

Signs of the Times

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A scene in Melrose Park, Illinois, which was in the path of the destructive tornado that swept through portions of eight states March 28, killed more than 160 persons, and destroyed property estimated at more than ten million dollars. As one newspaper editor writes: "We can dike back the sea and levee the rivers to control floods, we can watch the waters rising and prepare for them, but we can tell comparatively little about the winds, or what fury they will rise to, or where they will strike, and can control them not at all." Our only refuge is in the Lord who made heaven and earth.

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WHERE IS OUR INVESTMENT?

By ROBERT HARE

NATIONAL pride and ambition have largely centered around the capitals of empire, and men have felt proud and brave in claiming citizenship in some lordly metropolis where the wealth and splendor of the kingdom abode. But though pride links with nearly all features of city life, no real safety is to be found there.

Ever since the days when Cain built a city and hid within it from the avenger, men have continued to build their defenses. Walls of wood, of stone, of dried clay, of brick, and even of rushes, have been reared, and behind them men have endeavored to find safety. But the hand of time has been busy leveling these structures with the dust. One fact is evident: man has never been able to build any city that time has not been able to overthrow. Babylon, Persepolis, ancient Athens, Carthage, Palmyra, and other great centers of wealth, learning, and population, have

There is one thing which I do know, and that is that it is a mistake for the people of America or for the people anywhere to build great cities. In the first place, we deprive our people of the pure, fresh air they ought to have; and as stated, 800 people were killed by being run over in the streets of New York in one year. . . . We create such conditions in New York, in Chicago, and in several of our larger cities that it is impossible for all the people doing business in them to live within their borders. There is not sufficient room on top of the surface, but we must put them underground or up in the air in order to transact their business. It reminds me of the old story, when the people were trying to build the tower of Babel, and the Almighty Himself had to come down and demolish the whole structure. Of course, I hope that will not happen to any of our large cities; but I speak with some emphasis, for I have some feeling about the matter when I see thousands and thousands of children who are living in these great cities deprived of the fresh air which they ought to have, deprived of the opportunities they would have if they lived in the country or if they lived in the smaller cities or towns of the country.—*Senator Gronna, "Congressional Record," March 29, 1920.*

crumbled away. To-day men are planning for grander palaces, loftier buildings, more extensive cities, and costlier monuments, than ever before. But in doing so, they disregard the lessons of all time. Over a thousand times the story has been told, but man will not learn. The cities on the other side of the Flood have disappeared absolutely. Not one vestige remains. On this side, Nineveh, Tyre, Ecbatana, Memphis, Jerusalem, and the giant cities of Bashan, with Sodom and Gomorrah,

have all fallen. Still nearer, the horizon kindles with flame, and the earthquake rumbles, and again cities cease to exist. Pompeii and Herculaneum are folded in a mantle of burning dust. Rome of the "iron kingdom," the city of the Caesars, desecrated by the Huns, spoiled by the Vandals, and plundered by Alaric and his Gothic followers, with the glory of eleven centuries of independence over it, went (Continued on page 12)

SINAGA OF SUMATRA

By

KAY M. ADAMS

IT IS a great wonder to many, that missionaries will voluntarily leave the land of their birth, home, loved ones, and friends, and go to another country, to live amidst unsanitary and cheerless surroundings. Why do they do it?

The fact that they are presenting to those in darkness the way to eternal life, is incentive enough. But in addition, they have the promise of Christ: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time." Mark 10: 29, 30.

As missionaries labor for souls, they see transformations of character and victories over wrong, that repay them a hundredfold for the separations and privations they have endured.

One morning early, as I opened the doors of our mission school in Singapore, I saw a young man in the yard. From his appearance and dress, we could tell that he was a Malay, and also that he was a stranger to Singapore. After the usual salutations according to native custom, I asked him what he wanted.

"Sir, I wish to go to school."

"Where are you from?"

"My home is in Battakland, in the interior of Sumatra. I heard of your school in Singapore, and that the Bible was taught here, and great was my desire to learn of its teachings."

Further inquiries elicited the information that he had walked four days before reaching the railroad that brought him from the interior to the port of Medan, where he took a boat to come to Singapore.


LEARNING TO ECONOMIZE

Sinaga—for that was the young man's name—had little money. Among the natives of the interior, very little coin circulates, as they live largely on the products of their gardens and of the fruit trees that grow about the villages. He had managed to get enough money together to pay his railway fare and ship passage; but when he landed at Singapore, a few small silver coins were all that remained.

Through the generosity of friends in America, a fund had been provided to assist needy students; so we were able to give this young man a small sum each month for food. With this monthly pittance—\$3.25—he supplied himself with food, cooking it in utensils belonging to the school. The Malay diet is rice and a stew of vegetables. This is all they eat, except some fruit and a little dried fish occasionally.

Sinaga made rapid progress in his studies. He soon learned the fundamental truths of the Bible, and asked for baptism. After a probationary period in a baptismal class, where he and others received special lessons to fit them for church membership, he was baptized. From that time, his great desire was to prepare himself as a teacher to his own people, that they too might learn the glad tidings that had come to him.

However, in Sinaga's experience, as in others', temptations came. It was difficult for him and the other boys to get along with the money allotted them each month for food. The amount, while



Robert Moffat, the great African missionary, regarded Africaner, the notorious Hottentot chief, as the greatest trophy of his mission work. He had been the scourge and terror of that country. The people did not believe it possible that he could be converted; and after he became a Christian, they required the ocular demonstration of seeing him in company with the missionary. A bloodier man never tested the power of Christ to save. He went with Mr. Moffat to Cape Town. On the way, the missionary mentioned the fact of Africaner's conversion, when a Dutch farmer answered: "I can believe almost anything you say, but that I cannot credit. There are seven wonders in the world; that would be the eighth." Mr. Moffat assured the farmer that the desperado had become a changed man. "Well," said he, "if what you say is true, I have only one wish, and that is to see Africaner before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle." At this, the missionary, conducting the farmer to the wagon, pointed to the chief, and said, "This is Africaner." The farmer was astounded. Starting back, he asked, "Are you Africaner?" The chief doffed his hat, made a respectful bow, and said, "I am," at the same time testifying to the truth of the missionary's statement respecting his conversion. Then the farmer exclaimed: "O God, what a miracle of Thy power! What cannot Thy grace accomplish?"—*Anon.*

small, was enough to furnish plenty of nourishing food; but there would be none left for other things: We desired that the boys buy their own food, and thus learn how to economize. But those from the villages far from the busy cities, did not know how to use money. They saw in the markets of the city one thing and another that appealed to them, and they forgot that the money in their pockets was not for trinkets, but for food. Before the end of the month, their food allowance would be gone, and an advance on their next month's stipend was necessary.

PLAN TO RUN AWAY

While Sinaga and others of the boys were passing through this experience, a

Malay from another mission came and told our boys of a school about two hundred miles away. He drew a grandiose picture of what an easy time they would have there, and not be in want. Our boys, in their despondency, listened to his story; and several, Sinaga among them, decided to run away.

Early one morning, other of our students, all excited, came and told us that some of the boys had left. We replied that we were very sorry, but if they wanted to leave, we could not and did not wish to hold them.

After several weeks, we began to receive letters from our truants. They regretted their course of action. One thing especially bothered them. While in our school, they had learned from the Bible that the seventh day is the true Sabbath of the Lord. Where they were, they had to work on the Sabbath and keep Sunday. Conscience pricked them, and their hearts were full of remorse. They wrote pleading to come back.

We desired to have them with us, but felt that they must learn a lesson. We wrote them that we would gladly receive them into the school again, but as they had run away, we could not trust them as before, nor give them the food allowance, though we would help find work for them in the city, so they could earn their board. This was a hard blow; but they remained true to their convictions, and all finally returned, though they did not receive any allowance.

We found employment for Sinaga in the home of one of our missionaries. He arose early in the morning, swept the floor, washed the breakfast dishes, and then went off to school. After school, he had other duties. He proved to be one of the brightest students in the school, and began the study of English, in which he did well.

WORTH THE SACRIFICE

But Sinaga's trials were not yet over. He found a chance to work for a Catholic priest, where he could continue his study of English in a Catholic school. The priest was kind to him, allowing him to rest on the Sabbath, giving him clothes at various times, and showing him many other favors. His duties were light and agreeable. Yet, somehow, Sinaga's heart was not easy within him. He felt that he was not among right influences; and after several months in his new position, he came back and said that he preferred to do housework, and live among people of his own faith. He felt sorry to leave his employer, who had been very kind; but he believed in his heart that he must do it. He therefore returned to his former duties, doing them faithfully, and studying hard in the meantime.

He made such good progress that in a few years' time he finished the grammar school course, and entered upon high school subjects. He was familiar with the Bible, could preach well in Malay, and could give a good talk in English. He passed the government examination with credit. Not long after he had begun his high school studies, the school needed a teacher for its primary class; and after deliberation, Sinaga was chosen. He filled this position acceptably; and some time

(Continued on page 15)

ANOTHER REVOLUTION DUE

By WILFRED E. BELLEAU



THOU, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all: thou art the head of gold.

And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.—*The words of the Almighty given to the prophet Daniel (2: 31-45).*

DANIEL is a book of books. Against it the infidel and the atheist have sent their darts. Critics have tried to break down its authority. To-day we find that disbelief in the book of Daniel has

become a creed of the unbelieving critical school, and they consider their attacks upon Daniel as one of their greatest triumphs. Yet in Daniel we have the key that unlocks history to the end of time. This book has stood the test of the ages. Its prophecies are like rare diamonds lying hidden in the solitude of the mine, only awaiting the practical eye of the prospector and the skillful hand of the lapidary to bring out their many-faced beauty.

About the year 740 B. C., Tiglath Pileser, king of Assyria, took two and a half tribes of Israel into captivity. Nineteen years later the remaining tribes were taken into captivity by Sargon of Assyria. In the year 606, Nebuchadnezzar of Babylon took Jerusalem captive. This date marks the beginning of seventy years' captivity, which ended in 536 B. C. In 602, Nebuchadnezzar had to subdue them again; and finally, in 586 B. C., Jerusalem was completely destroyed.

Among those taken captive to Babylon at the first siege were Daniel and his three companions, Hananiah, Mishael, and Azariah. These youth lived in the king's palace, and were instructed in all the learning of the Chaldeans. At the end of their course, they were to officiate for the king. When they were later brought before him, he proclaimed them to be "better than all the magicians and astrologers that were in all his realm."

ALL HISTORY IN A DREAM

One night, the king had a dream that greatly troubled him. Upon awakening, he found that he had forgotten the dream. He therefore called upon the magicians, the astrologers, the sorcerers, and the Chaldeans, to reproduce it for him. Naturally they could not. If the king would relate it, they professed to be able to tell the interpretation. Nebuchadnezzar, believing them all to be mountebanks, ordered their execution.

