule in the study of the science of truth.

"Truth will ever be unpalatable to those who are determined not to relinquish error." He who is unwilling to surrender all to Christ will never taste the sweets of truth. Its beauties will never be revealed to the eyes of one who is blinded by the fascination of error, or is hypnotized by the desire for public applause. Pilate was the first one on record in the Christian dispensation who asked the question, "What is truth?" Although the Truth, Christ, was standing revealed before him, yet he discerned it not. And after Christ had said, "Every one that is of the truth heareth My voice," Pilate still blindly asked, "What is truth?" He saw it not, because he had no desire to follow its teachings. Even though he confessed that he saw no fault at all in Christ, yet he was not convinced by the truth which Christ taught, because he sought the plaudits of men. "And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified." Mark 15: 15.

HAVE YOU ANSWERED IT?

Pilate not only rejected the truth, but he persecuted it. This is often the policy of those who receive not the light that God has for them. Some one has said, "He who seeks truth must be content with a lonely little trodden path;" and we might add, a path wherein there is little outward repose, but much inward comfort and peace. Although Pilate condemned the Truth to death, it did not remain lifeless, but rose again, and was exalted on high. "Truth crushed to earth will rise again." We must never let the fear of opposition keep us from accepting the truth of God. It will finally triumph. Then we shall want to know not that we have some truth on our side, but that we are on the side of truth.

"To the law and to the testimony; if they speak not according to this word,

(Continued on page 14)



EDITORIAL

EDITORS

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

Satan Will Give the Real Manifestation

MR. NEVIL MASKELYNE, who seems to have made himself famous as a magician, or "illusionist," recently gave an address on spiritualism before the Aldwych Club, in London.

Mr. Maskelyne expressed his opinion of spiritualism in these words: "If people reject witchcraft, they must reject spiritualism also, because there is no difference between the two, except that spiritualism has none of the old spells and charms. Telepathy, hypnotism, self-deception, chance, and dishonesty can account for everything that has happened in the world of spiritualism."

The renowned illusionist affirmed that he had been accused of being against spiritualism because it payed him better as a magician to denounce the theory. To this accusation he replied, "On the contrary, if any one brings me a real medium who can produce one real manifestation, I would not exchange him or her for the richest gold mine in the world."

Any one who holds that attitude toward spiritualism will sooner or later be swept into it, for he is destined to see soon the "real manifestation." And the reason why we make this statement so positively is because Jesus Christ Himself has said that "there shall arise false Christs, and false prophets," who "shall show great signs and wonders; so as to lead astray, if possible, even the elect." See Matthew 24: 24.

And the same Jesus who gave us the foregoing warning against deceptions that would be manifest just prior to His coming, also inspired the apostle Paul to remind us of these things. The apostle speaks of the manifestation of Jesus, in His second coming, and affirms that His "coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 9-12.

How clearly does this scripture teach that God sends His truth for the purpose of saving men! But there are those who do not love the truth, and God sends to such "a working of error, that they should believe a lie."

God's act in this matter is the same as it was in the days of Pharaoh. The proud Egyptian king refused to hear the truth that was so clearly presented to him from God by Moses; and in rejecting that truth, he placed himself upon the foundation of error, and the only thing left for him was to believe the lie the great apostate presented.

God in reality sends truth, and only truth, to men; and as He tenderly and earnestly presses that truth home upon their hearts, if they reject it, then their strong convictions of the truth from which they are turning away, rebound to throw them all the more strongly into error.

It is in this sense, and in this sense alone, that God sends the working of error; but these people who refuse to accept the truth, actually "believe a lie." And as the agents of Satan, they work "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that [margin] are perishing."

Spiritualism is producing, and will continue more and more to produce, its "real manifestation." Some of these manifestations of apostate powers are most vividly set forth in the following words from the last book of the Bible:

"He exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men." Revelation 13: 12, 13.

Note closely the voice of Scripture! The text affirms that the power in question "doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men;" and furthermore, "he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast." Verse 14.

God has forewarned us that the manifestation of lying signs and lying wonders will be given us. Except we stand on the firm foundation of God's Word, so that we can see present world conditions through the clear light of divine inspiration, we are doomed to fall under the masterly deceptions of Satan, who, as the Word avers, is now working with masterly power, because he knows that his time is short.

Wall Street Invests in Amusements

SOME of the greatest financiers of this age are being actively attracted toward the opportunities for money-making in the amusement field. A late *Wall Street Journal* has this quite significant paragraph upon the subject:

"Wall Street is going into amusement in a financial way. The newly incorporated Loew's Theaters numbers among its directors W. C. Durant, head of the General Motors Corporation; Harvey Gibson, president of the Liberty National Bank; and D. E. Pomeroy, vice president of the Bankers Trust Co. The Famous Players-Lasky Corporation is being provided with \$10,000,000 of new capital with Kuhn, Loeb & Co. backing, while the du Ponts and the Chase bank interests have entered the Goldwyn Pictures Corporation."

Some of the greatest financiers of the age are represented in such firms as Kuhn, Loeb & Co. and the du Ponts, to say nothing of the prominence of the men who are mentioned by name in the foregoing quotation.

On the growing magnitude of the moving picture business, the *Journal* has this to say: "Gross revenues of picture theaters in the country are estimated at 800 millions this year. They were 675 millions in 1918—comparing favorably with 700 millions gross of thirteen leading rubber companies—against but 65 millions in 1907. In this country there are 15,000 picture theaters, with 8,000,000 seats, nearly every town of 1,000 population having at least one theater. Twelve hundred new houses are being built, at a cost of \$72,000,000. . . . Consumption of positive films is averaging about ten million feet a week, against three million feet in 1913. Annual sales of the two largest makers of projecting films have increased from 2,000 in 1912 to 9,000 this year. . . . The first week's box office receipts of the Capitol Theater in New York were \$70,000."

The manner in which investments yield returns is set forth by the



THE PROMISES OF JESUS

By
WILLIAM P.
PEARCE

"THIRTY THOUSAND promises," says Dr. Young, of concordance fame, "are found in the Bible." "The Precious Promise New Testament," by Gilchrist Lawson, has every promise printed in red. Very many of these are credited to Christ. They are as diversified as the benedictions of God—the raised letters of comfort and incensiveness, the brilliant jewels in the coronet of divine providences.

To take up the promises of Jesus one by one would be pleasing and profitable; but here they must be bunched together like flowers in a bouquet—all sizes, shapes, and shades.

The promises of Jesus are all conditional. An obligation rests upon us ere the fulfillment by Him. The jeweler guarantees the clock, provided we wind it. The railroad company offers transportation across the country, if we will purchase a ticket and board the train on time. It is "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7: 7.

The promises of Jesus are varied. They fit every condition and circumstance in life. Does one need food and raiment? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6: 33. Are we weary, sad, and discouraged? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28. Are you misrepresented, insulted, assaulted for His sake? "Blessed are ye, . . . for great is your reward in heaven." Matthew 5: 11, 12. Is one lonely, isolated, bereft? "Lo, I am with you alway, even unto the end of the world." Matthew 28: 20. Does the future look ominous? Does death end all? "In My Father's (Continued on page 14)

Journal in this paragraph: "Famous Players turns its money over two and one-half times annually, a \$60,000 picture yielding \$150,000 in revenues the first year and still being a money-maker. The cost of a picture is usually returned in rentals in the first eight weeks of exhibition. The policy of the company is to depreciate its films as rapidly as the rentals are paid in, and at the end of the year pictures are carried at one dollar each."

