

Signs of the Times

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Wide World

The Reichstag building, Berlin, around which, during the last year, have surged mobs of revolutionaries, monarchists, and the counter revolutionists. It is quite possible that Germany will yet see as many forms of government as did France following the beheading of Louis XVI.



ANALYZING THE FOUNTAINS OF UNREST

By ISAAC V. COUNSELL

Of the great need of man and the remedy, Evangelist D. L. Moody said: "Man has lost the image of God. Take just one description that Christ gives of the human heart: 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.' Now I want to ask you, How in the world can you get a pure stream when you have such an impure fountain? The trouble with people is that they are trying to make the stream good while the fountain is bad. It isn't patching up the old man that is needed, but it is hewing down that tree and putting a new graft in. It is an entire change—a new creation. I have heard of reform, reform, until I am tired and sick of

THE world needs nothing as it needs a genuine religious revival, a time of soul searching in which the things that are true will be set over against the things that are false, and a choice forced between a gospel of brotherhood and co-operation and helpfulness, and the gospel of every man for himself and the devil take the hindmost. . . .

Not until it is realized that "the greatest among them shall be the servant of all," not until the chivalric *noblesse oblige* has become the motto of organized society, not until every man has become consciously his brother's keeper, will there be any final stand against the jungle. . . . There will be outbreaks of savagery in spite of all the machinery we may set up, so long as the supremacy of force, the superman, the materialistic interpretation of survival of the fittest, is part of our everyday thinking.

The world needs a rebaptism of faith in goodness. The world has worshiped power too long already. It is not brute strength that is going to save us, it is organized kindness.—*Des Moines "Register," January 18, 1920.*

the whole thing. It is regeneration by the power of the Holy Ghost that we need. It isn't this trying to make men believe that they have just come a little short of the glory of God, and if they just apply a little whitewash on the outside, they will be all right. You may whitewash a pesthouse, but it will be a pesthouse still.

"I heard an Englishman tell of a man who bought a farm. There was a well on the farm, and they told him there was poison in the well. He said, 'All right, I will fix it,' and went and painted the pump, thinking he was going to make the well all right by painting the pump. There are a lot of people who think they are going to make the well all right by painting the pump. What you want is to go to the source. Make the fountain good, and the stream will be

good. Let the heart be right, and the life will be right, the hand will be right, the foot will be right. The seat of trouble is the heart; and what man needs is a new heart, a new creation.

"The new birth isn't good resolutions, or good intentions, or turning over a new leaf, or making promises, or making vows. That isn't the new birth at all."

The only thing that will bring about a "genuine religious revival," and transform man's whole nature, is the presence of Christ in his life. The apostle Paul, in his epistle to the Ephesians, expressed the desire that Christ might dwell in their hearts. When Christ takes up His permanent abode in the heart, the man is completely changed, and brought into a right relation with all of his fellow men and with his God. "Therefore if any

man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5: 17. With this transformation, a man is born again and made a new individual, and his former life is a thing of the past. Christ cannot dwell in the life until the old man, with all that pertains to him, is put to death. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

S. D. Gordon gives the following very helpful suggestions, entitled "The Law of Love," which, if followed fully, will be of great benefit in sustaining Christ's presence in the life:

"Whatever dulls the sensitiveness of

my spirit towards God, or takes the fine, tender edge off my thought of Him, must be ruled out, for He is my Lord.

"Whatever injures or weakens my body, or affects my mastery of it, must be ruled out, for it is the temple of my Lord.

"Whatever affects hurtfully the earnestness and clearness of my witness to Jesus Christ before others, must be ruled out, for it was His parting wish that I be a witness for Him to all men.

"Whatever lessens in any way, even through prejudice or misunderstandings, the results of my service, must be ruled out, for to influence men for Him is to be the passion of my life.

"Whatever may cause my brother to stumble in his Christian life must be ruled out, for that would grieve Jesus."

The Miracles of Jesus

BY WILLIAM P. PEARCE



MIRACLES were facts in the ministry of Jesus. All natural laws were subservient to Him. At a word, the fig tree withered and storms ceased. By a glance, water was turned into wine. When He touched the sick, they recovered; and the dead, they arose. The word "miracle" is from the Latin *miraculum*—something wonderful, a marvel, an act deviating from the known laws of nature, wrought by or permitted by a supernatural being. It is a supernatural act—*super* (above) nature.

In the New Testament, four words are used to describe a miracle—"wonder," "sign," "work," "power." One American theologian has used them thus in his definition of the word "miracle": "An event compelling attention, and awakening wonder, indicating superhuman power, accomplishing some practical work, and furnishing a sign of a divine message."

The agnostic, the rationalist, the atheist, and the higher critic say that miracles would be a violation of natural law; but every miracle Jesus performed, simply shows "laws boundless as the universe," and His knowledge and ability to cope with them. Furthermore, if He wished to eliminate a law, He could do it without disorder, as the modern clock maker has eliminated many wheels once thought necessary. Every law is subject to the Lawmaker.

The Scriptures tell of over forty miracles performed by Jesus. Only three are mentioned as imparting life; in six, He cast out demons; in seventeen, He cured various diseases; and the remaining fourteen are instances of the Master's control over natural elements.

The miracles of Jesus can be substantiated. First, He Himself bore testimony to their validity, and no one has ever reflected on His truthfulness. To the disciples of the Baptist, He said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." Matthew 11: 4, 5.

Persons for and against Jesus bore witness to the reality of His miracles. John narrates miracle after miracle with childlike simplicity. He saw what he wrote. Nicodemus said to Christ, "No man can do these miracles that Thou doest, except God be with him." John 3: 2. So did the Pharisees. (John 11: 47.) So did the people who witnessed the resurrection of Lazarus. (John 12: 17.)

The miracles of Jesus were wrought in the presence of friends and enemies, yet not one charged Jesus with trickery or deception. Some who were healed were critically examined by shrewd enemies, and not one instance was found to be spurious. Note the case of the blind man (John 9: 13-34), and the lame man at the temple (Acts 3 and 4), and the report that "a notable miracle" had been done, and Christ's enemies could "not deny it." Acts 4: 16. It remained for modern infidels to assail Christ as a trickster. Myths, said David Strauss, a German. Leg-



ends, said Renan, a Frenchman. But not till Christianity is destroyed can the miracles of its Christ be questioned.

The purpose of the miracles of Jesus was to honor God. In Luke 5: 26, we read, "They were all amazed, and they glorified God." In John 10: 25, we learn that His miracles declared His Messiahship: "The works that I do in My Father's name, they bear witness of Me." One of the things that cemented the faith of His disciples was His first miracle in Cana. (John 2: 11.) And at the Feast of the Dedication, He appealed to the Jews, if they believed not His Messianic messages, to believe Him for His works' sake. (John 10: 37, 38; 14: 11.) "There can be no belief in miracles," says Dr. Thomas Dodd, in the beginning of his book on "Miracles," "without belief in God, and no belief in the miracles without admission of the general credibility of the records of the life of Jesus." Christianity is a religion into which the miraculous (Continued on page 15)

THE sins that called for vengeance upon the antediluvian world, exist to-day. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. Said Christ, "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 38, 39. God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special direction concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion.

A VOLCANO UNDERNEATH

A similar condition of things exists now. That which is lawful in itself is carried to excess. Appetite is indulged without restraint. Professed followers of Christ are to-day eating and drinking with the drunken, while their names stand on honored church records. Intemperance benumbs the moral and spiritual powers, and prepares the way for indulgence of the lower passions. Multitudes feel under no moral obligation to curb their sensual desires, and they become the slaves of lust. Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. They that make haste to be rich pervert justice and oppress the poor; and "slaves and souls of men" are still bought and sold. Fraud and bribery and theft stalk unrebuked in high places and in low. The issues of the press teem with records of murder,—crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise. The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening. Even now, in the present century, and in professedly Christian lands, there are crimes daily perpetrated, as black and terrible as those for which the old-world sinners were destroyed.

Before the Flood, God sent Noah to warn the world, that the people might be led to repentance, and thus escape the

NOAH'S DAY AND OURS

A Reincarnation of Antediluvian Spirits

BY THE LATE
ELLEN G. WHITE



"They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away."

threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ, are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral government, they reject His warnings, and deny the authority of His law.

IMMERSED IN AMUSEMENTS

Of the vast population of the earth before the Flood, only eight souls believed and obeyed God's word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction; but his message was rejected and despised. So it will be now. Before the Lawgiver shall come to punish the disobedient, transgressors are warned to repent, and return to their allegiance; but with the majority these warnings will be in vain. Says the apostle Peter, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Peter 3: 3, 4. Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pul-

pits of our land? "There is no cause for alarm," they cry. "Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! All things continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists." But this doctrine of the millennium does not harmonize with the teachings of Christ and His apostles. Jesus asked the significant question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. And, as we have seen, He declares that the state of the world will be as in the days of Noah. Paul warns us that we may look for wickedness to increase as the end draws near: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4: 1. The apostle says that "in the last days perilous times shall come." 2 Timothy 3: 1. And he gives a startling list of sins that will be found among those who have a form of godliness.

As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God's servants are giving the message that the end of all things is at hand, the world is absorbed in amusements and pleasure seeking. There is a constant round of excitement that causes indifference to God, and prevents the people from being impressed by the truths which alone can save them from the coming destruction.

GOD RULES, NOT PSEUDO-SCIENTISTS

In Noah's day, philosophers declared that it was impossible for the world to be destroyed by water; so now there are men of science who endeavor to show that the world cannot be destroyed by fire,—that this would be inconsistent with the laws of nature. But the God of nature, the maker and controller of her laws, can use the works of His hands to serve His own purpose.

When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic,—then it was that God's time had come. "The fountains of the great deep were broken up, and the windows of heaven were opened" (Genesis 7: 11), and the scoffers were overwhelmed in the waters of the Flood. When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that "sudden destruction cometh upon them, . . . and they shall not escape." 1 Thessalonians 5: 3.

