

Signs of the Times

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Is the World Getting Better?

THIS question has been asked for centuries, and to-day it is heard in almost every conversation concerning world problems. The almost unbelievable events of the past few years may well cause a serious consideration of the question—a consideration which rests upon knowledge.

I believe that all will agree to the fairness of a verdict based on four phases of the question, as follows:

1. Is the world improving morally?
2. Is the world improving spiritually?
3. Is humanity improving physically?
4. Is the world improving governmentally?

The first phase is clearly presented in the daily press, and the habitual reader needs no information in reference to the moral condition of the world. Wickedness and immorality are epidemic. They have assumed such popularity that the public is no longer startled or horrified at anything. To illustrate: In a play given recently at the Metropolitan Opera House, New York City, a famous actress appeared, and without the slightest embarrassment on her part, undressed to the police limit, before the footlights. It was acclaimed by the newspapers as a "great success." Would such a scene have been allowed ten years ago on the legitimate stage? Theaters are thronged to the doors to see risqué productions, that have been advertised in the most suggestive fashion. The public response is the pulse of a diseased society.

Answers from Astute Authorities

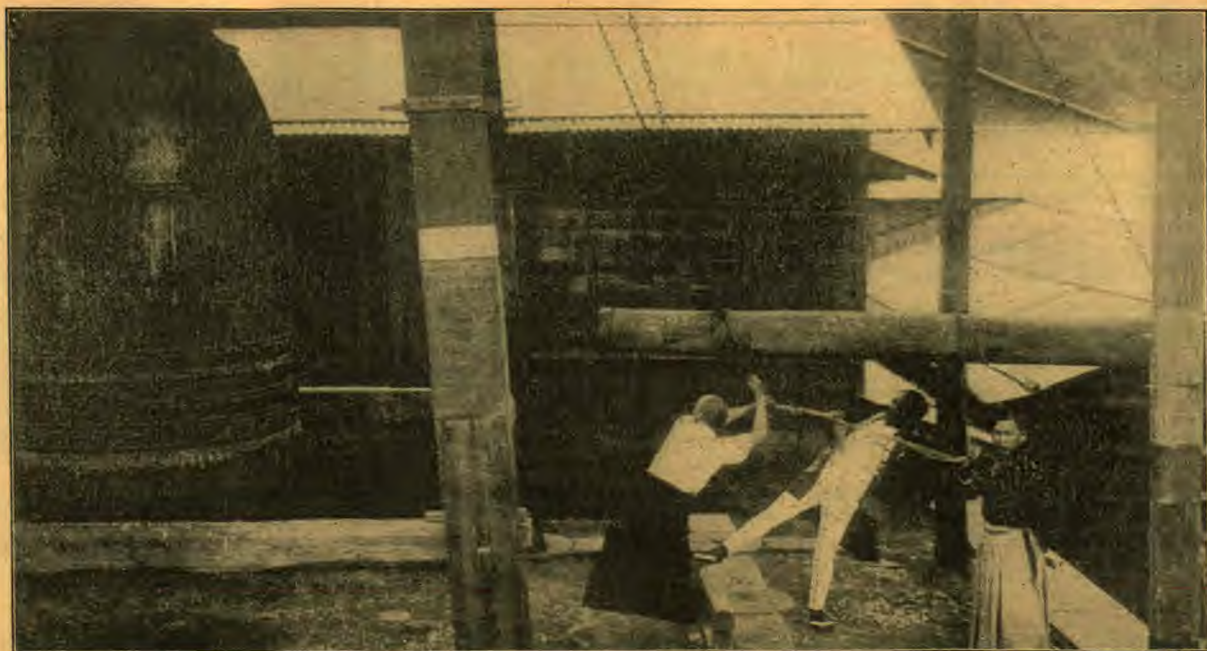
By V. EDWARDS HENDERSHOT

The world is either irreligious or fanatically deceived; and the transforming power of the lowly Nazarene is well-nigh obliterated. The Sunday audiences of many churches reveal a continual decrease. We might hope that the spiritual stagnation were merely incidental to a crucial period of adjustment; but the condition is almost universal, and has existed for too many years to be regarded as a passing contingency.

Is humanity improving physically? Ever since the time of Darwin and the publication of "Origin of Species," fanciful theories have possessed the educational world. Chiefest of these is the idea that because man has invented and discovered, revealing a progressive intellect, his physique is likewise improving. To-day our best physicians declare with authority that the human race is degenerating at a marked rate. Sir John William Dawson, an eminent scientist, makes like statements respecting plants and animals. He says, "Nothing is more evident in the history of fossil animals and plants of past geological ages than that *persistence of degeneracy is the rule rather than the exception.*" A host of physicians say similar things about the human family. In fact, one has declared that at the present rate, a few hundred years would witness the insanity of almost the entire world.