Would we go beyond the truth if we should say that this generation is not merely phenomenally greedy and selfish, but wildly insane in its effort to grasp the dollar? And is it not equally true that no generation of the past rushed so insanely after exciting follies and foolish pleasures? And the man who has gone mad in his pursuit of the dollar is wildly chasing the man who is equally mad in his pursuit of pleasure.

The harvest of such a seed sowing cannot be long delayed. The moving picture film is perhaps doing as much as any other

one thing in the world to-day, if not more, to place depraved, immoral ideas in the minds of men and women, and especially in the minds of little children. Mature men—and it is too often the case that they are prominent in both church and social life—see this opportunity for getting more of the coveted dollars; and they are willing to grab the money, regardless of what the consequences may be.

Could the men and women of this age be relieved of the hysteria and delirium of greed, money-getting, and the seeking of pleasure, and could they recognize the unmoral atmosphere they are creating in the social realm, they would readily see the absurdity of trying to realize a millennium of peace, bliss, and righteousness out of materials so contrary to the dreamed-of utopia. If men would but take time to see the meaning of this awful tendency of greed and pleasure seeking, they would not be so surprised at those who see, through the light of Bible prophecy, where it will all end.

THE rejection of the supernatural and miraculous has led to the endorsement, by the scientific world, and even by the theological world, of the tenets of evolution. This has been to the disparagement and the rejection of the record of Genesis. Let us investigate more thoroughly, at this time, the motive and purpose behind the rejection of the Bible and the endorsement of evolution. To show the situation, I quote from an evolutionist:

"There are two possible explanations of all phenomena which lie so far concealed in the 'dark, backward and abysm of time,' that we can have no direct knowledge of the manner in which they were produced. We may, on the one hand, suppose them to be the result of some very powerful cause, acting through a short period of time. That is catastrophism. Or we may suppose them to be caused by a much weaker force operating through a proportionately prolonged period. This is the view of the uniformitarians. It is a question of energy versus time; and it is time that is the true element of the case."—*"Ancient Life History," Nicholson, page 5.*

You will note the frank statement of this author of a book on geology. He tells us plainly that evolution is accepted because of its time periods, which allow of a much weaker force producing the world or the universe. A milder power is said to have done the work, since it took an almost infinitely long time for the work. Evolution emphasizes, therefore, infinite time, and only a modicum of power, whereas the book of Genesis emphasizes a short period of time, and a supernatural, miraculous power, the power of an almighty God. This is the plain, straightforward summing up of the situation as the evolutionist himself suggests it.

UNLIMITED POWER

He proclaims the truth when he tells us that time is the true element of the case. If the time is long, the power is weak; if the time is short, the power must be great. And it is the might of creating power working in six days that we find emphasized in the Bible. Everywhere it is proclaimed and set forward. It is the ground of faith. It is the hope of soul transformation. It is the pledge of triumph for the child of God.

The prophet Jeremiah gave a message for this time in the wonderful confession he made as to the plenitude of the Crea-

IN 6 DAYS

Evolutionary
Reasoning
Provides No
Satisfactory
Basis for
the Genesis
of Matter

By Lucas Albert Reed

tor's power: "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jeremiah 32: 17.

God as founder of material things, God the Creator of the universe, must be interpreted as God the source of unmeasured power. And this confession of Jeremiah was endorsed by the divine word which came to the prophet immediately afterward: "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" Verse 27.

It was God as the Creator that gave to Isaiah his message of inspiration for the people of his time: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is *strong in power*; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might He increaseth strength. . . . They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40: 26, 28, 29, 31.

If God could create our world in six days by the word of His power, it is in-

contestable that His might is unmeasured. But if He did not—if nature formed itself by natural change through chance and fortuitous concourse—then there is no power of God to consider at all, and no God that concerns Himself with the things of this world. All events are governed by chance and accident, and you and I are but cogs in the wheels that grind on slowly, remorselessly, without plan or design, through unmeasured ages.

NOT TO BE MEASURED BY SCALES

It was the power of God that Abraham was called to regard in seeking to live his life of faith. "I am the almighty God; walk before Me, and be thou perfect." Genesis 17: 1. Trusting in the might of Him who is all might, Abraham, with all his faults, might eventually overcome.

It was to the unlimited power of the Creator that Christ directed His disciples when He sent them forth armed with the grand gospel commission: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." Matthew 28: 18, 19.

To be men of integrity and righteousness requires a moral power that only the gospel assures us may be ours. Says Paul, "I am not ashamed of the gospel of Christ: for it is the *power of God* unto salvation to every one that believeth." Romans 1: 16.

Power to overcome, power to live, power to be, power derived from God! Everywhere in the Bible, the inspiration is the unmeasured might of God, who created all things, and who, by virtue of this, can and will care for all His creatures, if they will but trust Him.

It is against this power of God that evolution makes its assaults. Evolution emphasizes the length of time required, and minimizes the amount of power. It seeks to make the work of creation small enough for the comprehension of the finite mind. But the work of creating a world is not a simple, easy task. It requires nothing else than the power and direction of a Creator. All that evolution has brought forth in evidence of creation by slow and gradual progress, as we have seen, fails utterly to show any proof of producing anything at all. It fails to account for any origin, and finally confesses that it cannot explain origins, and will not seek to do so.

Evolution makes no excuse for its attacks on the method of creation. It utterly rejects any power save that which

it can measure by machines and balances. It sinks itself in pure materialism. Even if it acknowledges a Creator, it prefers to give Him just as little to do as possible, and to dispense with Him at every turn.

DISAGREES WITH COMMAND

Evolution, then, is in fact a blow at the creative power of God. And it would destroy, in this, every reason for a Sabbath, which is based upon a literal week

If we take the Bible for what it says, the six days of creation were days such as we have now, because they were measured exactly as our days now are measured—by the rotation of the earth in relation to the sun. The light and the dark part that measured the days of creation were the same, according to the record, as those that measure the days we have now.

Again, we are told by the Sabbath commandment to do our work in six days, because God did His work in six days. If the days are not the same, then the command is a mere deception.

We are told to rest upon the seventh day, after six days of labor, because God rested on the seventh day after His six days of creative work. And for this reason, it calls the seventh day the rest day—Sabbath—of the Lord our God. This seventh day, then, corresponds to the day on which He rested, or all is inconsistent and contradictory, God's command false and arbitrary.

If we accept the fourth commandment as one of the Ten Commandments—indeed, if we accept it as ever having been one of the Ten Commandments—then it follows that God did work His mighty work in six of our common days. And the power He displayed in doing this is immeasurable and nothing short of the infinite.

EVOLUTION DOES NOT END CONTROVERSY

"He spake, and it was." "God said, Let there be light: and there was light." "God said, Let the earth bring forth: . . . and it was so." As the sacred record declares, "Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call unto them, they stand up together." Isaiah 48: 13. "He commanded, and they were created." Psalm 148: 5. "He sendeth forth His commandment upon earth: His word runneth very swiftly." Psalm 147: 15. Thus does the Word show us the method and the progress of God's creative work. It was instantaneous. God spoke the word, and nature obeyed.