NO PRIVATE ENTRANCE for the JEWS

The Difference
Between Israelites
and Descendants
of Jacob

BY
RUFUS A. UNDERWOOD



“AND so all Israel shall be saved.” Romans 11: 26. It is claimed that this scripture cannot be fulfilled unless God gives the unbelieving Jew another opportunity to repent in the world to come. Such a conclusion is based upon a wrong conception of the term “Israel.”

If the words “Jew” and “Israel” meant the same, and the name “Israel” always applied to the Jews as a nation or a people, there might be some foundation for the assertion.

The name “Israel” was given to Jacob after he had spent a whole night in most earnest prayer and confession of his sins. The brief statement of God to Jacob was, “Thy name shall be called no more Jacob [a deceiver or supplanter], but Israel: for as a prince hast thou power with God and with man, and hast prevailed.” Genesis 32: 28.

This was on the occasion of Jacob’s return to his homeland in obedience to the command of God to return to his father’s country. He had learned that his brother Esau was coming with four hundred armed men to execute vengeance on him for the wrong he had done him in former years. Jacob had wrestled with the angel; and when the angel bade him let him go, for the day was breaking, he declared, “I will not let thee go, except thou bless me.” Verse 26.

THE GENTILE GRAFT

A true Israelite is one who prevails with God in prayer, and becomes a prince, one adopted into the family of God. The Saviour pointed out the true meaning of the word “Israelite” thus: “Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.” John 1: 47, 48.

The apostle Paul, in the eleventh chapter of Romans, shows that some of the first house of Israel had proved unfaithful, and had been broken off from the olive tree, which represented Christ, and

that gentiles were grafted into this same olive tree. “If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.” Verses 17, 18.

Of the gentiles he says: “well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? . . . For God hath concluded them all in unbelief, that He might have mercy upon all.” Romans 11: 20-24, 32.

ALL MEN EQUAL

The whole New Testament teaches that God places the Jew and the gentile on exactly the same basis for salvation, and all believers become the children of Abraham, and those who are not believers in Christ are not children of Abraham. “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3: 27-29.

Every blessing to God’s people is promised to the Israelites, and to them alone. The gentiles must become Israelites if they are to be partakers of the blessings of Christ. An unbelieving Jew has to be grafted into the good olive tree, Christ,

just the same as the goor gentile. Notice how the apostle Paul places them when he says, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” Romans 9: 4.

Again: “Wherefore remember, that ye being in time past gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one [Jew and gentile], and hath broken down the middle wall of partition between us.” Ephesians 2: 11-14.

Again: “He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Romans 2: 28, 29. “There is no difference between the Jew and the Greek [gentile]: for the same Lord over all is rich unto all that call upon Him.” Romans 10: 12.

JEW AND GENTILE GET IN TOGETHER

The scriptures plainly indicate those only will be saved, who become Israelites indeed.

“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. . . . And there shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” Revelation 21: 10-27.

This clearly shows that all whose names are written in the Lamb’s book of life, and who enter into the city of God, are called Israelites. Therefore, when the apostle Paul declared, “So all Israel shall be saved,” he simply declared that those who prevail with God by confession and putting away of all their sins, become Israelites, and their names are recorded in the Lamb’s book of life.

The striking figure of being grafted into the tame olive tree applies to gentiles and unbelieving Jews alike. Of the unbelieving Jews the apostle says, “If they abide not still in unbelief,” they “shall be grafted in.” This will not be in the world to come, but must be in the present probationary age.



How many in the busy beehives of industry are waiting for Him?



WILL HE COME TO London or New York?

By John L. Shuler

AS the Jews nineteen hundred years ago had wrong ideas regarding the first advent of the Messiah, so to-day many Christians have wrong ideas concerning His second coming.

Some believe that the second advent does not mean a personal return to the earth, but that it simply means a pervading of society by His Spirit, in the rapid spread of the gospel. Others say that His second coming takes place when He enters our hearts at conversion. Still others teach that His second advent occurs when the righteous die and are removed from the earth. Mrs. Mary Baker Eddy taught that His coming was fulfilled in the rise and development of Christian Science. Charles T. Russell, the founder of the "Millennial Dawn" doctrine, taught that Christ came in 1874. In his "Studies in the Scriptures," volume 2, page 188, he says:

"We have clear evidence of the fact that our Lord's second advent was due when the 'Times of Restitution' were due to begin; viz., in October, A. D. 1874."

"The date of our Lord's second advent . . . we have already shown to be A. D. 1874."—*Id.*, page 211. Hence he assures his readers that "our Lord will thus reveal Himself gradually."—*Page 133.*

"His presence will be a secret for a time, known only to those watching."—*Id.*, page 153. "His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world."—*Id.*, page 143.

A few years ago an evangelist of world-wide reputation, speaking before five thousand people in Brooklyn, New York, said, "I would not be surprised any morning, to take up the daily paper, and among the cables, read that Jesus had come to London, San Francisco, or some other large city." In view of this statement, we are led to inquire, Is that the way Christ's coming will be made known?

Our Saviour knew that many errors would abound concerning this subject. When His disciples asked Him about His second coming, His first words in reply to their question were, "Take heed that

no man deceive you." Matthew 24: 3, 4. Just before He comes, false Christs and false prophets will appear in different places. They will perform great miracles and mighty wonders. (Matthew 24: 24.) Satan will work "with all power and signs and lying wonders." 2 Thessalonians 2: 9. He will attempt to counterfeit the return of Christ. He will appear as a false Christ and will work wonder-

ful miracles. (2 Corinthians 11: 14.) The great deceiver will make it seem that the long-looked-for Christ has come. The cry will ring out, "Christ has come! Here is Christ!" (Matthew 24: 23.) The newspapers will doubtless proclaim, in big headlines, that Christ has appeared. That will be an hour of temptation to all the world. (Revelation 3: 10.) Multitudes of people who have not studied the Bible carefully regarding the manner of Christ's return, will be led astray by this appearing of the false Christ. (Matthew 24: 11; 2 Thessalonians 2: 8-12.)

Satan's deceptive power will be so great that even sincere Christians would be deceived if it were possible. (Matthew 24: 24.) Why will they not be deceived? The next verse answers that question: "Behold, I have told you before." To be forewarned ought to make us forearmed. The Bible makes so clear just how He will come, that those who know that Word, will be on their guard against this great delusion. The good Shepherd says: "The sheep follow Him: for they know His voice. And a stranger will they not follow: . . . for they know not the voice of strangers." John 10: 4, 5. Unless we know our Bibles for ourselves, we shall be deceived. The Bible unmask all these delusions.

WILL DESCEND FROM HEAVEN

The manner of His coming is made plain in Acts 1: 9-11. In the glorious springtime of that year long ago, when the Holy Land was clothed in her robes of beauty, the Saviour walked out as far as Bethany with His beloved disciples. Many times He had walked by their side over the hills and valleys of "the pleasant land," but this was the last time He ever walked visibly with them. Along the way, He conversed with them about the things of the kingdom; and as He was speaking, He was parted from them. "He was taken up." They watched Him as He was carried higher and higher and higher, and "a cloud received Him out of their sight." How they strained their eyes to get the last glimpse as the cloud grew smaller and smaller, until it



seemed like a mere speck in the sky, and then faded from their vision! Still they gazed intently into the sky, hoping to see once more Him whom they loved.

And as they stood looking steadfastly toward heaven, two angelic messengers from the heavenly courts stood beside them. Suddenly the silence was broken by an angel's voice, asking the question, "Ye men of Galilee, why stand ye gazing up into heaven?" Before they had time to respond, the blessed assurance was given them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Does not this statement answer our question in clear and direct language? He will come as He went away. His return will correspond to His departure. He will descend from heaven "in like manner" as He ascended.

NOT IN SECRET

His going away can be described in three ways.

1. It was *visible*. "While they beheld, He was taken up." The angel addressing the disciples said, "Ye have seen Him go into heaven." The record says they "looked steadfastly." They had their eyes fixed upon Him. In their literal, mortal bodies, with their natural eyes, they saw Him go. Now, the angels said He would come again in like manner as they saw Him go. Then the second coming will be a visible coming. In their literal, mortal bodies, with their natural eyes, the people of earth will see Him return.

The second coming of Christ will be a world-wide appearing. He will be seen by all the people living on the earth. This is plainly stated, "Then 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. Christ will be seen, at His coming, not merely by certain ones who may be looking for Him, but by every living soul on the earth. This is exactly what we read: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1: 7.

In Matthew 24: 27, the Saviour compares His coming to lightning. In time of storm, when lightning flashes across the sky, you do not need to have some one call your attention to it. Its flashes are so bright and piercing that you cannot help seeing it. It cannot be hidden from your gaze. "So shall also the coming of the Son of man be." His presence will be seen to earth's remotest bounds.

If the newspaper should announce that Christ has come to some certain place, you can be assured it is not Christ. Jesus says, if they say that He has come to some certain place, "Go not forth." If they say He is coming in a secret or hidden manner, "Believe it not." Matthew 24: 26. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

2. His ascension was *literal*. He went away bodily. He was a real, tangible being. (Luke 24: 39.) So His return will be literal. He will descend from heaven as a real, tangible being, possessing a real body. "The Lord Himself shall descend from heaven." 1 Thessalonians 4: 16.

A LIVING, PERSONAL SAVIOUR RETURNS

3. His departure was *personal*. When His disciples saw Him go, He was the personal Jesus they knew and had been associating with in person. He was the very same Jesus who had taught them, who had walked with them through the cities of Israel. When "this same Jesus" comes "in like manner," His return will be personal. The very same person of whom we have read in our Bibles, who was born of the virgin Mary, who lived in Galilee and Judea, who was baptized of John in Jordan, and who "was wounded for our transgressions" and "bruised for our iniquities," who was placed by loving hands in Joseph's new tomb, whom God raised from the dead, will come in the same body that rose from the tomb.

Christ will come, not in spirit only, not in providence only, but in His own corporal person as "the Son of man." His coming will not be as the stillness of midnight, in some secret or spiritual manner, but He will come visibly, literally, and personally. It will be with the sound of a trumpet that shall pierce to

earth's lowest depths, and with a mighty shout that shall wake God's sleeping saints from their dusty beds.