Are the governments of earth succeeding in their efforts to

Is the world improving spiritually? Never have there been so many religions, isms, and sects; but the most unpopular address in our modern churches is the gospel sermon.



In all the Buddhist temples of Tokyo, the great bells were rung upon the signing of the peace treaty with Germany. This illustration shows the bell ringers in action in the historic Zodai temple of the city. But peace is not yet; for Japan, it is reported, has just declared war upon the Bolsheviki in Siberia.

Underwood

produce an international harmony, the sure preventive of future wars? Since the close of the world war, greater problems than German absolutism have perplexed the world. We have witnessed the rise of the ultra-radicals of Russia and Germany; we have noted universal industrial unrest; we have seen nations clamoring for independence; we have beheld unprecedented bloodshed; we continually hear of "wars and rumors of wars."

It is an easy matter, while seated comfortably in our homes, to imagine that all is peace and good will without. But men of thought are wondering as never before what present conditions signify. As the editor of the Newburg (New York) *Daily Journal* wrote:

"The mental condition caused among Americans by the war

in Europe is interesting. One finds many persons in all places who believe the world is nearing its end. Such persons are by no means cranks. Many are careful students of history as well as of the Bible, and some of them have figured the prophecies of Daniel down to a point where they are sure, not only of the approach of the grand collapse, but of the identity of the principal characters who are to be conspicuous in the last days. . . . They can hardly be regarded as lunatics."

The Bible is the only possible authority to which we may resort to learn of events still future. This authority is replete with references to our present problems. The student of the Word may know that our present time is mentioned therein, and that the human race is not growing better; it is rather becoming more and more degenerate.

THERE is a new world-disease; an epidemic that spreads from red Moscow to gaunt Vienna, to hectic Paris, to morbid Berlin, to London lively as a galvanized corpse, out to the Balkans (even Constantinople is afish), and right to the States.

The diagnosis of the malady is not difficult. There is, first, this crazy seeking after artificial amusements, generally of an unpleasant kind; there is a love of display that runs to the utmost eccentricity; there is a wave of criminality; there is an unscrupulous profiteering, a cynical disregard of suffering, a mad desire to get rich quickly, no matter by what means; and there is a reluctance to do any genuine work. You can visit any capital, and you will find these characteristic stigmata. This pathological condition is certainly the legacy of war. Men's mental outlook has changed. Those who were sober, industrious citizens, content to rear up their families and to walk usefully and humbly in the world, are now stricken by the wild notion of having a "good time"; a good time that means the easy earning of questionable money, its prodigal dispersal, forgetfulness of the family, nonproduction of necessities, hopeless confusion and incompetence, which affects private as well as governmental persons, and a lowering of moral values, a debasing of intellect. . . .

The glittering amusements in every European capital—even those which are suffering most—are amazing. True, Voltaire once said, "Lisbon burns, but Paris dances." After Waterloo there were one thousand five hundred balls a night in the French capital. Every *grande crise* in the world's history has been followed by this outbreak of more or less artificial gayety. There is, then, a cause in human nature. It is not a special perversity of our generation. Nevertheless, the spectacle is disturbing, not because it is a joyous one, but because the joyousness is hollow, and because not the most unconscious dancer can altogether escape the feeling of impending doom. A Damoclean sword is suspended above all heads. Yet, knowing that work and not play is essential, knowing that there are flames of new wars, flames of revolutions, flames of a threatening financial holocaust in the house, knowing that it is a house of death, we go on dancing, and our laughter is broken uneasily, and the gay music seems to sob sometimes.

I stand looking on at the brilliant scene in the ballroom of one of the most fashionable continental hotels. The dresses are dazzling: they are violently vivid, flaring colors, sumptuous stuffs,—shining satin, rich velvet, gold and silver brocades,—with flaunting feathers, scintillating jewels, white flesh, all turning, turning: a kaleidoscopic confusion which more nearly resembles a futurist picture than anything I have seen. No harm in all that? No, except that the unprecedented display of wealth shamelessly contrasts with the deep misery of masses of people; that the whirl of pleasure, repeated in every quarter on a larger or smaller scale, makes us forget common duties.

There is a looseness of what are specifically called morals, such as has rarely if ever been equaled. . . . In England the number of divorces is much larger than before the war; and in Paris there were at the end of last year no fewer than 120,000 suits for divorce awaiting trial. . . .

If transportation is disorganized, if the monetary system is in disorder, if society is confounded, morals too are in chaos.



