

Signs of the Times

AMERICA'S PROPHEPIC WEEKLY

VOLUME 47

MOUNTAIN VIEW, CALIFORNIA, MAY 11, 1920

NUMBER 19



Wide World

The nationalization of mines is a very live question in England. A commission that included the most brilliant socialists of England examined some of the influential mine owners of the country concerning their rights to certain mines and their profits. The evidence adduced is being used to good advantage against the owners. The miners are said to be supported in their demands by the *London Mail*. If unsuccessful, a nation-wide strike is to be called. The photograph shows ex-service miners marching to a mass meeting.

When Darkness Shall Cover the Earth

“YET a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.” John 12: 35, 36. *By Frederick Lee*

It is easy enough to forget the need of light in the full sunshine of noon; but when evening comes, and the dark shadows gather, it is then we look for something to dispel the gloom. Woe to the traveler who finds himself without a light and without a guide at such a time. I recalled the foregoing words of the great Teacher, when I was wandering over the muddy roads of central China, feeling my way along, sometimes on hands and knees, in total darkness and without a light.

I was out itinerating. My outfit consisted of a two-wheeled springless cart, with a rounding cover over the top, hauled tandem style by two large mules. On such a trip, one must provide for every necessity of life, from bed and bedding to food and drink. Often one has to suffer serious inconvenience for neglecting to provide some necessity. Throughout the journey, one must experience the consequences of such an absence of forethought. I had on other occasions forgotten some article of food or clothing and managed to get along. Once I forgot my cot, and made shift at every inn or station by buying a quantity of straw and sleeping in it. But this time, I had forgotten my lantern.

I did not realize the omission until on the homeward trip. At first, I did not have to travel at night, and had the use of the lights in our chapels. I was happy to turn toward home;

for after roughing it for two or three weeks, it is a relief to find a place where all is clean, cozy, and comfortable. We planned to make a long trip on that last day of our itinerary. We arose early and were ready to start by daybreak. The mules started off at the crack of the whip, and we bounded over the uneven roads. The shaking we received did not matter so much, for the day was bright, and we were homeward bound. But soon the weather changed, and a strong breeze sprang up from the north, bringing in its train clouds of dust. The roads were nothing but a series of uneven ruts. We made but little headway; and before we knew it, the sun had set, though we were still some miles from home.

We debated in our minds whether to go on or not, as we had no lantern, and the night would be very dark. However, there was no alternative, because we could find no place to stay. We were not far from home, and hoped to make it not more than an hour after dark. Then the night in all its dense darkness came down upon us. Why had I been so careless as to forget my lantern!

We inquired about, and purchased a candle at a small country store. But as the wind was blowing strong, it was difficult to keep the candle lighted in the paper lantern supplied by the carter. Even then it only emphasized the darkness. Ere long the candle was burned out completely, and we were in total blackness. As we turned a corner too sharply, one wheel bumped against a large stone, and suddenly we found ourselves spilled precipitously into the road. With difficulty we righted the cart in the darkness, rearranged our luggage, and pro-

ceeded with determination but with many misgivings.

We could see nothing in front of us. As we came to crossroads, of which there are many in China, we could not see which one to take. Lighting a match, and getting down on our knees, we felt over the face of the road to find which way the heavy track went, leading to the town where we lived. It was impossible to determine. The carter, who can be generally relied upon to find his way, was completely confused.

At random we made a turn, but soon found we were going in the wrong direction. The carter called a man from his house and asked which way we should go. He said, "Go north." But we had lost all sense of direction. We called out, "Which way is north?" In disgust the farmer ran out to the road and pointed out the way. On we went, almost in despair. We knew not what moment we should run off the road into the deep ditch, or step into some deep mud puddle.

It was not long before we heard a splash of some one falling into the water, and the cries of one of our men saying, "I have fallen into a well." He was very thankful to find the water no deeper than his waistline. Along we went, saying: "Why did we not bring a light! If we had a light, there would be no trouble whatever." After a very long time—an eternity it seemed to us—we saw in the distance the lights of home. Soon we were within the radius of its peaceful rays. How good the light seemed to us then! Settling down in thankfulness at home, I said to myself, "Never again will I forget my lantern."

While this was but a personal experience, yet I have often made it a parable to apply to my spiritual pathway in life. Truth is the light we need, the light we must all have if we would pass successfully through the hour of darkness that is soon to fall upon the earth. Just now the Light of the world shines clear and free. Jesus says: "Yet a little while is the light with you. Walk while ye have the light." The psalmist says, "Thy Word is . . . a light unto my path."

Like the light projected through the lens and thrown on the great thoroughfare of the sea, the eternal Light projected through the Word throws the truths of heaven

THE DEEPENING SHADOWS

Men's Hearts Failing Them for Fear

THERE is apprehension in the hearts of men. A sense of undefined danger pervades civilization. Where the peril is or what it is, the bearers of rumor do not agree. One tells us that militarism was only defeated, not vanquished, in the European war, that it bides its time, and will come back. Another tells us that the old social order has broken down, that Bolshevistic revolution is only the beginning of disintegration, and that chaos and famine impend. Commingled with these forecasts of evil, we detect notes of worse despair. The human mind itself, they seem to say, has lost poise and integrity. The clearness of vision and the firmness of grasp which in the nineteenth century read the riddles of nature and directed her energies upon the attainment of human ends have failed, and once more educated men are drifting back to the creeds and the superstitions of savagery, babbling of the occult, and gibbering of ghosts. Yet no one is sure that these voices are real, or that the warnings which they seem to speak have cause. The fear of the world is like the shuddering of nature before the typhoon, the approach of which is felt but not otherwise known. The barometer, it is true, foretells the tempest, but few there be that read it.

Strangest thing of all is the cause of the dread. It is in the will of the people that fear. It is not a Freudian complex. Rather it is a failure of resolution, a hesitation and faltering, a paralysis, akin to prostration. Men are not facing the facts of life. They are not doing the things that are "up to them" to do. They are not conscious of dereliction, but derelict they are and failure fills them with uneasiness.

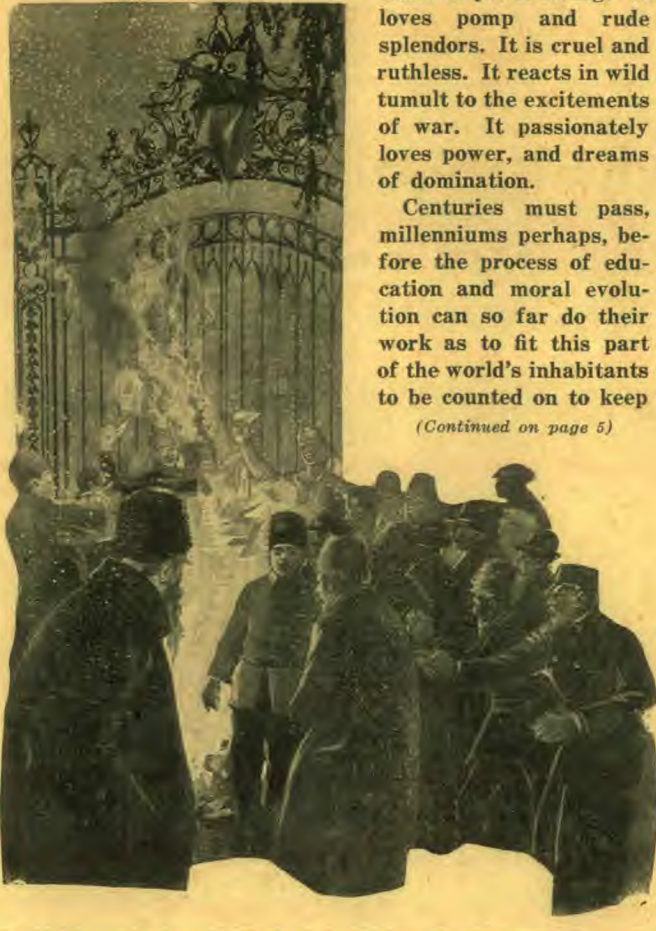
The facts that they should face and meet are these:

More than half of the population of the world is still barbaric in feeling and in purpose. It has not become hu-

mane or peace loving. It loves pomp and rude splendors. It is cruel and ruthless. It reacts in wild tumult to the excitements of war. It passionately loves power, and dreams of domination.

Centuries must pass, millenniums perhaps, before the process of education and moral evolution can so far do their work as to fit this part of the world's inhabitants to be counted on to keep

(Continued on page 5)



upon the channels of our life; and though the darkness of sin surrounds us, we can see our fairway undimmed before us. If we keep our eyes on this projected light, and steer by its shining, we shall surely come to our haven at last.

The Word of God is the light on the path of man's spiritual life. Those who desire to walk the sure way of eternal life and happiness must cherish its rays of truth. We are warned by Jesus that this light will some day be taken away, leaving our pathway in total darkness. Therefore let us walk in the light while we have it. Let our hearts absorb its rays, that when God's light of mercy and truth are taken away, we may walk in the light of our heart's experience.

Climbing

"UNTO Him that is able to keep you from falling." It is possible for people to lie so flat and hug the earth so closely that they cannot fall. No one can fall from a principle which he has never lived, or out of any truth in which he has never been.

There are people who live below criticism; they lie so flat that all criticism goes over them. Their doing nothing gives people no occasion to criticize. The foregoing scripture applies to those who climb. Criticism is evidence that the one criticized is doing things.

The fact that some critic shakes your ladder, probably indicates that he is below you. Looking down at him makes you dizzy, and gives him a better chance to bring you down.

Nothing but clouds and vapors—nothing solid—can come between you and your ideals as you look up. It is impossible for a climber to be a mud slinger—the climber gets away from the mud, nearer to Him who is able to keep him from falling.

BERT RHOADS.

If we wish to be a source of help in the church of God, in the home, or anywhere in this world, we must start with ourselves. We must study well our words, our acts, our looks, and the spirit that prompts them. We must study the influence of all these elements upon others, until we know that we ourselves are on the right side, and not a hindrance to our associates.

A. E. PLACE.

The Field of Victory

THE picture given in Matthew 14:23 of the Saviour is a forceful reminder of the source of power which each child of God must appreciate ere he can gain the victory essential to life eternal.

"Consider Him," we are enjoined. The Prince of heaven, the active Agent in the world creation; the One who reflected the image and power and glory of the eternal Father; the "chiefest among ten thousand," and the One "altogether lovely"; He who on earth spoke as never man spoke, and at whose presence even death yielded its power—this One, alone! Alone—on the mountain side, while others, who had been listening to His gra-

cious words, had gone home to their nightly rest! Alone—with no covering, in the dampness of the night, save the canopy of stars! Alone—and praying! He whose word could move the hosts of glory, and whose command even the seas obeyed—praying! Wrestling against the possibility of self-rule, self-aggrandizement, self-exaltation! Praying for continued strength, that in His chosen life-sacrifice for lost humanity, He might succeed! Praying that He might ever say and do only that which would lead His disciples nearer and nearer to the light! And it was this quiet, constant soul-pouring to the Father which brought Him the victory. "He offered up prayers and supplications with strong crying and

tears unto Him that was able to save Him from death, and was heard in that He feared."