When He ascended from the Mount of Olivet, they saw Him go up, until "a cloud received Him out of their sight." The last thing they saw was the cloud. When He returns, the first thing seen will be a cloud, small in the distance, which surrounds the Saviour. This will be "the sign of the Son of man in heaven." Matthew 24: 30. He was borne away in a cloud; so we read of His second coming, "Behold, He cometh with clouds." "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Revelation 14: 14.

THAT GREAT WHITE CLOUD

This cloud which surrounds the Saviour at His appearing, will not be simply a mass of vapor, like the clouds we see in the sky, but it will be a cloud of resplendent glory. This is described as follows: "Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26. All the effulgence of heaven will be poured out in this great event. There will be a threefold manifestation: the glory of the eternal Father, that of His only-begotten Son, and that of all the holy angels.

Of the intensity of that light, we can form no just conception. The three brightest objects we know are the sun, lightning, and fire. These three are used in the Bible as illustrations of that threefold splendor which is to be manifested at His coming.

"The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Exodus 24: 17. "Our God is a consuming fire." Hebrews 12: 29. The prophets Ezekiel and Daniel saw visions of God, and they both compare His halo to the fiery stream of light from a furnace. (Daniel 7: 10; Ezekiel 1: 26-28.)

In Matthew 17: 1, 2, we learn that at the transfiguration of Christ, which was a miniature representation of His coming, "His face did shine as the sun, and His raiment was white as the light." When Jesus revealed Himself to Saul of Tarsus, there was a light "above the brightness of the sun." Acts 26: 13. The apostle John saw Christ in vision; and in Revelation 1: 16, he says that the Saviour's countenance was as the sun shining in its strength.

LIGHT OF A THOUSAND SUNS

In Matthew 28: 3, it is said of the angel that appeared at the tomb after the resurrection of Jesus, "His countenance was like lightning." In Ezekiel 1: 14, the prophet says of the messengers of the Most High, that they "ran and returned as the appearance of a flash of lightning." In Daniel 10: 6, the prophet tells us that the face of the angel who appeared to him was "as the appearance of lightning." How bright and radiant is the lightning! It gives you an idea of the wonderful radiance that is centered in the person of a single angel. When Christ comes, "all the holy angels" (Matthew 25: 31), "ten thousand times ten thousand, and thousands of thou-

Did You Smile This Morning?

By ROBERT HARE



DID you smile a sweet smile this morning,
With a heart flashing out through your eyes?
There's a magic in smiles, let me tell you;
They brighten life's wintry skies,
And they paint the cheek that has faded,
With roses of brighter hue.
Then listen: If you will smile sweetly,
Some one will smile back at you!

Did you say "Good morning" this morning,
To some one whose spirit was sad?
Or, say, did you whisper, "God bless you,"
To some one whose spirit was glad?
There is power in a life full of courage,
And help in a heart all sincere.
The world has scowlers in plenty;
Let's you and me mix in some cheer.

sands" (Revelation 5:11), a great "innumerable company" (Hebrews 12:22), are to accompany Him to the earth.

The most glorious event in all the history of God's universe will be the coming of the Son of man in the unapproachable majesty of His Father, and this blended with His own kingly grandeur and the glory of all the holy angels. The whole heavens will blaze with fire (Psalm 50:3-5), and the earth will be baptized in dazzling billows of light. That scene will exceed in luster ten thousand suns at noonday. It will be as though the radiance of the sun had been pent up since creation and burst forth at last in an overwhelming flood. It is beyond the

power of human conception to portray the scene.

The presence of only one holy angel at the sepulcher where Christ lay dead, caused the Roman guard to become as dead men. What will happen when the King of the universe shall come in all the power and splendor of the Deity? 2 Thessalonians 2:8 tells us that the sinners will be destroyed by "the brightness of His coming." Psalm 68:2 also tells us that as wax melts before the fire, so the unrepentant will perish at the presence of God. But he whose life has been purified of sin may claim the promise, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4.

The refuse was of no value. We had no expectation of making anything out of it. It was merely for polishing purposes.

USING HAMMER AND CHISEL

In this world, we are fitted for the hereafter. Defects of character are removed. The best of us have imperfections that need to be polished off. We are permitted to live with one another in order that these irregularities may disappear. Even the lovers of the world, the men and women who are most defective, are needed as aids in this polishing process. Satan himself continues to serve a purpose in this. The facts are, the unrepentant and Satan are permitted to live merely until God's purpose concerning His own is accomplished. When all defects in a person's character have been removed, then he is prepared for the finishing touch of immortality, and God says, "It is enough." "Our light affliction, which is but for a moment, *worketh for us*"—not against us. All trials and experiences are God's workmen whereby *good* is brought to His own. They are the hammer and the chisel in the hands of the divine Sculptor. As the marble wastes, the image grows. As the "outward man" perishes, "the inward man is renewed day by day."

Amos R. Wells, in explaining the phenomenon of the "singing sands" along the ocean front of Manchester, Massachusetts, says that it has been proved that the sand contains quartz and feldspar of broken-down granite. "Now with the diamond ranking as 10 in the scale of hardness, quartz ranks only as 7 and feldspar at 6. But both quartz and feldspar occasionally include crystals of harder substances, especially tourmaline, with a hardness of 9, and zircon, with a hardness of 9 or 8½. When the softer substance is worn away by the sea, the bits of harder mineral are left protruding; and these, as they are trodden upon, or washed back and forth by the waves, scratch upon neighboring sand grains, and cause the singing sounds.

"Well, the musical sands have sung me a truth. Can't you guess it? It is this: "Trials are at the bottom of harmony. It is the wearing of the sand that makes possible its music. It is the grinding sorrows of life that result in life's sweetest strains.

"You don't believe it? You don't see how it can be? Try it, and you will know; and I don't think that any words can make you know.

"The myriads that sing around the great white throne, who are they? 'These are they which come out of the great tribulation.' And 'tribulation' means, literally, a 'rubbing.'"

As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. God Himself is "the justifier of him which believeth in Jesus."

E. G. W.

ONLY to the extent that divine power is manifested in our individual lives, can it be said of us, He "went about doing good." What are people saying about me?
A. E. PLACE.

Polishing Off Irregularities

Perhaps There's a Benefit for You in Some One's Ugly Temper

By
DANIEL H. KRESS

*Speak no evil!
Hear no evil!
See no evil!*

A FEW years ago an old brother came forward at a revival meeting, and said: "There is one thing I must gain the victory over, that is impatience. I can be patient with every one but my wife."

Not knowing just how to help him, I replied, "I suppose when you are impatient you possibly say things you ought not."

"Yes," he admitted, "I do."

I said to him: "Well, I know of but one thing to do. Go to your wife, and acknowledge to her your weakness as you have to me, and ask her forgiveness. Tell her you must gain the victory over this thing, and ask her to pray with and for you. Do not confess *her* sins. Merely confess yours, as though you were the chief offender. The promise is, 'Confess your faults one to another, and pray one for another, that ye may be healed.' - I know of no other way out of your difficulty."

"Well, I have thought of that; but then she has done me great harm."

"No," I replied, "you are taking a wrong view of it. 'Who is he that will harm you, if ye be followers of that which is good?' No one can harm a child of God spiritually, because all things work together for good to him. Nothing from without can injure. It is the wrong emotions or feelings created within that injure. As far as I can see, in your case, it is this way: God has placed you two together. He was fully acquainted with her temperament. He wants to save her. In order to do so, He has to demonstrate to her what His grace can do for you. If you can keep pleasant and sweet under provocation, God can help her."

He confessed, "I have never thought of it in just that way."

Many a time, the purpose of God is defeated, and divorces are secured, when it was not a divorce that was needed, but conversion.

GETTING RID OF SHARP EDGES

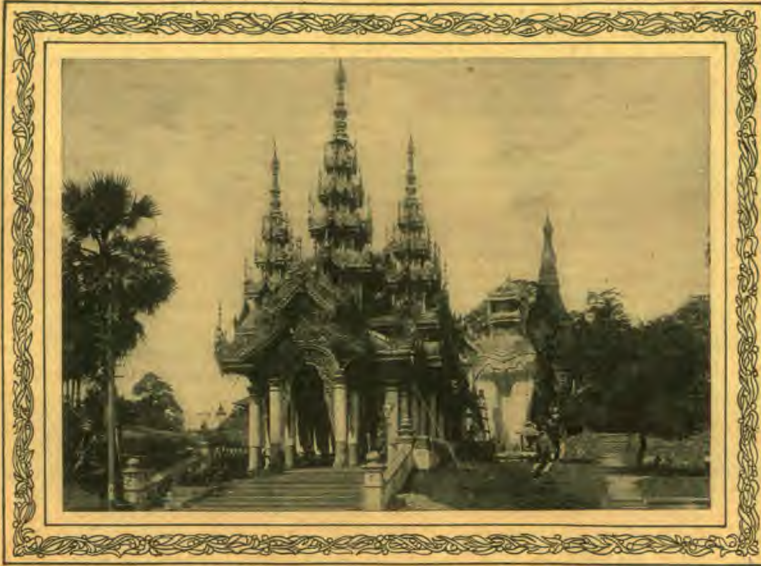
In this world, we are thrown together in an apparently promiscuous manner. We are temperamentally different. Each one possesses defects of character. As we associate together, these defects are made prominent. The more intimate the association, the more conspicuous they become. It is this which often makes life unpleasant, and to some unbearable. Yet this intimate association is needed to reveal to us elements concealed in our own hearts, that need to be abolished. We are in a world where we rub against one another at every point. It is a polishing up process.

Years ago, I was engaged in the manufacture of buttons; and I recall that not infrequently there were left upon the buttons, after they were turned, little ridges that needed to be removed. The buttons were then thrown together, large quantities of them, in revolving drums. In addition, refuse from the ivory nuts was thrown in with them. The machinery was then started, and the drums began to revolve. This was often kept up for hours. Once in a while, the machinery was stopped, and we would open the drums and take out a handful of buttons and carefully examine them. If traces of the irregularities still remained, the buttons were thrown back, and the machinery was again started, and the drums again began to revolve. Finally the buttons, after they had these ridges removed and were polished, were ready for shipment.