When Daniel heard of this, he requested time in which to reveal this secret to the king. He then went home; and in answer to the prayer of Daniel and his companions, God showed him the dream and the interpretation as given in the accompanying scripture.

It was said of Nebuchadnezzar, "Thou, O king, art a king of kings." He ruled the then known world. Egypt, Phœnicia, Syria, and Arabia paid tribute to him. One historian states that as far west as Spain, men bowed their knees to Babylon. The greatest part of the riches of the world was centered in this capital of the earth.

The city itself was square, being fifteen miles on each side. The wall around it was three hundred and fifty feet high and eighty-seven feet thick, pierced on each side by twenty-five gates corresponding to streets crossing the city. Inside the walls were palaces, porticoes, columns, towers, monuments, and hanging gardens. Everything that money and labor could

produce had been lavished upon this wonder city. Nebuchadnezzar was indeed a king of kings.

DISRUPTED EMPIRES

But another kingdom would arise after Babylon. In the year 538 B. C., we find this fulfilled. Babylon fell, and Medo-Persia, represented by the breast and arms of silver in the image, ruled the world. The gates of the city bordering upon the river Euphrates were left open one night during an idolatrous carousal. Cyrus diverted the course of the river, and his army entered the unguarded portals, and took possession of the city, with little bloodshed. Babylon was crownless and scepterless. God still ruled in the kingdoms of men.

A third kingdom, represented by the brass, arose. This was Grecia. In the year 331 B. C., at the battle of Arbela, Alexander the Great conquered Medo-Persia, thereby becoming master of the world. But how long was Grecia to endure?—Only a short time, because prophecy had stated that still another kingdom was to rule.

The empire of Rome arose from the seven-hilled city, and finally came to include all of Italy. At the battle of Pydna, 168 B. C., Rome became master of all other nations.

But the fourth kingdom was to be divided, as indicated by the feet and toes of the image. This division of the Roman empire was accomplished by the year 476 A. D. These kingdoms were not to cleave to one another, even as iron is not mixed with clay. How truly this has been fulfilled! Certainly they have not cleaved to one another in this last war. European courts had tried, through intermarriage, to keep peace, but without avail. God had foretold that only four kingdoms should have universal sway. Charlemagne, Charles V, Louis XIV, Napoleon, and finally the kaiser, tried to conquer the world. They were unsuccessful, as will be every aspirant to a universal crown.

The Word has said, "In the days of these kings shall the God of heaven set up a kingdom." What was prophesied 2,500 years ago lacks only one point of fulfillment. History proves that every step has been taken on time. Is it not reasonable to believe that the next and last step also will occur on time? Despite higher criticism, pantheistic evolution, infidelity, atheism, and heathen philosophy, God's Word has stood the test of the ages; it still remains the true Word of God.

Daniel concluded his interpretation by saying that it was "sure." The stern reality of Christ's soon coming looms before us. We must have a part in the closing scenes of this earth's history, whether willingly or unwillingly. We still have the privilege of obtaining a citizenship in the coming universal empire. What will be your attitude toward such a wonderful privilege?

POST-MORTEM FRIENDSHIPS

Mrs. Hobson Misplaces Her Sympathies BENJAMIN M. GRANDY



NERULOUS and complaining, Mrs. Hobson never had a good word for any one. If she ever loved any one, she had kept that love hidden away in her heart until it had been smothered. Consequently her friends were very, very few.

She had sufficient means to supply herself with the necessities of life, and in her sickly old age, to engage room and care in a well equipped sanitarium. When the weather was pleasant, the nurses would tuck her carefully in the roomy wheel chair and wheel her out on the wide veranda. Here she could view the beautiful landscape and watch the passers-by.

Occasionally some of her fellow patients or a visitor would speak to her; but her responses were so curt and ungracious, the same person seldom addressed her a second time.

Hers had been a hard life, and but few pleasant memories of younger days lingered to cheer her unlovely old age.

Among the frequent visitors at the sanitarium was the kind-hearted Mrs. Gray. She always had a pleasant word for every one; and in spite of continual rebuffs, she persisted in speaking kindly to the forlorn old woman.

One evening, after the vesper services that were held in the parlor, Mrs. Gray approached the wheel chair where sat Mrs. Hobson, and cheerfully remarked: "Good evening, Mrs. Hobson! How are you to-day?"

"Oh, I'm feelin' jest as out o' sorts as ever. Nobody cares how bad I feel, anyway; I might as well be dead. Nobody 'ud care if I did die; and what's the use o' livin'? I've been wantin' to ask somebody to do somethin' for me, but everybody's so busy!"

JENNY GORDON'S "PAW"

"Is it something I can do?" asked Mrs. Gray.

"I wonder if you wouldn't call up Jenny Gordon and ask her how her paw is. I reckon he's 'bout to die. I've been neighbor to the Jacksons for nigh on to forty years, and I'd hate to think of him dyin' and me not even askin' about his health.

"Jenny Gordon's phone number is Red 241. She'll ask you who wants to know, but don't you tell her. Jest say it's a friend. You know we don't speak to one another, even if we are next-door neighbors. But now that her paw is dyin' I'd better forgit about that."

Mrs. Gray thought she noted a tone of sympathy in the quavering voice, and she was sure that there were real tears in the fading eyes.

"Why, of course, Mrs. Hobson, I'll be glad to call up Mrs. Gordon and ask her about her father," answered Mrs. Gray; and stepping to the telephone, she soon had the desired number. The following conversation took place:



"Hello! Mrs. Gordon? How is your father to-day?"

"Why, he is feeling fine. He is almost as well as ever. He ate a hearty dinner, and has been down town this afternoon."

"Well, that's good indeed. I understand that he has been very sick."

"Oh, that was a false report! Papa wasn't very sick—just had a little cold. He'll soon be as well and strong as ever. Who is it, please?"

"I'm only a stranger, but I was inquiring for a friend of yours and your father's, and I'm sure she will appreciate the news of your father's recovery."

Returning to Mrs. Hobson, she told her of the favorable condition of her friend and neighbor.

SYMPATHY POST-MORTEM ONLY

She was hardly prepared for what followed. Mrs. Hobson's face had changed. The tone of sympathy was gone from her voice, which was raised almost to a shriek as she delivered the following tirade:

"Wasn't very sick after all, eh? And they told me he was 'bout to die. Huh! Guess they're scheming fer a little sympathy. Little they'd git from me if he was dyin'. It would have been a good thing if old Bob Jackson had died long ago. Why, it wouldn't hev been a bit o' pity if he had kicked the bucket. He is the meanest man I ever knew. Nobody ever treated me as mean as that old skinflint. He even tried to rent the roof from right over my head by offerin' my landlord two dollars a month more than I was a givin'. Don't catch me makin' a fool o' myself agin by grievin' over him bein' sick."

By this time, she was really crying. She seemed accustomed to shedding tears of rage.

An extreme case, to be sure; but the principle is not an exaggerated one.

Too often we see it illustrated—tears for the dead, but only grumbling and bitter words for the living; praise for the dead, condemnation and censure for the living.

Fragrant roses for the silent, sleeping form, though sharp thorns may have been good enough in life. The good deeds of good men fill volumes, but volumes that are written and spoken after death has claimed its toll.

Men venerated after their death were cursed and anathematized while living. Martyrs to after generations were insane fanatics to their own. The derided crank of to-day may be considered as a fearless reformer after he is dead.

THE GREATER LOVE

We should no doubt be thankful that the grave at least holds the memories of many mistakes, and that with the coffin are buried many faults and misunderstandings. How little did the word

"friend" mean to poor old Mrs. Hobson! How little it means to some others!

Some one has aptly said, "A friend is one that knows all about you, and loves you just the same." To have such friends, one must be such a friend. Is it any wonder that true friendship is so rare a jewel?

"A man that hath friends must show himself friendly: and there is a Friend that sticketh closer than a brother." Proverbs 18: 24.

Of the love and faithfulness of this Friend, it is written, "Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13.

He is your Friend. He is my Friend. But to enjoy the greatest benefit of such a friendship, we must in turn be His friend. Abraham was called "the friend of God," and he was made "the father of the faithful." We can only be true friends to our fellows as we learn to cultivate the friendship of Him who loved us even while we were His enemies. He loved us so much that He laid down His life that we who deserved death might live. Even the traitor Judas, with the false kiss on his lips, and with betrayal blackening his heart, was met with the gracious words, "Friend, wherefore art thou come?"

A few years ago, a great steel corporation desired to promote a promising young employee to the position of head salesman. For two years before doing so, they sent him from steel mill to steel mill throughout the world. He was not only instructed to learn their needs and study their business, but especially was he to cultivate the friendship of the owners, the superintendents, and the workmen. When he entered upon his duties as chief salesman, he very soon established a record of sales that has been a marvel in this time of phenomenal developments in big business. To-day this same man occupies one of the highest places in the steel business. He is a multimillionaire. He owes his success to the fact that he has the faculty of making friends.

"The children of this world are in their generation wiser than the children of light." What they do in the interests of business, the Christian should do for the sake of humanity and the cause of his Master. No Christian can afford to nourish a "grouch." The love of Christ will banish cynicism from the heart. The Christian will appreciate the good traits of his fellow men before death has done its work.

It is only when people are alive that they can be helped; and to help humanity is the mission of the Christian. If I can assist others better by being a friend to them, then, even though there is little about them to attract, let me be their friend—a friend in the true sense of the word. By being such a friend, I may help some one to gain that Friend whose friendship is eternal.

"RECONSTRUCTION" that will stand through the crisis now upon this world, must be built upon solid rock—"the Rock of ages"—and must be squared by "the Golden Rule." A. E. PLACE.

LET the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. E. G. W.

The seven-day week is as old as the race, according to the best authorities; and with it stands the recurring Sabbath, both of which are eternal confirmations of the Genesis record

The Weekly Denial of Evolution

By LUCAS ALBERT REED



"God saw everything that He had made, and, behold, it was very good."

THE Bible declares, "In the beginning God created the heaven and the earth." When first the dogma of evolution was put forth, this statement of the inspired Word blocked the road. But there were men who found ways of getting around it. They made war upon the statements of the Book. They sought to demonstrate that the time set in Genesis for creation was too short, as shown by their interpretation of geology.

The violent attacks of evolution upon the validity of the account of creation as given in Genesis, show how vital this question was regarded by those who espoused the cause of this modern theory. These attacks have continued for more than a generation. But to-day, the account of creation as given in Genesis is generally considered as anything but an opposal to the teachings of the evolutionary hypothesis.