This, then, was the method of the Creator. God spoke His word, and there was instant response. It is useless for us to seek some explanation by which to comprehend such a work. It is beyond the comprehension of the finite mind. Only through faith can we understand that the worlds were framed by the word of God. It is not something that can be reasoned out, for there are no elements that the mind can grasp by which to picture the process. Through faith, and faith alone, can we understand.

And this process was not, as evolution would have it, a mere fashioning of crude materials into organic form. God's work of creating was what we might in a sense call making something out of nothing. That is to say, the things that now are seen were not made of things that appear. (Hebrews 11: 3.)

Evolution is all wrong in attempting to show creation to have been a gradual forming of crude materials in a rising scale from lower forms to higher. This is only an attempt to formulate a creative process that is too great to lend itself to our limited comprehension.

If we accept this interpretation of evolution, we are no whit farther away

from the great mystery of origin, because we have no way to account for the existence of this huge material store out of which the world is said to have been formed. Where did it come from? Who made it?

There is only the answer that He who made all things is God. And what He made, He made without the aid of any material to begin with. He created the earth so that the "things which are seen were not made of things which do appear." That out of which God made this world was at least invisible before God's word spoke it into existence. Power there was before, but it was the power of God. Existence there was before, but it was the existence of the eternal God. And from this power and this existence, He gave us a world in which a degree both of power and of existence are still displayed.

The world was made in six days. It was a finished, perfect work of God. He saw it with His farseeing, searching eye, and beheld it as very good.

True Charity

"WHEN we were yet without strength, in due time Christ died for the ungodly." Romans 5: 6. "There is none righteous, no, not one," says the Scripture; yet the blessed Lord loves us all. It was love that prompted Him to give Himself for sinners. He suffered on the cross to save the lost. His great heart of love yearned for those out of the way and for the perishing.

When "the love of God is shed abroad in our hearts by the Holy Ghost," it will lead us to love the lost. As we surrender our lives to follow Christ, the Holy Spirit takes the love that God had, and puts it in our hearts. It will soften whatever is harsh in our characters, and subdue all that is coarse and unkind about us. It will help us to love poor, suffering, struggling humanity.

G. W. WELLS.

Forward by Faith

AFTER God had taken the children of Israel through the Red Sea, He caused them to wander in the wilderness for forty years, because of their lack of faith. They had feared that they could not take Jericho, because ten of the spies sent to investigate the conditions of that city, had reported that the city could never be taken by Israel.

In their blindness, they forgot that God was fighting for them. They forgot the marvelous things that God had achieved in their behalf. And above all, they did not realize that when God gives a command, He also gives power to perform the requirements of that command. At the close of the forty years' wanderings, God once more commanded Israel to go forward. Again He would test their faith.

To-day God commands us to go forward. We must conquer the world for Him. But that work must be accomplished through faith. Thereby our faith is tested. Will we follow Him in faith, or must we also go back forty years in our Christian experience? Let us use the faith God has given us, and then we shall be in a position to receive greater faith.

W. E. BELLEAU.



"God spoke the word, and nature obeyed."

of creation. The Word of God declares that God made the world in six days. It tells us that in this short period of time, God made the heavens and the earth and all that in them is. By other scriptures, we know that these heavens referred to are the atmospheric heavens, and not all the universe spread out to the eye of the astronomer.

Our world had its own specified time for its formation; and this was six days of time, as we now reckon time. This must be so, if we credit the Bible with statements worthy of credit.

Prerequisites of Divine Healing

The Relationship of Moral and Natural Law

BY
DANIEL H.
KRESS, M. D.

"I AM the Lord that healeth thee." Exodus 15:26. These words were addressed to the Hebrews at the beginning of their journey through the wilderness toward the land of promise. They were ever to keep in mind that God was their friend, and that whatever He should command them to do was for their good, because He desired them to be in health. They were also reminded that God was not in partnership with any one in this work of healing. He did not heal some of their diseases, leaving the remainder for some one else to heal. The psalmist, under inspiration, said, "Who healeth all thy diseases."

Life and health come from God. In the beginning, after forming man of the dust of the earth, God "breathed into his nostrils the breath of life; and man became a living soul." The same breath of life was continued. Job says, "The breath of the Almighty hath given me life." Job 33:4. "He giveth to all life, and breath." Acts 17:25. Not only does He give life, but He satisfies man with long life. (Psalm 91:16.)

Health and long life are, however, conditional. In speaking to Israel, to whom He had said, "I am the Lord that healeth thee," Jehovah said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians." Exodus 15:26.

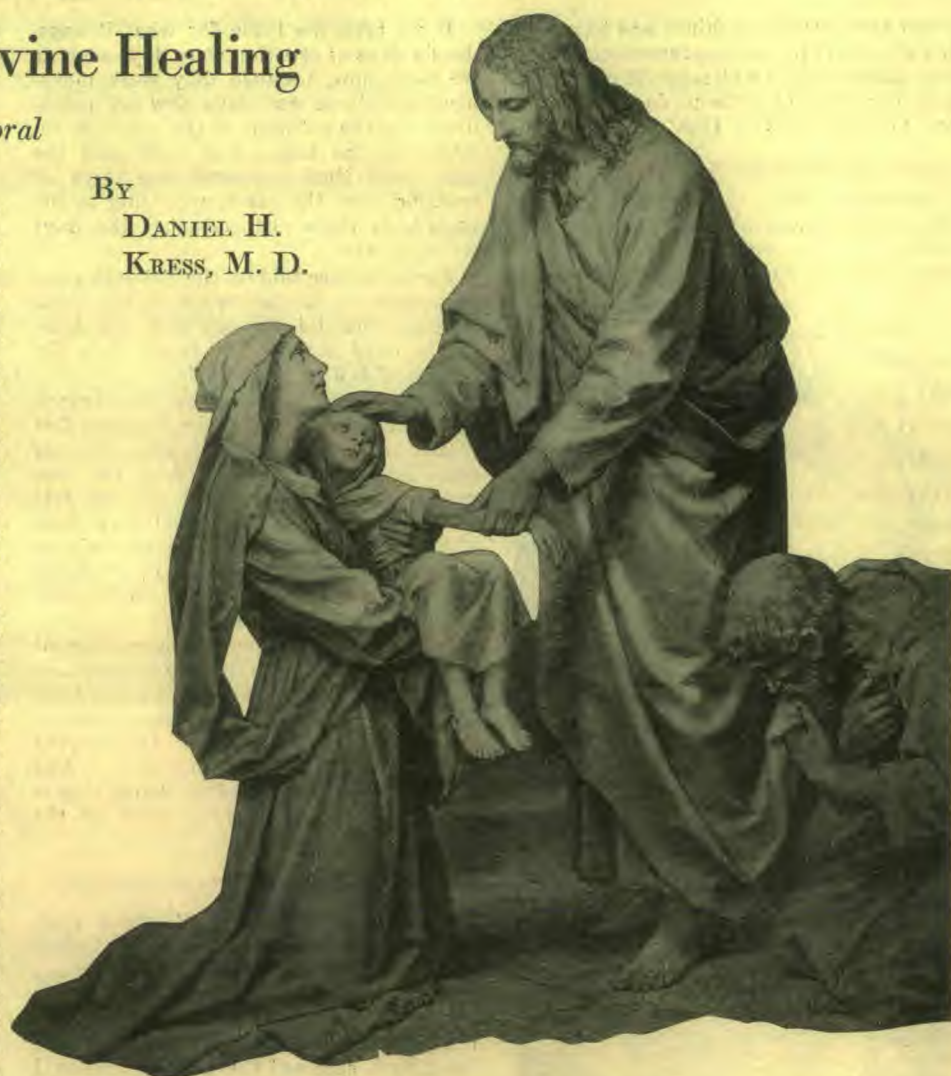
Thus we see that health necessitated obedience, and that God's laws are "life unto those that find them, and health to all their flesh." Proverbs 4:20-22.