BETTER? Not Yet!

What most appalled me, perhaps, was the cynical disregard of suffering displayed by governments and peoples: Austrian children could starve, millions of Russian babies could perish in misery, without moving the rest of mankind. A few people pleaded for them; the most shocking revelations, which had not the smallest character of propaganda, which were obviously exact, perfectly sincere, only brought forth the mockery of sev-

eral of the best known and most powerful newspapers. Anything more disgusting than such sneers, anything more calculated to make one despair of humanity, I cannot conceive. The men who wrote like that had surely lost all sense of pity, all sense of justice. Yet they wrote like that because what they wrote corresponded with the brutal feelings of their readers—who made up the "largest circulation."

Turn where one will, one finds only that the war has worsened mankind. Those who speak of the heroic virtues which are born on the battle field, which spring, like the phoenix, out of the ashes of war, are uttering the most stupid claptrap. The dominion of darkness has spread over Europe, and a slimy progeny of cruelty, of bestiality, of insensibility, of egoism, of violence, of materiality, has crawled into the light of day—a noisome brood, of which it will be long before we can dispossess ourselves.—"The Menace of the World," by Sisley Huddleston, *Atlantic Monthly*, May, 1920.

Both crime and criminals are greatly on the increase. This fact has been constantly heralded to us for the past year. Almost every country engaged in the world war suffered a material increase in juvenile crime and delinquency during the period of the war. The United States was no exception to this general condition.—"Homiletic Review," April, 1920.

What is the country coming to? Twenty per cent of the pastors that were with us before the war have resigned to enter other occupations. Of our 110,000,000 people, no more than 44,000,000 attend religious services. To-day there are 3,000,000 fewer children attending Sunday school than there were in the year before the war.

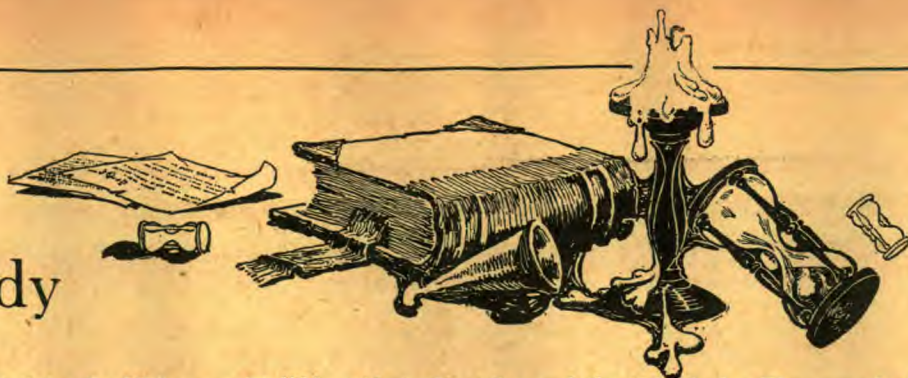
The other day a man came to see me and asked if I wanted to sell my church. I said, "Is that your business—buying churches?" "Yes," he replied, "that is my regular business."—*New York "American,"* quoted in *"America,"* March 27, 1920.

In the fifty-three theaters of New York, only ten plays of any real value are being produced at present. The rest are either frivolous or worse. The dialogue of the modern play shows wit which is an insult to human intelligence, and these frothy, valueless creations attract large numbers nightly, such is the superficiality of the modern day public taste.—*New York "Tribune,"* quoted in *"America,"* April 17, 1920.

Society is going to the devil. The craze for undressy dresses, silk stockings, bare backs, jewels, and million dollar automobiles, is threatening to change the whole world into a modern Babylon.—*Mme. Jules Siegfried, French suffrage leader, Washington "Times,"* April 5, 1920.

After every war, there is a wave of immorality. We have now just passed through the greatest war of all time, and we are now witnessing the widest wave of immorality in the history of the human race.—*The Rev. J. R. Straton.*

The Only Remedy



An Editorial

There is no substitute for the Bible as an infallible guide to the nation and the individual. There are books and books, but the Bible is the Book; the only safe and sure "guide to our feet and light to our pathway." A careful reading of the Bible and a practicing of its precepts, together with a wise application of the principles therein given, will unerringly point the way to the proper solution of all the troubles of a disturbed world.—Governor Frederick D. Gardner, of Missouri.



THE portrayals, in secular and religious press, of our bodies politic, social, physical, moral, and spiritual, are far from reassuring. As the editor of the *Woman's Home Companion* has remarked, "The world's heart is still possessed of seven devils," and no human agency is able to exorcise them.