To bring the churches to this sympathetic attitude regarding evolution, has been the easier because the Sabbath had long ago been repudiated by the majority of Christians. It is the Sabbath institution alone that stands as the bulwark against the teachings of evolution. If evolution is the truth, there is no occasion for a Sabbath.

The Sabbath is a part of a literal seven-day week in which the Creator finished the mighty work of creating the world. The first Sabbath was a rest, or cessation from labor, on the part of the Creator. He then left the weekly cycle of six days of labor and the seventh day of rest to memorialize, or keep in mind, this wondrous finished work. There is no other explanation for the seven-day week. It proves the Sabbath, and the

Sabbath disproves evolution. But if evolution be true, creation is not finished, and never will be finished, but is ever in process, and there is no occasion for a Sabbath.

HOW LONG A SABBATH?

The fourth commandment plainly declares that "the seventh day is the Sabbath of the Lord thy God: . . . 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." If God did not create the world in six literal days, then there is no literal seventh-day rest. But if there is a definite seventh-day rest, then there is no possibility of accounting for it save by the record of the Bible. Then evolution is wrong and Sabbath keeping is obligatory.

The fourth commandment also states: "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." Then next is given the reason,—that God finished creation in six days and rested the seventh day. If the six days in the Lord's example were different from the six days of man's labor, then the Sabbath commandment is arbitrary and inconsistent. Shall we say that the Creator commanded us to keep a Sabbath of ten thousand years' length?

No; the six days of man's labor are the same in their reckoning as the six days of God's labor, and the Sabbath also is identical with the original seventh day.

The Sabbath, then, is enduring evidence that God created the world in six literal days. It is more; it is surety that

the work was finished within the period named.

The fact that the creative task was completed once for all, is the fact which evolution seeks to discredit. But it cannot do this. There is no evidence in nature to uphold the evolutionary doctrine. There are, however, countless facts to prove the truth of the Word of God.

But this rest is not necessarily a complete cessation from activities, for that is death. Rest is a cessation of that activity which destroys, and a turning to a condition that will restore. God's Sabbath rest was a pledge that creation was finished. Man may rest, too, so as to labor again; because he rests from weariness, and when physically restored, begins once more his toil. But God could not be said to rest in this sense. "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?" Isaiah 40: 28. His rest was cessation from creation. "God did rest the seventh day from all His works."

PLEDGE OF RESTORATION

"God saw everything that He had made, and, behold, it was very good." Genesis 1: 31. He beheld His handiwork with pleasure. He saw that it fulfilled the purpose He had designed. He saw there no defects, no breaches of continuity; He saw no failures in the grand design. It pleased Him, satisfied Him; that is to say, "He rested, and was refreshed." Exodus 31: 17.

The true Sabbath is to man a restoration of his depleted powers. It is a realization that he depends upon his Creator for his strength. The Sabbath is to him a restoration. On the Sabbath day, as man contemplates the works of God, he remembers that it was God who created, and that the seeming failure of nature is not due to a failure of God's power. He recalls the fact that when nature was at the first completed, it was perfect. It was in fact, not merely in name, actually completed. And he knows that "the everlasting God, . . . the Creator of the ends of the earth, fainteth not, neither is weary," and therefore it is certain that creation will not fail of God's grand purpose. Some day there will be once more a perfect world. There will be a renewed earth. The Sabbath is a pledge that the earth will be again just as it was at the end of the first week. The Sabbath is the pledge of the restoration of man to that Eden garden in the pristine glory of earth's primal dawn. That will be a survival of the fittest that will be worth while. But it does not comprehend a philosophy that seeks to dispense with God, for it realizes that He is both the Alpha and the Omega of the grand plan.

WHEN an alien wishes to become a citizen of the United States, he is asked some questions about the country, its government, and its leading statesmen. This is to ascertain if he is anxious enough to become an American to interest himself in the country and its conditions. If we wish to become naturalized citizens of the kingdom of heaven, we should learn what we can of its laws and Ruler.

K. M. A.

SUCCESS is measured not so much by accomplishment as by progress.

The Drought in Laodicea

The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer.

Considering the fearful consequences of it all, something like criminal negligence has marked for years the attitude of the church toward the matchless power of prayer for the world. Shall it be so longer, or shall a change come over the church? It will not avail to pass resolutions and form prayer alliances. For generations, great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil; the kingdom of God moves faster, but slowly still, and prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion, the history of His church will be changed.—Robert E. Speer.

By George B. Thompson

THE church's greatest need to-day is dynamic power. New problems confront the church; new emergencies are arising. The condition in the world is both alarming and confusing. Adversaries in angel robes surround the church; and unless clear spiritual perception is given, the people of God will be led into wrong paths. One has well said:

"What the church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."

Prayer is not a performance; it is a mighty power. It does things. Neither money, genius, nor culture will move God, but prayer will. It sets in motion celestial agencies. In response to Daniel's prayer, a powerful angel was caused to "fly swiftly," and "skill and understanding" were given to the earnest supplicant.

PRAYERS SAVED THE REPUBLIC

We shall never know, till the books above are opened at the last day, how the destiny of kingdoms may have been molded by prayer. The Lord puts down one king and sets up another. The following touching incident in the life of the immortal Lincoln is related by a Mr. James E. Murdock:

"I had once been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. The light was turned low in the

room. His back was toward me. For a moment I was silent as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful: 'O Thou God that heard Solomon in the night when he prayed for wisdom, hear me! I cannot lead this people; I cannot guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!'"

How can any one affirm that the prayer of Lincoln in the dark days of our nation's crisis had nothing to do with its destiny?

BECAUSE SHE PRAYED

The church needs a praying ministry. If preachers would depend more on prayer, and less on seeking from law-making bodies the crutch of religious legislation, we should see far more power in the church. The church of God does not need to seek for special favors from the state. It has triumphed in the past, in spite of the adverse decrees of mighty empires. It can do the same to-day.

The late A. T. Pierson tells how a minister in a church in Scotland suddenly began to preach with unprecedented power. The whole congregation was aroused, and sinners were marvelously saved. He himself did not understand the secret of his new indument. In a dream one night, it was suggested to him that the blessing was traceable to one poor old woman who was stone-deaf, but who came regularly to church, and being unable to hear a word, spent all the time in prayer for the preacher, asking that God would anoint him with the Holy Spirit, and enable him to speak to the hearts of the people. Truly there is one key that unlocks heaven's gates, one secret stream of life that connects us with the throne of God, and gives us access to the eternal fountain of blessing.

The call of the hour to the church of God is to pray. Instead of petitioning the thrones of earthly monarchs, we need to storm heaven with earnest supplications.

Committing Suicide

PROFESSOR IRVING FISHER, of Yale University, after an exhaustive research, states that only one per cent of our population are really well and free from impairment. The remaining ninety-nine per cent, he says, are getting only half the joy out of life, and only half the results of their labors. Statistics show that one out of every five deaths in the United States is caused by wrong habits.

This gives a little idea of the fearfully degenerated state of the people of the world to-day, due to the entrance of sin. Men who give themselves over to the power of appetite and wrong habits of living not only suffer physically, but their higher senses become numbed, and their animal natures tend to predominate. This is one reason for the lack of true Christianity in the world to-day, and the tendency toward spiritualism and other occult practices.

The apostle says, in 1 Corinthians 3: 16, 17: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." We can see, then, the importance of correct habits of living. When men defile their bodies, they are destroying the creation of God, and they will ultimately be destroyed by God.

ALFRED KOSKY.

God's Ownership

"Is it lawful for us to give tribute unto Cæsar, or no?" asked the crafty Jewish priests of Christ. "Show Me a penny. Whose image and superscription hath it?" "Cæsar's," they reply. "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

Cæsar's image and superscription were stamped upon the cold Roman coins. God's image is impressed upon fleshly tables of men's hearts. That was the work Jesus, at that moment, and during all His active life, was engaged in doing. He was quite willing Cæsar should have the tribute money, but Heaven claims the hearts of men upon whom God has stamped the image of His dear Son. To Him, a man redeemed is of vastly more value than all of earth's combined treasure. Christ did not interfere nor meddle with Cæsar in his civil affairs, neither did He allow Cæsar to interfere with or influence Him in His work for God. This same clear-cut distinction should still be maintained in affairs civil and religious.

T. E. BOWEN.

NAPOLEON, perhaps the world's greatest general, had a motto worthy of adoption. Especially is this true of us living in the eleventh hour of this world's history. The motto was, "I press on"; and to him there were no Alps. We can determine to press on, and to us there will be no mountains of difficulties. Each mountain will sink into a plain at the onslaught of our confidence and faith in the "Lord of lords, and King of kings." W. E. B.

WE cannot use the Holy Ghost; it must use us.

MAJORITY RULE and MINORITY RIGHTS

The God who gave us life, gave us liberty at the same time.—Jefferson.

By JOHN O. CORLISS



CONSCIENCE is defined as "the knowledge of one's own acts and feelings as to right and wrong." In other words, it is the inherent sense of duty. But such discriminating power must demand a recognized standard by which to measure actions and motives. What shall this be?

It is a well understood fact that the outworking of the average conscience is but the exhibition of an earlier education and training. If that discipline has been along right lines, the conscience will be a really good one; if not, the conscience will savor of whatever training the mind has received. Thus the conscience is not an infallible guide, but must have proper direction in order to keep well balanced.

He who created man, and endowed him with the power of thought and discretion, must take first place as educator of the heaven-granted faculties. The manner in which He performs this office for His creatures is well set forth in the following words of Bishop Earl Cranston in his tractlet on "The Church and the Government":

"For me, despite the finger marks of human handling, the Bible contains the wisdom of the 'Ancient of days.' This Book whose law is fundamental science, whose science is the ultimate of religion, whose religion is the victory and consummation of love—this only Book, whose soul of law and science and religion became incarnate in a perfect man, when 'the Word was made flesh and dwelt among us,' shines with a glory beholding which, letters are blind and history dumb. In this Book God speaks to me through the Holy Spirit, the source of its authority."

THE TUTOR OF THE CONSCIENCE

There can be no truer or safer rule of education for the conscience than the word of Him who is Creator of all, and consequently is above all. His own audibly delivered law of ten words is the supreme standard of right, because they are the expression of the divine will, and hence are the basis of true conscience education. To defy this law, and violate any one of its enunciated principles, is to commit sin. (1 John 3:4.) These precepts are designed to be an educational warning against all forms of wrong, and thus "in keeping of them there is great reward." Psalm 19:11.

When the Son of God announced the principles of His kingdom, He said: "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.

In the plain statement of the world's Redeemer, we have positive assurance that the voice of God as heard in the moral law delivered from Sinai, continues as teacher and monitor to the human conscience.