A CERTAIN HARVEST

But the same God who promised to keep His children in health if they hearkened to His voice and obeyed His laws, allowed disease to come upon them if they disobeyed those laws. He placed before all a blessing and a curse. He said, "A blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." Deuteronomy 11:26-28. "Whatsoever a man soweth, that shall he also reap."

Illness is caused by transgression of moral or physical law in a man or his ancestors. When Job was smitten with boils, his wife said, "Curse God, and die." He replied: "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" "In all this Job sinned not, nor charged God foolishly." Job recognized that while God holds before all, life and death, health and disease, He desires all to choose life—to be in health. Man himself determines which he will have.

The One who gives life and health, leaves these blessings largely in our own hands. Were this more fully realized, the confession of the penitent thief on the cross would be more frequently heard,—We suffer justly.



God does not arbitrarily thrust disease upon men. "The curse causeless shall not come." When afflicted, we can say, with one of old, "Thou hast done right, but we have done wickedly." It is true that Satan is the originator of disease; but he is such in that he is the originator of sin, for disease is the result of sin. That which is frequently attributed to evil spirits, to Satan, or to Jehovah Himself, should be attributed more frequently to our own sins.

The serpents in the wilderness were not permitted to injure any of Israel's host, as long as the people obeyed God; but when they committed iniquity, they were bitten by the serpents. All that many of them could see was the serpents, which had wrought so much misery and suffering; and they asked Moses to petition God in their behalf to remove the serpents. But God did not answer this petition at once. He desired them to see the cause of their suffering, and to pray for a removal of it. With that removed, the suffering also would cease.

The gospel is not designed to save men in sin, but from sin. God never intended that men should be saved from sickness while continuing in transgression of His laws. It is His purpose to bring men and women into harmony with His laws, in order that they may enjoy health. Removal of sin, and not the removal of disease, should be the great burden of all.

When individuals arise who claim to remove disease, and nothing is said about sin, we may be assured that their work is

not genuine, and that it rests on a false foundation; for it encourages men to continue in the sins which are responsible for their condition, instead of urging them to forsake sin. It is like trying to heal a dyspeptic who is eating six heavy meals a day.

If an individual gratifies base passions and suffers as a result, the blame is not to be thrown upon God nor even upon Satan. Neither are we warranted in asking for the removal of suffering without having its causes made known. God cannot be true to man and remove the danger signal which is designed to warn the transgressor.

REPENTANCE BETTER THAN A DRUG

Had God answered the prayer of the children of Israel by removing the fiery serpents, they would not have been saved from reaping in some other way the results of their sins. The treatment would have been merely symptomatic. He would have said, Peace, when there could be no peace so long as they transgressed. Yet this is what the Israelites desired, and it is what men desire to-day.

Satan, knowing man's desire to continue in sin and yet not reap its results, has invented various ways of meeting this desire. For this reason, we hear much said about remedies that cure and allow men to eat and drink as they please, or of faith cures that heal without calling attention to the transgression that is responsible for the disease.

(Continued on page 14)

Dr. L. A. Bauer, of the United States Coast and Geodetic Survey, appears to have proved that the sum of the earth's magnetism is growing less. That mystic power which holds the needle to the pole is waning. Perhaps some day our compasses will be useless, and we must steer our ships by wireless telegraphy. More or less accurate observations are available from 1843, and full observations from 1890 to 1900. A study of these indicates an annual loss of 1-2,400th in the magnetic force—a loss which, in 1,600 years, would reduce one half the present intensity of the earth's magnetism.

There is an attraction, however, more mysterious than the magnetic force, that wraps itself around the earth in all its parts; and this attraction increases from age to age. It was never so strong as to-day. It furnishes a compass unfailing and powerful over all the seas of existence. We know that it cannot pass away, but must continue endlessly to increase. It is the magnetism that draws all men to Him who was lifted up upon the cross of Calvary.—*Amos R. Wells.*

THE WORLD'S GREATEST MAN

By FREDERICK C. GILBERT

HISTORY records that there have been many men in this world who have been regarded as great when compared with the rest of mankind. The achievements of such men have been various. There have been men who achieved greatness in war, in peace, in art, in science, in religion. When we read the lives of such notable persons, we discover something about them which seems to be different from the lives of most people living at the same time. There are particular causes that may have contributed toward these men's reaching their fame or emolument. However, these great men have left their impress upon their age and generation, as well as upon the periods that follow.

But of all the men who have lived in any age of the world's history, the one who is regarded as primarily and pre-eminently greatest of them all, is *Jesus of Nazareth*. This tribute is paid to Him by men of every age, every religion, among every class, in practically every land that has heard of His name and fame. What is it that makes Jesus of Nazareth the world's most famous man?

A man's greatness is usually measured by his achievements, and by the causes that led up to those achievements. What are the achievements of Jesus of Nazareth? And what led up to His being able to do such wonderful deeds?

MUCH LIKE OTHER BOYS

There are several things which impress us from His earliest infancy as most wonderful, when we read of His advent into the world. Yet His childhood days were spent as were other children's; His boyhood was similar to that of other boys; and the history of the early period of His life does not convey to us so remarkable an experience as we



might otherwise imagine. We read:

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2: 40.

"He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Matthew 2: 23.

"Now His parents went to Jerusalem

every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast." Luke 2: 41, 42.

"And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2: 51, 52.

We know from history that the small town of Nazareth was noted only for its wickedness—as it is even to this day among the Arabs of Syria—for Nathanael asked Philip this question: "Can there any good thing come out of Nazareth?" John 1: 46.

But when we read of His life after He reached the age of thirty, a new, remarkable, and marvelous record is spread out before us of the greatest achievements ever produced by man in all the world's history. He came to John the Baptist to be baptized of him. (Matthew 3: 13.) So did other men. There were multitudes of people who came to the baptizer to have him perform this service for them. We read, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matthew 3: 5, 6.

The crowds were baptized, and went away again. But when Jesus was baptized, after He came up out of the water,

He kneeled upon the banks of the Jordan, and sent up an earnest prayer to God. Let us read the record of this event:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke 3: 21, 22.

One writer has beautifully expressed this scene as follows: "Upon coming out of the water, Jesus bowed in prayer on the river bank. . . . The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. . . . Never before had the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dove-like form of purest light,—fit emblem of Him, the meek and lowly One. . . .

"The people stood silently gazing upon Christ. His form was bathed in light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, 'This is My beloved Son, in whom I am well pleased.'"