Too many of us, like the disciples of old, have been disputing among ourselves who should be the greatest, while the demons of war, lust, passion, and pride have been afflicting humanity, throwing them first into the fire of temptation and then into the sloughs and depths of despair.

In our blind egotism, we have forgotten the divine Healer, and stood dumb in the presence of Pharisaical scorn at the weakness and degeneracy of Christianity.

The obsessions with which we had to deal before the great war, did not try our spiritual capabilities to the limit. Now, following that terrific holocaust, with every evil intensified in the hearts of men, we stand as Christians beneath the unrealized glories of the mount of transfiguration, stripped of our seeming power and helpless before a cynical world.

But the remedy is at hand. We have but to meet the conditions. "This kind can come out of nothing, save by prayer and fasting." With the despairing father of the afflicted boy, we must cry, "I believe; help Thou mine unbelief."

Humility and lonely nights on the mountain in self-examination ever precede the resurrection of lifeless souls; Pentecost must be ushered in by the most sincere prayer; and the novitate's denial of worldly pleasure must go before ministry in the power of the Spirit.

In our hands lies the balm of Gilead, with its gospel of the sinless, atoning, loving, risen, and all-powerful Saviour. Our only lack is in ourselves. We are unwilling to make the sacrifice and follow the directions.

The conviction grows upon thinking men and women in every walk of life, that here is to be found our failure. We must get back to fundamental principles of Christianity, back to individual righteousness, before we can talk of national reconstruction and international brotherhood; back to the simplicity of belief and of living.

The only Book on earth which teaches these principles is the Word of God. In it alone, we find an infallible rule of faith and godly life.

To call us once again to this fountainhead of all piety, purity, sincerity, and virtue, it is fitting that 1920 be widely celebrated as a Bible year. The idea was first promoted by the bishop of Durham in England, and taken up in this country by the New York Bible Society. To this end, the society has solicited testimonials from leaders in public life throughout the nation. Among these are found nine from members of the presidential cabinet, thirty-four from governors of states, and fourteen from leading mayors.

To us, these personal testimonials are above all else a guarantee of moral and spiritual strength in the corruption which sometimes seems overpowering. Men who read and practice the teachings of that Word are of the seven thousand who have not yet bowed the knee to Baal or mammon.

By courtesy of the Bible Society, we are glad to reproduce these striking confirmations to the efficacy of the only remedy for an ailing world.

Vice President Thomas R. Marshall: "Any American who desires sincerely to solve the problems of the republic can find their solution in the study of the four Gospels. If he desert them and read the Acts of Congress, he will find himself at sea."

Secretary of State Bainbridge Colby: "The little Testament in the pocket gives one an increased sense of possession of its eternal truths."

Secretary of the Treasury D. F. Houston: "I know of no other book which one can read with so much profit as the Bible."

Secretary of War Newton D. Baker: "The Bible is the great historic source of the inspirations upon which civilization has moved forward. In the lives of men and of nations it has played an incalculably great part. To read it and know it, is to become a partner in these great inspirations and to enrich both one's knowledge and one's own life."

Attorney General A. Mitchell Palmer: "I cannot do better than to call attention to the objects of the movement: To claim for the Bible a larger place in our individual and national life. To increase public interest in the Bible as God's revelation to man. To urge upon all men everywhere the unfailing value of the Bible."

Secretary of the Navy Josephus Daniels: "There is but one book, and I have found that the man who is best versed in the Bible and makes it his guide is best qualified for serving his fellow men. If in America we could have a campaign, "Back to the Bible," and men and women as well as children could memorize a verse every day from the Word, the guide and inspiration of these nuggets of divine inspiration would shine out in all lives and make this old world akin to heaven."

Secretary of the Interior Franklin K. Lane: "I would be ashamed to write a line as to the value of the Bible or Bible reading. Endorse the Bible! Why, that would be like endorsing your mother."

Secretary of Commerce Joshua W. Alexander: "I have been active in Sunday school work from my early childhood and am an active member of the church of Christ, and words would fail me to place an adequate value on the Bible and Bible reading not only to professed Christians but to all others. At this time when there is so much unrest in the world, nothing would be more helpful than to devote a few minutes each day to the reading of the Bible, particularly the New Testament, with a view to conforming our lives to the teachings of the Master."

Governor Thomas E. Campbell, of Arizona: "The campaign to increase public interest in the Bible is one which meets with my unreserved approbation."

Governor Charles H. Brough, of Arkansas: "I treasure it [the Bible] very highly. If at any time I can serve your society, please command me."

Governor Oliver H. Shoup, of Colorado: "The plan which you are attempting to carry out through the year 1920 is an excellent one and will be of great benefit in bringing the Bible to the attention of the people."