Are you ever oppressed in spirit? Do you sometimes wonder why you cannot get that inner victory which you so earnestly desire? Do you long for power to win even when every worldly evidence seems to be against you? Try His plan. Get alone with God. Tear away from every human reliance, and, as did He, pour out your soul. Let the midnight hour find you in "strong crying and tears" for victory. Alone and praying may be your sweetest experience, your dearest fellowship, your brightest victory.

W. A. WESTWORTH.



THE inspiration of the Bible is one of the most vital doctrines of Christianity; but there are some persons, even among members in the Christian church, who are either unmindful of this fundamental doctrine, or are allowing

their belief to rest upon false grounds. Belief in the inspiration of the Bible must arise, like all other spiritual knowledge, from experience. We are exhorted to "taste and see that the Lord is good." By a slight paraphrase, we may with equal truthfulness say of the Scriptures, Read and know that they are the inspired Word of God.

As we read, we find ourselves convinced that in the Holy Scriptures, we have more than the writing of men; for back of it all, standing out through every page, is the outline of the figure of that great Friend who so loved men that He laid down His own life to save them.

Christ is the center, and in Him is seen the unity, of the Book. The Bible is truly a divine revelation. In its pages, we have unfolded the Creator of heavens and earth; the origin of sin; God's plan for salvation; the great outlines of God's dealing with men throughout the ages, and especially with His faithful people; the first advent of Christ, so long foretold by prophets and seers; the early struggles in the establishment of the Christian church; the story of the experiences of that church through to the end of the world; and a glorious forecast of its final triumph. All these are given us in that wonderful Book which is a whole library itself. Indeed, it is the library of sacred history and literature.

THE GOLDEN CORD OF UNITY

Belief in inspiration, as we have said, arises from the personal conviction which comes from the reading of the Book, that it is a superhuman production, speaking with an authoritative voice to the human heart.

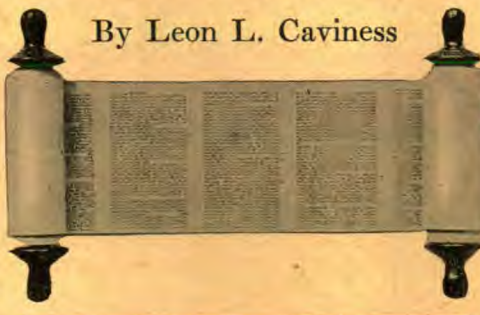
As to the nature of the inspiration of the Bible, there are many theories. But whatever theory we may hold, we should recognize that divine inspiration is superior to any opinion. If investigation should show our theory wrong, we must not think that the inspiration of the Bible is thus disproved.

In the Scriptures, we truly have a wonderful blending of the human and the divine. As we read the several books, we see the personality of the human

THE BOOK OF OUR FATHERS

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.—Baptist Church Manual.

By Leon L. Caviness



writers, yet the unity of all gives evidence of its superhuman origin.

One thing is clear: The inspiration of the Bible does not rest in mere words, but in the thought expressed by the words. As long as the thought is reproduced, we have an inspired Bible, whether it be English, German, Chinese, or Kafir. Divine wisdom is seen in this,—that in the making of a revelation to a world of many tongues, the inspiration of the Bible is a thought inspiration, and therefore can be translated to every tongue.

If, in the four books that record the life of Christ, we have one record, dictated by one witness to four different persons, the foundation of our faith is less firm than if we have four independent witnesses to that great life. The very objections brought against the writers of the Bible by atheists, are the strongest proofs of the authenticity of the book. If four men, in telling of the life of a fifth, should absolutely agree in the details of their telling, we might suspect that the four had agreed together as to what they should say in the witness box. Again, if the language and thought of the various books of the Bible did not correspond to the times in which they professed to have been written, the enemies of Scripture might have a right to

challenge the authenticity of the several parts of sacred literature.

The very errors of the copyists are witness to the antiquity of the Scriptures; yet the unanimity of thought in all the many manuscripts that have come down to us show God's watchcare over the divine revelation He has seen fit to give to mankind.

THE ERRORS TRIVIAL

As Mr. Copinger says:

"The present Hebrew text is admitted by the most able scholars of the day, to be substantially accurate, the great majority of the errors discovered being of a trivial description, such as the misspelling or transposing of words, the omission of insignificant particles or their insertion, and errors of the like description. The variations of the manuscripts of the New Testament are very much more numerous than those which have been discovered in the Old, and yet we have the authority of two of the greatest textual critics of the New Testament (Drs. Westcott and Hort) for saying that the New Testament variations of any importance, if all put together, would not exceed one thousandth part of the whole text."—"The Bible and Its Transmission," pages 4, 5.

As we contemplate the years that have passed since the first writings of the sacred canon were penned, and the vicissitudes through which they and subsequent additions to that canon have passed, we cannot but be filled with wonder at the trivial nature of the changes which appear in the copies of Bible manuscripts. Truly God has miraculously preserved the integrity of the thought in the divine revelation given in the Scriptures.

In the translation of the Bible into practically every language in the world, and in its wide dissemination within the last hundred years, we discern the divine wisdom in resting the revelation upon thought inspiration. Thus every man of every tongue may have an inspired Bible in his own language. Let us as Christians appreciate it more ourselves, and make greater efforts to take it to the whole world.

NONE of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature.

E. G. W.

ETERNITY IN TO-DAY

By LUCAS A. REED

IN THE third chapter of Hebrews is a quotation from the ninety-fifth psalm, as follows: "Wherefore as the Holy Ghost saith, To-day if ye will hear His voice harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Hebrews 3: 7, 8. Reference is here made to the experience of the Israelites in the wilderness. God bore

long with them. "Your fathers tempted Me, proved Me, and saw My works forty years." Hebrews 3: 9. But there came a time when God judged them for their rebellion, their sin and unbelief. They were utterly rejected. No longer was there opportunity for such. No longer was probation given them. No longer did the Holy Spirit plead, saying, To-day hear My voice. Their day of opportunity was gone. God declared that they should not enter into the promised land. Their graves were made in the wilderness. They could not enter in because of unbelief.

But in David's day, God was still offering His rest to all who would believe His word and accept His invitation. The Holy Spirit inspired the psalmist to give the divine message to that generation. Again the Spirit was saying, "To-day if ye will hear His voice." It was this new day of grace, this new day of opportunity, that was meant, and not a new day of worship for which some would like to find Scriptural warrant.

There is ever another day of grace for mankind while probation lingers. The children of Israel in the wilderness mis-spent their day, and failed to enjoy the privileges God offered. But this did not prevent another people of another generation from receiving their opportunity. In the time of David, the Spirit of God gave anew the call to repentance.

EVERY MOMENT OF THE DAY

"Again, He limiteth a certain day, saying in David, To-day, after so long a time [the many years that had intervened since the wilderness days]; as it is said, To-day if ye will hear His voice, harden not your hearts. For if Joshua ["Jesus" in the Greek for the Hebrew "Joshua"] had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Hebrews 4: 7-9.

It is plain that the "to-day" is the day when we are to hear the voice of God. This to-day is the ever living present for each soul on probation. This word or its equivalent is often repeated in these particular scriptures.

Thus we find "to-day" in Hebrews 3: 7, "daily while it is called to-day" in verse 11, "to-day" in verse 15, and the clear reference to the "to-day" of grace now offered as quoted from chapter 4.

In all this, it is seen that day by day and hour by hour through every moment



"To-day if ye will hear His voice, harden not your hearts." For when the heart grows hard and no longer capable of receiving the tender impressions of the Spirit of God, for such there ceases to be any longer a "to-day."

that has come and gone all the ages long from the days in the wilderness until now, God has been mercifully offering His grace to mankind. What an example of faithfulness it presents! Through all those years, God has every moment been attendant on humanity. He has not only stood ready to receive any and every mortal that might come to Him, no matter what instant, no matter what "to-day" it might be, but He has pleaded and invited and importuned and sought every human being that has lived from then to now. Every moment has been somebody's "to-day," when God was pleading through His ordained agencies, saying, "To-day if ye will hear His voice, harden not your hearts."

"Harden not your hearts;" for when the heart grows hard and no longer capable of receiving the tender impressions of the Spirit of God, for such there ceases to be any longer a "to-day." God will not work where there is no longer any possibility. He gives the word, "He is joined to his idols, leave him alone." He declares in His judgment, "They shall not enter My rest."

WEALTH IN THE PRESENT

But what a wonderful thing is this "to-day" for those who hear the divine invitation! To make this grand possibility for each soul that exists, Christ serves humanity throughout every mo-

ment of time that flows through the lives of men. He is the same and His years shall not fail. Hebrews 1: 12. "A priest forever after the order of Melchisedec." Hebrews 5: 6. He "abideth a priest continually." Hebrews 7: 3. He is the author of eternal salvation. Hebrews 5: 9. "Another priest . . . made . . . after the power of an endless life." Hebrews 7: 15, 16. "They were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save . . . evermore [margin], . . . seeing He ever liveth to make intercession." Verses 23-25. "The Son . . . is consecrated forevermore." Verse 28. And when we reach the eighth and the ninth chapter, every word that is used to describe Christ's work in the heavenly sanctuary is given in the present tense. His "ever living," His "endless life," His "continuing ever," makes the service above one that is forever in the mighty now. His eternity gives us our to-day. He "is set on the right hand of the throne of the Majesty in the heavens." Hebrews 8: 1. "Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us." Hebrews 9: 24.

Can we not see that since it takes all of God's unchanging eternity of service to make possible for man his "to-day," in every moment of our lives there lies this

mighty possibility of God's eternity for us? That is to say, by the salvation that is offered through Jesus Christ, in every present moment of our lives there is compressed God's mighty eternity. By accepting moment by moment and day by day God's grace, we obtain God's unmeasured eternity for us. It is thus we taste to-day the power of that endless life; and tasting it day by day, we shall at last attain the endless life itself. It is by our faithfulness moment by moment while it is called to-day, that we are to have now the power of the world to come, and finally be a part of that eternal world itself.

FULL OF POTENTIAL EVIL

Man is the creature of a moment. The past has gone from him. The future has not reached him. Over neither of these has he any control. But the ever present moment is his; and what if he cannot have the past again, or cannot yet hold the future, since he may through Christ so use the present as to free himself from every unpleasant or undesirable past, and determine wholly the bliss of his future! He may hide the past in a present penitence. He may open the future blessedness by a present faithfulness. In the Holy Spirit's "to-day," God and all good are offered to every soul. "Wherefore . . . to-day if ye will hear His voice, harden not your hearts."

Christ's life is an ever blessed, never ending now. With Him there is no yesterday and no to-morrow. All alike stand outspread before Him. He "inhabits eternity." There is not a moment when Christ does not live for us, when He does not pray for us, intercede for us. To this end He ever lives.

And all that Christ and God can be to us must come in our "to-day." Oh, the glory, then, of the present moment! What joy, what rapture, what righteousness, what vision, may not my little limited present moment contain! I am so weak, so feeble, so foolish, so divertible, that I could not watch and use many moments, many duties, all at once. But I can give attendance to this ever blessed present moment; and so used and enjoyed, at last I shall find it filled with all the wide and durable realities of the eternal years.