Moreover, this same divine director is to be written, by the operation of the Spirit, on the heart of every God-fearing individual. (Hebrews 8:10.) By this process, the Creator becomes Author and Lord of the human will, thus providing against any earthly power's coming between the heavenly educator and the human conscience so constantly in need of right direction. Dr. Schaff, the celebrated church historian, has well said:

"A violation of this divine law written in the heart, is an assault upon the majesty of God, and the image of God in man. Granting the freedom of conscience, we must, by logical necessity, also grant the freedom of its manifestation and exercise in public worship. To concede the first and deny the second, after the manner of despotic governments, is to imprison the conscience."—"Church and State," page 15.

Inasmuch as inspiration has settled the question of *personal* responsibility (2 Corinthians 5:10), the inquiry raised by the great apostle is pertinent, when he asks why his own liberty should be judged by another man's conscience (1 Corinthians 10:29). On this point, Judge Story has said, in his "Commentaries on the Constitution of the United States," "Religion, or the duty we owe to our Creator, and the manner of discharging it, can be dictated only by reason and conviction, not by force or violence."

AN INALIENABLE RIGHT

The right of religious belief inheres in the individual alone, as the personal relation of faith and obedience to God, and can exist solely between the individual and his God. This gives one the right to judge for himself in matters of religious import, and to engage in the exercise of religious duties agreeably to the dictates of his own conscience. This is an *inalienable right*, which cannot be transferred to any substitute, either private or public.

Religious liberty is therefore the most precious of all liberties, because it is heaven-born, as the voice of God in man, and is above and beyond the reach and control of human authority. It was this satisfying confidence that gave boldness in apostolic days to say, "We ought to obey God rather than men." Acts 5:29.

The exercise of this God-given right, however, has at times involved believers in serious trials,

because the governments under which they lived, wrongly assumed the right to control individual consciences. Especially was this the case during the Dark Ages, when men were compelled to bow to the dictates of a church-controlled state, or yield up life in the maintenance of conscience. But in every instance of the kind in that time, each one verified the dictum of Lord Mansfield before the English bar when he said:

"Conscience is not controlled by human laws, nor is it amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and are only calculated to make hypocrites or martyrs."

Religious right is not a question of numbers, because the rights of the few are just as sacred as those of the many. The state was ordained to *protect all rights, not to invade them*. When any civil power does the latter, persecution follows as a sure result. Governments have overlooked this fact sometimes, not only during the Middle Ages, but in modern times the same tendency has been manifested to a growing degree.

TOLERATION IS NOT FREEDOM

To obviate any appearance of wrong, when such a course has been pursued, civil powers have been accustomed to offer what they are pleased to denominate toleration, through an exemption clause to the few who conscientiously refuse to recognize human interference with religious freedom. But as Dr. Schaff has clearly stated, "Toleration is an intermediate state between religious persecution and religious liberty." This terse sentence proves true of laws which condemn certain acts, yet provide exemptions from penalty for the few; these being simply tolerated for the time, until public sentiment permits the withdrawal of such concession. This is no less than political policy, since toleration itself implies more or less censure or disapproval. Toleration being only temporary yielding, it can easily be withdrawn at will by the same authority that granted it.

When any form of religious observance is involved in a law granting toleration to a few, it presupposes a religion established by civil statute, and supported by the state, by the authority of which it claims the right to control the exercise of religion. When the constitution of any government, or any law it sustains, enters the realm of conscience, a union of church and state has, to all intents and purposes, been fully consummated.

In harmony with the United States Senate report of 1829 regarding the bill to close all post offices on Sun-

(Continued on page 12)





THE PROPHECIES OF JESUS

By WILLIAM P. PEARCE



MORE than five hundred predictions concerning Christ are made in the Old Testament, three hundred of which describe His nature, character, and career. In the four Gospels, there are very many prophecies uttered by Christ. Jesus was a prophet. Zacharias called Him "the prophet of the Highest" (Luke 1:76); the people called Him "the prophet of Nazareth"; and Jesus Himself accepted the appellation by insinuating that He was "a prophet" (Mark 6:4).

A prophet is generally understood to be one who tells future events—foresight from insight. There is, however, a marked distinction between keen conjectures and inspired declarations. Some prophecies are only conclusions of human sagacity—mere preintimations. Bismarck, Nogi, and Tolstoy prophesied the present European conflict, and each saw Germany defeated; but none of these persons claimed divine inspiration.

Prophecy is among the greatest gifts. Paul urged the Corinthian brethren to "desire spiritual gifts, but rather that ye may prophesy." 1 Corinthians 14:1. Dr. Dwight Hillis has said, "When prophecy dies out of a nation's brain, its poetry and romance are gone." And oftentimes its morality and care for nobler things die also. The need of the hour is attention to divine prophetic declarations.

All prophecies of the Bible are *divinely inspired*, distinct, separate, and peculiar. Speaking of prophetic utterances, Peter said, "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. And John, writing of Jesus, states, "The Revelation of Jesus Christ, which God gave unto Him." Why?—"To show unto His servants things which must shortly come to pass" (Revelation 1:1)—weather signs in human life, in the conduct of individuals, and in the history of nations.

The prophecies of Jesus *can be understood*. If not, we must confess that God has given to us a book in which many blessed things simply occupy space, have no meaning, and are of no use. Careful, prayerful investigation will make every part fit each other part, past, present, future, as the child joins the parts of a jig saw puzzle.

Some prophecies of Jesus *have come true*. What of Capernaum, "exalted unto heaven," yet brought down to hades? Matthew 11:23. Only a few ruins to-day mark where the city

stood. What of the temple, of which Jesus said, "There shall not be left one stone upon another"? Matthew 24:2. Did not the Romans verify the statement? Then the apostate Roman emperor Julian vowed he would make Christ's words prove untrue. He sent a proclamation to the Jews to come and rebuild the temple. They came. Wealthy Jewesses with silken veils helped to carry away the rubbish from the temple site; but history tells us that great balls of fire burst from the earth, and put an end to activities.

Some prophecies of Jesus are *now coming true*. Read the first part of the twenty-fourth chapter of Matthew, of wars, famines, pestilences, earthquakes, persecutions, false prophets, abounding iniquity, and the preaching of the gospel throughout the world, and compare with present-day facts.

All the prophecies of Jesus will soon culminate in the great prophecy of *His coming again*. Following the tribulation of the days that are upon us, Jesus said, "shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

The prophecies of Christ were uttered with a *threefold object*. First, He wished to startle men in their wickedness, and thus lead them to repentance. Second, He used these prophecies as a goad to right living. If the wicked could be convinced that what Jesus predicted would surely happen, they would of necessity forsake their wickedness. Third, Christ uttered prophecies to comfort His people and incite them to well doing.

The prophecies of Jesus *should be heeded*. The apostle Peter so admonishes us. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Peter 1:19. Every one knows the object of a light in a dark place. It is to show where we are and what to do. The prophecies of Jesus show us where we are in the world's history, and the work we should do to meet the mind and will of God.

*"Never will the Lord forget His own.
Dark may be the night of sorrow;
Trust on His mighty arm alone
Will bring to us a glad to-morrow."*



EDITORIAL

EDITORS

A. O. TAIT
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Is Religion a Reality?

THE power of the Christ life upon the individual, so intangible to the skeptic and the unbeliever, is nevertheless the most real and powerful force in the world. As our Saviour said to the materialistic Nicodemus: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The profound presence of the Holy Spirit cannot be seen; neither can we see wind or electricity, yet we never think of questioning the reality of such forces in nature. Their potentialities are known beyond a doubt through their effects upon corporal matter.

The gospel of Jesus Christ, which transformed such men as John Bunyan, George Müller, Jerry McAuley, John Goode, and thousands of other men and women steeped in vice and wickedness, and is still performing daily the same service, cannot be explained away by the laugh or sneer of the atheist. The agency which lays hold on an ignorant cannibal of the South Seas, or an idolatrous animist of India or Africa, and changes every habit and custom of his former life through some mysterious change in his heart, cannot be analyzed by a chemist, solved by a mathematician, fathomed by the most experienced navigator, or disclosed through searching by the most learned astronomer.

Can hallucinations account for the godly, self-sacrificing life of the apostle Paul, of a Boniface, a Raymond Lully, a Carey, Judson, John Williams, Morrison, Mackay, Joseph Pennell, or a Mary Slessor? Their worldly friends could not realize what power could be hidden in such lives, they could not sense it in any way save through its results; but it was there.

Peter Cartwright, of early American Methodist fame, cites an instructive illustration in his experience with a deist physician while preaching in Tennessee. Their conversation is recorded in Bishop Cartwright's autobiography, as follows:

"Mr. Cartwright, I know you are a man of reason and good sense; and I think I can prove to you, beyond the power of successful contradiction, that there is no such thing as experimental religion, and that it is all imagination and delusion."

"Very well, doctor; try it."

"Well, sir," said he, "does not all knowledge, either human or divine, depend upon sensible evidence?"

"Yes, sir."

"Does not faith, human or divine, depend on credible evidence?"

"Yes, sir."

"Well," said he, "I will state a plain, unsophisticated case. Suppose you were called upon, as a judge or a juror, to decide a case in litigation, and there were five witnesses introduced, all of them honorable, high-minded men, whose veracity was never called in question, and who stood unimpeached and unimpeachable everywhere, whose known integrity and intelligence were admitted on all sides; and suppose a matter in controversy was brought before you, and these five witnesses were introduced as credible evidence; and one of the witnesses deposed to the facts as stated by the plaintiff, A, and then the other four came forward, and with equal clearness deposed to the facts as claimed by the defendant, B. Now, sir," continued the doctor, "all things being equal, so far as the intelligence, truth, and veracity of the witnesses are concerned, how would you decide the case? Would you not instantly decide that all the probabilities and all the possibilities were in favor of the four who deposed to the facts stated by the defendant, and that the one lone witness who deposed to the facts claimed by the plaintiff must, to a certainty, be mistaken?"

"I replied, 'It is altogether likely I should give judgment for the defendant, B.'"

"Well, now, sir," said the doctor, "you contend that the Christian religion is an experimental fact, and that all Christians have sensible evidence of a change of heart, which you call religion. Man has five senses; namely, seeing, hearing, tasting, smelling, and feeling. On the united and concurrent testimony of these five senses, or witnesses, all knowledge of experimental religion depends; and all professions of the knowledge of facts that cannot be proved by these witnesses, must be fallacious, and therefore a deception. Now, sir," said the

doctor, 'permit me to ask you a few serious and solemn questions; and I demand honest and unequivocal answers, direct. Did you ever see religion?'

"I answered, 'No.'"

"'Did you ever hear religion?'

"'No.'"

"'Did you ever smell religion?'

"'No.'"

"'Did you ever taste religion?'

"'No.'"

"'Did you ever feel religion?'

"'Yes.'"