Governor Marcus H. Holcomb, of Connecticut: "I believe in the Bible, and I am convinced that no people and no government will permanently prosper and endure who do not believe in the Bible and who are not governed by its principles and teachings."

Governor J. G. Townsend, of Delaware: "After all of these two thousand years, there is no other book that has the same value as the Bible, and the reading of no book so helps us in the problems of everyday life."

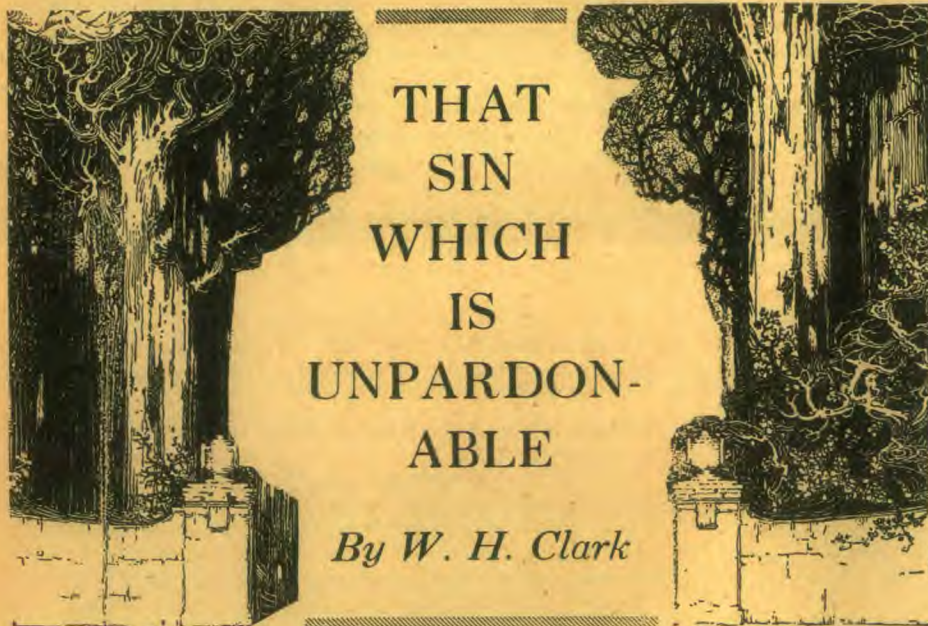
(Continued on page 10)

A workman in Boston was killed by a fall from a staging, and the fall was only three feet. In falling, he struck his head; and he was unconscious when his fellow workmen reached him. The ambulance came and carried him away; but before he reached the hospital, he was dead.

Many a man has been killed by a falling brick, by a slight bruise, by a tiny white pill, by a little lead ball. It is not the big things that are most dangerous always, or, indeed, often. A fall of three feet may do as much damage as a fall of sixty feet.

And so with the moral falls. A little sin may equal in its deleterious effects the worst of the sins called "deadly." Strictly speaking, there are no little sins. Sin is a departure from the right way; and you have departed from it if you go from it an inch, as truly as when you go from it a mile. It is easier to get back from the inch than from the mile, but you must get back. If you don't, the inch will be your moral ruin as much as the mile.

Here is where men make their fatal mistakes. They dally with the little sins as they would never dream of dallying with the great ones. When it is too late, they discover that they have been playing with the great ones after all. They have fallen only three feet, but it has killed them.—Amos R. Wells.



"EVERY sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." Matthew 12:31, A. R. V. This text plainly states that there is a sin which will not be forgiven men. It may be designated as the unpardonable sin, and is called "blasphemy against the Spirit." Since "the wages of sin is death" (Romans 6:23), the thought that we are liable to commit the sin which cannot be forgiven, becomes a serious one indeed.

Many are perplexed and even discouraged over this question, and Satan seizes the opportunity to drive them to despair by making them think they are too great sinners for God to save through the plan of salvation.

First of all, in considering this subject, let us believe that the plan of salvation is great enough to save from every sin, regardless of its nature. God gives invitation and promise to every person, saying: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. Surely this invitation is broad enough to include those deepest-dyed in sin. Yes, even though the life is scarlet and crimson red, it may be made as white as snow or pure wool. Again we read in Isaiah 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." This "every one" cannot

be construed to mean a limited number. The apostle Paul declared: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15. Then, too, we cannot forget that beautiful text of John 3:16, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This says "whosoever," and that takes in you and me. Other texts could be added, but surely these will suffice to show that God, in His great love, has provided a plan of salvation that can save from every sin; and He pleads that every one accept it and be forgiven. But with all these grand and beautiful texts, the fact stated in our first text, that there is an unpardonable sin, remains, and we must view it from another angle, and try to arrive at a definite and safe conclusion.