To-day! O word of wondrous promise! That word "to-day" tells me that at this present moment, the wondrous love of God is waiting to be outpoured. All that Christ has done, is doing, or ever shall be able to do, for us, is now within our reach, in this present moment, our wonderful "to-day." And sufficient for every need, equal for any emergency, capable for any good and mighty work, the Holy Spirit is offered to each of us in this little present instant that comes as our "to-day."

But that "to-day" is just as full of overwhelming disaster and sorrow and ruin as it is replete with blessing. Used of God, it will be all that we have said; but abused, it will have in it for us eternity of failure, eternity of loss, eternity of midnight blackness. What awful potential capacity indeed has this little present moment, this limited "to-day"! It holds all that God is, or all that God is not. It gives me all that Christ can do, or loses for me all that He might have done. It fills me with the fullness of the Spirit's wealth, or impoverishes me until no pauper could fare worse.

And I shall lose the blessing if I delay. It is in not hearing the pleading of the Spirit to-day that the heart is hardened. It is momentarily rejecting His mercy that makes the heart hard at last as the flinty stone. And so it is that the Spirit says in warning, "To-day, if ye will hear His voice, harden not your hearts."

1211 Broadway, Oakland, Calif.



Look Up, Brother

*Brother, bound by chains of habit,
Held in thralldom dark and drear,
As a slave with burdens laden,
Ever quaking 'neath thy fear,*

*Lift thy eyes to where the Saviour,
Seated on the crystal throne,
Pleads thy case before the Father,
As it were His very own;*

*Shows His hands by scars disfigured,
Where the spikes were foully driven,
On that day at dark Golgotha,
Where for you His life was given.*

*Faint no more, but look above thee!
Peace is offered from the throne;
For thy Saviour truly loves thee,
Longs to claim thee for His own.*

*Now, to-day, His peace is offered.
Turn to Him ere 'tis too late;
Ere probation's doorway, closing,
Leaves the sinner to his fate.*

*Let Him wrap His robe about thee,
Spotless as the source of light.
It will mark thy day's beginning,
Nevermore to set in night.*

E. J. URQUHART.

The Deepening Shadows

(Continued from page 2)

the peace from inward impulse, and, from motives of conscience and reason, to strive for the higher achievement of civilization. . . .

A powerful barbarism is an appalling menace; but it is not the supreme menace that threatens civilization at this hour. The supreme menace is the indifference, the negligence, and the procrastination, the paralysis of will that seems to be affecting the civilized minority of the world's population.—*Franklin H. Giddings, the "Independent," March 27, 1920.*

From the naturalistic and human point of view the outlook for the world has not, for centuries, been darker than it is to-day. Man's capacity for self-destruction was never more universally apparent. Left to himself, he rules only to ruin. He

is the prey of malignant passions that make self-government and brotherly love impossible. His selfishness and insatiate greed render him incapable of sound judgment or prophetic vision. Everlastingly seeking his own, with no tender regard for others, he brings human institutions crashing down over his own head and the heads of his fellow men as the blind and angry Samson, pulling down the pillars of the temple of Dagon, destroyed himself and others in the universal ruin.

To-day Europe trembles with uncertainty and fear, while the entire Eastern Hemisphere rocks on unstable foundations. Even in our own favored republic one almost despairs of the future when men at the head of the nation, in the midst of the seething problems of a confused world, show no signs of international vision and play the fool in politics, as Nero fiddled while his majestic metropolis, the capital of the world, was in flames.—*"Christian Work," April 3, 1920.*

Around the World

¶ An artist tells us that the lumber used in unsightly billboards in this country would rebuild nearly everything destroyed abroad, and that the paint wasted in this manner would paint all the new buildings.

¶ The direct costs of the great war to all nations involved are estimated to be \$186,000,000,000, or more than five times the cost of all previous wars for the last hundred and thirty years.

¶ In 1918, the oil wells of this country yielded 356,000,000 barrels of oil.

¶ The *Literary Digest*, in reply to its questions concerning benefits to the workingman from prohibition, received a total of 526 answers. Of these, 345 labor representatives declared that prohibition had been beneficial; 143 were opposed to it; 31 were doubtful; and 7 stated that it had not yet had a fair trial. As one secretary replied, "There can be no question but that prohibition is beneficial to workmen and their families."

¶ The Provincial Synod of the Church of South Africa (Anglican) is reported to have passed the following resolution:

"This synod is of opinion that, in view of the deleterious effects of intoxicating liquors on the physical, social, and moral welfare of the white, colored, and native peoples of South Africa, the total prohibition of the manufacture, importation, and sale of such liquor within the Union should be aimed at as the only legislative solution of the problem thus caused, and exhorts all church members to aid in so molding the opinion of all classes and races on this question as to make total prohibition by the will of the people possible in the near future."

¶ Luther Burbank has developed a "super-wheat" containing an unusually high percentage of gluten, and capable of cultivation from Labrador to Patagonia. It is said to resemble the prize-winning Marquis, but has very large, white, flinty kernels, and is exceptionally early. On average soil, without special cultivation, care, or fertilizer, a yield of 49.88 bushels an acre was procured.

(Continued on page 6)

SOME time ago, in a leading editorial of the *Memphis Commercial Appeal*, the following statement appeared: "The law is the boundary line between civilization and barbarism. . . . We cannot accept the philosophy of Christ to-day, and the promptings of the devil to-morrow. If we cast aside the rule that comes from heaven when it suits us, and substitute the law of hell, it will be only a short time until we shall have a hell on earth. If we do not make the law the dominant force, we will be lost in the wreck of our own civilization."

In the Decalogue alone do we find a perfect law. All others are subject to change or limited by time. The statutes enacted by men are faulty, and often unjust; but the law of Jehovah is perfect, broad, changeless, and eternal. It fits the conditions of every people in every age. It is organic, fundamental, constitutional, a law of foundation principles. It is the constitution of the government of heaven, and is so complete that changing conditions have not required amendments.

THE CRIMINAL CODE

State governments enact myriads of laws, but they must all be in harmony with the national constitution.

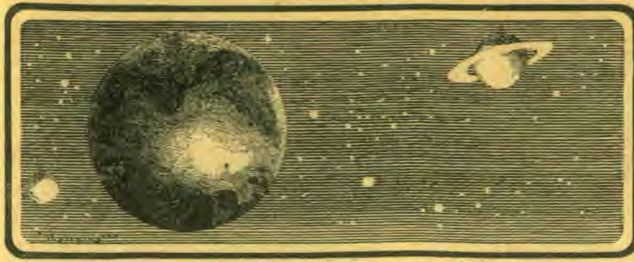
The Bible is filled with laws and regulations for men, but all are included in God's great constitutional law. The psalmist said, "I have seen an end of all perfection: but Thy commandment is exceeding broad." Psalm 119:96. They are broad enough to cover all right doing, and condemn all evil. This organic law includes all that is in the Bible, and the Bible is only an unfolding of its principles—a divine comment on its nature and purpose. Had ancient Israel obeyed this rule of conduct, the sacrificial system would have been unnecessary; "it was added because of transgressions."

In answer to the question by the lawyer as to which was the great commandment of the law, Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

The two commandments mentioned are the two tables of the Decalogue, defining man's duty to God and to his fellow man. Read the testimony of the wise man regarding the breadth of God's law: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

Even though brief, it contains the whole duty of all members of the human family, and will be the only law used as a standard by which to measure the lives of men and angels in the final Judgment. No person can claim exemption from the duties enumerated or the penalty imposed.

All just laws are founded on principles of right which exist regardless of and prior to their formation into rules of conduct. In writing on the origin of the



THE CONSTITUTION OF THE UNIVERSE

By Taylor G. Bunch

common law, Judge Thomas M. Cooley said: "New and peculiar cases must also arise from time to time, for which the courts must find the governing principle, and these may either be referred to some principle previously declared, or to one which now, for the first time, there is occasion to apply. But a principle newly applied is not supposed to be a new principle; on the contrary, it is assumed that, from time immemorial, it has constituted a part of the common law of the land, and that it has only not been applied before, because no occasion has arisen for its application."—"Cooley on Torts," page 111.

Laws automatically spring from these principles when society needs them. God's law is founded upon eternal principles of right, and cannot change unless the principles change. Foundation principles of right cannot change or expire by limitation. They always have existed, and always will exist; and whenever beings are created in God's image, the law, defining their relation to their Creator or Ruler and to their fellow creatures, is in existence to meet the demand.

God's law was binding before man transgressed it; for angels sinned, and "sin is the transgression of the law," and without the law there is no sin. The same law has jurisdiction over the whole

WILLIAM T. ELLIS, writing from the top of Mount Sinai, recently said: "With all the honesty of soul I possess, I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of Bolshevized Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the Mount of the Law. Here is the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never go right until nations and people have the clarity of vision and courage to return to the keeping of the ten words spoken on Sinai."

universe; for we have been taught to pray, "Thy will be done in earth, as it is in heaven." The Lord expresses His will to us in His law, obedience to which is the whole duty of man. Christ said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. The Lord's Prayer will be fully answered when the faithful inherit the new earth, and unite

with the inhabitants of all the universe in obedience to His will.

IN SMALL BUSINESS

For six thousand years, the peace of the universe has been disturbed by the great rebellion led by the fallen angel Lucifer, or Satan. A revolution is an attempt to overthrow law and order. No wonder, therefore, that the enemy of all truth and "father of lies" should direct his attacks against the summary of all truth. Those who break one of the least of God's commandments, and teach men to disobey, join in the rebellion, and all heaven looks upon them as the least of men, engaged in small business. (Matthew 5:19.)

The nations of the past crumbled into decay because they set aside the divine rule, and that is the cause of the present conditions among the nations. A crime wave is sweeping over the world, because the very foundation of right doing has been set aside.