The eighteen years prior to this time, He spent with Joseph in the carpenter's shop, and with Mary, His mother, at the home in Nazareth. He worked as other young men worked. He aided in the house as do other young people. He was regarded by the people in the community as good young people should be regarded. But we read that the heavens opened, and the glory of God descended upon Him, and He was proclaimed the divine Son of the Most High—not by angels, nor by cherubs, nor by seraphs, but by the voice of God Himself.

THE POOR MAN'S FRIEND

Prior to the coming of Jesus of Nazareth to this world, men had received heavenly approbation for their conduct. This is true of Moses, of Isaiah, of Daniel, and of others. All these men of God were cheered by visitants from heaven in the form of angels. Jesus, however, does not receive commendation from heavenly ministers; but God Himself spoke audibly, and declared that this Person praying on the banks of the Jordan, just having been baptized at the hands of John the Baptist, was His own Son. This is the first unusual occurrence.

In quick succession there followed innumerable wonderful incidents. Jesus attended a marriage. The wine was all gone; more was needed. Jesus told the waiters to pour out the water from the large waterpots, and serve it to the guests. The banqueters drank the most delicious wine ever put to their lips. This truly was a notable miracle. There was no ostentation, no display; but the people were made happy.

He attended service at the synagogue on the Sabbath. There was present a man possessed of a demon. The poor man was tortured by this evil spirit. Jesus looked upon him with compassion. With just a word, the spirit of diabolism

was cast out. The man was made free, and was happy. Jesus made no charge for His work, nor did He publish His achievements. At the close of the service, Jesus was informed that the mother of Simon Peter's wife was ill of a fever, and He was asked to give her relief. He responded to the request. He went to the home, spoke a kind word to this woman, and she was immediately made well. She at once ministered to the physical needs of Jesus and her family. Word was spread like wildfire that the sick and diseased had found a Friend. Immediately there gathered around the house the whole city, bringing their diseased, their lame, their halt, their blind, their helpless. A word, a look, a touch, and every one was made well. Here is the record:

"He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils." Mark 1: 29-34.

ALL MEN THE SAME TO HIM

Jesus visited another town. Here was a man that was filled with leprosy. He was a pitiful sight, the awful disease having already eaten away some of the members of his body. Just one touch from Jesus, and the man was restored to perfect health. Jesus commanded him not to advertise in the community what had been done to him, but to follow out the directions of the Bible, and go to the priest. The man blazed the news abroad, so that Jesus for a time could not perform any more wonders in that community. (Mark 1: 40-45.) But His name and His fame had spread; for we read:

"His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matthew 4: 23-25.

Thus His work continued. Day after day the sick were healed, the hungry were fed, the dead were raised, the poor were cheered, the sorrowing were comforted, and all classes were blessed by His presence. A person was treated the same whether he was a Jew, a Samaritan, a Greek, or a Canaanite. Jesus was kind to the rich and the poor, the learned and the illiterate. There was no disease He did not heal, there was no destitution He did not relieve, there was no request for help that He did not grant. Yet He Himself had no home, had few friends, and was dependent upon the kindnesses and courtesies of those with whom He came in contact. He did things which no other man ever did, and He had authority which no other man ever possessed. He walked on the water to relieve distress, and calmed the raging billows to soothe troubled hearts. What He did for men, He did

gladly, freely, and deemed it a pleasure to aid them.

Now Jesus was not a builder of great works, but the restorer of broken hearts. He did not open to men the wonders of nature's laboratories, but He revealed to men the omnipotence of the Father's power. He did not paint for men beautiful scenes, He showed to men the beauty of God's love. He did not electrify the world's highways, but He generated in men's lives the divine current of life and blessing. He did the world's best things, because He was the world's best Man. He performed the world's largest things, because His heart was the world's largest heart. He accomplished the world's

"And Jesus said unto them, *I am the bread of life.*" Verse 35.

"Not that any man hath seen the Father, save He which is of God, *He hath seen the Father.*" Verse 46.

"What and if ye shall see the Son of man ascend up where He was before?" Verse 62.

"For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Verse 38.

"And He said unto them, Ye are from beneath; *I am from above: ye are of this world; I am not of this world.*" John 8: 23.

"I speak that which I have seen with My Father." Verse 38.

"The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. *Jesus saith unto her, I that speak unto thee am He.*" John 4: 25, 26.

"Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." John 9: 35-37.

"Jesus answered them, . . . Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because *I said, I am the Son of God?*" John 10: 34-36.

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17: 5.

Jesus came from heaven. He came down from God. He was with the Father in heaven before He came to this world as a man. He was God's Son. He was with God from the days of eternity. In other words, Jesus is divine. He is Son of God as well as Son of man. Jesus was the world's greatest man because He had the world's greatest power. This He received because He was God's own Son.

Sin separated man from God; Jesus united man with God. Sin severed earth from heaven; Jesus united earth and heaven. Sin estranged this sphere from God's family; Jesus will unite it again with God's family. Sin made mankind aliens from God; Jesus made mankind children of God. Jesus is the ladder which joins earth and heaven;

Jesus is the law which binds man to God. He is the One, the Only One, the Holy One, the Perfect One, who restores all that has been lost on account of sin. Jesus is the world's greatest man because He is the one divine God-man.

WE do no better than we do, because we are no better than we are. If we were better, we would do better. If we were right, we would do right. If we are better, or right, it will be because a divine power is accepted by us, for "without Me ye can do nothing." Man can have no higher or more noble aim in this world than to be right, and do right. To succeed, we must be connected with the divine dynamo, or, in other words, "be born again." A. E. PLACE.

OUR GUIDE

If, wearied by a life of sin,
We'd just invite the Saviour in,
Confide our every grief and care
To Him, our sorrows He would bear.
Our hearts from sinfulness He'd wean,
Nor leave a trait that's low and mean.
Dark pitfalls all around us lie;
We struggle on alone—but why?
Assistance is so near at hand,
Our prayers are answered where we stand.

Then through the dark and stormy night,
There shines a bright and glorious light,
Makes its abode within the soul,
And guides our footsteps toward the goal.
Though trials beset us thick and fast,
If we but trust, its rays will last.
E'en though we stumble, oftentimes fall,
If but obedient to the call
Of our Redeemer's voice we rise,
The light grows brighter, never dies.

For in the darkest hours, we know
That we can conquer every foe
Through faith in Him who fain would live

In human hearts, His peace would give.
When crushed and broken in the strife,
He offers all the boon of life.
No love as wonderful as this,
No sacrifice as great as His,
Who by His agony has bought
Our souls, and our redemption sought.

JEAN ELSTON.

greatest things, because He was the world's greatest man. He influenced the world most, because His life was the greatest that was ever lived.

Where did Jesus receive this power, this greatness, this authority, this ability to do such marvelous and unusual things? We might quote from many men, Jews and gentiles, who would gladly bear testimony; but we will let Jesus Himself give us the needed information. Listen to His own words:

"No man hath ascended up to heaven, but *He that came down from heaven, even the Son of man which is in heaven.*" John 3: 13.

"The bread of God is *He which cometh down from heaven, and giveth life unto the world.*" John 6: 33.

AFTER MANY DAYS

"What About Harry?"