"'Now, then,' said the doctor, with apparent triumph, 'I have proved, beyond a doubt, by four respectable witnesses, that religion is not seen, heard, smelled, or tasted; and but one lone, solitary witness, namely, feeling, has testified that it is an experimental fact. The weight of evidence is overpowering, sir, and you must give it up.'"

"I paused, and seemed to be astonished and greatly perplexed; but recovering myself a little, I said, 'Doctor, are you willing that your principles and professional practice shall be tested by the same array of testimony you have adduced to overthrow revealed religion?'

"'Yes, sir.'"

"'Well, sir, you profess to understand the science of medicine. You have had, and now have, a large and lucrative practice. You profess to have cured various and complicated diseases, and to have relieved and removed many pains, in the complicated forms in which they have attacked the human system; and you have amassed a princely fortune by your successful practice.'"

"'All true,' said the doctor.

"'Well, sir, do you not know that you have been playing the hypocrite, and practicing a most wretched fraud on the gullibility of the people?'

"'No, sir,' he replied, very fiercely.

"'Why, doctor,' said I, 'a man of your professed science and research must certainly know that there is no such thing as pain in the human system; and though ignorant people have thought so, yet you know better; and whenever you have visited poor dupes that thought they were in great pain, and administered medicine to them, and thus persuaded them that you, by your medical skill, had removed their pains, and charged them large bills, you certainly knew you were practicing a fraud on them, and getting their money under false pretense; for you certainly knew that there was no such thing as pain.'"

"Said the doctor, rather fiercely, 'I certainly know no such thing, sir.'"

"I replied, 'Well, doctor, I will ask a few questions, if you please, and I demand honest and prompt answers.'"

"'Very well,' said the doctor.

"'Well, sir, did you ever see a pain?'

"'No, sir.'"

"'Did you ever hear a pain?'

"'No, sir.'"

"'Did you ever smell a pain?'

"'No, sir.'"

"'Did you ever taste a pain?'

"'No, sir.'"

"'Did you ever feel a pain?'

"'Certainly I did, sir.'"

"By this time, I had well-nigh taken the wind out of the doctor's sails, and his countenance betrayed confusion; but I rallied him, and said, 'Do not be alarmed, doctor; four respectable witnesses have testified that there is no such thing as pain in the human system, and but one lone witness has deposed that there is; therefore the idea of there being pain in the physical system of man is fallacious, and there is no reality in the thing; and you ought to go and restore the money you have taken from them, and do so no more; and I charge you, as an honest man, to do it, and quit those fraudulent practices.'"

"During almost all this conversation with the doctor, his wife and family sat around and listened with profound attention, and I frequently saw the tears coursing down the cheeks of the doctor's wife. The doctor became mute, and remained silent for a considerable time. I turned my conversation to the doctor's wife and children. Just at that moment, the Lord, in a

very powerful manner, blessed the pious wife of the doctor, and she shouted aloud and blessed God for revealed religion. She ran and threw her arms around her husband's neck, and exhorted him, with streaming eyes and words that burned, to be reconciled to God.

"I said, 'Let us all kneel and pray.' The doctor fell on his knees and wept like a child, and prayed fervently. The great deep of his heart was broken up, his infidelity gave way, and, for the first time in his life, he wept and prayed.

"All day after this he seemed to be melted into childlike simplicity. He fled to the woods, and earnestly sought salvation. That night, after prayer, he retired to bed, but not to sleep, for he prayed as in agony; and about midnight, God spoke

peace to his troubled soul, and we all awoke and got up, and joined in prayer and praise. Such thrilling shouts I seldom ever heard from the lips of mortal man. His conversion was the beginning of a glorious revival of religion, and many were the souls saved by grace. Many of the doctor's slaves obtained religion, and many others of the slaves in the neighborhood. The doctor fitted out and sent most of his slaves to Liberia. Thank God that I ever had the privilege of preaching the gospel to slaves and slaveholders!"

Every regenerate sinner, every true Christian, can knowingly and consistently reaffirm the wonderful words of the apostle: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Romans 1: 16.

PAIN is sometimes relieved by the administration of a powerful narcotic, which deadens the suffering, numbs the sensibilities, and often beclouds the mind. Of course, the trouble is still there, the pathological condition still maintains; and the soundest medical advice always indicates that the better way would be the removal of the cause.

The same condition prevails to-day in the religious world. Men see on every hand evidences of a diseased body politic. Unrest is everywhere. Social agitation, commercial battling, and political controversy betoken international disease. Statesmen who in the past have been able to prescribe remedies and produce cures for all forms of civic ailments, confess that they are at a loss to know what to recommend. Europe, Asia, Africa, and America are all caught with the same infection, and the unheaval of the masses presents problems which the most efficient diplomats face aghast.

But amid it all, we hear a propaganda of "peace and safety." The prophecy of Jeremiah 6: 14 is surely finding a fulfillment—"Peace, peace; when there is no peace." A narcotic mixture composed of self-emulation, in claiming that mankind is at present far outstripping past ages; a false theory that we are entering the verge of a blissful millennium; utter disregard of the clear statements of the Master as found in His own prophecies of the conditions which would prevail at the end,—these things, mixed with a large portion of unwillingness to conform to the plain demands of the Bible for those who would be ready to meet the coming King, are the potion with which these false prophets would anesthetize themselves and dull their sensibilities against the uncontrovertible facts.

THE PHYSICIAN'S DIAGNOSIS

When we open the Word, and point out that the very conditions which now are seen everywhere are given as signs of the times, harbingers of the soon coming of Christ to the earth, we are called pessimistic, and are told that the doctrine of the soon return of our Lord is a religion of despair and hopelessness. Men say that this recognition of evil is a ground for discouragement. Would it be better to deaden our senses to unsavory conditions, and thus persuade ourselves that after all we are not a bit ill? Would it be better to close our eyes to real facts, thinking we are all right, simply that we may pose as optimists? Or will it be better to confess our true ailments, civic and spiritual, accept what the great Physician has told us, and then do our best to meet facts as they are and prepare for the things He has said are ahead?

AN OPTIMISTIC OUTLOOK

By
WILLIAM A. WESTWORTH



When the physician tells his patient that if instructions are followed, the day of health will soon return, shall we expect the patient to call the physician a pessimist? If he did thus, we would all say he was worse than physically ill.

Our Physician is telling us that the world is sick; that "evil men and seducers" are "waxing worse and worse"; that the poor sin-cursed earth is worn out even like a garment; that if present conditions are allowed to prevail, we shall be taken unawares; and that death, eternal death, will result. And He knows. But with His diagnosis of world disease, He tells us of that day of health and real life, when the Sun of righteousness shall "arise with healing in His wings"; the day when sin and selfishness will be banished, when pain and poverty will be past; and He tells us to look up and rejoice, for our "redemption draweth nigh."

ACCORDING TO THE INDIVIDUAL

Is the doctrine of Christ's soon coming a gloomy one? Rather, it is full of hope and cheer and gladness. It is the panacea for all human ills. It is not a new

"medicine." All through the ages, it is the one bright ray of sunshine from heaven piercing the pall of sin on earth's fair face. It is the one message of hope which the Saviour constantly gave to His disciples when they thought too intently upon the failure of their hopes on earth. "Let not your heart be troubled," He said. "I will come again, and receive you unto Myself."

Call it a gloomy doctrine if you will; stamp it as an evidence of pessimism if you choose; but remember that it is His own remedy for the woe that fills men's souls to-day.

It may be a message of despair to some. In truth, it may portend overwhelming defeat to those who reject it. In Revelation 6: 15-17, the apostle John saw the class to whom the presence of the King would bring the awfulness of eternal death. The rich who have reveled in their wealth without regard to their God-given stewardship, the great men who have not been faithful in their leadership,—these he saw running to the rocks and the mountains, and calling for their huge masses to roll down and crush them, and thus hide them from the face of Him that was seated upon the throne. It is a gloomy doctrine for the self-contained, self-satisfied ones, who are not willing to conform their lives to the divine standard.

But not so to all. To those who will make a covenant with God by sacrifice (Psalm 50: 5), who will prepare to meet Him, He comes as a Saviour, a Friend, a Redeemer, a King. He brings the glad day of perfect health, spiritual, moral, physical; the day without strife or sickness, without heartache or headache. He comes to banish forever the long reign of sin and human woe. He comes to wipe away the one stain of rebellion that has marred the universe. He comes to reign. Death flees at His approach. (1 Thessalonians 4: 16, 17.) The grave yields back its dead. Immortality rides triumphant over mortality. Our loved ones, torn from us by Satan's rule, and long claimed by Death, the tyrant, are restored to us. "And God shall wipe away all tears" from the eyes of His people, and "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Revelation 7: 17.

A BEGGAR does not wear fine clothes. Neither must we, when we beg forgiveness of God, think of wearing the finery of self-justification.

Two trees stand side by side in the forest. Only a storm will reveal which has its roots fastened in the rock beneath.

THE crowning purpose of Christ's return is set forth in the Saviour's own promise of His coming: "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3. He comes to take to Himself His dearest treasure, His sleeping and living saints, whom He has purchased with the precious price of His own blood. In fulfillment of the promise made to those disciples just before His crucifixion, He will return to take to Himself His people, that where He is, in heaven, there they may be also. In prayer to His Father, He expressed that desire in this language: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17: 24.

"BLESSED ARE THEY THAT MOURN"

All the angels in heaven (Matthew 25: 31) are to accompany Jesus to the earth on His return, because they are the reapers in the gospel harvest (Matthew 13: 39). They gather the elect together from the four winds of heaven. (Matthew 24: 31.) Paul tells how Jesus will gather the saints at His coming: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.

Jesus will "descend from heaven with a shout." The purpose of that mighty shout is to awaken His sleeping saints. (John 5: 25.) He will cry, "Awake and sing, ye that dwell in the dust." Then "the mossy old graves where the pilgrims sleep shall be opened as wide as before." All the righteous dead, a great, innumerable company, will come forth from the graves with immortal bodies. As they come from the prison-house of death, with the bloom of eternal youth upon them, they will shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 55. At the same time, "in a moment, in the twinkling of an eye," those who are living on the earth at that time, will be changed to the same glorious condition. Verses 51, 52. He will change their vile bodies, and fashion them like His own glorious body. (Philippians 3: 21.)

THE RECORD REUNION

Then all the resurrected and translated saints will by the angels "be caught up together . . . in the clouds, to meet the Lord in the air." 1 Thessalonians 4: 17. All the righteous will be taken to those mansions in the new Jerusalem which Jesus has prepared for them. (Hebrews 11: 16; 13: 14.) The Saviour's desire and promise will then be fulfilled. His people will be with Him in heaven, "faultless before the presence of His glory with exceeding joy." Jude 24. Christ will present to His Father the purchase of His own blood, saying, "Behold I and the children which God hath given Me." Hebrews 2: 13.