GET RIGHT WITH GOD

Evidently that sin is committed by taking a wrong attitude toward the Holy Spirit and His work. By understanding the work of the Holy Spirit, we may know what is implied in blaspheming or speaking a word against Him. The terms "Comforter," "Holy Ghost," and "Holy Spirit" are synonymous (see John 14:26), and will be used as such. Christ was telling His disciples that He must go away in order that the Comforter might come; "and when He is come, He will reprove the world of sin, and of

righteousness, and of judgment." John 16:8.

Here we are told, in their order, of the first three things the Holy Spirit will do for the individual, as well as for the world. This is not in harmony with the theory that when the Holy Spirit comes, He will tell a person that he is wholly sanctified and ready for translation. The verse declares that He will come as a reprover of sin; and until the heart responds to this reproof, the Holy Spirit can do nothing more for the individual. From a study of all the texts bearing on this subject, it appears that the very act of spurning this reproof is the first step toward being guilty of the unpardonable sin; and not until He is acknowledged as a reprover of sin, can He go farther and do more for the sinner.

When the sinner, reproved of his sin, relates himself to the Holy Spirit as a repentant sinner, then the righteousness of Christ is presented to him. If that righteousness is accepted, the Judgment will have no terrors; for the righteousness of Christ will cover every sin, and the life of sin will not appear in the Judgment. There is no danger of blaspheming or speaking a word against the Holy Ghost in following such a course; the danger lies in rejecting the reproof, thereby grieving the Holy Spirit, the reprover, beyond the bound of mercy. That this can be done is plainly indicated in God's dealings with the antediluvians when Noah's message was going to the wicked world of that time. Said the Lord, "My Spirit shall not always strive with man." Genesis 6:3.

WILL THEN BELIEVE A LIE

Paul sounded a warning of this same danger in his letter to the Ephesians, saying, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30. I cannot think of anything that would grieve the Holy Spirit more than turning a deaf ear to His pleading and His reproof of sin; for until we repent and confess our sins, we cannot come to Christ.

Writing to the Hebrews, the apostle Paul said: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:26-29.

Not only is there then "no more sacrifice for sins," but the heart becomes so hardened by continual sinning that sin will not be recognized. The apostle Paul plainly states this in his second epistle to the Thessalonians: "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12.

To know that the understanding may be darkened because of the hardness of the

heart, until a person is past feeling, one need only read Ephesians 4:18, 19 and Romans 1:28-32.

"The wise man" seems to have had a clear conception of the work of the Holy Spirit, and what would be a sin against Him; and he set it forth in plain language in Proverbs 1:23-31. If we read these texts carefully, we see that the Lord makes a plea to the sinner to turn at His reproof, and says, "I will pour out My Spirit unto you, I will make known My words unto you." Verse 23. The next two texts tell of the refusal and disregard, the setting at naught of counsel, and the rejection of reproof, resulting in most terrible disaster; for what will it mean to be the one spoken of in verses 26 and 27, "I also will laugh at your calamity; I will mock when your fear cometh"? The sinner will call, but re-

ceive no answer; seek, but not find. The cause is summed up in verse 30: "They would none of My counsel; they despised all My reproof." They have committed the unpardonable sin.

The Holy Spirit is a reprover of every sin, regardless of its nature; and the plan of salvation saves from every sin if the sinner complies with the conditions. But no sin can or will be forgiven unless conditions are met. One may be ever so sorry for sin; but until repentance is sincere enough to result in confession of the sin, that sin is unpardonable. And should the Holy Spirit be grieved beyond measure, or the day of probation close and one sin be charged to your account, that sin will be unpardonable.

God by His Holy Spirit is pleading with sinners, bidding them enter while the door of salvation is open.

"When He [the Holy Spirit] is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. Receive reproof, confess your sin, accept the righteousness of Jesus Christ, and the Judgment will give you a passport into the kingdom of heaven. Reject the reproof, appear in your sin, and the Judgment will declare you *unpardonable*. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely." Make haste; for some day it will be said: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:17, 11.