Around the World

(Continued from page 5)

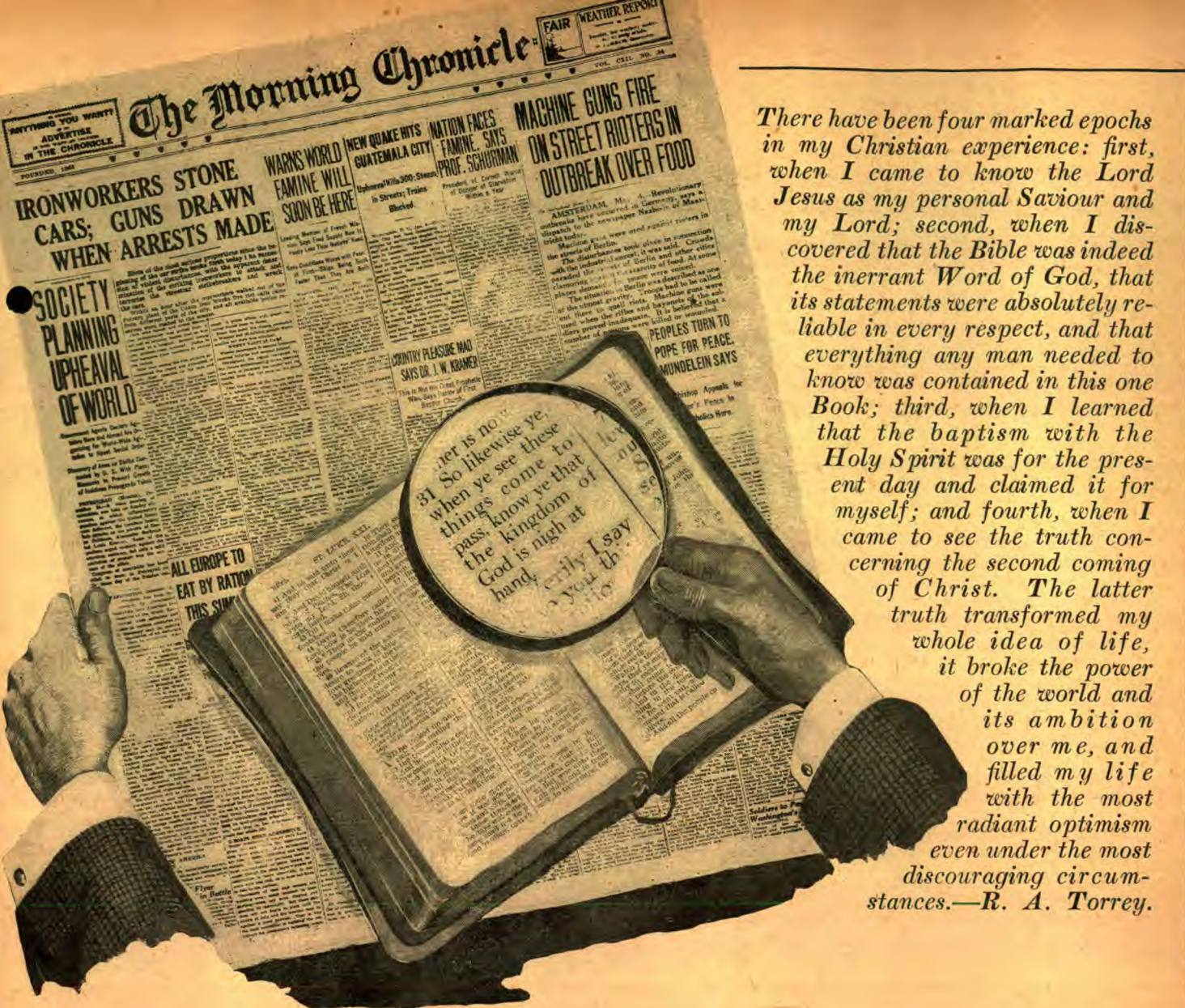
¶ Thefts of whisky from bonded and distillery warehouses since prohibition came into force have amounted to sixteen thousand gallons. On every gallon stolen, the government requires the distiller to pay a tax of \$6.40. Distillers are said to be getting very nervous over these losses, and sitting up night to keep the thieves away. The nation's visible supply of whisky is nearly sixty million gallons, and the owners are endeavoring to have it stored under federal guards.

¶ London is becoming the student center of the world. In the sixty colleges attached to the University of London there are some twenty thousand resident students, besides about forty thousand day students. Hundreds of fresh applicants from different countries are turned away every month.

¶ According to the report of the California state controller, it cost \$42 for each man, woman, and child of the state to be governed during the fiscal year ending last June.

¶ More than forty thousand acres in the state of California are planted to olives, representing an investment of twenty million dollars. More than ninety million containers were used for last year's pack.

¶ The *Ladies' Home Journal* says, in its April number, that "the best seller of any month, any year, any decade, has always been the Bible. It has the distinction of being the first book printed after the invention of movable types. That was in 1455. In less than five hundred years from that date, the total issue of Bibles from the Bible Society alone was, in round numbers, two hundred and fifty millions of copies."



There have been four marked epochs in my Christian experience: first, when I came to know the Lord Jesus as my personal Saviour and my Lord; second, when I discovered that the Bible was indeed the inerrant Word of God, that its statements were absolutely reliable in every respect, and that everything any man needed to know was contained in this one Book; third, when I learned that the baptism with the Holy Spirit was for the present day and claimed it for myself; and fourth, when I came to see the truth concerning the second coming of Christ. The latter truth transformed my whole idea of life, it broke the power of the world and its ambition over me, and filled my life with the most radiant optimism even under the most discouraging circumstances.—R. A. Torrey.

To-Morrow or the Next Century?

By JOHN L. SHULER

TWO erroneous views concerning the time of Christ's coming have been often put forward. One class of people have endeavored to determine the exact time when Christ would appear. In accordance with this idea, they have announced to the world that the end would come on such and such a date. When that date passed, they immediately set another time, only to fail again.

Another class teach that we cannot know anything about the approach of Christ's second coming. They say that He may come to-day, or one thousand years from to-day, and that we shall never know anything about His coming until He gets here. They say that we should not bother our heads about when He will come. They claim that the period of the return of Christ is a secret hidden with the Lord, and that we ought not to be prying into the secrets of the Almighty.

Both of these views are unscriptural. This is the plain testimony of Christ: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father

only." Matthew 24: 36. This text clearly states that no man knows the exact time of Christ's coming. There is no prophecy in the Scriptures which reveals the definite time of that event. To attempt to figure out the definite date on which the Lord will return is no part of any man's work. No one knows it but "My Father only."

INFORMATION FREE

Yet in this same connection, we must not fail to notice two other verses: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24: 32, 33.

In this twenty-fourth chapter of Matthew, Christ pointed out to His disciples the very signs which are to betoken the approach of His coming; and He tells us that when these things come to pass, we should know that His coming is near, "even at the door." Notice that we are

commanded to know when the end is near. The truth is that while it is impossible for any one to tell the exact time of Christ's coming, it is our duty to know when that even is near, because He has given us the means whereby we may know. He says that as the swelling of the buds on the trees is a sure sign that summer is near, even so the events which He foretells, will be a sure sign that His coming is near.

God's people will know when the end of time is drawing near. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10: 25. They will see the day approaching. They know, from a study of the Bible, the signs by which the Lord will indicate His approach. In Hebrews 9: 28, it is stated that "unto them that look for Him," Christ will "appear the second time without sin unto salvation." A person does not look for an event that he has no reason to expect. Again, in Isaiah

25: 9, it is stated twice that the people of God living at that time will say, "We have waited for Him." No person ever waited for that of which he had no knowledge. You would never wait for a train at the station unless you expected it to come. As the coming of Christ approaches, He will give signs that will foreshadow the event.

SHOULD HE NOT TELL US?

God's people will not be in darkness regarding that day. The apostle Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5: 4. Why are we not in darkness concerning the coming of Christ?—Because, as the apostle Peter says, "we have also a more sure word of prophecy," as "a light that shineth in a dark place." There are many lines of prophecy that lead down from early history, step by step, to our own time, and then on to the consummation of all things. Other prophecies point out the very conditions that will exist in the last days. By studying these scriptures, we can recognize the signs as they pass, and know when the end is approaching. As the hands of a watch point out the time of day, so these prophecies show just where we stand in this world's history. As a time-table enables a railway traveler to know when he is approaching the end of his journey, so the prophecies give us the time-table of world events in advance.

Those who give heed to the light of the prophetic Word will not be in darkness in regard to that day. But those who do not give heed to the things which God has spoken, will not discern the signs of the times; and the final event will come upon them unawares, as a thief in the night. If it overtakes us as a thief, the fault will be our own.

NOT ONE STONE LEFT ABOVE ANOTHER

We find in Matthew 24: 3, that on one occasion, Christ's disciples came to Him for information in regard to the time of His advent. As He and they were coming from the temple, after His triumphant entry into Jerusalem, the disciples, impressed with the glory of the edifice, directed Christ's attention to the great stones that entered into its structure. One of the disciples said to Him, "Master, see what manner of stones and what buildings are here!" Massive blocks of white marble had been brought from a great distance to form a part of the temple. According to Josephus, the historian of those times, some of these stones were about thirty-eight feet long, eighteen feet wide, and twelve feet high. But Jesus turned to His disciples and said: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." The disciples were filled with wonder. What could it mean? How could this massive and apparently imperishable structure be overthrown?

They desired to understand more fully the meaning of His words. Silently they walked by His side to the Mount of Olives, and when He had seated Himself, they came to Him with questions, the answer to which would forever settle the matter. "Tell us, when shall these things be? and what shall be the signs of Thy coming, and of the end of the world?" Were these questions out of

THE Power of Jesus

By
William P. Pearce

THE most marvelous characteristic in the life of Jesus was power. What Hercules was to the Greeks, Jesus Christ is to Christians—a synonym of power. Hercules' power is fabled, that of Jesus real—the unfolding of a mighty, conquering personality. What power He manifested over Himself and others, over temptations and the tempter, over nature, disease, and death!

He spoke, and roaring winds and tempestuous seas were stilled, sickness and diseases fled, and death released its prey. He touched, and blind eyes saw, fevers departed, and devils vacated. He looked, and Peter's heart was smitten with a penitent pain. He breathed, and the Holy Ghost was bestowed upon the apostolic band. He even had power "to forgive sins" (Matthew 9: 6), power to lay down His life and to take it up again (John 10: 18). This alone makes Him the all-powerful, peerless One. And when He comes again, it is to be with "great power." Mark 13: 26.

This power of Jesus was delegated power. "God anointed Jesus of Nazareth," said Luke, "with the Holy Ghost and with power." Acts 10: 38. The two are inseparable. "All power," said He, "is given unto Me" (Matthew 28: 18)—a humble Galilean, but a heavenly patrician. This word "power" (*exousia*) in the Revised Version is correctly translated "authority." Jesus had God-power, delegated by God Himself. "All things," said He, "are delivered unto Me of My Father." Matthew 11: 27.

This power of Jesus is universal. "All power is given unto Me in heaven and in earth." Heaven—what a mighty kingdom and vast territory! What myriads of celebrated subjects of (Continued on page 10)



place? Did He reprove them for their inquisitiveness? Did He say, You preach the gospel, and let the prophecies and the future alone?—Not at all. Not a word of censure did He utter. But, according to the record, He proceeded at once to answer their question in the most definite manner, pointing out the very signs that would indicate the nearness of His coming. The simple fact that the Lord pointed out the signs of His second advent, is the best proof possible that His people were not to remain ignorant of its proximity.

Before sending His judgments, God always gives warning. Before the Flood, He warned the antediluvians of impending doom, through Noah. (Hebrews 11: 7; 2 Peter 2: 5.) At a subsequent time, the sins of Nineveh rose to heaven, and its destruction was determined. The prophet of God went through the streets of that proud Assyrian capital, saying, "Yet forty days, and Nineveh shall be overthrown." At the first advent of Christ, John the Baptist was sent, preaching, "Prepare ye the way of the Lord." Our Saviour, in His time, foresaw the destruction of Jerusalem, just in the future of that generation, and He faithfully warned the people.

Are we to think for a moment that God will allow the greatest event of all time to come without giving the people due notice? "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

Around the World

(Continued from page 8)

¶ A two-leaved rudder has been invented for ships, by means of which a vessel may be turned around in its own length or propelled backwards without reversing the propellers. A motor boat on which the rudder was attached was brought from full speed ahead to backing in nine seconds. The reverse is accomplished by making a V of the rudder, so that with the propellers running ahead, a stream of water is projected forward along either side of the boat.