Part 13

By ARTHUR S. MAXWELL

"NOW just another word as to why I work on Sunday," continued Mrs. Brooks, while Mrs. Lawrence listened with an expression of astonishment on her face. "I have the Bible right behind me in doing so. Not only does it not tell us to rest on Sunday, but it makes very plain the fact that working on that day is all right. I suppose you remember the fourth commandment, and that it says, 'Six days shalt thou labor, and do all thy work.' Now 'six' plainly means first, second, third, up to sixth; and as Sunday is the first day of the week, you see we have a right to work on Sunday."

"This all sounds very strange to me, Mrs. Brooks. I have never heard any one speak like it before."

"That may well be," replied Mrs. Brooks. "There are not many people nowadays who follow the Bible closely. But from what I have said so far, you can see that the Bible supports me in what I do, can you not?"

"Yes; but it is all so new to me, I wish you would tell me more."

"I will. When our Saviour came to this earth at the time of His first advent, He did not rest on Sunday; for He said, 'I have kept My Father's commandments'—one of which was the fourth."

"And not only did Christ attach no sacredness to Sunday, but Paul and the other apostles and disciples did the same. Listen while I read from Acts 20: 7, 8: 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber.' Notice, this was a first-day meeting; but seeing that in those times the day was reckoned from sunset to sunset, the meeting was really held Saturday night, and 'the morrow' spoken of would be Sunday morning."

"Did Paul say he was going to rest on the morrow?—No. He was 'ready to depart'; and the remainder of the chapter tells us that, sending his companions in

the ship a distance of fifty miles, he then walked nineteen miles—all on Sunday morning. You see, Mrs. Lawrence, I have all the support I could wish for to uphold me in my working on Sunday, haven't I?"

"Yes; but if you take away our Sunday like that, what have we left? As I said before, I already do all kinds of work on Sunday, and I don't go to church like other folks; but I wouldn't like to be without it altogether."

"You must remember that I am not the one who is taking it away," replied Mrs. Brooks, "but God and His Word. What does the commandment say?"

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: *in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.*"

"Notice how explicitly the Lord arranges for our good. On the seventh day every week, we are to do no manner of work; and, so far as we are able, we are to prevent others' working for us. Our homes are to be quiet, peaceful, and restful on that day. There is to be no unnecessary cooking or cleaning, no shopping and such things; and no 'manservant' or 'maidservant' is to be compelled to work for us then. The absence of their knocks and rings will add to the restfulness of the Sabbath calm."

"Now I see why you don't do any work on Saturdays," said Mrs. Lawrence. "It is really because you think that Saturday is the seventh-day Sabbath referred to in the commandment."

"Yes, you are right; and there is no doubt about Saturday's being the day we should keep holy. The whole Bible supports that view. The Lord rested on the seventh day in the beginning, at the end of the first week of time; and when He

came to the earth to walk among men, He still observed that day, pointing out to the Jews many times how He intended it should be kept. Paul and all the apostles kept that day, and so did the early disciples. You see I have the best of examples in the Bible to support me in this, haven't I?"

"It seems so," replied Mrs. Lawrence, still unable to comprehend fully all these new ideas; "but I was always told that Jesus, at His resurrection, changed the day of rest from the seventh to the first day, and that that is why we should keep Sunday now."

"I know that many people believe so," said Mrs. Brooks; "but there is nothing in the Bible to support that belief. Would you like to know what really happened at the resurrection, in connection with the Sabbath?"

"Yes."

"Then just look up Luke 23: 54-56; 24: 1. I will read you the verses: 'The Sabbath drew on. And the women also . . . beheld . . . how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared?'"

"Remember that these women had been with Jesus for many months, listening to all His teaching. How had He taught them to regard the Sabbath? Why, as so sacred a day that even the embalming of the Saviour's body was a work not permissible upon it! Jesus Himself had upheld the commandments given at Sinai, and had said that they would stand unchanged forever. That is why we read that the disciples 'rested the Sabbath day according to the commandment.'"

"BUT," said Mrs. Lawrence, "perhaps Jesus changed it after He had risen and appeared to the disciples."

"If He did, surely the Bible would tell us something about it," returned Mrs. Brooks. "I will read you a verse in Acts (chapter 1: 3): 'He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.' Forty days He was with the apostles, all the time speaking of things pertaining to the kingdom. Surely if, during that time, He had made any statement contradicting something He had already said, some note would have been made of it, especially if it had some relation to the vital commands of the law; but not a word is said. This should be sufficient to con-



FOR THE DISCOURAGED

Who so offereth the sacrifice of thanksgiving glorifieth Me; and to him that ordereth his way aright will I show the salvation of God. Psalm 50: 23.
Cast thy burden upon Jehovah, and He will sustain thee: He will never suffer the righteous to be moved. Psalm 55: 22.

Jehovah God is a sun and a shield: Jehovah will give grace and glory; no good thing will He withhold from them that walk uprightly. Psalm 84: 11.

Who is like unto Jehovah our God, that hath His seat on high, that humbleth Himself to behold the things that are in heaven and in the earth? He raiseth up the poor out of the dust, and lifteth up the needy from the dunghill; that He may set him with princes, even with the princes of His people. Psalm 113: 5-8.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him. Psalm 126: 5, 6.

vince any one that Jesus never authorized a change in the day."

"Do you mean," asked Mrs. Lawrence, starting forward in her chair, "that I should keep Saturday as the Sabbath?"

"I can only point you to what the Bible says," replied Mrs. Brooks solemnly. "But I do not want you to keep the Sabbath for my sake. I want you to do it for Jesus' sake. He says, 'If ye love Me, keep My commandments;' and as He said many times, only they that love Him and keep His commandments will have eternal life. Now I know that you love Jesus, and if He were here in person this afternoon, you would do anything He asked you; so won't you do this for Him? He may not be visibly present, but He is present by His Holy Spirit, and He is calling you lovingly, tenderly, to show your love for Him by doing what He asks of you. And it is for your good always, after all. Will you not heed His call? But there, I must go now, for I hear Zarita calling me. Think over what I have said, and may the Lord help you to do what is right."

With this, the two separated, Mrs. Brooks to attend to Zarita, and Mrs. Lawrence to get tea ready for Ada, who had been playing with her bedridden friend. As for Mrs. Lawrence, she could think of nothing but the astounding things she had listened to that afternoon. But gradually one great question rose above and eclipsed all else.

She was ready to admit that Mrs. Brooks was right, and she was willing to do anything that was really for Jesus' sake. But there was Harry! Mrs. Brooks had intimated that unless people kept the Sabbath, they would never go to heaven. "Poor Harry never had a chance to hear about the Sabbath," she said to herself, "and he can never hear it now. Is he to be shut out of heaven while I may enter? I would rather be shut out a thousand times myself!"

(To be continued)

"Grounds" on the Line

(Continued from page 4)

Do the children see the flash of anger, hear keen, cutting, spiteful words? Do you speak in an irritated, unkind way? If you do, that explains why your prayers are not answered. Better speak kindly now. The thread of life is easily broken.

If some member of your household should lie to-morrow in the embrace of death, as you looked with tearful eyes and breaking heart into the casket, and caressed, perchance, the lifeless clay, would you be haunted with the ghost of harsh, impatient words that you have spoken in anger? Better think of those things now than then. God cannot answer the prayers of those who cherish these evil traits in the life. If we come to Him in faith, He will give us deliverance from all such wickedness, and send us answers of peace.