Burma, the Land of Silk and Plenty

Buddhist Liberality Shames Christian Stewardship

By ROBERT A. BECKNER



If all the money spent on pagodas were used for roads and schools, Burma would have the best system of roads and the most schools in Asia.

NOT very many people think, as did one man, that Burma is an island off the southeast coast of the United States of America; but, thanks to Kipling, they know that it is "somewhere east of Suez." Sandwiched in between and overshadowed by China on the east and India on the west, slightly off the main line of travel, known as Farther India on the maps, Burma still had plenty of tourist inspection before the great war; and these followers of Baedeker were so impressed with the "silken East," that most of them have written books about it, after a stay of from a week to three months!

Burma consists of people, pagodas, and pariah dogs. There is a question in the minds of many as to which are most in evidence. Government statistics are not available for the last two, but the 1911 census report gives 12,115,277 as the population in the 230,839 square miles that constitute Burma. Two thirds of these are Burmese. There are 968,395 of the various Shan tribes, and 1,067,263 Karens, of whom there are eleven tribes. The rest are divided among thirteen kinds of Chins, four kinds of Kachins, six kinds of Lolos, seven of Taliangs, Was, and so forth, besides what might be called the foreign races, as 108,877 Chinese, and 743,277 of the various peoples of India.

NINETY-TWO PER CENT VILLAGERS

All these peoples speak a distinct language, as different from each other as English and German, or more so. Hence the carrying of the gospel to them becomes a great problem, as only a small per cent ever learn either Burmese or English well enough to receive the gospel through this medium. The Burmese live almost exclusively in the valleys of the Irawadi, Sittaung, and Pegu rivers; the Shans in the mountains in the east; and the Chins in those on the west. The Karens possess exclusively the southern part of the eastern mountains, but are

scattered all through the southern plains of the river deltas.

The people of Burma are dwellers in villages. There are two cities of more than 100,000 inhabitants, twenty-three towns of more than 10,000, and thirty-two of more than 5,000. The villages with over 500 people number only 2,500, while those with less than 500 number about 60,000. Ninety-two per cent of the people of Burma live in villages of less than 2,000 inhabitants. The problem of carrying the gospel to these different villages becomes one that will require more than human wisdom to solve.

WANTS A HOLIDAY EVERY DAY

Some of these towns and villages are along the railway and the rivers; but there are practically no roads connecting village with village, except for a few months after the rice harvest, when the carts go the shortest way across the fields to the desired destination. But from the beginning of the rains in May until the rice is cut in December or January, traveling must be done on foot along the *kwins* (ridges from 6 to 18 inches wide between the rice plots), through the mud, across the often bridgeless streams. It was a wise teacher who established the Buddhist Lent to last during the worst of the rains, and made one of the rules of the priestly order, that they must not travel about during Lent.

"I want to go to the funeral of the man who has starved to death," is the Burmese equivalent to the English "asking for the moon." Burma is a land of plenty. The cultivator stirs the ground with a stick (his plow is of wood), transplants a few rice plants in the water-covered soil, and an abundant harvest springs forth. As a result, the Burman is the most hospitable, happy-go-lucky, easy-going, care-free person in the Orient, if not in the world.

The Indian works and saves money against a time when he will not be able to earn. The Burman works to get money to have a good time; and if he has money enough for to-day's needs, or can borrow it, he will not work. Because of this, the government can seldom get Burmans to work in places that have few holidays or require regular attendance. The post offices and other public institutions are filled with Indians.

WOMAN'S UTOPIA

This attitude of indifference to the future is even more marked in business lines. Were it not that the Burmese women are the "business men of the family," the Indians and the Chinese would do all the business that is done in the country. As it is, ninety per cent of the retail and ninety-nine per cent of the wholesale business is in their hands. The Burmese women are unique among the women of the Orient. In a religious sense, they are very much inferior to their "lords and masters," and the only hope for a woman to attain *Neikban* is that of some day being born a member of the other sex. But in every other respect, she is the equal if not the superior of man. In fact, she enjoys rights that some of her sisters in more favored lands have been trying to obtain by fair means or foul, for a long time. She marries whom and when she pleases, and can obtain a divorce easily if the man of her choice proves to be worse than she expected. In case of divorce, she takes with her the property she had before, and an equal share of that gained by their joint efforts since the marriage. She has never demanded the vote in order to obtain a man's wages, because she carries the family purse, and has them now.

Different nations profess Buddhism along with other religions, but Burma is preëminently Buddhist. All the Burmese except the few who are Christians, most of the Shans, and the larger per cent of the other tribes are professedly Buddhists. Persons who have investigated the different schools of Buddhism in different lands are agreed that it exists in its purest form in Burma.

I shall only attempt to give some of the impressions I have gained concerning their religion from about ten years' association with and life among the Buddhists of Burma, and from the reading of some of their religious books.

THE END, EXTINCTION OF PERSONALITY

Theoretically, Buddhism is not a religion, it is a system of moral philosophy. In theory, it resembles nothing else so much as "New Thought" and "Modern Theology." In practice, it resembles nothing else so much as Catholic monasticism. In theory, all that takes place, either good or bad, is a result of one's *karma*,—the sum total of his actions of merit and demerit in a former existence.

Man is his own savior, and the highest hope of attainment held out before the eyes of one fourth of the human race is *Neikban*,—*Nirvana*,—absence of sensation, annihilation, extinction. If I follow the "noble path" as set forth by the "enlightened one," what is my reward?—Extinction. If I follow the straight and narrow way as set forth by the Christ, the Light of the world, what is my reward?—Eternal life. What a contrast!

(Continued on page 10)



EDITORIAL

EDITORS

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

Mothers' Day

MAY 9, the second Sunday of this month, is now widely observed in America and several other countries as Mothers' Day. If one day of a year can be fittingly set apart to one member of a family, it assuredly should be for mothers.

There are mothers and mothers, however. The day is not sanctified for the physical but the spiritual conception of the word.

There is a type of the *genus homo* more grossly barbarous and vicious than the Chinese that consigns the girl baby to an early grave. Mothers' Day is not for them; only the Judgment Day.

Some are "ladies" who, at the earliest possible moment, shift their responsibility to servants, even some of doubtful morality, and lavish their affection upon Pekinese poodles, Airedales, monkeys, and parrots. Mothers' Day is not in their honor. Leave them to the sunset of a loveless, empty life.

There are selfish souls who can only think of their own pleasure and amusement, and allow their children to grow up like so many animals of the open prairie. Mothers' Day brings nothing to them. They should not complain if one day the doors of the county poorhouse open for their aged feet.

Others have most idealistic plans for child welfare, and spend hours in writing articles for mothers' magazines, and days in expounding their visionary theories, while their housework is at loose ends, their children learn their ethics on the streets, and their husbands enjoy their evenings at the club-house. They will reap what they have planted, and wonder why tares grew where they had sown no wheat.

Again, the lives of some are one prolonged struggle with starvation and want, illness and disease. The instinct of motherhood is drowned out by the flood of despair and dire penury. Ignorance and vice stifle in many the pure love of a mother. Such classes demand our help and our sympathy on Mothers' Day.

But thanks to our heavenly Father, there are *women* who uphold before the world the virtues, the ideals, the beauties of wise, Christian motherhood. To them we dedicate the day. For them we wear the white carnation, symbol of pure love.

Mother! What a vision is conjured by every man or woman, boy or girl, blessed by the overshadowing providence of a real mother! Back to the dawning of memory flash the thoughts to the first birthday we can remember, the first present on Christmas, or the time a finger was cut.

"Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother."

It was mother who was always at hand in sickness or health, for better or worse. It was mother's love that guided all those early years.

And then came school days and college and business training—getting acquainted with the great, wide, busy world about us. There were so many impressions crowding upon our minds that we did not always see mother in the correct perspective; but when things went wrong, when we failed, when lonesome, discouraged, mother was always there. Dear, patient little mother! Yes, we did forget her sometimes, but she didn't forget us.

Then came a day when love for another was confessed. Mother hid the pain in her heart behind a quiet face, and braved it out alone in her room that night, and prayed that God would help her dear child to make the right decision. It cost her something to share her treasure with another—that boy or girl of hers over whom she had watched for so many long years, and for whom she had gone more than once into the valley of the shadow. But she did it, and took the both of us, and later the children, into her big mother heart. Plucky little *mater!*

Mother's love and courage held us to the hard lessons of the early years, the trying experiences of our youth, and supported us after we had begun to brave the tide for ourselves. It was she who achieved success for us but took no credit for herself.

Over the desk of Thomas E. Mitten, president of the Philadelphia Rapid Transit Company, rated in the world of trans-

portation as the leading electric railway expert of America, hangs a picture of his mother, to which he points when any one congratulates him on his brilliant career.

The same potent factor has been, is, and ever will be present in the majority of examples of the morally and spiritually great and the successful in all the numerous activities of the scientific and business world. It was Tennyson who wrote:

"Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him; and though he trip and fall,
He shall not blind his soul with clay."

Perhaps there was a dismal failure, a mistake, a blot cast upon us which could not be erased by even Time. Did mother lose faith in us?—Never!

A boy down in Georgia some years ago committed one of the worst crimes recorded in the history of the state; yet that boy's mother, an aged woman, went out in the field and picked cotton to pay for her fare to Atlanta that she might personally plead his case before the governor.

Brothers and sisters drift apart; misunderstandings separate



Underwood & Underwood

As peace has been officially declared between England and Germany, diplomatic relations have been resumed, Lord Kilmarnock having been assigned to the embassy of Great Britain in Berlin, and Dr. Sthamer, formerly mayor of Hamburg, representing the German government at London.

the dearest of friends; and dissensions divorce the affections of husband and wife; but true mother love "never faileth." Mrs. Hemans writes:

"There is none,
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart."

The following expressive stanzas were found by a boy among his mother's keepsakes after her death:

"Little boy sweetheart, with eyes that shine
Blue as the skies on a summer morn,
Lips that wreathed in a smile divine,
Velvety cheek that is pressed to mine:
Life has seemed fairer since you were born.
Fold up your petals, my rosebud white.
Good night, my baby, good night, good night!"