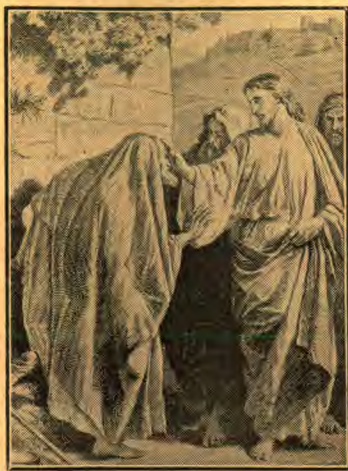
HE sense of touch is called the general or fundamental sense. In fact, all other senses must be touched in order to do their work. The auditory nerve must be touched by the vibrations of sound to hear; the optic nerve must be touched by light to see; the olfactory nerve must be touched by odor to smell; the gustatory nerve must be touched by foods and drinks to taste; while the papillæ of the skin must touch or be touched to feel.

Jesus was very successful, because he resorted to "the touch system." He did not amputate, or scarify, or poultice. He touched. It was His touch which made "the whole world kin." When Peter's wife's mother lay ill of a fever, He touched her hand, and the fever departed. When the widow of Nain was following her only son to the grave, Jesus touched the bier, and the obsequies were turned into a resurrection—the young man arose. When the daughter of Jairus lay dead, Jesus touched her, and the spirit returned to her body. When the two blind men of Capernaum and the blind man of Bethsaida begged for mercy, Jesus touched their eyes, and sight was given them. When the deaf stammerer of Decapolis was brought to Jesus, He placed His fingers in his ears, and then touched his tongue, and the deaf ears were opened. When Peter cut off the right ear of Malchus, Jesus touched the bleeding part, and the ear was restored as before.

The touch of Jesus was *one of pity*. Mark describes Jesus when putting forth His healing hand on one occasion, as being "moved with compassion." 1:41. To have compassion is "to suffer or sympathize with." The incarnation of Jesus is God coming into sympathetic union with humanity.

The touch of Jesus was *one of love*. How could it be otherwise? When He laid His hand upon the heads of children, or with the tips of His fingers drove afflictions and diseases away from impaired bodies, or lifted by His strong grasp a sinking Peter from a watery grave, He transposed poetic affection into prose action.

The touch of Jesus was *one of cleansing*. In one of Walter Savage Landor's "Imaginary Conversations," Plato says



The TOUCH of JESUS

By William P. Pearce

of Pythagoras, that he "entered the courts of princes." "True," replied Diogenes, "he entered there and cleansed them: his breath was lustration; his touch purified." How much truer of Jesus! When He came down from a mountain on one occasion, a leper met Him, saying, "Lord, if Thou wilt, Thou canst make me clean." And Jesus put forth His hand, saying, "I will; be thou clean." "Stop!" a Levite might say; "that man is defiled and he will defile you. Contact with his malady may cause you to contract and communicate it to others." That might be true of other men, but not of the Man Christ Jesus. Like the sun that shines upon a heap of offal with impunity because "it has healing in his beams," so Jesus comes in touch with the most impure characters, yet retains His purity. His touch heals, and destroys the disease. His touch transforms sinners into saints.

The touch of Jesus was *life-giving*. He was "a live wire," the first live wire, the only real live wire. The largest and

strongest electric-charged wire might be brought in contact with a dead body without any appreciable effect. But when the hand of Him who came to bring "life and immortality to light" (2 Timothy 1:10), touched the dead body or even the bier of the dead body, life was instantaneously imparted. And even now, when He touches the "dead in trespasses and sins" (Ephesians 2:1), life, "eternal life" (John 17:2), is graciously bestowed.

Let us resort to "the touch system"—the reciprocal touch. When a woman was healed of an issue of blood, Jesus said, "Somebody hath touched Me." Luke 8:46. How sensitive He was to that touch! Jesus was no stolid Christ, nor a phlegmatic Christ, but an exquisitely sensitive Christ, whose heart and head and hands vibrated when touched.

I once heard Bishop Hartzell tell about the reception General Grant received in New Orleans, in the closing days of the Civil War. He had arranged for the colored folks to meet the general. He secured their biggest church and invited all the colored ministers to be on hand. As the general and the bishop walked up the aisle, one colored woman attempted to touch the great warrior. Being restrained by another, she cried, "I want to touch de hem of his garment." Another stretched forth her hand, and touching him, cried: "I've touched him! I've touched him!" A Jesus-touch will "charge" us with new life and devotion.

"His touch has still its ancient power;
No word from Him can fruitless fall.
Then let us pray, this very hour,
'Lord Jesus, heal us, one and all.'"

THE great people of the earth to-day are the people who pray. I do not mean those who talk about prayer, nor those who say they believe in prayer, nor yet those who can explain about prayer; but I mean these people who *take* time and *pray*. They have not time. It must be taken from something else. This something else is important, very important, and pressing, but still less important and less pressing than prayer. There are people that put prayer first, and group the other items in life's schedule around and after prayer.—S. D. Gordon.