"HEAVENLY beings still visit the earth, as in the days when they walked and talked with Abraham and Moses."

"What Is Truth?"

(Continued from page 6)

it is because there is no light in them." Isaiah 8: 20. Christ said, "Thy Word is truth." One who would know the truth, must with an open mind, a mind that desires only to do God's will, search the Scriptures. In them are hidden the jewels of God's truth. Only by consecration and effort may we find them. All must be taken from the mine of God's Word. Anything that man may preach or proclaim, that cannot measure up to the standard written therein, you may know has no light in it. "Thy Word is a lamp unto my feet." All that issues not



It is well to be reminded frequently that America is not the only place where H. C. L. is overpowering the people. The photograph shows a second-hand shop in Vilna, Poland, where the usual tragedies of poverty are enacted. According to the legend on the building, the presiding genius of this indigent market bears the internationally famous name, "F. Berenstein."

Wide World

from it is darkness, and leads only to destruction.

The only thing that will endure is the genuine, the true. We hear of imitations that are better than the original, that last longer, and that people like better; but after all, only the true endures. The Word says: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." 1 Peter 1: 24, 25. Determine to follow God's will, search the Word diligently that you may know His will, search as you would for precious pearls, and you will surely find the truth, which will be unto you life everlasting.

Prerequisites of Divine Healing

(Continued from page 10)

Because men are unwilling to forsake habits that are responsible for illness, they are fit subjects for any deception that may claim to perform wonderful cures. "Because they received not the love of the truth, that they might be saved," "God shall send them strong delusion, that they should believe a lie."

The divine command is, "Confess your faults one to another, and pray one for another, that ye may be healed." And the assurance is, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

A knowledge of sin, and repentance and confession of it, always precede forgiveness of sin. We know, therefore,

that when the sick are raised to health by the Lord, it is because they have confessed and forsaken the sins that were responsible for their sickness. With David, they can say, "Before I was afflicted I went astray," and they will with him see that the affliction came as the warning voice of a friend, to save them from straying yet farther away. With him, they will also say, "It is good for me that I have been afflicted; that I might learn Thy statutes."

Only those who do His commandments have a right to life and health. God has made the way of the transgressor hard and uninviting for man's sake. Any supposed remedy that claims to counterwork God's plan, and permit men and women to eat and drink and dress as they please, yet promises life and health, is a deception. "Whatsoever a man soweth, that shall he also reap."

The Promises of Jesus

(Continued from page 7)

house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself." John 14: 2, 3. What blessed, encouraging, sustaining, comforting declarations! They shine more brilliantly and are appreciated more thankfully in time of need.

The promises of Jesus are "great and precious." 2 Peter 1: 4. Some are greater than others, but all are precious.

Possibly the greatest and best known are: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10: 27, 28. Eternal life is the life that measures with the life of God.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

The promises of Jesus, however, must be claimed. They are blessed actualities—not sweet-scented philosophies. The colored evangelist Amanda Smith used to say: "I rejoice in the promises of God, but I was putting them all away from me and giving them to the white people; but when I gave myself wholly to the Lord, He gave Himself wholly to me. Then I said, 'Why, Lord, that's mine, and that's mine.'" Like drafts when properly indorsed and personally presented, they will be graciously honored.

The promises of Jesus are limitless. Six times He makes prayer-promises in the fourteenth, fifteenth, and sixteenth chapters of John, that "whatsoever," "anything," "what ye will," ye shall receive. John 14: 13, 14; 15: 7, 16; 16: 23. For, said Paul, He "is able to do exceeding abundantly above all that we ask or think." Ephesians 3: 20.

The promises of Jesus, when once fulfilled, are not exhausted. When a draft is presented at the bank, and the cash is paid, the draft is stamped, and then

thrust on a headed wire, which tears it, thus indicating that it is canceled. Not so with the promises of Jesus; they are honored *whenever presented*.

Guthrie, the great Scottish preacher, once had an irresistible conviction to visit an aged woman, whose daughter worked in a flax mill. On his way, he was met by a friend with whom he chatted, but broke away from him with a strange impression that he must hasten. On entering the cottage, he saw the invalid woman sitting in her chair, with eyes lifted to heaven in supplication. At her feet were burning coals that had fallen from the fireplace, and that in another moment would have set her on fire. When these flaming coals were removed, the invalid said brokenly: "I knew the Lord would send somebody; *He never failed me yet.*" No, and He never will.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said
Who unto the Saviour for refuge have fled?"

The Power of Love

"BELOVED, if God so loved us, we ought also to love one another." 1 John 4:11.

"Love" is so comprehensive a word that we may profitably dwell a little upon it. By way of example, there is the love between parents and children, which is perfectly natural. Then there is the love between husband and wife, brothers and sisters, and between other blood relatives, and the love between intimate friends.

But the love I have especially in mind is the love the foregoing text speaks of; namely, Christian love. I call it Christian love because it is the love that Christ exercised, the love that He commanded us to exercise. That love Jesus spoke of in Matthew 5:43, 44: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies."

This love has to be cultivated, because we do not naturally love our enemies. Sometimes we do not even love our friends sincerely. Every man, woman, and child is precious in the Lord's sight; therefore let us love one another, for "love is of God," and "God is love."

The closer resemblance we wish to have to our dear Saviour in character, the greater will be our love for those for whom He died. The greatest testimony we can bear for Jesus, as His followers, is to manifest a spirit of unselfish love. It is a testimony that no one can gainsay or resist. Nothing will build up the kingdom of God so quickly as true, sincere Christian love.

On the other hand, no matter how high a profession we may make, if our hearts are not imbued with the love of God, we are not followers of Christ, and consequently not children of God.

In Romans 12:10 we read, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." If we possess that love of which Jesus speaks, we have all, because all other virtues follow in its train; but if we are void of it, we lack all.

A certain Christian lost his wife, children, property, home, and friends. All these misfortunes overtook him within a short space of time. A stranger, knowing about his misfortune, asked him,

"How can you still be cheerful?" The Christian replied, "I never lost love." This was the whole secret. Love keeps the heart streams of life flowing. The more we love, the more we live.

Love is the greatest power in heaven and earth; therefore let us all join with the apostle Paul in saying, "Let brotherly love continue." Hebrews 13:1.

C. KUEHNLE.

More Enduring than Gibraltar

God's law has not been abrogated. Neither will it ever be. It existed in Eden. It was known to Israel before they reached Sinai, where God spoke it. It belongs to all men, in all ages, in all lands. There is but one moral law,—the law of Ten Commandments. It was not nailed to the cross. But Jesus died there that that law might remain unchanged, to condemn the guilty, to make known what sin is, as well as to witness what is righteousness. Through death, Jesus purposed to save repentant sinners from the curse of sin—not to destroy His Father's law, for then He Himself would have been a transgressor. This arrangement is the gospel. There is no other plan to save men. We repeat, The law of God stands to proclaim what righteousness is, as well as to make known what is sin. Righteousness will endure forever, throughout God's long eternity, after sin and sinners shall have been destroyed. Therefore the law of God will stand forever, witnessing to the righteousness of God in justifying contrite, repentant sinners and giving them eternal life with His Son.