"Little boy sweetheart, I love you so!
How deep that love, you will never know.
Night after night, when my work is through,
Worn and weary, I come to you,
Bend o'er your couch till upon my ear
Falls a faint music I yearn to hear,
Made by you breathing so soft and light.
Good night, my baby, good night, good night!"

"Sometime in days that are yet to be,
In the last hours you shall come to me,
You who shall stand at your life's proud prime,
I whose head shall be touched with rime.
There shall we part for the last sad time.
Then, as the world recedes from view,
On your dear face I will turn my sight,
And out of death I will call to you,
Good night, my baby, good night, good night!"

Let us go over our account with mother next Sunday. She may not be with us much longer. Are we loving her enough? Are we as charitable with her failings, or more so than she has been with ours? How much do we owe (Continued on page 15)

Burma, the Land of Silk and Plenty

(Continued from page 8)

In practice, Buddhism includes the superstitious practices and devil worship of the animism of the Burmese ancestors before Buddhism came to them. The worship of the millions of images of Gautama is as much idolatry as that of the lowest of the Hindu pantheon.

In one sense, the only religious people among the Burmese are the *Hpongyis*,—"Great glory," often called the Buddhist priests; and while they do some things that correspond to the work done by priests in other religions, they are not religious teachers, nor do they in any sense act as intercessors on behalf of others, for in theory there is no one with whom to intercede. They do sometimes repeat the law in the hearing of others; but they are supposed to have withdrawn from worldly affairs, to give themselves up to the contemplation of "the law," and the more proper name for them would be "Buddhist monks."

The chief connection the *Hpongyi* has with the laity is to permit them to gain merit by giving him alms once a day, and presents at every funeral, festival, or ceremony of any kind. It is marvelous to see the way the Burmese people give. A family of moderate means will give rice to from ten to twenty *Hpongyis* every morning, year in and year out, besides gifts on every festival occasion.

One's social standing is not shown by the amount spent for the hostess's gown, nor even by the cost of the dinner, but by the number of *Hpongyis* fed on whatever the occasion may be. If the money spent during the last one hundred years on pagodas and monasteries had been spent in improving the country, Burma would have the finest system of roads, canals, railways, to say nothing of schools and colleges, of any country in the world. The most honored title among the Burmese is *Paya-taga*—Builder of a pagoda.

But Burma is a most promising field for the teachings of the Christ. The Baptists have already reaped a large harvest for the Master among the Karens, former slaves of the Burmese. Through plodding evangelists, Bible Society agents, and the printed page, the gospel is going to the various peoples of this intensely interesting country. It depends now upon the prayers, the recruits, and the means furnished from the home bases to spread the good tidings into every community and village. As we look upon the intense spirit of giving dominating the Burmese, we ask ourselves, Will the followers of Him who gave all for us be less liberal than the devotees of Buddha?

How much we need to come to Christ in simple faith! "He that cometh to God must believe that He is." We must have faith in order to come to the throne of grace. We must believe that He exists, and that He hears us as we speak to Him. He continually bids us come to Him. Great blessings are promised to those who obey Him. And above all, His promises are sure. "Heaven and earth shall pass away, but My words shall not pass away." All we can and need do is to come while Jesus whispers, "Come unto Me, and I will give you rest."

W. E. BELLEAU.

The Crown JEWELS



"They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Malachi 3:17.

BY A. J. MEIKLEJOHN

WERE I to ask what is the most valuable thing that you possess, some would answer, "My home"; others, "My car"; and there would be various answers. But when God looks at you, the most valuable thing He sees is your soul. Rough though it may be, yet it is the one jewel that outranks in worth all else.

What is the value of the soul? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

Here the Saviour implies that the soul is more valuable than the whole world. Though a man should gain control of the world, and lose his soul, he would die a failure, a spiritual bankrupt. If he has exchanged his soul for the world, he has lost in the deal. If a man were to amass a fortune equal to the combined wealth of all the railroad magnates, financial kings, and gigantic corporations, and add to this the wealth consumed in the world war, yet he could not purchase ten minutes of the hereafter. The soul of that baby girl who was thrown to-day into the Yellow River is infinitely more valuable in God's sight than the fortune of a lost man.

PLAYING WITH FATE

Yet how many of us are trifling with our souls, treating them as though they were playthings! It is said that a man once purchased in Europe, with the savings of a lifetime, a very rare and beautiful diamond. While crossing the ocean, he was showing the stone to friends, and playing with it, carelessly tossing it up and catching it again. Some one cautioned him to be careful; but he had done it many times, and felt safe. A sudden lurch of the ship caused him to stumble, and the gem fell overboard. The savings of a lifetime were gone. He watched for a moment the water where it disappeared, then in despair jumped overboard. How many of us are thus playing with our souls! We go to the theater instead of to church, we go to the dance instead of to prayer meeting. We are exchanging our souls for pleasure. And the danger is that like the man with the diamond, we shall stop only when it is too late.

Many who are not so interested in pleasure are sacrificing their souls for wealth. However small our savings or our income may be, if we are letting them stand between us and our duty to God, we are exchanging our souls for a bauble.

We may have come to the place where God in His Word has revealed to us certain requirements. We may know that God wants us to do certain things. But some one says, "If I do what I know to be God's will, I shall lose my position; then how can I provide for my family?" Has he not exchanged his soul for his income, and lost in the deal?

"ALL THINGS"—WHAT MORE IS NEEDED?

God wants us to be saved, and He also wants us to provide for our families. He will see that both of these purposes are accomplished, if we will do our part. What is our part? "Seek ye first the kingdom of God, and His righteousness." Matthew 6:33. Let us simply resolve that by the help of God, we will do whatever is His will, regardless of results.

What is God's part? He will see that we have all the food and clothing we need. "All these things shall be added unto you." He says, You do what I have asked you to do, and I will see that your honest efforts produce a living for your family. But that is not all; following His guidance provides us a home in heaven. Still further, our sincere efforts, under God, will likely result in the same benefits for our families and others. There is no end to the usefulness of a person who will follow God's promptings. No person ever made a failure of life because he was a sincere Christian. When the devil tempts us to give our souls for the world, why not answer him as Jesus did? He said, "Get thee behind Me, Satan." Luke 4:5-8.

May God forbid that we should give our souls in exchange for anything. Our Saviour went into Gethsemane, and there, under the weight of my sins and yours, drank of the cup of suffering. He was reviled, mocked, scourged, and finally led out to Calvary and spiked to the cross, that He might save that which is most precious to Him—the soul of a fallen man.

And He says that those men and women shall be His in that day when He shall make up His jewels. Think of the privilege! Ask Him to take you just as you are. He is waiting and longing to do it. Promise Him that you will do whatever He wants you to do, regardless of what it may cost you. He will give you strength and wisdom to walk in the light of His Word. He will supply your every need. (Philippians 4:19.) What more can we ask? Then why not accept Him now?

THE SERMON



HAVING OUR OWN WAY and the End of the Road

By IRWIN H. EVANS

TO have one's own way is often regarded as a sign of superiority, a mark of personal distinction, and sometimes as a victory over another. Many times, persons are heard to relate with much spirit how they have triumphed over another, even a member of their own family, and gained their own way in some particular plan or policy. I remember hearing the wife of a godly man tell how she always had her own way in buying things which she wanted, but which her husband felt they could not afford. If he disapproved, she said, she would wait till he was away, then buy it, and when he returned, "he would not notice." A man of good standing related to me how he was financially ruined by the woman he married. She not only spent his salary, but had run into debt thousands of dollars, for things they did not need and could not afford.

Many of our earthly sorrows come because some one has his own way. Church alienations, family separations, the bonds broken by one party going to any length to have his way. In all this earthly strife and struggle, how very few professed Christians stop to consider whether their way is the way of the Lord!

SAUL'S WATERLOO

God has often spoken about man's ways, and seldom with approval. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." "The way of transgressors is hard." "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

The human heart seems prone to follow its own way, though it knows that the end is death. Even when having one's own way implies going contrary to the way of the Lord, men insist on having their own way. Professed Christians oftentimes stife their convictions, and live in direct disobedience to some known command of God. Thus they continue in rebellion against the very God whom they profess to serve.

Some are like King Saul in the days of Samuel the prophet. Knowingly, Saul had disobeyed the command of Jehovah. Plainly "the word of the Lord" concerning the Amalekites had been given to the king by the prophet. Saul failed to obey.

Yet when the prophet asked him, "Wherefore . . . didst thou not obey the voice of the Lord?" he replied, "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me." Then came that strong declaration of Samuel's, which is a challenge to every man who professes to serve the Lord: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Samuel 15: 22, 23.

THE ROAD TO REAL PEACE

The Lord has surely spoken about His way in Sabbath keeping. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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." Exodus 20: 8-11. Again the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

Would that the whole Christian world could truly say: "Great peace have they which love Thy law: and nothing shall offend them. Lord, I have hoped for Thy salvation, and done Thy commandments. My soul hath kept Thy testimonies; and I love them exceedingly. I have kept Thy precepts and Thy testimonies: for all my ways are before Thee." Psalm 119: 165-168.

Our Saviour emphasized the duty of obeying the Lord instead of following man's ways, when He answered the Pharisees' criticisms by saying:

ARE WE PHARISEES?

"Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

If Christians would only follow Christ, and seek to obey God as did our Saviour, then they would live with the consciousness that the Lord approves of their goings. Christ said of Himself, "I seek not Mine own will, but the will of the Father which hath sent Me." John 5: 30. Again He said, "My meat is to do the will of Him that sent Me, and to finish His work." John 4: 34. To follow Christ means to obey the commands of God, and to walk in His way.

Shall puny man continue to follow in his own way? The psalmist prayed: "Teach me, O Lord, the way of Thy statutes." "Make me to understand the way of Thy precepts." "I will run the way of Thy commandments." Psalm 119: 33, 27, 32.