When all the good, the pure, and the holy, from all lands and from all the

The OPPORTUNITIES of ETERNITY

BY JOHN L. SHULER



No man rightly desires Christ's coming, but he that hath assurance of benefit at His coming. To him the day of Christ is as the day of harvest to the husbandman; as the day of deliverance to the prisoner; as the day of coronation to the king; the day of wedlock to the bride; a day of triumph and exaltation, a day of freedom and consolation, a day of rest and satisfaction. To them the Lord Jesus is all sweetness, as wine to the palate, and ointment to the nostrils, saith Solomon; honey in the mouth, saith St. Bernard; music in the ear, and a jubilee in the heart. Get assurance of Christ's coming, as a ransom to redeem you, . . . as a friend to comfort you, as a bridegroom to marry you, and then shall you with boldness and confidence, with joy and gladness, with vehement and holy longings, say, "Come, Lord Jesus."—Grosse.



ages, meet the Lord in the air, that will be the most wonderful meeting that will ever have taken place. As expressed by one writer: "That meeting is the greatest meeting the Bible tells us anything about. There have been some wonderful meetings in the history of this world. That was a wonderful meeting held by the children of Israel on the shores of the Red Sea after Pharaoh and his hosts had been overwhelmed in the waters, and Miriam

led the hosts of God in shouting glory for their deliverance. That was a wonderful meeting at the foot of Mount Sinai when the law was given in the midst of crashing thunder and flashing lightning. That was a wonderful meeting on Mount Carmel when Elijah, the Tishbite, defeated the prophets of Baal and stood for the immutable truth of the omnipotent God. That was a wonderful meeting on the Day of Pentecost when the Holy Spirit was poured out and three thousand came under the power of God, convicted under Peter's preaching, and crying out, "What must we do to be saved from our iniquities?" No meeting ever held anywhere can compare with that meeting in the air when the Lord shall come to make up His jewels. That meeting is the one for which all other meetings have been preparing, and all that has been done has been in preparation for that meeting which is scheduled yet to take place in the air."

The same writer, in speaking of that time when the living righteous will be changed to immortality, says: "And it will come in the twinkling of an eye—in a moment—and that moment will be what all time was made for. In that moment some will give up old age to be young forever. Others will go from beds of pain upon which they may have lain prostrate for years. Others, from the most grinding poverty, will spring to eternal wealth. Some will go from burdens from which they expected no relief save death. From what tribulations and troubles and afflictions will not that moment be a deliverance, and how the angels will begin to crowd the battlements of heaven upon that glad meeting when they know it is about to come!"

NO IDLENESS THERE

That will be the grandest reunion the universe of God ever witnessed. Death has broken the most sacred ties this world has ever known. But when Christ comes, friends long separated by death will meet again, nevermore to part. Babes that have been snatched away by the cruel hand of death, will be placed again in their mothers' arms. Loved ones will be reunited. Sorrow and death will be banished. All tears will be forever wiped away. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. The righteous will then have perfect bodies, bodies that will never have an ache or a pain, that will never suffer any sickness (Isaiah 33: 24), and that will never die. All bodily infirmities will be removed. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35: 5, 6.

It is impossible to imagine anything more delightful than the prospect of the promised return of our most blessed Saviour. When He comes, the righteous will leave this old world behind, with all

its heartaches, sorrows, perplexities, troubles, and afflictions, and go up to the beautiful mansions of light, where they will enjoy perfect peace, fullness of joy, and pleasure forevermore.

But it will not be a place for idleness and inactivity, or ceaseless psalmody and harp playing, as some have pictured it. There the ambitious student and scientist will be able to carry on for a thousand years their research which on this earth has been limited to a short lifetime; and still there will be infinity and the boundless knowledge of God Himself before them, with unfallen intelligences as their tutors. Every talent improved here will be amplified and multiplied to perfection over there. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65: 21, 22.

This hope brought comfort to the heart of Job in the midst of all his afflictions. (Job 19: 13-26.) It cheered the heart of Paul in his lonely prison cell, when the time was drawing near for him to be beheaded. (2 Timothy 4: 6-8.) In the midst of the troubles and sorrows that are sweeping over the earth to-day, the blessed hope of that coming tearless morning ought to bring encouragement to the heart of every disciple: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." Isaiah 35: 3, 4. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." Zechariah 2: 10.

Where Is Our Investment?

(Continued from page 1)

down. In 1666, the flames swept over London, and devoured 13,000 houses and 19 churches. Lisbon was shaken to pieces by an earthquake in 1755. Through the upsetting of a lamp in 1871, Chicago withered under a sheet of flame that destroyed \$190,000,000 worth of property. In 1906, San Francisco was visited by earthquake and flame; and soon after, Martinique was overwhelmed by Mount Pelée. Thus it has been in the past; and the richest and greatest of earth's cities have perished because of their pride, wickedness, or defiance of God.

Jeremiah, the prophet of Jerusalem's sorrow, gazed with tearful eyes upon the ruins of that sacred place. But the vision changed, telling of a corresponding doom awaiting all empire cities—"all the cities . . . were broken down at the presence of the Lord." Jeremiah 4: 23-27.

Architects are building with iron frames, steel girders, and concrete walls, hoping to find some means of withstanding the spoliations of time, wind, fire, and earthquake. But all in vain is their endeavor. The greatness of a people cannot be perpetuated by the cubic feet of granite or the rubbish heaps they leave behind them. Their skill counts for little

if preserved only in sculptured frieze or animated bust. But fragments remain of the Roman Pantheon; the Colosseum is of interest to the tourist only; but Roman laws which made for justice between man and man have been more enduring than stone, and of utility to all succeeding generations. Our Saviour built no city, laid the foundations of no palace, carved no statue; yet His name, His kingdom, endure in the hearts of men. Principles of righteousness are more lasting than mountains or pyramids. Deeds of piety, justice, and mercy are more stable than the earth itself.

Where are our investments? In some Babylon or Sodom? Are they in real estate, in stocks and bonds, in seeming safety behind vault doors? None of these things will stand. The wind and the earthquake have proved their power to overthrow, and the fire its strength to destroy, while time has effaced the fairest monuments of human skill.

If we are depending upon anything terrestrial, our hopes are vain; and though our treasure should for a time escape, the finality of all things approaches, when "the Lord will shake terribly the earth." Beyond that shaking, man's tinsel treasures, his habitations of clay, and his cities, will all be scattered in a nameless ruin. Let us seek, then, a part in that city "whose builder and maker is God." It alone, of all creations, will stand forever.

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

Majority Rule and Minority Rights

(Continued from page 7)

day, one may fearlessly, because truthfully, say that "when man undertakes to become God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes ferocious and unrelenting."

WHEN CHURCH AND STATE UNITE

This strongly worded decision has been amply verified by scenes of church and state action of early times. Thus Lecky says, in his "History of European Morals": "We read of Christians bound in chairs of red-hot iron, while the stench of their half-consumed flesh rose in a suffocating cloud to heaven; of others who were torn to the very bone by shells or hooks of iron; of holy virgins given over to the lust of the gladiator, or to the mercies of the pander; of two hundred and twenty-seven converts sent on one occasion to the mines, each with the sinews of one leg severed with a red-hot iron, and with an eye scooped from the socket; . . . of tortures prolonged and varied through entire days."—*Close of chapter 3.*

There is no comfort in the thought that all this occurred in the early centuries, and is now a thing of the past; for statements of present-day advocates of en-

forcement of religious practices by civil law reveal that human nature has not greatly changed with the advancement of scientific knowledge. For example, the Rev. David Gregg boldly declared, in the *Christian Statesman*—organ of the National Reformers—of June 5, 1884, that the civil power "has perfect right to command the consciences of men." As to just how these National Reformers have thought to regulate human consciences, another quotation from M. A. Gault, in the *Statesman*, said, "Our remedy for all malefic influences, is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

Again, at a convention of the National Reform Association held in August of 1910 at Winona Lake, Indiana, the Rev. J. S. Martin, superintendent of that body, is reported to have said, "Among all the foes of our country, we have none to fear even half so much as those who, in the name of religious liberty and of individual rights of conscience, are infringing upon the rights of the Christian people and of the state itself." Warning up to his subject, the speaker further said, "No appeal of right of conscience of infidel or atheist, or any other, may free her [the state] from this which is her right and her duty."

THE DANGER IN SIGHT

In other words, with state authority and backing, the church would soon dispose of every advocate of religious liberty in the land. Say what one will, this would be as verily church and state union as was the *régime* of the Dark Ages. To the popular church would then be conceded the privilege of defining the will and law of the great God. Awful and appalling would be such power, and sad the day for all who might live to see it. This entire feature of the question has been put on this wise by Bishop Earl Cranston:

"Suppose this were to be declared a Christian nation by a constitutional interpretation to that effect. What would that mean? Which of the two contending definitions of Christianity would the word 'Christian' indicate? The Protestant idea, of course; for under our system, majorities rule, and the majority of Americans are Protestants. Very well. But suppose that by the addition of certain contiguous territory with twelve or more millions of Roman Catholics, the annexation of a few more islands with half as many more, and the same rate of immigration as now, the majority some years hence would be Roman Catholics—who doubts for a moment that the reigning pope would assume control of legislation and government? He would say with all confidence and consistency: 'This is a Christian nation. It was so claimed from the beginning, and so declared many years ago. A majority defined then what Christianity was, the majority will define now what Christianity now is and is to be.' That majority would be the pope."

What, then, is and will be the duty of the minority regarding their rights? Will they have the courage to say, as did one of old, "As for me and my house, we will serve the Lord," and thus constantly hold forth the true principles of conscience rights, or will they quail under threatened persecution?

"WITHOUT controversy great is the mystery of godliness." 1 Timothy 3: 16. Perhaps the greatest part of this mystery is found in the expression immediately following the one quoted: "God was manifest in the flesh." Many scriptures contain this thought about the mystery of God; and in every one of them, there is the idea that God lives and works in human flesh.

But there is another mystery in the world. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." 2 Thessalonians 2: 7. The thought of the text would be better understood if for "letteth" were substituted "hindereth," which is the original meaning of the word.

In the Bible, these two mysteries seem to be set in opposition to each other. Both are incomprehensible to our minds.