¶ The prince of Monaco, on one of his oceanographical cruises, discovered a new fish, which lives at a depth of twenty thousand feet under sea level, where the pressure is equal to six hundred atmospheres.

¶ The most elaborate and the largest map in the world is the "valuation map" of the city of London, which was twenty years in the making, and which is more than thirty feet wide, and twenty feet from top to bottom. The wealthiest estate shown is that of the duke of Westminster—four hundred acres, with a rent roll of fifteen million dollars a year.—*San Jose "Mercury-Herald."*

¶ Delamare Maze, a Frenchman, is said to have invented and sold to the French government a gun which in testing showed a range of from 100 to 120 miles. The muzzle velocity of the shell is approximately 4,158 feet a second. It is known as "the Turbon cannon."

¶ There is a species of beetles, called the mordella, which are provided with 25,000 eyes each. The dragon fly is said to have no less than 20,000 eyes, and can observe anything in any direction without moving its head.



EDITORIAL

EDITORS

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

WHO IS IN ERROR?

AN exchange, in answer to a correspondent, credits us with mechanical ability, but warns him that we teach the errors (?) of soul-sleeping and the annihilation of the wicked!

We are quite willing to plead guilty to the teaching of these truths, and leave the decision to the judgment of an unbiased jury.

We appeal, however, to the Word of God as our only authority, and believe "that the Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

That Word, we believe, is contained in the Old as well as the New Testament, for it was of the former that the apostle Paul stated:

"The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3: 15-17.

It is true there may seem to be paradoxical texts; but where all scriptures bearing on a subject have been taken into consideration, seeming contradictions may be harmonized without violence to the text.

On this basis of interpretation, we believe that if our critic will place in parallel columns all texts in the Old and the New Testament concerning the nature of man, as we did in reaching personal conclusions, he will find an overwhelming majority teaching: "The dead know not anything." Ecclesiastes 9: 5.

"He that goeth down to sheol [the grave] shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7: 9, 10.

"Thou prevailest forever against him, and he passeth; Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

"So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep." Verse 12.

"In death there is no remembrance of Thee: in sheol who shall give Thee thanks?" Psalm 6: 5.

"The dead praise not Jehovah, neither any that go down into silence." Psalm 115: 17.

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preëminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" Ecclesiastes 3: 19-21.

Contrary to the popular interpretation of the Dives and Lazarus fable, our critic will find one hundred texts showing that neither the soul nor the body of the righteous or of the wicked receives reward until the resurrection.

In opposition to the erroneous punctuation of Luke 23: 43—"Verily I say unto thee, To-day shalt thou be with Me in Paradise"—he will find another one hundred proving that the punctuation and reading should be, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise."

Two or three other obscure texts used to bolster up the immortal soul theory have arrayed against them the plainest statements of God's Word; yet many persons prefer the explanations of tradition, and thus play into the hands of spiritualism, and a host of other errors.

We are indeed thankful, moreover, to be opposed to the most unscriptural, inhuman, and unmerciful doctrine ever foisted upon the Christian world; that is, the unending torment of the unrepentant. In comparison with the allegory of Dives and Lazarus, also used in this connection, and the extreme interpretation of the phrase "forever and ever," we have the assurance:

"Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and

the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Malachi 4: 1, 3.

"I will utterly consume all things from off the face of the ground, saith Jehovah. I will consume man and beast; I will consume the birds of the heavens, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the face of the ground, saith Jehovah. . . . Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of His jealousy: for He will make an end, yea, a terrible end, of all them that dwell in the land." Zephaniah 1: 2, 3, 18.

And of Satan, the most sinful of all, it is prophetically declared: "By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being." Ezekiel 28: 18, 19.

The books of Job and Psalms are replete with language denoting the utter extermination of willful sinners. Our Saviour, in the beautiful Gospel of St. John, states most positively, in text after text, that only he who believes on the Son of God will live eternally; as indeed the whole Bible teaches.

We have reached a state of civilization where even capital punishment has been abolished in certain commonwealths. The



Wide World

This illustration shows the initial use of the radio telephone by the House Military Affairs subcommittee, who are gathering data on the Army Appropriation Bill. By this means, the committee will be able to have direct communication with army officers in or near Washington, or even connect with airplanes as they fly over the capital. From left to right are: Representative Julius Kahn, California; Representative William J. Fields, Kentucky; and Representative John C. McKenzie, Illinois.

whole being of any true man or woman instinctively revolts against such torture of criminals as was practiced during ancient and medieval times, and in some barbarous courts of the present; yet we find religious leaders teaching that a merciful God, who gave His only-begotten Son for man, will take pleasure in dooming to never ending torment the creatures whom He has created! They tell us, moreover, that even the innocent offspring of these unfortunates will suffer endlessly; that persons who on this earth are so tender-hearted that they will not kill a fowl, will be happy in watching from afar the unutterable anguish of the lost through all ages!

May God forgive such travesties on His love and kindness, and save the world from ever accepting such terrible misconceptions of His character. No such heresy is taught in the Christian Bible. It is only the heritage of a barbarous and pagan superstition.

When our critic is able to quote fifty or even twenty-five clear texts from Holy Writ in support of the soul's inherent immortality and the eternal torment of the unredeemed, against some three hundred opposing these erroneous conceptions, we shall be glad to consider further his accusation.

WILL a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have this whole nation."

robbed Me, even Malachi 3: 8, 9.

It would be difficult to find in all the Bible a more emphatic and terrible indictment against humanity than is here pronounced by God Himself. This plainly shows His just anger at the parsimonious greed which induces many to retain what God has specifically declared to be His own,—the tenth part of all gain, and in addition, freewill thank offerings in acknowledgment of His goodness.

There are many who have very erroneous ideas in regard to the tithing system. Some believe it was especially instituted for the Jews, and is not binding on the Christian church. Others think they are at liberty to give what they feel they can spare, and that when they do give, they are magnanimously presenting a gift to God, and they consider themselves generous in so doing. But no greater misconception is possible.

To withhold the tenth part of all gain knowingly and willfully is to repudiate God's ownership, and is stealing, just as culpably as the man who plans to embezzle his employer's money, or becomes a footpad and robs his neighbor. And that is why God so plainly asks the question through the prophet Malachi, "Will a man rob God?"

TWO MASTERS IMPOSSIBLE

Even persons who do not possess lands or other property, and only receive a salary for services rendered, are required to pay a tithe, because it is God's benevolence which enables them to obtain the value of their services, by giving them that greatest of all gifts, health and strength to do the work required. How true were Christ's words—physically as well as spiritually—when He said, "Without Me ye can do nothing."

If the spirit of gratitude prevailed among Christian people as it should, millions of earth's benighted would have a better and earlier opportunity to learn of the God who made them, and of the Saviour who died to redeem them. Yet many pitifully cling to the perishable baubles of this life with one hand, and stretch out the other for the treasures of eternity. While they want God, they also like to keep on good terms with alluring old mammon. But Christ has said that His disciples cannot have both God and mammon; therefore we must choose between the two, and in so doing, we seal our own eternal destiny. Earth and its treasures will pass in a day, but the things of God will endure forever.

The first record of tithe paying is found in Genesis 14:20, where it is recorded that Abram paid tithes of all to Melchisedec. From this it is safe to conclude that tithing was a recognized principle among the servants of God. The knowledge of this obligation evidently came to Abram from his ancestors, and was given orally from one generation to another, having doubtless originated at the creation of the human race.

God requires the tithe in order that His children may ever remember that He is

Not long ago we read in the daily papers of "the meanest thieves" in a mid-American city, who stole several thousand Bibles, which were to have been distributed to prisoners in county and state institutions. But there are still meaner thieves,—the ones who rob God. Few of us can escape the accusation in the text: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Malachi 3: 8, 9. As Dr. John A. Marquis has said: "In the Christian view of things, no man owns anything. . . . We may put one tenth into the treasury for specifically religious and benevolent uses, but the nine tenths we keep is as much His as the one tenth we give away. We are stewards, not owners." The great Gladstone wrote to his son at Oxford: "In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a portion of our means to charity and religion, and this is more easily begun in youth than in after-life. . . . It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."



THE MEANEST THIEF

By George E. Gurney

the one sole source and owner of everything they possess, and that He is the fountain from which all blessings flow. It is a test of love, recognition, and obedience. Some may say, If that is the case, why was it not included in the Decalogue? The answer is, that there was no need to command specifically, "Thou shalt pay tithe," since refusal or neglect to pay tithe is incorporated in the eighth commandment, which declares, "Thou shalt not steal." Robbing God of His tithe is stealing of the worst kind.

TO SUPPORT THE MINISTRY

With the beginning of the ceremonial system, God gave instructions that the tithe was to be employed for the support of the priesthood, for His own special work in the earth; and at the abolition of the ceremonial service, the proceeds of the tithe automatically became applicable to the necessary expense of carrying the message of redemption to the ends of the earth. The tithing system has never been abolished, and never can be so long as God dispenses gifts and blessings to the beings of His universe; and as God's plan is to give eternally, the tithe will remain an eternal ordinance. The faithful rendering to God of His dues will always be the standard of honesty for mankind.

The Power of Jesus

(Continued from page 8)

all ranks and stations! What ambassadors to our and doubtless other planets, to do His will!

Earth! That means, as one has fitly said, that He has "power over nations to guide and control their history; over all motives that can move men; over all property that men may hold; also power over all nature and the laws of it; power over all the inventions of men, over all the results of their thinkings and philosophies; power over all the evil in the world and the worst in it, as well as over the good in the world and the best in it." Whatever may be the opposition to the Christ and His teachings, His kingdom will yet be recognized throughout the earth.

Since Jesus is authoritative, His word should be final on every question. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets," said Paul, "hath in these last days spoken unto us by His Son." Hebrews 1: 1, 2.

Since Jesus is authoritative, every doctrine He declared, should be accepted without question. It is divine because God revealed it. "My doctrine," said He, "is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine." John 7: 16, 17.

Since Jesus is authoritative, every commandment He gave should be obeyed, whether it be "Come," "Go," or "Do." "Ye are My friends," said Jesus, "if ye do whatsoever I command you." John 15: 14. And "happy are ye if ye do" "these things." John 13: 17.

Since Jesus is authoritative, we must not heed the sophistries of the skeptical or the liberalistic. We must set our faces "like a flint" (Isaiah 50: 7), as Isaiah said he did in his sufferings, against any teaching which minimizes His miraculous birth, His marvelous achievements, His phenomenal death, His superhuman resurrection, His present power, and His future glory.

Jesus being authoritative, He has promised us power. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14: 12. "Life," said Emerson, "is a search after power." Possessions are of little value except as they confer power. Events are significant only as they affect power. Man's ingenuity is to increase power. But there is a "high power" which Jesus told His apostles and disciples they should have if they would tarry until self and sin reached the minimum stage, and love and devotion to God reached the maximum. And we can have it by pursuing the same course and meeting the same conditions. (Luke 24: 49.)

SIN is like a splinter in the hand. We hardly notice when the splinter enters, but it will in time cause the hand to fester and become sore, and may, if it is not removed, result in blood poisoning and death. The best way to deal with splinters and sin is to remove them as soon as we find them. K. M. A.

CONSECRATION is the keeping of the eye single to the Lord's work.



Were They Busy, or Just Flurried?