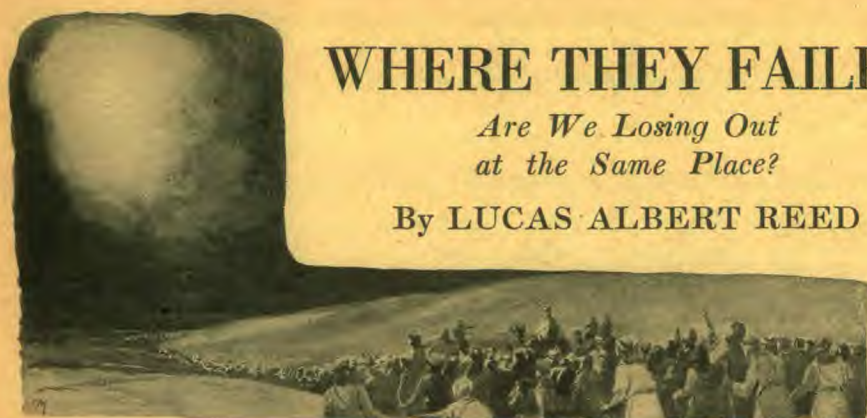
"The way of the Lord" is contrary to the way of the carnal heart; but the Lord's way is always right, and to follow therein is the way of life. When the Christian gives up his own way, and chooses to follow in the Lord's way, then he is right with God, and cannot but prosper. To follow one's own way ends in failure and eternal loss.

THERE are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with the natural sight. E. G. W.

WHERE THEY FAILED

*Are We Losing Out
at the Same Place?*

By LUCAS ALBERT REED



UNBELIEF is unrest. To those who will not believe God, He says, "I swear in My wrath, They shall not enter into My rest." Hebrews 3: 11. That this oath was made concerning those who doubted God, we are plainly told in this same chapter: "To whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in [to God's rest, and also with it the typical Canaan rest] because of unbelief."

Do not make the mistake of supposing that the rest in Canaan was the one and only thing here meant. The promised land was but an incident. The Israelites who entered into God's spiritual rest, were accepted of God, and in His providence, received a part in the earthly rest; but that was a symbol and example of the rest they had within the soul.

To ascertain that this is really so, we have but to study for a few moments what God's rest is. Christ tells us what it is, and shows us how to obtain it. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The casual reading of only so much might leave us to think the "labor" refers to physical labor, and the being "heavy laden" applies to tasks that tax the bodily strength, and that Christ's rest is release from this physical strain. But a further reading shows the inner, spiritual meaning of His words.

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11: 28, 29.

This makes the meaning very clear. The rest to which Christ refers is a release from the labor, the impatience, the pride, of the heart. He will give rest to the soul of the man who in Christ's strength ceases from a hasty spirit, to the one who is meek and lowly, like his Saviour.

THE GATES OF FAITH

If a man can be meek as Christ was meek, will it not be a great rest for the soul that has been turbulent with wrath and pride and malice? If we can be lowly as Christ was lowly, will it not be strength to the soul that has been quick to feel and resent slight or injury? Yes, in Christ is rest.

One may be tired from daily toil, and find refreshment and vigor in the nightly slumber. That is a rest for the body. One may be tired from mental labor, and find invigorating repose in the sleep of the night. That is a rest for the brain. And one who has been filled with the turbulence of envy, resentment, and sin-

ful lust and passion, can find life-giving rest for mind, body, and soul in coming to the Saviour and giving all he has up to Him, and taking what He has instead.

We may surrender to Him our worry, our every tormenting sin, and find in Him the rest that satisfies. In Him is purity from our defiling shame and guilt. In Him is meekness, which we may have by giving Him our impatience. In Him is the restful spirit of love that drives out hate and all its horrid brood.

But how do we enter into that rest?—
By faith. Unbelief makes us anxious



They worshiped the golden calf because they had no faith in Jehovah as a leader. When we lose faith in God, our affections will be centered upon something just as sordid and our sin will exclude us from sharing in the promise.

and fretful; for it is blind, and cannot see ahead. It distrusts its own ability, and does not think of trusting God, or else counts Him unworthy of trust. Unbelief causes us to resent slight and injury, having no confidence in God's promise that all things shall work together for good to those who love and trust Him. Unbelief causes us to become angry and want to repay wrongs in something of the same kind, not believing God's promise that He will make the wrath of man praise Him, and that He will avenge and punish the guilty. We think we must judge and execute judgment on those who wrong us, and in this we say we do not believe that God will. It takes faith to rest our cases in God's hands, believing, in spite of appearances,

that He will work out all in accordance with a wonderful and beneficent plan.

In the words of a Scriptural example, to be meek like Moses, we must "endure" "as seeing Him who is invisible." "By faith he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Hebrews 11: 27. Faith gave him rest from faintness, so that he could endure. Faith gave him rest from fear, and he did not heed the wrath of earth's mighty monarch. By faith he saw a mightier than the king of Egypt; he saw the King who is seated on the throne of universal power, and Egypt looked to him like tinsel and dross. In this experience, Moses realized the sureness of the divine promise, "My presence shall go with thee, and I will give thee rest." Exodus 33: 14.

When Christ invited to come to Him for rest, He was but paraphrasing the old promise from Jeremiah: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6: 16.

RESTING FROM SELFISHNESS

Again, in the fourth chapter of Hebrews, this spiritual rest is described in another way. We read that he who has entered into God's rest has ceased from his own works as fully as God ceased from His creative work. Creation for this world was finished in the first week of time. God no longer creates new forms, new things, as He did on each of the first six days. As fully as God has ceased from that work, so fully must we cease from our sinful deeds, "the works of the flesh," "which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Galatians 5: 19-21. The very reminder of those things is enough to prove what an unrest and what a heavy load the sinful heart endures. But there is rest for all in Christ. "I will give you rest." "Come unto Me." "Ye shall find rest for your souls."

This was the rest that unbelief robbed men of having in the days of old. Unbelief will do the same to-day. "They could not enter in [to that rest] because of unbelief." They did not trust God in the things of the soul, and God refused to trust them in the things of the earth. They did not enter into the rest that is heavenly, and God refused to lead them into the rest that is earthly. They refused to receive the things of the spirit, and God refused to give them the things of the body. He uttered a solemn oath that they should have neither rest of soul nor the rest in Canaan, for it was impossible to give it to them without faith.

This rest is but a partaking of Christ. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Our confidence is our faith. These are merely two words for the same thing. To partake of Christ is to have Him in the life. It is to come to Him and have rest.

This entering the rest of Hebrews 3: 18, or partaking of Christ of Hebrews 3: 14, is the same as being Christ's house of Hebrews 3: 6. In fact, the last two scriptures are almost identical, save that one says we are to be His house, and the

(Continued on page 14)

AFTER MANY DAYS

PART 16

*"And It Was
Night"*

By

Arthur S. Maxwell



MRS. LAWRENCE'S distress of mind can be imagined by those only who have passed through a similar experience. In a moment, when body and brain were tired out, and nerves were agitated beyond measure, she had been led to promise to do that which in calmer mood she knew to be wrong. What would Mrs. Brooks say? And worse, what would God say? That was a terrible thought. Mrs. Lawrence was a sincere Christian, and had experienced the blessing of conversion before her marriage. Of late years, it was true, she had not as faithfully attended to religious duties as she might, neither was she well acquainted with her Bible; but her heart was tender, and she earnestly desired to live a life consistent with her profession.

All that Thursday evening, she revolved the subject in her mind, turning it over and over again from beginning to end. Now and then she felt that she would go and pour out the whole story to Mrs. Brooks; but always something—could it have been pride?—held her back.

Friday morning came. Explaining to Mrs. Brooks that she had to "go up town again on a matter of business," and asking her if she would "be so kind as to look after Ada once more" (to which, of course, Mrs. Brooks readily agreed), she left quite early and made her way to the clothing factory where she had "signed on." She found the work a little tedious, but by no means unenjoyable. Her fellow workers were the ordinary type of factory girl, and their gay if somewhat coarse chatter led her thoughts away from worry and made the day seem almost pleasant.

THE factory did not close that evening till fully fifteen minutes after Sabbath had come in, and those minutes were minutes of agony to poor Mrs. Lawrence. She tried not to do any work; but, as she was a new employee, the watchful eye of the forewoman was upon her all the time.

Then the bell rang. She made her way back home as quickly as she could, but it was nearly dark when she arrived.

"So you have come at last," said Mrs. Brooks, smiling welcome. "We had all been hoping you would come soon."

"I am sorry if I have kept you waiting," returned Mrs. Lawrence, "but I was detained in town." She was even yet unwilling to reveal the secret she was hiding from her friend.

"Will you come and sing with us?" asked Mrs. Brooks.

"Gladly, if you haven't finished."

"Oh, no! We can easily have one more hymn with you. I think it is always desirable to open the Sabbath that way."

The song was sung, and a brief reading and prayer followed. Then Mrs. Lawrence returned with Ada to her room. She was surprised and not a little mortified to find that the room had been cleaned and tidied during her absence; and it came home to her that her factory work had caused her to neglect to make Friday the "preparation" day for the Sabbath. Then she noticed that Mrs. Brooks had hung a new text card on the wall just over the bed, with the words inscribed, "Remember the Sabbath day, to keep it holy." It was strange that she should have hung it there that particular day. Was it possible that she suspected what Mrs. Lawrence was doing?

After tea, Mrs. Brooks came in and asked her whether it would be convenient to have a Bible study the next morning in the drawing room at half past ten. The time of test had come.

Mrs. Lawrence changed color, stuttered considerably, and then replied: "I should love to come, Mrs. Brooks, but—er—I—er—have promised to meet a friend in town at—er—nine. I saw her to-day and made the appointment."

"Of course, if you have made other arrangements," said Mrs. Brooks, with a touch of sadness in her voice, "we shall have to put off the study till another time. I hope you will have a happy time with your friend." And with this, she left the room.

The die was cast.

Mrs. Lawrence had not intended to tell a falsehood. Indeed, a little before, she had been on the verge of telling all and withdrawing from her contract. But Mrs. Brooks coming in so suddenly, she was taken unawares, and the deed was done, the words were said. Then her pride kept her from confessing the sin.

SHE went to the factory in the morning, but those few hours at work were far from being happy ones.

That falsehood was the worst of all. To cover one sin, she had committed another. What would Harry have thought of her, could he have known! And what a despicable creature she must be in the sight of God!