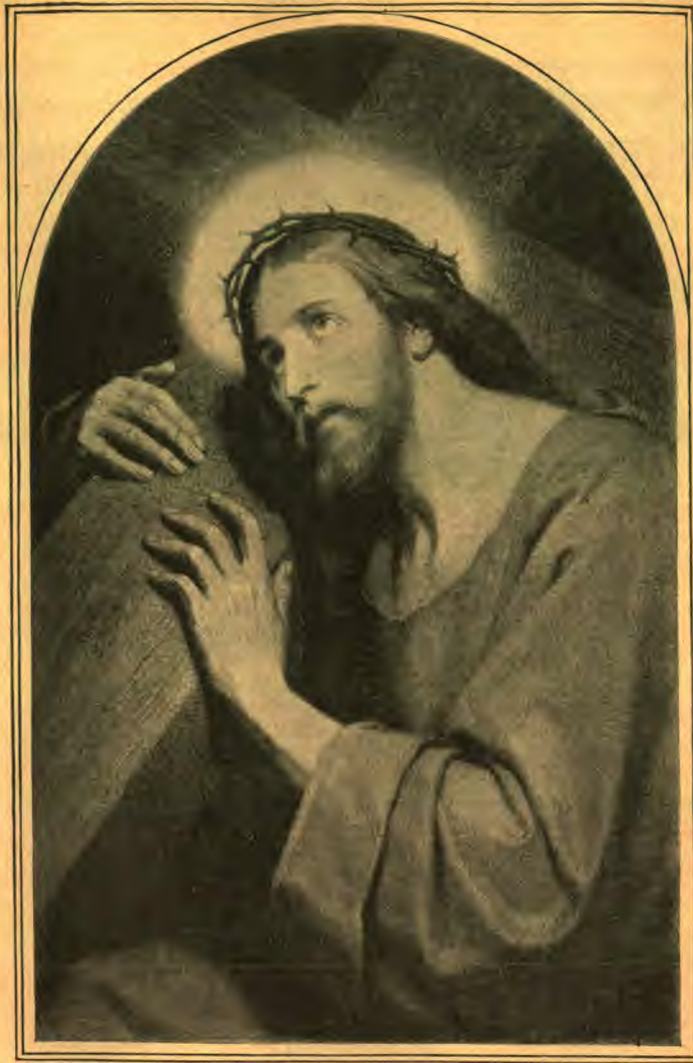
BECAME A SERVANT

In following out the thought suggested by the scriptures quoted, let us look simply at the great representatives of these mysteries, as illustrations of the principles for which they stand. Christ is the great representative of the mystery of godliness, and Satan represents the mystery of iniquity. If we study these two characters, we may better discern the difference between them.

Of the mystery of godliness, Paul says, "If there be therefore any consolation in Christ, if any comfort of the love, if any fellowship of the Spirit, if any tender mercies and compassions" [A. R. V.]. Philipians 2: 1. The apostle does not intimate that there is any doubt when he employs the word "if." This form of expression is used to make more emphatic the thought that in Christ, as nowhere else, are found "consolation," "comfort," "fellowship," "tender mercies," and "compassions."

The Scriptures show what the mystery of godliness will do for us. It will indite in us every principle expressed in such texts as this: "Have this mind in you, which was also in Christ Jesus: who . . . counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name."

Another translation reads: "Being in the form of God, did not meditate a usurpation, but emptied Himself of Himself, and took upon Him the form and position of a servant, and was made in the likeness of man."



TWO MYSTERY DRAMAS

AND CHARACTERISTICS OF THEIR UNSEEN DIRECTORS

By EUGENE W. FARNSWORTH

This is a representation of the nature of the mystery termed godliness. We see that Christ, exalted at the right hand of God, seated upon His throne, looked upon this earth, and saw innumerable multitudes going down to death. His love for us actuated Him to lay aside all His glory and wealth, make Himself one of us, and take upon Himself our iniquities and all our risks.

THE HEART MIRACLE

Christ *humbled Himself*. There is a great difference between a man's humbling himself and his being humbled by another. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8. The margin reads, "Humble thyself to walk with thy God." That expression is startling. The idea that a poor, frail, mortal man must humble himself in order to walk with the great God is astonishing. There is something in man which would elevate self;

but when he walks with God, he must humble self. Many men would think it an honor to walk with a king, a president, or other of the great men of earth; but the fact should never be forgotten that there is in man himself something termed the mystery of iniquity, which exalts itself to such an elevation that the individual must humble himself in order to walk with God.

The mystery of godliness is humble in its character. "He humbled Himself, and became obedient unto death, even the death of the cross." "Blessed are the meek: for they shall inherit the earth." The Saviour says, "Come unto Me, . . . and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Where this mystery of God prevails it will take selfishness out of the heart, because godliness itself is humility.

PROUD OF HIS BEAUTY

Other scriptures speak of the character of the mystery which Satan represents. The prophet Ezekiel calls Satan a prince. "Thus saith the Lord God; Because thine heart is lifted up." Ezekiel 28: 2. Which way does this principle take a man? Does it humble him? "Thine heart is *lifted up*." "Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." Verses 6, 7.

The final punishment of the wicked one—this prince in iniquity—is given in the following language: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Verses 16, 17. In the eighteenth verse, another reason is given why his heart was lifted up. It was because of his riches. Instead of giving to enrich others, he kept all to enrich himself.

Isaiah exclaims: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God." What does that mean?—Selfish ambition.

Satan said, "I will exalt my throne above the clouds." He wanted a throne;

(Continued on page 15)



"To the heart of the city to pursue the hated search."

AFTER MANY DAYS

THE UNPAID BILL

PART FIFTEEN

BY ARTHUR S. MAXWELL

RETURNING to her room not long after her decision had been made, Mrs. Lawrence was not a little surprised to find Ada sitting up in bed crying. And when she discovered the cause, her surprise turned to alarm.

"Oh, mamma," sobbed the little one, "my throat is so sore I can hardly swallow!"

The child had complained of a slight irritation in her throat all that day, but Mrs. Lawrence had supposed it would soon pass off. Evidently it had taken a turn for the worse. Noticing that Ada was very feverish, and the throat much inflamed, she thought best to call in Mrs. Brooks.

"It looks somewhat like tonsillitis," said Mrs. Brooks, after a brief examination; "but it may only be a bad sore throat. We will do the best we can for her."

Mrs. Brooks was quite proficient in the art of home nursing, and it was not long before she was giving Ada a hot foot bath, followed by fomentations to her throat.

Late that night, the two women parted, with mutual hopes that Ada would be better in the morning. But their expectations were doomed to disappointment. The morning found Ada much worse, with tonsils greatly swollen and causing considerable pain.

"I really think you had better send for the doctor," said Mrs. Brooks. "You have Dr. Samuels, I suppose."

"The doctor!" thought Mrs. Lawrence. "And Dr. Samuels!" How could she send for him? Owing him as she did—and as she had for some time—that enormous bill, how dare she call him again? Then aloud to Mrs. Brooks: "Do you really think it is necessary? I usually have Dr. Samuels, but I would rather not send for him unless it is urgent."

"I think you had better, dear."

"All right, then! I will take your advice."

"Shall I go for him? Then you could stay with Ada."

"Thank you so much!"

Mrs. Brooks went out, leaving Mrs. Lawrence in great agony of mind, wondering whether or not the doctor would come, what he would say about the unpaid bill, how long it would be before she could possibly hope to get it cleared off, how much this renewed attendance would add to it, and, of course, how long it would be before Ada would be better.

IN DUE time, Dr. Samuels arrived, examined the little patient, declared her to be suffering from an acute attack of tonsillitis, prescribed certain treatment, and gave orders that she be kept in bed for a few days. He said nothing about the amount due him; but a look that he gave Mrs. Lawrence as he was leaving, she construed to be a gentle reminder that he would be glad of the money she owed him.

So great a hold did this thought get upon her that for the next few days she felt absolutely wretched. True, at sunset on Friday evening, she joined with Mrs. Brooks and Zarita in opening her first Sabbath with songs of praise; and true also, on that Sabbath, she enjoyed an experience she had never known before. Yet, during every moment of the sacred day, one thought struggled for preëminence in her mind—the bill. Try as she would to enter into the peace of the ideal Sabbath to which Mrs. Brooks had pointed her, she found herself continually baffled by the return of the disturbing problem, how could that bill be met? It seemed as though the evil one himself were striving to nullify her blessings. But he was not wholly successful; and before that Sabbath had passed, Mrs. Lawrence had tasted some of the sweets of God's rest day, and learned some of the happiness that comes from obedience to His commands.

But, the Sabbath over, the question of the bill took first place. The worry concerning Ada was now decreasing, for the child was on the mend; but the worry over the bill became worse and worse. After this further attendance of the doctor, with the prospect of a new account, the bill *must* be paid. But how? She might confide in Mrs. Brooks, of course; but that would look too much like asking for financial assistance, and that she would never do.

GRADUALLY a brave scheme to meet the situation evolved in Mrs. Lawrence's mind. The debt seemed like a great millstone around her neck from day to day; and at last, knowing that she could not hope to pay it off for many months out of her state allowance, in desperation she resolved to go out to work in some factory or other until she should have earned enough to free her from the awful incumbrance.

To make such a decision took some courage, as she had never done any work except housework; but when the decision was made, Mrs. Lawrence pursued her plan with interest and enthusiasm. Asking Mrs. Brooks to look after the now convalescent Ada, but not telling of her errand, she went out one afternoon to seek a situation, expecting to find suitable employment without any serious difficulty.

But her hopes were speedily disappointed. At every place to which she went, she was told that, while there had been a great lack of labor a few months before, every place was now full. Work "on the land," and a heavy task in a munition factory, were offered her; but she felt that neither of these was advisable for one of her constitution.

After three hours of diligent searching, she had to return unsuccessful and not a little depressed. However, she managed to go out again the following morning; but again she met disappointment everywhere. She now began to feel really discouraged, and the old gloomy thoughts returned. She determined to have just one more try, and then, if still unsuccessful, to give up the hope altogether.

Once more she journeyed to the heart of the city to pursue the hated search. For two hours, the same result as before attended her efforts; and she was on the point of giving up again, when a notice on a big clothing factory attracted her attention. It was an advertisement calling for women workers. Renewed hope spurred on the unwilling tongue to ask for the manager, and urged the tired feet up the many steps leading to his office. She was shown into the presence of a very gruff and surly individual.

"So you want to work here, eh?" he asked, rather savagely.

"Please," said Mrs. Lawrence very timidly, expecting to be told she was not wanted, but hoping against hope.

"Well, you know our terms, I suppose."

"Yes, I saw the wages on the advertisement."

"Satisfied?"

"Yes, thank you."

"Well, there's one condition for those working here. I've had a lot of women under my care in my time, and I find they're very unreliable. They take French leave when they please, you know. One can never depend on them. So I've got

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JAMES COCHRAN, *Circulation Manager.*

out this scheme to stop it. I pay good wages; but they've all got to sign on for so many weeks—as many as they please—and if they are 'absent without leave' during that time, they forfeit their week's money and lose their job. Does that suit you?"