A Study in Efficient Traffic and Production Methods in a Missionary Home of China

BY ADELAIDE BEE EVANS



IM THE busiest woman in Christendom," wrote a friend the other day from a big, green island in the southern seas, which, in our geography days, and considerably later, seemed as remote as Mars, and just as unreal, but which now, in these

days of shrinking distances, we accept as naturally as the Azores, though even yet it can hardly be properly reckoned as a part of Christendom.

I smiled as I read the words; for this "busiest woman" is a bride, her little hands full of the delightful busyness of settling her new home and cooking "tasty meals for two."

But the spirit of her remark is the spirit of the age. Activity, intensity, is in the very air. If there really are any idle women, women who are not busy, and act it and say it, we do not meet them in the ordinary lanes of life, such as you and I walk in. Pretty little Mrs. Ramsey across the way, looking so cool in her white gown, on her green-shaded porch—surely she is the embodiment of leisure; but we learn that she is tatting with flying fingers, or crocheting a rose-colored fillet sweater for her young daughter, and that she could hardly feel more rushed if she were running a boarding house. And Mrs. Eaton, fragile and dainty, tells me, with folded hands and the gentlest of smiles, that now that the children are grown up and away from home, and she has to write to them so often, she "has no time for anything," and "feels rushed to death."

TOO BUSY OVER NOTHING

Feeling hurried and flurried is more often an attitude of mind than a matter of reality. Trifles occupy our minds and are allowed to dissipate our time. We

rush from one thing to another from morning till night; and at last, "worn to a frazzle," too weary even to pray, we go to bed with the thought of to-morrow's "things to be done" haunting our slumbers. We are so busy trying to do, and sometimes doing, the things which do not really need to be done, that we have little time for the work which we know we really ought to undertake.

"Too busy"! Do we sometimes use the words as a cloak for indolence or indifference? Do we not all know, could we not even point to specific cases to illustrate, that it is the really burdened woman, whose heart and hands are full to overflowing, who always seems to have time for the extra load?

Let me tell you about just one day in the life of one I shall call Mrs. Willsie, a little dark-eyed missionary-mother, who lives "interior," as we say in Shanghai.

She was the mother of three thumping sons and a fairy-like daughter. It was the time of the general meeting, always a busy season in a mission compound, especially where there are children. And of course the best room and the best bed and the best of everything had been given over to "company"—not unappreciative, but the fact remained that the family of five were crowded into very small sleeping quarters, where the usual rest for the mother was impossible at night.

HOW COULD SHE DO IT ALL?

The servants were inefficient. One of them, a lad of twelve or thirteen, employed, it seemed, for the sole purpose of giving him a chance to earn his board while at school, and whose appointed task it was to "clean the house," was especially diverting. His methods of saving work would have done credit to an up-to-date American youngster of the same age. He had reached the point in his labors, on this occasion, when he had to go downstairs with a slop pail, a dripping mop, and a lamp with a wobbly chimney. Glass chimneys were expensive—he realized that; yet how could he do in one trip what could quite easily be accomplished

in two? The problem was soon solved—threading the fragile chimney on the mop handle, and tucking one end of the handle firmly under his arm, the pail in one hand and the lamp in the other, he made the descent in good order, not at all worried by the trail of dirty water left on the stairs. This was but one incident of many. In fact, it seemed almost impossible to separate him from an ancient bicycle skeleton long enough to get even such scant service.

Early in the morning—it was the last day of the meeting—the Chinese women believers began to come in, in groups of twos and threes. And they must be talked with, leisurely, and sent away heartened and encouraged, and with a new flame of love in their hearts for the gospel. The foreign sisters ran in, too, for a farewell chat, and perhaps to enjoy a little sympathy in their own worries.

Meanwhile, a two days' lunch was being prepared for the husband, who was to be away from home for a few days, and the guests who were to be with him. It is essential to carry one's food supply when one travels "interior" in China. Many a woman would think, rightly enough, that the preparation of such a lunch, which is manyfold more difficult in China than at home, and which included the baking of bread and little cakes, was enough for one woman.

But apparently not. For into the very midst of this intense forenoon, additional company came out from town,—a Yangtze River captain and his wife, friendly and lonely,—and must of course be invited to tiffin (lunch).

There was no haste, no flurry; the Chinese came and went; the neighbors and the neighbors' children ran in and out; tiffin was prepared; the callers were made welcome; and the food supply for the folks who were going away was all prepared. Not a ripple of temper or irritability disturbed the surface calm of the day. And it was only at night, when we were going away, and the well filled hamper was brought out, that I realized what a hard day it had been.

WOMEN WHO DO THINGS

When I spoke of it afterward, I was told: "Oh, yes, she is always like that. She does more work than any one else, and says nothing about it." Up to that time, and during the meeting, she had edited a good-sized monthly church paper in Chinese; having no church school teacher, she had taken her oldest son through the fifth grade, and her second son through the third; she had done, not being able to hire it, nearly all her own sewing, as well as that for the children, even making the suits for the older boys. And she had *always* worked for and with the Chinese women—in itself no light task, as the initiated know.

Any woman in ordinary circumstances who will take time to think over the work accomplished for many such days, counting already into many years of earnest service, will probably feel *rested* when she turns back to her own household tasks.

And this is not an isolated instance. I know a young woman in South China—just a girl, she would be, at home—who is a model housekeeper and a particular mother. Her eight-year-old daughter and four-year-old son have the neat, brushed, smooth look that is only seen in children whose parents have plenty of money or

whose mothers have what for lack of a better word we call "knack." No, they are not groomed by an amah (Chinese nurse). "I do not want the children to grow up feeling that they must be waited on and carried around," says this mother.

So they are taught to wait on themselves, and already the little girl is a real helper about the small household tasks, and has learned to cook simple things.

THE HAND THAT ROCKS THE CRADLE

But this missionary-mother does not confine her efforts to keeping her home and her children; she reaches out to help others. Here are a few paragraphs from a letter that was written with no thought of publication:

"For a time, when we were at Canton, it almost looked as if we should not be able to have a girls' school here this year, or to carry on Bible work; but I am happy to tell you that we have both. After returning from the meeting, we sent out notices saying when the school would open; but it did not look as if we should have more than seven or eight students. I told the teacher that was not enough; so after praying about it, we canvassed the city for girls, and enrolled twenty. Still we were not satisfied; so a few days later we went again, into all the back streets, where I had never been. Big crowds of men, women, and children pressed around us, and we told them what we wanted. We now have forty girls, and more are coming. We hope for fifty at least. We thank God for these children.

"After getting so many students, it seemed as if we must have one more teacher, but we didn't see how it was to be managed. [This was written in those anxious days when it looked as if the mission budgets in every field would have

to be decreased for 1919.] Finally we decided to hire another teacher, as in this way we could do some Bible work. We are now holding six Bible classes a week among the women, with an average attendance of about thirty. Surely God has gone before us and opened the way.

"Our little girl is doing third grade work; and as I am teaching her, you will see I have plenty to do."

Reflecting on these incidents, and

others that might be added, I feel grateful for comradeship with the truly busy women of the world. For it is these women, these busy Christian women in out-of-the-way corners, unnoticed and unregarded, going so valiantly about their day's work, who are always ready to lift an added pound when the occasion demands. They are the living proof of the saying, "The more we do, the more we can do."

AFTER MANY DAYS

Part 17—"The Way of the Transgressor"

By ARTHUR S. MAXWELL

IT was dark and cold and very still out in the deserted street. For a moment, Mrs. Lawrence was tempted to turn back from her rash and foolish course. But no; something seemed to be urging her on, driving her away from the one earthly friend who would have been glad to help her. She felt that she could never look Mrs. Brooks in the face again. Every step she took from the house brought her some temporary relief. At the back of her mind, she had a faint idea that she would go to the house of one of the factory girls who had been kind to her the previous day, whose address she had been told; and this idea gradually grew into a purpose.

As soon as she got out of hearing of the house, she awakened the soundly sleeping Ada, and put her down to walk in spite of her drowsy protests; and in a

little while, they reached the main thoroughfare, which even then was full of life and surging with crowds just emerging from places of entertainment. She made her way to a tram car, and paid her fare to the street nearest to the home of this newly made friend.

IT was almost eleven o'clock when she arrived at her destination; but fortunately, as it was Saturday night, the people had not yet retired to bed. She hardly liked to knock, because the street seemed very poor, and she might perhaps have made a mistake in locating the house in the dark; but she did so. A moment later, the door swung back, revealing a dark form in the narrow passage.

"Does Kate Bowman live here, please?"

"Yes, that's me; who are you?"

"Mrs. Lawrence. I—"

"Mrs. Lawrence! Whatever be you doing down here to-night?"

"Oh, I have disagreed with my landlady, and I have had to leave—I couldn't stay a moment longer—and I wondered if you would put me up just for to-night."

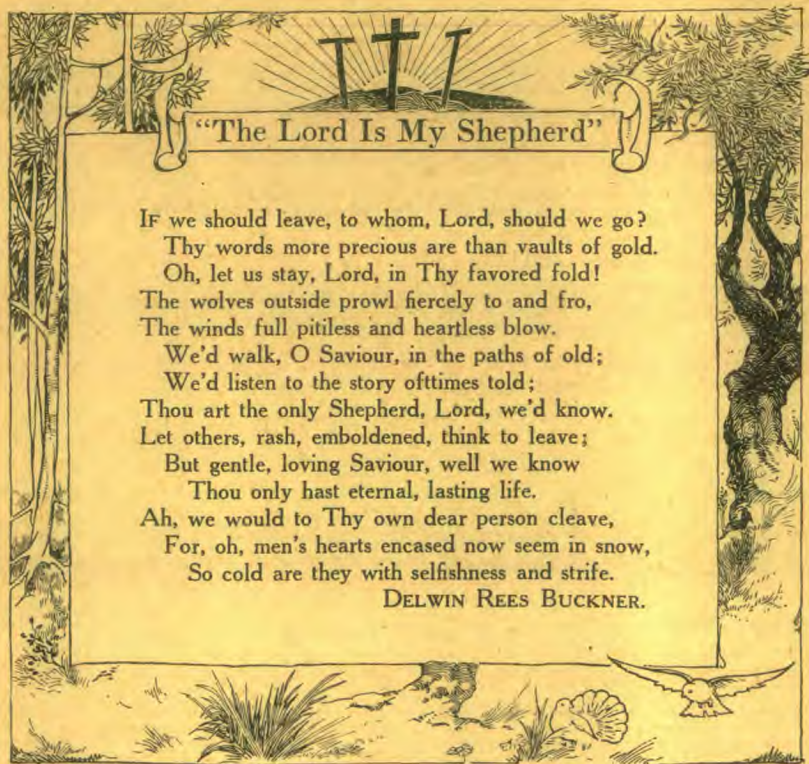
"I'm afraid we're full up; but we'll do our best for you. And what's that you've got? A bairn? Poor little thing, out at this time o' night? Come in."

It was a tiny house, poorly and shabbily furnished, and not overly clean; but the kind heart seemed to make up for all.

"I'd give you a bed," said Kate, "if we had one; but me old pa and ma are in the front room upstairs, and there are lodgers in the back, and me and me younger sister sleep in the kitchen. But I guess you'll do all right on this sofa just for to-night. I have an old cot for the bairn. We'll fix you up better to-morrow."