And now, too, she began to feel a keen dislike for the presence of Mrs. Brooks. She did not like to see her again after telling an untruth to one who had been so kind.

Eluding that good woman, she reached her room without being seen, and shut herself in all the afternoon. Here she continued her morbid thoughts and imaginings, until she was at last about ready to do any desperate thing.

Some time after sunset, she had perforce to leave her room for something she needed in the kitchen; and here she met Mrs. Brooks.

"I am sorry we have not seen much of you to-day," began Mrs. Brooks. "Have you had a happy Sabbath?"

"Yes, thank you," said Mrs. Lawrence, biting her lip.

"I knocked at your door this afternoon, but you didn't answer," continued Mrs. Brooks.

"Did you? I must have been asleep—er—I—er—have not been very well to-day."

"I am sorry. Did you meet your friend all right this morning?"

"Yes—er—"

Feeling that she could stand no more, and hating herself for her hypocrisy and falsehood, Mrs. Lawrence turned sharply away and hurried to her room. Mrs. Brooks, wise and ever tactful, did not follow. But her suspicions were now confirmed that something was wrong.

As for Mrs. Lawrence, a new idea had seized upon her mind, and she hastened to put it into execution. She felt that she could stay in that house no longer. She would flee from it, somewhere, anywhere.

Taking a small hand bag from its place in the cupboard, she began to put into it a few necessary articles of clothing and sundry oddments. Then she waited awhile till all was still in the house, meanwhile donning her hat and thickest overcoat. About a quarter past ten, she pulled the bedclothes gently off the sleeping Ada, put on her thickest garments, and wrapped her up as warmly as possible.

Picking up both child and hand bag, she then made her way very softly and cautiously to the front door, which she opened with extreme care. After listening awhile to make sure that her movements had aroused no one, she closed the door gently behind her and stepped out into the cold night air.

(To be continued)

How frequently we hear some one speak ill of his fellow men! Malice and hatred are manifested on every hand. Even professed Christians forget Him whose name we bear. Yet how much we should remember our relationship to every creature! We are no nearer to God than we are to our worst enemy. We can only draw closer to one by drawing closer to the other. The more we love our fellow men, the nearer we will be to God.

"No one could tell me where my soul might be;
I searched for God, but He eluded me;
I sought my brother out, and found all three."

W. E. BELLEAU.



Appetite is largely a matter of early training. Put a Caucasian child with the natives of Africa, and he will soon learn to eat and ever afterward relish their foods.

LIVING TO EAT OR EATING TO LIVE

By
GEORGE H.
HEALD, M. D.

IF man is a reasoning animal, should we not expect to find him selecting his foods more efficiently than the unreasoning brute? Is it not reasonable to suppose that with intellectual powers highly developed, he would use this intellect in such a way that what he eats might contribute the very utmost to his efficiency and comfort? But what do we find? Leaving out of the discussion the uncivilized tribes of low intellectual culture, has civilized man, with his marvelous inventions, learned to eat so as not to injure his health and shorten his days?

Any candid and observing person must reply in the negative. The average man—the average journalist, the average banker, the average preacher, the average doctor, the average farmer, the average carpenter, the average unskilled laborer—does not eat rationally, does not “eat to live,” does not conscientiously eat in such a way as to lengthen out the span of life and make it more efficient.

APPETITE AN UNJUST JUDGE

I am not an ascetic who believes that appetite was given man as a temptation—something to be denied. I do not believe that a food is necessarily injurious because it tastes good. Appetite was given to the lower animals and to man as a guide to proper eating. The fact is noteworthy, that nearly all injurious substances have a disagreeable taste unless one has falsified the appetite. One must learn to like peppers, and many things of that kind. The first acquaintance with tobacco is an unpleasant one. So far as appetite or instinct is concerned, man was originally pretty well endowed; but he has “sought out many inventions”; and in so doing, he has rendered his appetite less reliable. What he now calls an appetite is often a cultivated craving, such as the craving for liquor, for opium, for tobacco, for sweets, and is no more a criterion concerning what the body requires than is an alcoholic appetite.

The expert *chef* who knows how to cater to the tastes of the dietetic connoisseur—who has learned to augment to the utmost the pleasures of the table—can command a princely salary. The wealthy pay lavishly those who are masters—not of the science of nutrition, but—of the art of pleasing the palate. The two are vastly different. Then there are many more who cannot afford the luxury of extravagant cooking, whose main concern is that the food shall be pleasing to the taste. And to what extent is the palate a guide?

The fact that there are such diverse dietary practices in the different nations and sections, the delicacies of one section being disgusting to the people of another section, would of itself seem to indicate that taste is largely a matter of cultivation. We like certain foods because we are used to them. We have been trained to like them. Foods that are great delicacies to others may be utterly repulsive to us. I can remember the sensation with which I watched my grandfather eat a raw clam—right out of the water—“on the half shell.” If the motion of the boat did not upset my equanimity, that almost did so. But doubtless by a little practice, I might have come to look upon a clam or an oyster on the half shell as a great delicacy. In France, snails are considered a rare tidbit; and in parts of Africa, certain fat caterpillars are eaten with great gusto. These are but a few instances of the wisdom of the saying, “There is no accounting for tastes.” If we take the pains to investigate, we find that in practically all cases, the taste has been cultivated or developed.

For some reason, it would seem, certain things which are not strictly foods, or if they are foods, are not the most desirable foods from a health standpoint, have, when the appetite is cultivated for them, a fascination not possessed by plain, wholesome foods. We learn to like them. They possess a piquancy, a “kick,” a something not furnished by the plain foods, and we feel unsatisfied if we do not have this sensation. As examples of such articles for which a taste is cultivated, I may mention tea, coffee, spices, pickles, and artificial sweets.

DO WE MIMIC THE OTHER FELLOW?

Although we give ourselves the credit of being rational, few of us choose our food from those things which our reason and our knowledge of physiology indicate to be the most wholesome. Rather, we conform to the dietary customs of those around us.

A more rational method would be to forego, even though at some sacrifice on our part, the use of such things as we have reason to believe are not good for us, and to learn to like such foods as we have every reason to believe to be more wholesome. At first, these wholesome foods may be distasteful, because we are not used to them; but gradually a taste for plain foods can be cultivated.

As an illustration, let us suppose that one eliminates the articles already mentioned as injurious, and makes use of

more of the whole-grain preparations,—brown rice in place of white rice; cracked wheat or whole wheat in place of some of the breakfast cereals that have been robbed of their minerals and other important elements; and *real* Graham breads in place of the white, starchy ones. Suppose, again, that meat is wholly or at least partly eliminated from the menu, and the money it would cost is spent for milk. This will give more and better nourishment than the meat, and will, with the ordinary foods, make a much better balanced bill of fare. Or suppose that the table is liberally spread with vegetables, especially leaf vegetables, in season; with nuts, olives, and the like, as the purse will afford. A repast is thus furnished that in time one will relish even more than the old-time meat-spice-and-stimulant fare.

And not only will such a menu, properly planned, give satisfaction in the eating, and better health, but it will be in the line of our duty to God, who has directed us, through Paul, to glorify God through our body. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

Where They Failed

(Continued from page 12)

other that we are to be partakers of Him, the conditional clause in each instance specifying that we hold the confidence steadfast, or firm, to the end.

And refusal to enter God's rest is but to have the evil heart of unbelief of which we studied last week. What a marvelous result comes from having faith in God! We enter His rest; we become His house, or dwelling place; we become partakers of Him. What an awful thing it is to have the evil heart of unbelief! It means that we remain in turbulence of soul; for there is no rest for the wicked, any more than there is rest to the agitated waters that “cast up mire and dirt.” Isaiah 57: 20. The unrest of soul experienced was seen in the disasters that befell them “whose carcasses fell in the wilderness.” They became as dead in body as they were in soul. They who had been like live beasts became like dead beasts, mere carcasses.

We deplore their work and fate, yet live each day just as they lived; but as our circumstances are outwardly different, we cannot discern our conformity to the unbelieving type. But the lesson is plain. He who cannot trust God now, is in heart exactly like them of old; and he will be like them in body, as surely as God rules.

God led His people into a wilderness to let them see that they could even there have a garden in the soul; but when they would have only a desert in the soul, He gave them the desert for their bodies. Only he who has God's garden in the soul can have God's garden on the earth—a new earth, appropriate to the new man who shall dwell there.

God's ways are right, symmetrical, consistent. God save us from trying to have unrest in the soul along with a rest in heaven! We would in that be as foolish as those who, having unrest in soul, sought to have the rest of Canaan. But God's word is sure: “They shall not enter in.” They could not enter in, because of unbelief.

The Miracles of Jesus

(Continued from page 2)

entered, and out of which it has not departed. Jesus positively declared of any who should truly believe on Him, "Greater works than these shall he do; because I go unto My Father." John 14:12. The higher gifts have not been withdrawn from God's people, but God's people have withdrawn themselves. If Paul is to be credited, some Christians were to work miracles, and others were to heal the sick. (1 Corinthians 12:28, 29.) Let the children of the Most High keep in touch with the Source of power, and the world shall witness His power.

"Through paths of loving-kindness led,
Where Jesus triumphed, we would tread;
To all, with willing hands, dispense
The gifts of our benevolence."

The Savagery of War

IN the October *Scribner's* is an article by a lieutenant in the Belgian army, now a member of the Belgian Commission of Reconstruction. We quote from him the following paragraphs:

"Let there be no misunderstanding about it: fighting in the great war (like in any other war, I am prone to believe) was a tedious, dirty job that could not be done without appealing to, encouraging, and developing the worst of the lower animal instincts of mankind—the hatred and contempt of other human beings, and the brutish delight of killing them. I think that every soldier who has been 'through it' has a duty to fight the misconception of war by homestayors or non-combatant soldiers, as an occupation that promotes the development of the higher virtues of manhood; and also because I know for a fact that the psychological experience of most of my fellow combatants has been similar to mine. The plain truth is that if I were to obey my native animal instincts—and there was little

hope for anything else in the trenches—I should enlist again in any army in any future war to take part in any sort of fighting, merely to experience again that voluptuous thrill of the human brute who realizes his power to take away life from other human beings who try to do the same thing to him. What was at first accepted as a moral duty became a habit; and the habit, according to physiological laws, has become a need.