"Oh, yes! I'll come regularly without fail," said Mrs. Lawrence eagerly, glad that the conditions were so simple, and that she was on the point of getting a good situation at last. Indeed, she was feeling desperate enough to accept almost any conditions that might be laid down.

"When will you start?" he asked next.

"To-morrow morning, if that will be all right."

"Yes. Monday would be better, but you can start to-morrow, if you wish. How long will you sign on for?"

"Six weeks. Will that do?"

"Yes; as long as you please, but you've got to stick to it or you lose your pay. Understand?"

"Yes."

"Then put your name just here to this agreement."

Mrs. Lawrence signed, and later went out with a light heart, certain of regular employment at a good wage for six weeks. On the way home, she contemplated the joy of paying off the doctor's bill in a very short time, and tasted in anticipation the happiness she would feel when that was done. It was work that she liked, too; and she felt sure she would get on well with the other women in the establishment. And the hours were not so very long—five full days and—

Suddenly she stopped short and stood still on the pavement. A strange sensation gripped her, and it seemed as though her heart ceased beating. The working hours were not overlong, it was true; but they took in Saturday morning! And, what was worse, she had signed her name, pledged her word, to work on it for the next six weeks.

(To be continued)

Two Mystery Dramas

(Continued from page 13)

he was determined to climb, to get higher himself at the expense of others. What Satan practically said was that he would drive God from the throne, and he himself would occupy that seat. That is the mystery of iniquity.

Suppose God had acceded to Satan's ambition, at least so far as to let him have a place with Him as an equal—for it seems that Satan's ambition was to "be like the Most High." But if God had granted this selfish, sinful desire, would Satan have been satisfied? Would he have been willing to let God rule there, equal to him?—Not at all. The fact is, he would have been dissatisfied till he had driven God from His throne, and the angels from heaven.

"'Tis dividing the world, O my friend, it is true, The dear cross of Jesus; on which side are you? Are you scoffing His grace, like the thief at His side, Or seeking the mercy of Christ crucified?"

"'Tis dividing the world; look abroad and behold The armies of Satan, defiant and bold. With the weapons of sin, they unitedly stand, Obeying the captain of sin's dark command."

"'Tis dividing the world; look again, you shall see The Prince of salvation. Oh, yes, it is He! 'Tis the Saviour of men, who arose from the dead; Now glory and honor encircle His head."

"'Tis dividing the world; but His promises are, A crown and a robe for the faithful to wear; And the song of the victor at last he shall sing, Who battles for Jesus, our Saviour and King."

"On which side, which side, on which side are you? Arrayed with God's enemies, or friends tried and true?"

Sinaga of Sumatra

(Continued from page 2)

later, when there was need for a translator, he was transferred from the school to the publishing work.

Sinaga is still preparing gospel literature for his fellow countrymen. He studies at night, for he firmly believes in the value of an education. As we look back to the time when he first came to us, an awkward boy fresh from the rice fields, and then see the neat, well groomed figure, with the clean-cut face, do you not think that we feel repaid for our efforts in his behalf? As we remember the struggles that he went through, and see the important place he is filling, you may be sure that our hearts are filled with rejoicing. Such experiences as this bring home to us the truth of the statement of Solomon, "He that winneth souls is wise."

A True Friend

How frequently we lose faith in mankind! How often our confidence is misplaced! To how few can we confide our love, our aspirations, and our hopes! How weak we mortals are! Yet we have a Friend in whom we can confide. He will never betray our trust. He is ever willing to help us. Of Him we read, "He is able to keep that which I have committed unto Him against that day." We are nearing the ultimate culmination of this world's history. Soon "that day" will be upon us. How much have we committed to Him? He is able to keep all we intrust to Him. Why not give Him our all, a one hundred per cent consecration? In this world of sin, we are all weak and liable to err. But we can place our confidence wholly in Him of whom it is written:

"Earthly friends may all forsake me; Jesus is the same. They may change, but Jesus never, Glory to His name."

W. E. B.

How We Know

THE beloved apostle writes, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 1:9); but a great many say: "I do not know whether my sins are forgiven or not, I do not feel as though they were." The trouble is they do not believe this text.

Years ago a lady said to me, "I have been a Christian for twenty years, but do not know whether my sins are forgiven or not."

I asked, "Have you confessed them?" "Oh, yes," she said, "I have confessed them a hundred times, but I do not feel as though they were forgiven."

"How does a forgiven sinner feel?" I asked.

She replied, "I do not know." "How then would you know and understand the feeling of pardon if you had it?" I asked.

She did not know. Many are like this, looking for some kind of feeling.

Our assurance in this matter is what God says, and not some feeling we may have.
G. B. T.

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At the present moment, this question is discussed on every hand. Spiritualist lecturers are touring the country, and leading many to believe that they can communicate with the spirits of their dead friends.

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Can You Supply Them?

THE following persons would appreciate clean copies of the SIGNS OF THE TIMES, weekly and magazine, *Watchman, Life and Health, Youth's Instructor*, and *Our Little Friend*:

J. R. Morgan, Route 2, Box 62, Culberson, North Carolina.

Professor B. H. Palmer, Fernhill, Minnesota.

Mrs. Emma Kincaid, Quaker, Washington County, Missouri.

Mrs. A. A. Rogan, 907 West Lincoln Street, Wellington, Kansas.

Johannah Daw, Manieville, Jamaica, B. W. I.

America and Prohibition England and Drink

THE benefits of prohibition continue to be advertised in the daily press. The testimony accumulates not only from local sources but from beyond the water. Dr. W. C. Saleeby, of London, noted for his publications on alcohol, is quoted as saying:

"Having been systematically and authoritatively taught the truth about the bodily action of alcohol—the 'mockery,' Proverbs calls it—as shown by world-wide scientific inquiry during the last thirty years, the people of the United States, as also our fellow subjects in Ontario, the leading province of Canada, have decided to banish this poison as a beverage. (We call alcoholic liquors intoxicants here, but if, assuming Greek to be less familiar than Latin, I call them poisons, I am at once arraigned as a fanatic—not least by many champions and products of compulsory Greek!)

"The proposition that it must be a large matter for public health to prohibit the manufacture and sale of poison would not therefore be surprising to any reader in North America. . . . The health records of such states as Kansas, where prohibition has been enforced with considerable efficiency for many years past, indicate what will necessarily happen throughout a great nation of 112 million persons, under prohibition everywhere far more effective than hitherto it could possibly be anywhere. This colossal gain, unprecedented in history, will be reflected among a population whose young men, during the war, showed a proportion of only one in three unfit for general service, our proportion being two in three."

In other words, as the lately published Blue Book of the British government shows, out of 2,500,000 men of military age examined between October 31, 1917, and November 1, 1918, 250,280 were wholly unfit, 756,859 suffering from marked physical disability, and 546,276 under partial disability.

The disabilities were not all due to drink, it is true; but if this be the general condition obtaining in the center of the empire, it is high time that England take drastic means to remedy some of the causes, and it has been proved beyond a doubt that alcohol is one of the most potent.

Palestine Not Yet Zionist

It is held by many devout Christians that the prophecies in the Old Testament concerning the restoration of Palestine to Israel refer to a temporal kingdom that is to be set up in the near future or during the millennium.

We believe that a careful study of all these scriptures in connection with the explanations given by the apostle Paul will prove conclusively that this restoration will not be fulfilled by the plan as outlined by the Zionists, but through the renewing of all the earth following its cleansing by fire. As we read in Romans 4: 13-16:

"Not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. For if they that are of the law are heirs, faith is made

void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

Or again, as stated in Galatians 3: 28, 29: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are of one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."

We have little authority, in the face of such statements, for saying that the invisible church of our Saviour which is being gathered out from every nation,



© Wide World

Sir Auckland Geddes, of war-time fame, has been appointed by the British government to its embassy at Washington.

kindred, tongue, and people, is to be augmented by any considerable addition *en bloc* of the Jewish people, restored to divine favor through the reorganization of their peculiar polities.

Moreover, the conditions now seen in Syria and Arabia preclude such a scheme. A correspondent cables to the *New York World* from Jerusalem, under date of February 20, as follows:

"I have been so fortunate as to be received here by Kamel-el-Husseini, grand mufti of Jerusalem, than whom no one is better authorized to speak on behalf of the Moslem and Christian Arabs of Palestine. The grand mufti told me he agreed with the memorandum of the Moslem and Christian Arabs, transmitted through the pope to the Supreme Council in Paris and to the British government, protesting against the British pro-Zionists' policy, and declaring that the memorialists would never allow the Zionists to take possession of their country."

A later dispatch, dated April 7, from Cairo, states that "anti-Semitic feeling has developed recently among the Arabs, but that there has been no show of hostility between the Moslems and Christians. When processions of Moslems and Christians met on April 2 not an unfriendly word was uttered, but bands of Moslems and Jews clashed the same day at the Jaffa gate, the Jews crying: 'We won the country by the sword and will keep it by the sword!'"

Desires that We Should Know Him

God's one supreme effort is to bring a personal knowledge of Himself to the individual soul. This knowledge is attained by the operation of God's Spirit, acting through His Word.

The first condition in this arrangement is that we must give up sin. For of God's Spirit, the Comforter, it is said, "He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." John 16: 8.

God's Spirit impresses upon our consciences, through the Word of God, the enormity of our sins. God's Spirit calls us to turn away from those sins, and to accept the righteousness of Jesus Christ. And this transaction is a very literal, real one. This introduction to God through Jesus Christ is as actual and as tangible to the soul as an introduction to any individual on earth.

God has made it possible for us actually to know Him, really to enjoy His association and His companionship. This association and companionship comes through the operation of God's Spirit upon God's Word as we study the Bible for ourselves. Acquaintanceship with God, being a living experience, is anchored down deep in the soul of the believer, and there is no kind of sophistry or skeptical reasoning that can shake the confidence of the one who remains in living contact with God. Do you know God personally for yourself, or do you merely know about Him because you have heard Him spoken of so many times? There are millions of people who have heard so much of President Wilson that they may feel almost acquainted with him, though they have never met him. Is this the kind of acquaintanceship you have with God? or have you been drawn into such intimate association and friendship that you are communing with Him day by day, and know Him as your own heavenly Father?

It is this personal experience, this personal knowledge of God that satisfies the soul. Anything short of this is disappointing, for it does not bring us the rest and the peace of heaven.

THE unsettled conditions prevailing throughout the world are still focused to a large extent in Germany, where the several political parties are struggling for supremacy. Mr. Frank Simonds is quoted as saying that "the world is under the shadow of very real and active apprehensions, the twin bugbears of Prussianism and of Bolshevism. Whether Germany goes violently radical or vehemently reactionary, the danger to the rest of the world will remain considerable."