And so it came about that Mrs. Lawrence, acquainted with many of the comforts which this life can give, lay down to rest that night on a springless sofa, with a thin blanket and her coat for a covering, in one of the poorest houses in the lowest part of that great city.

BUT she had not yet reached the deepest depths, for she had not yet learned the lesson God designed to teach. On the morrow, after an almost sleepless night, she was taken to a lodging that lacked even the one thing that made the first tolerable. Unlike Kate Bowman, the new landlady was cross and vicious in the ex-



"The Lord Is My Shepherd"

If we should leave, to whom, Lord, should we go?
Thy words more precious are than vaults of gold.
Oh, let us stay, Lord, in Thy favored fold!
The wolves outside prowl fiercely to and fro,
The winds full pitiless and heartless blow.
We'd walk, O Saviour, in the paths of old;
We'd listen to the story oft-times told;
Thou art the only Shepherd, Lord, we'd know.
Let others, rash, emboldened, think to leave;
But gentle, loving Saviour, well we know
Thou only hast eternal, lasting life.
Ah, we would to Thy own dear person cleave,
For, oh, men's hearts encased now seem in snow,
So cold are they with selfishness and strife.

DELWIN REES BUCKNER.

treme. The room she offered contained a bed, a table, and a chair; but the walls were dirty, the floor boards were bare, and there were no mats. For this, she wanted an exorbitant sum, which Mrs. Lawrence felt she must agree to pay. Mrs. Lawrence might have declined the offer and gone to a more respectable part of town; but, besides her funds' being very low, she preferred to be in such a place, where there was the least likelihood that Mrs. Brooks would find her. But she recognized that it was no place for Ada (who had only just recovered from tonsillitis), and she accordingly took her to the War Emergency Creche, and paid for her to be kept there a week.

That Sunday night, as Mrs. Lawrence sat on the hard wooden chair in that cold, bare, desolate, poverty-stricken room, her mind was filled with gloomy thoughts. To what a pass had she come! What would her husband say, could he see her there, separated from Ada, and living in that dirty, barren hovel! And why was she there? Oh, she knew why!

THEN she began to chide herself for her weakness. Why had she not stood up bravely for what she knew to be right! Why had she not gone to the manager and taken all the consequences of her refusal! What a blessed experience she might have had! Then all this trouble would not have come upon her. Oh that she had chosen the right way! that she had served God instead of mammon!

But what could she do now? She dare not go to the manager. She dare not return to Mrs. Brooks. She seemed shut up to one course, which she knew to be wrong. The one consolation was that the contract she had signed was only for six weeks; but how could she stand this mind torture for all that period?

All that week, she toiled in the factory, returning to her comfortless lodging every night. Needless to say, it was for her a week of utter misery, relieved only occasionally by some kind deed done for her by Kate Bowman.

At noon on Friday, the factory workers all received their week's pay; and Mrs. Lawrence, having also drawn her state pension the night before, felt quite rich and prosperous. She temporarily forgot her sorrow. After all, she said to herself, she would not have had all this money if she had not worked the last Sabbath.

As the workers filed out of the factory for the dinner hour, a motor car was seen to cut a corner sharply and collide with a heavy motor lorry. Immediately a crowd gathered, and Mrs. Lawrence joined the throng to see what had happened.

When the excitement was partly over, and the people began to disperse, she left also, and went on to do some shopping. At the first store at which she called, she ordered a number of things; but on feeling for her purse preparatory to paying for her purchases, she discovered that it was nowhere to be found. A dozen times she felt in hand bag, string bag, and pockets, but without success. A terrible fear gripped her heart. Her pocket had been picked; the purse was stolen!

(To be continued)

THE human heart is naturally skeptical. How many persons touch a wall that is adorned with a "Wet Paint" sign, to see if the paint is really fresh!



Anarchists of the Body, Their Headquarters

—and Propaganda Methods

BY DANIEL H. KRESS, M. D.

GERMS do not flourish in healthy tissue. They require the same conditions within the body that favor their growth on the outside. Most men carry within them germs of tuberculosis, diphtheria, typhoid fever, and so on; but as long as the blood is kept pure and the body tissues clean, these germs can do little or no harm.

If for some reason organic impurities are permitted to accumulate within the body, thus lowering the vitality of the tissues, tuberculosis, pneumonia, and other diseases may develop.

Pure air as a means of maintaining the blood and aiding the building up of the defenses of the body, has, for the past few years, been more highly appreciated than in the past. "Give him air; he'll straight be well," is now our motto in the treatment of tuberculosis and pneumonia. While impurities may gain entrance to the body through the lungs, the chief gateway is probably the alimentary tract. Impurities in the food are usually soluble, and pass directly into the circulation. Impurities may also be formed through putrefaction as a result of dietetic errors.

A microscopical examination of the contents of the colon reveals a great number of microorganisms. It has been estimated that the number daily thrown off in the excreta of one who feeds on the ordinary foods, reaches in some instances considerably over one hundred billion. Fortunately, many of these organisms are not very harmful; but others are of a highly dangerous nature, capable of producing poisons that are destructive and deadly.

LET'S BE ESQUIMAUX

Among these may be mentioned ptomaine, the well-known product of putrefaction. Many diseases that a few years ago were little understood, we now know to be caused by the poisons developed in the alimentary tract, not in sufficient quantities to prove at once fatal, but in

sufficient daily quantities to bring about serious functional disturbances of the organs of the body, and finally, structural changes of the same. Arteriosclerosis, or hardening of the arteries, is chiefly due to constant irritation of the arteries by poisons absorbed from the intestines or the colon.

In pernicious anæmia, the destruction of the red blood cells results from poisons developed in the digestive tract.

The constant elimination of these poisons, through the lungs, lowers the vitality of the lung tissue, paving the way for pneumonia and pulmonary tuberculosis.

Poisons originating in the alimentary canal and conveyed to the liver by the portal vein, irritate the liver cells, finally destroying their activity, and diabetes results.

Apoplexy and heart failure always have their origin in a degenerate state of the blood vessels and the heart, and may therefore also be attributed largely to chronic intestinal poisoning.

After the digestive tract of man was found to be so rich in bacterial forms of life, the conclusion was reached, that some of these at least must be normal inhabitants and possibly essential to life; but by carefully conducted experiments upon animals, it was discovered that when the digestive tract was rendered sterile, or was entirely freed from germs, the animals not only lived, but increased in weight, proving that these intestinal bacteria were not essential either to life or to health. This is further shown by the fact that the alimentary canal of animals in the arctic region are, in most instances, entirely free from bacterial life of all kinds.

Some bacteria being known to form poisons that are very deadly, while the products formed by others are not so harmful, a very interesting theory has recently been propounded. The theory is that the less dangerous bacteria, or so-called "friendly germs," if introduced

into the alimentary tract, prohibit the growth of the more deadly ones that may be introduced in the food and drink.

Certain peasants of Bulgaria, it was found, who were noted for their longevity, lived almost exclusively on bread and sour milk. Longevity and sour milk were at once associated. An analysis of the milk showed the presence of large lactic acid bacteria. These, it was discovered, excreted an acid that is capable of destroying the most dangerous bacteria of putrefaction.

It has also been asserted that the colon, which forms the chief habitat for the bacteria, "is not only useless in man's present state, but positively harmful," and that its removal may be of advantage to the individual.

NOT TOO MANY NUTS—AT PRESENT PRICES!

There are certain foods which are swarming with, and favor the growth of, the more dangerous bacteria in the intestines. At the head of this list of foods are meats and fish. Ordinary animal fats increase intestinal putrefaction. Dairy products, as butter, cream, and milk, favor the growth of the more dangerous bacteria. Any substance that forms a good medium for the growth of bacteria outside of the body, will also favor their growth within the body.

When meat is given up, we need not necessarily substitute nuts or other highly nitrogenous foods. In the past, a mistake in this matter has been made by those who have discarded meats from their dietary, and injury has resulted. In the grains, combined with a moderate amount of legumes and fruits, the food elements are arranged in about the right proportion for the needs of the body.

Raw vegetables and small fruits growing close to the ground may convey dangerous bacteria to the digestive tract, because of the fertilizers used on them.

The digestive tract in health is provided, however, with more or less efficient methods of defense against these bacterial invaders. The normal gastric juice provides a degree of acidity that is destructive to most varieties of germs.

In hot weather, there is a general relaxation of the system, and naturally the digestive juices are diminished in quantity and quality, and bacterial growth is encouraged. Worry has a similar influence.

A healthy digestive tract will not merely inhibit the growth of bacterial life, but will prevent the passage of microorganisms through its walls. Shortly after death, the bacteria inhabiting the intestines are found in the blood and the tissues. This shows that intestinal bacteria are capable of penetrating the walls of the intestines of a dying organism, and it further demonstrates that they may gain entrance into the blood and the tissues when for any cause there is lowered vitality of the intestinal walls.

WAITING FOR A CHANCE TO KILL

Typhoid fever, tuberculosis, pneumonia, and other bacteria may be anchored in the intestinal canal for months or even years; and at a time when there exists lowered vitality, induced by colds, influenza, warm weather, worry, fear, fa-

tigue, or other causes, these organisms, because of the temporary cell infirmity of the intestinal walls, may gain an entrance through them into the general circulation and the various organs of the body.

Disease is traceable to two causes,—the presence of germs and lowered vitality.

The intestinal walls may be punctured by sharp particles of food, or by seeds of fruit, and thus admit these inhabitants of the alimentary canal. Intestinal worms also play a part in intestinal inoculation and infection. Just as the mosquito is capable of carrying the plasmodia of malaria to human subjects by puncturing the skin, and as bedbugs may carry the germs of tuberculosis, so these intestinal parasites may open a gateway through the walls of the intestines for the entrance of the typhoid bacteria, germs of tuberculosis, and so forth, by injuring the intestinal walls.

Germs entering the system through the intestinal walls will develop at the point of least resistance. The lungs, because of excessive elimination of poisons, and the inhalation of impure air, possess the lowest resistance, and therefore afford the most favorable point for the growth of the germs of tuberculosis and pneumonia.

Constipation is a very active cause of auto-intoxication. In auto-intoxication of intestinal origin, the skin is frequently anæmic, dry, and inactive. Internal or visceral congestion exists. The person takes cold from the least exposure to drafts. General treatment should aim at equalizing the circulation by inducing the blood to the periphery and fixing it there, thus relieving internal congestion. For this purpose, hydrotherapy, massage, sun baths, air baths, and friction to the skin, may all be employed with excellent success.



THE SABBATH FOR MAN

By EDWIN K. SLADE

If we had no other passage than this of Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, "He hallowed it," can have no meaning otherwise.

They would be a blank unless in reference to some who were required to keep it holy.—Philip Schaff's translation of "A Commentary on the Holy Scriptures," by John Peter Lange, D. D., volume 1, page 197.

THE Sabbath occupies an important place in the plan of God, and its origin, nature, and purpose are clearly set forth in the Scriptures. It was not made for any one race of men alone, nor for one brief epoch of time. It had no connection with the types and ordinances that were to serve to the time of the crucifixion and then cease to be. It came not into existence because of sin, as a part of the plan of salvation, nor was it a special gift to the Jews.