T. E. BOWEN.

Signs of the Times

Publisher weekly by the Pacific Press Publishing Association, Mountain View, California, a Corporation of the Seventh-day Adventist denomination.

Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

SUBSCRIPTION RATES

Three months \$.50
Six months90
One year (50 numbers) 1.50
With "Questions and Answers" 2.15

NOTICE TO SUBSCRIBERS

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

We send no papers from this office to individuals, without pay in advance. When any one receives copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

JAMES COCHRAN, Circulation Manager.

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.

1919 BOUND VOLUMES of Weekly Signs now ready

Price, postpaid, \$3.50

We have a limited supply left from previous years at the following low prices:

Copies on Hand	Year Published	Binding	Price
3	1907	Paper	\$1.00
3	1911	Cloth	1.50
2	1918	Cloth	1.75

We pay the postage

Any one of these volumes, dealing, as all do, with practically every phase of Bible doctrine, would be treasured by you for general reading, study, or special reference. They are clean, and beautifully and substantially bound.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CALIFORNIA

Constantinople

THE capital city of the old Byzantine empire has again changed hands. Founded in the sixth century B. C. by Greek adventurers, its possession was the aim of leading nations in ancient times. In 330 A. D., the Roman emperor Constantine the Great adopted the city as his capital; and it has since borne his name, *Konstantinou polis*, city of Constantine.

As the see of the eastern bishops of the Christian church, it gradually rose in importance, further augmented by the great schism of 1054.

The city has sustained attacks from the Avars, the Arabs, the Bulgars, the Varangians, and the Latin powers of western Europe; but it has been taken by assault but three times—by the crusaders in 1203 and 1204, and by the Turks May 29, 1453.

It is now once more in the hands of so-called Christian powers. Not that Mohammedanism is entirely responsible for the misrule and tyranny afflicting the city and the surrounding countries during the past five centuries, for Islam has produced its Haroun-al-Raschid and its Akbar the Great, whose tolerance and magnanimity are in striking contrast to the bigotry of a Philip II of Spain or even a John or Charles II of England. But the Turks as a nation have conclusively proved their inability to govern subject peoples with any degree of justice. Especially under the rule of the unspeakable Abdul-Hamid, "the sick man of the East" became a vicious eyesore to all modern civilization.

Because of the strategic position of the city at what has been called "the crossroads of the world," it is imperative for international peace that it be occupied by a power or powers which will guarantee some form of stable government. The day on which the allies took possession, March 16, 1920, is a date to be remembered.

Should Russia insist on the fulfillment of a promise made to her by France and England in 1914, giving her control of the city as a reward for her entry into the war, we may see further developments around this old storm center of the Near East.

Too Much Machinery

IN view of the various interdenominational and denominational programs now being undertaken which require large staffs for oversight and execution, and the readjustment of many plans in the local parishes, the protest of Bishop Hall of Vermont is not out of place. As he is quoted:

"I sometimes doubt whether we are wise in putting wheels within wheels, and failing to put the spirit within the wheels. I am doubtful about having questionnaires and surveys taking the place of pastoral visitation. I am a little suspicious of all these boards and committees which are drafting our clergymen and drawing them away from pastoral work. They need field secretaries and corresponding secretaries and a dozen other kind of secretaries."

Departure from the simplicity of the apostolic church is as possible in matters

of administration as in matters of faith. Circumstances naturally preclude any strict comparison between the two eras; but as the bishop intimates, we are too prone to look at the whirring of the machinery and think we are progressing when in reality we are like the squirrels running in a wheel. "Not by an army, nor by power, but by My Spirit, saith Jehovah of hosts." Zechariah 4: 6, margin.



© International
A new 14-inch rifle for coast defense being tested at Sandy Hook, New Jersey, proving grounds, provides a unique and interesting picture, because of the well developed smoke rings in the wake of the projectile. Notice the dust rising from the ground as a result of the terrible concussion. This is said to be the first photograph concerning armaments to be released by the United States government since its entry into the great war.

"What Would Jesus Do?"

"WE must think of Japan as Jesus would have us think," said the Rev. J. C. Worley, for twelve years missionary in the island empire, before the Interchurch Pastors' Conference in San Francisco.

The same might be said of Mexico, England, France, Italy, Germany, Turkey, and every other nation. No matter what our national attitude has been or may be, to be consistent as individual Christians, we must maintain a Christ-like spirit toward every nationality. To a Christian, no foreigner will be a "wop," a "dago," a "Hun," a "greaser," a "sheeny," a "chink," a "Jap," a "nigger," a "half-breed," or anything else but a man who is just as good in the sight of God as the individual who soils his mouth with an epithet. It is only by the grace of God we may have a better education or more spiritual enlightenment than they; and whatever talents are given us are for service to others, and for those talents we must some day give the strictest account.

God "has made of one every nation of men." All are equal in His sight. As individuals to whom has been given the gospel commission, we cannot allow ourselves to be prejudiced by the insidious propaganda which is engendering hatred and distrust between races or classes. We cannot go to all nations and preach

the gospel of the loving Christ, with its fatherhood of God and the brotherhood of man, when our hearts are withered under racial bias.

As in the world although not of it, we have to concern ourselves with questions of national or communal interest; for example, immigration of Oriental labor. But sane, unbiased, skillful statesmanship may be brought to bear on these problems without the accompanying extravagant and pernicious political methods commonly employed. If a small portion of the funds used for stirring up animosity and war through the press could be expended in Christian education, in medical or evangelical missions, there would be little to warrant the maintenance of large navies or armies. As one missionary has expressed it concerning our dealings with Mexico: "Give us the money spent on the Pershing punitive expedition, and we shall make the Mexican border as safe as the Canadian."

Fellow Christians, let us not surrender our heritage of Christianity for a mess of propaganda.

The Gloomy Christian

HAPPINESS is the cream of Christianity. No individual who quenches his thirst with "the Water of life," or feeds upon that "Bread" which came down from heaven, is seen going about with a long face, drooping head, round shoulders, tears in his voice, and a whine in his throat.

The man who believes that a Christian must be a personification of gloom and a social clam is the offspring of that hypocritical generation of vipers in Christ's day who went around with disheveled hair and dirty faces to advertise their sanctimonious fasting. They do more injury to the cause of the Master than an atheist or a hardened sinner, for the world judges a religion by its adherents. Such persons are like a concave mirror—no matter how large Christ's love is shown to them, the image they reflect is an infinitesimal dwarf in comparison.

Many a so-called Christian goes about in a perpetual "peeve," because, you know, he cannot go to the dance to-morrow night, or see that salacious play his number one soul lusts after, or make that thousand dollars at the expense of the other fellow, because the rest of the community would take too much notice of the event.

He might as well take his card off the pew and have his name erased from the church roll, for the devil will get him before long anyway.

If the real religion of Jesus Christ gets a grip on a man's or a woman's soul, service for Him will be a pleasure and not like rigorous imprisonment for life with hard labor. If we get up above the clouds of selfishness, and see some of the sunshine in God's love for us and for all the rest of the world, and His numberless mercies every day of the year, we shall lose no time in bemoaning our hard lot in being Christians. We shall be looking for an opportunity to do everything we can in gratitude for all He has done for us.