"I know I would not actually do this, because I, as a so-called civilized man, do obey other impulses than those of animal instincts. But then—what about those millions of European soldiers, ignorant workers and peasants, who are used to act not according to individual reasoning about general facts which they ignore, anyway, but in obedience to the dictation of the common moral imperative that corresponds to the interests of their class?"

Surely no greater moral indictment against war and its dangers can be given than this. If the women of the world could once realize what their men go through in war, could they but one time see a town near the front while the battle is raging, could they behold the physical and moral temptations into which many soldiers—on leave but for a few hours from the trenches—fall, no one of even the most ignorant or idealistic would ever again believe the military propaganda that war is a virtue or ennobles mankind. War simply intensifies brutality in the brutal, and shocks and horrifies refinement in the sensitive.—*Dearborn Independent*.

DR. JOHN D. ROBERTSON, health commissioner of Chicago, in a statement to the press, said: "Alcohol is one of the greatest predisposing factors we ever had for pneumonia. I want to tell the people of Chicago that whisky is not a cure for 'flu,' nor a remedy, nor a help; that it does not assist in any manner whatso-

Signs of the Times

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ever in fighting either one of the diseases. Facts speak for themselves. At the county hospital, we had 71 deaths from alcoholic pneumonia in September of this year, as against 230 last year and 235 the year before."

Seven Beautiful Songs

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

Mothers' Day

(Continued from page 9)

her for all we are? Are we doing anything that will cause her sorrow or hasten her decline and bring more gray hairs in her head? Are we having a good (?) time at her expense, and putting off household or other duties on her? What can we do to make her happy and comfortable?

There's plenty of time. Why not get up a little surprise for her? Send her a bouquet of her favorite flowers, or get her that convenience for which she has waited so long. You'll never regret what you do for her now; you will regret what you have left undone. And, by the way, if we can make her happy for one day, why not make a Mothers' Year of it?

"He That Is Without Sin"

IF the penalties of criminal law could be visited upon every man and woman in the world from evidence on the books of heaven, it would be interesting to see just how many of us would be in the penitentiary or out of it.

It would also be interesting to see just how large a slump there would be in church membership if the jail had its due.

Very probably there are quite as many Pharisees at the present time who rob widows' houses and "for a pretense make long prayers," as there were in the days of our Saviour. (This text has always given us ground for the private suspicion.)

In order to cover up their own deeds, they rake up all the muck and mire they can find among their brethren and neighbors, and whitewash their own reputations to the best of their ability. If they cannot find something objectionable, cases have been known where the gossip has been manufactured from

"whole cloth." Yet if they could only look on the books of heaven, they might find themselves just as guilty as those old hypocrites who brought the woman to Jesus. Even though He is not here personally to bring their own hideous sins to a forgetful consciousness, the recording angel is getting a verbatim report of the proceedings nevertheless.

Too many are like the Buffalo, New York, merchant that Baron Stauffer tells of in the *Christian Guardian*, who told him "with much indignation how a man had passed a counterfeit Canadian \$5 bill on him.

"The rascal was afterwards arrested over in Hamilton," he added, "and I gladly spent a day going over there and helping to send him to Kingston for two years."

"Within a few weeks the merchant had disposed of his bony, spavined old delivery horse, replacing him by a neat little motor truck. I asked him what he got for the horse.

"Well," said he, "there's a good joke about that. I had just told my wife that I would be glad if the old horse could be sold to the rendering works for \$10, when a man came along and asked whether the beast was sound.

"I said, 'Sound as you see him,' which was the truth, for the spavin was visible to an expert at any rate. He offered me \$75 for him; and after holding out for \$85 and then \$80, I took his bid."

"Jehovah, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; he that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor; . . . he that sweareth to his own hurt, and changeth not. . . . He that doeth these things shall never be moved." Psalm 15.

Spiritism Cannot Stand the Test!

WERE there no other evidence at hand to disprove the spiritual inefficiency for leadership in such men as Sir Oliver Lodge and Sir Arthur Conan Doyle and other spiritists, sufficient is to be found in the fact that not one of them ever confesses to the regeneration of Christian conversion. The swaddling bands of their religious experience were the higher critical fancies of the German school, and their later life has been spent among the miasmatic theories of evolution—erroneous beliefs, utterly at variance with the Word of God.

As Sir Robert Anderson writes in "The Bible and Modern Criticism," pages 82, 83:

"No one can even understand the Scriptures who is entirely a stranger to experiences like those of the men who wrote them. We can beat back attacks by exposing ignorance and folly and error, and turning the weapons of assailants against themselves. But 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' And the tenor of a spiritual life is the path of discipleship, and discipleship means being a partaker of the sufferings of Him who was called 'the Man of sorrows,' as well as a sharer of the joy that is unspeakable and of the peace that passes understanding."

Yet Sir Oliver and Sir Arthur pose as exponents of a new revelation that is to displace all that is sacred, true, and holy in the lives of the apostles, the early fathers, and the devout Christians of all the past in the Roman Catholic and Protestant communions.

These men set up their experience in the things of this world and dubious dabblings in the occult, against the undisputed experiences of thousands whose whole lives have been transformed, their every prayer answered, and their pathways lightened from childhood to the grave by the realities of conversion and the experimental religion of a divine Saviour.

They claim to find in Holy Writ a confirmation of poltergeist pranks and of inane demonstrations of the séance, by the Spirit of the Most High God. Because a wind was felt from the scar on the head of Eusapia Palladino, or because gusts from the interior of the cabinet billow the curtains, these are compared to the rushing of the wind in that upper chamber on the Day of Pentecost.

Because demons, through supernatural control of some of the forces of nature, can produce lights, sounds, counterfeit materializations, and other spectacular phenomena, these men declare that the tongues of flame on the apostles, the voice of the Father at the baptism of Christ, the descent of the Holy Spirit in the form of a dove, and the raising of Lazarus, were precursors of present-day spiritism!

Yet in the same séances may be heard the voices of these evil angels denying the divinity of the Son of God, declaring there is no evil, no atonement for sin, no infallible Word, no punishment for the

ungodly, such as Christianity has ever taught.

The teachings advocated by the leaders of spiritism and spiritualism are absolutely contradictory to truth, Christianity, and godliness. Dr. Isaac Funk succinctly states the case thus:

"This is a test that spiritualism must be able to stand: 'By their fruits shall ye know them.' If these fruits are not sweet, pure, uplifting, true, then spiritualism is worthless and must perish. In making this test, I would also apply literally this text of John's:

"Beloved, believe not every spirit, but try the spirits whether they are of God. . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and



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William H. Anderson, of the Anti-saloon League, whose activities as head of the organization are now under investigation. For many years, he has been aligned with the temperance forces of America, and as a lawyer, has had much to do with the shaping of prohibition legislation in Illinois, his native state, and New York.

every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' 1 John 4: 1-3.

"This to me is the supreme test of the rightness of spiritualism: Does it recognize Jesus Christ as the revealer of the living God? To me this Jesus is the Light of the world, and His cross is the Niagara bridge over an otherwise impassable gulf. There is that in my deepest experience that responds to Christ, the Lamb of God that taketh away the sins of the world; when I am at my best I know that I am utterly unworthy of the inner kingdom, and this sense of unworthiness increases as my inner life develops. Hence Jesus Christ becomes to me more and more a necessity—one whose righteousness in some profound way takes the place of my unrighteousness. As said Gladstone, dying: 'The righteousness of Jesus Christ is my only trust.'

"If spiritualism were wholly the outcome of fraud, of coincidence, of the subjective faculties of the medium, of evil or undeveloped spirits, then it may not know

Jesus Christ; but if these communings be from spirits who are from beyond and above, they will confess Christ the Saviour. With me this proof of identity does not rest upon a dogma, but upon the necessity of my inner experience; as much as would proof of identity with a Mozart rest upon an expression of music, or with an Angelo upon the expression of beauty. It is not intellectual; it is experimental."—"The Widow's Mite," page 131.

The reaction of this Scriptural test cited by Dr. Funk is given in the words of Mr. Stainton Moses, the best accredited psychic in the history of modern spiritism. He asked the following question of his "spirit control," and the answer was given through automatic writing:

"Will you state clearly for me what position you assign to Jesus Christ?"

"The attributing to a man of divine honor, to the exclusion in very many cases of personal honor and love for the great Father, is a mischievous error which derogates from the duty of man to his God. . . . Hence we denounce such views of God as are contained in the fable of a material hell; and we proclaim to you purer and more rational ideas than are contained in the orthodox notions of atonement and vicarious sacrifice."—"Spirit Teachings," pages 90, 91.

In other words, to consider Christ as divine is "a mischievous error," according to the spirits that communicate to these men, and the blessed doctrines of the atonement and vicarious sacrifice of our Lord are but "orthodox notions." This is only one of many such statements which might be quoted from the same source and coming through widely separated mediums.

We challenge the followers of spiritism to produce from these supernatural agencies an accredited message supporting the divinity of our Lord and Saviour Jesus Christ.

We further challenge spiritists or spiritualists to show that the acceptance of spirit teachings results, in the great majority of cases, in the fruits of Christianity, such as self-sacrifice for others, self-abnegation, purity of life, and the development of a strong character and unsullied spirituality.

In the work already quoted, from the pen of Dr. Funk, page 237, he says: "It is a fact to be noted that a number of the earlier mediums fell victims to evil habits—a fact that told, rightly or wrongly, against the cause of spiritualism. In judging any system that touches along the lines of morality, we have a right to take into account the influence of the system on those who profess it. This is not the only test; but it is a test, and the advocates of spiritualism do not act wisely when they object to the application of it."

Spiritists there may be who, because of early influences or will power, have not succumbed to the pernicious effects on mind, soul, and body; but these are the exception, and not the rule, and their example is but a lure to thousands who are weak and easily influenced by the evil agencies of the other world. Those agencies are quite willing to leave some persons intact for the ensnarement and ruin of the multitudes.