The Sabbath had a definite and royal beginning and a divine Author. "The Sabbath was made for man, . . . therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. The Son of man is here declared to be Lord of the Sabbath, on the ground that He was the Maker of the Sabbath. This frank and clear statement from the Author of the Sabbath should make it seem illogical and unfair to apply the term "Lord's day" to any other day than that of which the Son of man declares Himself to be Lord.

"All things were made by Him [Christ]; and without Him was not anything made that was made." John 1:3. The Sabbath is not a man-made institution. It is not an outgrowth of ancient worship, nor is it a product of popular approval and common acceptance of an

obsolete form. It is one of the "all things" that the Creator made in the beginning. The history of the making of the Sabbath is briefly and beautifully recorded thus: "The heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

MEMORIAL OF CREATION

No one but a Creator could make the Sabbath, for an essential part of the making was the resting from the act of creation. Three definite acts constitute the making of the Sabbath. They are His rest, His blessing, and His sanctification. Not one of these acts could be performed by a man, nor could any part of this which made the Sabbath be transferred to another day than the definite seventh day. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work." Every future seventh day was blessed and sanctified because of His resting from the great work of creation, and because of being a weekly recurring memorial of that accomplishment. Thus the Sabbath

was made; and the Sabbath principle was so vital and so valuable as to be embodied as a fundamental part of the great moral law.

"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.

NOT JEWISH

"The Sabbath was made for man." It was made before man had sinned, and therefore it was not instituted primarily for sinners or as a part of the gospel plan, nor could it be shifted or annulled, modified or made void, by man's fall or by the institution of the plan of redemption. It was made for the sinless pair and their posterity, to be a perpetual and eternal blessing. The fact that it was made in the beginning, before separate nations were formed, forbids that it should belong to any one race, nation, or epoch more than to another. Many have sincerely believed that the ancient Bible Sabbath was a Jewish institution, having its beginning and ending with the rise and fall of that nation. Such a conclusion could come only from superficial study. The Sabbath was made at least 2,500 years before there was a Jewish

nation. Then, as now, it constituted a part of the eternal, moral law, the transgression of which was sin.

The proclamation of the law at Sinai was not the beginning of the law or of the Sabbath. "Until the law sin was in the world: but sin is not imputed when there is no law." Romans 5: 13. "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. That Adam sinned, or transgressed this law of which the Sabbath commandment is a part, is unquestioned. The apostle Paul speaks freely of "Adam's transgression." (Romans 5: 12, 14.) From the days of Adam to the time of Moses, God's law stood as the moral standard for mankind, and His Sabbath served as a memorial of creation. It was made for man before he sinned, and it remained for the human race as a blessed memorial after sin had blighted the beautiful abode of man.

The Sabbath commandment was no more "Jewish" than the other nine precepts of the law. There is nothing about it that made it any more applicable to the typical epoch of the church than it is to any other age. There were yearly sabbaths that were typical in their nature, and served only until the time of Christ. The Sabbath instituted in Eden was observed by the Jewish nation; but it was not a type, nor did it constitute any part of the temporary law regulating the worship and services of that typical age.

DON'T be a trailer; have a trolley pole of your own.

Signs of the Times

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

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

SUBSCRIPTION RATES

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

NOTICE TO SUBSCRIBERS

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

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

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

JAMES COCHRAN, Circulation Manager.

Notice

THE Loma Linda Nurses' Training School will receive applications from earnest, consecrated young men and women for the course beginning August 15, 1920. Pupil nurses spend a portion of the time in training at the White Memorial Hospital in Los Angeles. An affiliation has also been arranged with the Children's Hospital in Los Angeles. Write for calendar and application to Mrs. Elizabeth Chapman, Superintendent of Nurses, Loma Linda, California.

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.

WANTED—Dentist, S. D. A., good operator, to qualify in California. \$50 a week to start. For particulars, write Dr. L. A. Reed, 1211 Broadway, Oakland, California.

Wanted

THE following desire clean copies of the SIGNS OF THE TIMES weekly, the Signs of the Times Magazine, Our Little Friend, tracts, and other denominational literature:

Mrs. C. C. Greenhill, Hillsboro, Texas.
Miss Evie Rowan, South San Antonio, Texas.

Bertha L. Goin, 322 Sixth Street, St. Petersburg, Florida.

Emma Kincaid, Belgrade, Washington County, Mo.

E. M. Chapman, 12 St. John Avenue, Halifax, N. S.

WANTED at once at the Long Beach Sanitarium, Long Beach, California, graduate women nurses for bathroom, general day duty, general night duty. Chambermaids and waitresses also wanted. Semi-invalids need not apply.

To-Day and To-Morrow

"TO-DAY AND TO-MORROW," a new book by A. O. Tait, editor of the SIGNS OF THE TIMES, is now coming from the press. This is in answer to urgent requests for a clear, brief, and up-to-the-moment presentation of the trend of world events, combined with a straightforward setting forth of Scripture that may throw light upon their meaning. It quotes from very recent utterances of world statesmen and other recognized authorities. Each chapter is attractively and impressively illustrated. A message of hope and cheer extends all the way through, and the love of Christ and His offer of present help and eternal salvation are held out to a suffering world. Chapters are:

THIS BEWILDERED WORLD
WHAT JESUS FORETOLD OF TO-DAY
A SOCIAL COLLAPSE
"CHRISTIANITY BROKEN DOWN?"

MIRACULOUS DELUSIONS
ETERNAL GOOD TIDINGS
"LET NOT YOUR HEART
BE TROUBLED"

Ninety-six pages; bound in paper only. Price, 25 cents, postpaid (30 cents in Canada). This is in the "Current Events Series," subject to liberal discount in quantities. Order of your tract society.

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

ST. PAUL, MINNESOTA PORTLAND, OREGON BROOKFIELD, ILLINOIS
KANSAS CITY, MISSOURI CRISTOBAL, CANAL ZONE

"By Their Fruits"

WHEN spiritualism, Christian Science, and theosophy are able to go among savage tribes of the Orient, Africa, or the South Seas, and prove that their doctrines will soften the untamed heart, transform the most degenerate life, establish peace and purity where all before was bloodshed and every vile crime, convoke prayer meetings where flourished voodoo rites and cannibalism, and build schools, hospitals, and other institutions for the uplift and education of their fellow beings, we shall then be willing to recognize their claims as true religions, and not before.

None of them accept the truth of the divinity of Christ or His atonement, and it is natural that they should not accept the great principles He taught concerning our unselfish duty to others. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." 1 John 4: 20.

No less an authority than Dr. James H. Hyslop, one of the most ardent spiritists in America, in "Contact with the Other World," pages 423, 424, brings the following charge against the visionary nature of spiritualism and the selfish results its acceptance produces:

"Charities, hospitals, protection of children, chivalry, and the rights of women have all been derived from Christian idea. The spiritualists did not realize this. They were intent on 'miracles,' most of them exhibitions of vulgarity which the developed refinement of most people could not endure. Their performances might be very suggestive to those interested in facts, but not to those who considered good taste important. The ethical and spiritual impulses of religions were discarded in behalf of 'demonstrations' of communication with the dead, many of them either pure conjuring and fraud, or incapable of being distinguished from these. No confidence could be established in the alleged facts. The practical application of belief in a future life had no interest for them; and there is no reason for concerning ourselves with immortality unless it has an influence on ethical life.

"Spiritualism shows no interest in either science or religion. Unless it reforms its methods it is doomed to extinction. Its first duty is to take part in the world's ethical redemption. If it will organize charities and hospital work, young men's and young women's social and ethical institutions, and in general reproduce the practical services of the church, it can expect to survive. . . .

"The best indication of the doom which awaits spiritualism is seen in the final results to some of its best credited representatives. The confession of one of the Fox sisters made it impossible to have confidence in their performances, even though some or many of the phenomena may have been genuine. The last days of Slade show what comes to those who cannot pre-

serve moral character while proving the supernatural. He is said to have made and spent two fortunes, and then to have ended his days in poverty, giving sittings at ten cents each. His methods and conduct were such that not only was his private life impeached, but no one can defend any of his claims or those of his supporters. He is almost totally forgotten. Even Zoellner's experiments with him have been discredited; and whatever of the genuine may have been included in some of his performances is nullified by proved fraud. The same is true of hundreds of similar but less conspicuous mediums and deceivers. Spiritualism, with such a history, can never attract intelligent people."

Not by an Army

FROM time to time, religious programs have been instituted which, by their numbers, tend to swallow up individual development and initiative and thwart consequent fruits of the Spirit. The danger is present in every denomination and religious society, of relying too much on organization, numbers, and money, rather than upon the power of God.

Numbering Israel may seem like a

The garbage heaps of poverty-stricken and disease-stricken Vienna are thoroughly searched for any particle of food which may have been discarded. Former brokers, bankers, and other men of wealth, with their wives, are said to spend hours on these refuse piles, hunting for enough to keep them and their families alive.

International



harmless procedure, but we are not at all sure it is always without sin. As Dr. G. Campbell Morgan is reported to have said at Northfield, Massachusetts, last summer:

"With God and with Christ, quality is far more important than quantity. The church of God has to be rid of its passion for statistics, this gross habit of counting heads and imagining that when you have counted heads you have expressed spiritual results. The whole New Testament is against you. The whole Bible is against you. God can do more with a handful of men of a certain quality than with a mob that lacks the quality that He seeks.

"Counting of heads has been a blight upon us. I have escaped from Britain for the present, and therefore I may say, in the presence of my friend, Dr. Jones, something that I would have said with bated breath if I had been on the platform with him in Britain. A year ago I saw in our denominational papers in England a notice that, because of war conditions, it was impossible for the *Congregational Union* to publish full statistics, and I said, 'Hallelujah!' May they never be able to publish full statistics again."

The *Herald and Presbyter*, in speaking of the Presbyterian New Era Movement, gives another phase of the same danger:

"Let us follow the program, as far as possible, seeking to move forward, harmoniously, to the accomplishment of large results. But let us remember that no program can take the place of the personal leading of the Holy Spirit. The conversion of souls is the great work of the church, under God. Let this be the one great objective before each congregation and each pastor. Let everything be subordinated to this. Let each pastor choose the themes that he may best dwell on in securing this supreme end. Let this ever be in mind. Let each individual congregation shape its work so as to be most efficient in attaining this most desirable and longed-for consummation. Other ends need not be overlooked or neglected. The great subjects of the church year may be emphasized and striven for. But if all the other goals be attained and the conversion of souls be forgotten, there will be little pleasure or profit that the year's work will bring."

"Not by an army, nor by power, but by My Spirit, saith Jehovah of hosts," must be kept ever before the Christian church if it is to fulfill its mission and glorify its Lord.

SOMETIMES the future looks very dark. Sometimes we can see nothing but precipitous mountains of difficulty on our right hand and our left, hosts of demons behind us, and a Red Sea before us. It is then time to look up. "Fear ye not, stand still, and see the salvation of Jehovah, which He will work for you to-day." The day you have reached the limit of endurance in your own resources, when you have held on just as long as you possibly can, then be sure that the sea, no matter how deep, is going to open.