NO, it isn't America; for another people, of widely differing race and customs, have called their beloved country by that name,—*Muang Thai*, "the kingdom of the free."

That land is Siam, now only a part of the Indo-Chinese peninsula, but formerly occupying all the middle and southern portions of it. In area, it is said to be about equal to the combined area of all the New England States, with that of New York, Pennsylvania, New Jersey, Ohio, Delaware, and Maryland added.

This peninsula was one of the earliest countries to be inhabited. The Greeks gave it the musical name of "the Golden Chersonese." Actual history of the early beginnings of Siam is very meager; but about six hundred years before Christ, tradition says, a great kingdom arose, which was visited by Buddha. "Legend has it that this ancient kingdom had boundless territory; princes without number who paid tribute in gold, silver, and precious stuffs; an army of seventy thousand war elephants, two hundred thousand horsemen, and six million foot soldiers; and a royal treasure house covering 'three hundred miles of ground.'" A truly characteristic bit of Oriental "history," but it has a certain delightful appeal to Western and modern ears, nevertheless.

Siam is a land of many titles. One of the most familiar to the traveler is "the Land of the White Elephant." Everywhere in Bangkok this emblem meets the eye. The national flag is a white elephant on a scarlet ground, and the mercantile flag is a white elephant on a blue ground. Plaster and stone images of this animal form a part of the ornamentation on many temples and bridges and public buildings; it is found on the decorations for merit bestowed by the king; and small carved elephants (made in Japan) of bone and ivory are for sale in the shops.

"The Land of the Yellow Robe" is another of Siam's titles, given to it because of the great numbers of yellow-robed priests who are at all times to be seen in the streets of the capital as well as in the smaller towns and villages and throughout the country districts.

Siam was also known as "the Land of Gold"; and some believe that from the mines, still worked, on her southern coasts, King Hiram of Tyre obtained the precious metal which he furnished for Solomon's temple.

PACHYDERMS LOSE PRESTIGE

But the native name for the people themselves is "Thai," which means "free"; and to them their land is *Muang Thai*, "the land of the free."

Since the so-called white elephants appeal so strongly to the imagination, and since these animals, which are by no means common, are not what one might think them to be, it may not be amiss to quote the following description by Ernest Young:

"Strictly speaking, there is no such thing as a white elephant. The animal is not really white, but only a little lighter in color than the ordinary elephant. Occasionally it is of the



VISITING "The Land of the Free"

White Elephants, Snakes,
and Floating Houses

By ADELAIDE BEE EVANS

to meet the animal, and the priests read a long and flattering address to it. . . . He was taken to his new apartment, and there fed by kneeling servants, who offered him food on dishes made of silver.

"Things are much changed now. When the last white elephant was discovered, he was sent to Bangkok on a railway truck. There was no guard of honor, no procession, and the king only went to visit him when he was lodged in the stables. . . . Nowadays the white elephants are badly fed by miserable grooms. They no longer have either priests or dancing girls. The walls of their stables are half in ruins, and the roofs are covered with dirt of great age and thickness. Their food is only hay, leaves, and young bamboos. By the side of each elephant is a cage; this is intended for a white monkey, the fit and proper companion for the white elephant. But as white monkeys are more rare than white elephants, all these cages are empty."

SIGHTS IN SWATOW

The boat on which we took passage to Siam was one of a number whose chief business is the Chinese coolie-carrying trade; so instead of proceeding directly on our course, we went up the China coast to Swatow, where the ship anchored two days and two nights, discharging cargo, and taking on a large list of deck passengers for Bangkok. Here we were met by friends, taken ashore to the home of a mission family in Swatow, and made very welcome. The following day was pleasantly employed in visiting Chow-chia-fu, a distinctly Chinese city inland about an hour's run by rail from Swatow. On our way to Chow-chia-fu, we passed through an orange-growing district, and saw thrifty groves in all stages of growth. Swatow oranges are famous throughout the East for their sweet-

color of dirty bath brick, and it may have a few white hairs on its tail or its head.

"The news of the discovery of a white elephant always produced great joy in the people and the king. The king sent a body of nobles and princes to the place where the animal had been found, and where he was tethered by silken cords. The ambassadors guarded the quadruped while professional elephant tamers taught it how to behave in the presence of men and in the streets of a town. People went from all parts of the country to visit it and take it presents. . . .

"Only about forty years ago, a party of hunters who were looking for white elephants saw in the distance an elephant of excellent shape and size, but of no particular color. On examining it a little closer, they fancied that it might be one of that rare kind for which they were seeking. They took him away and washed the mud off him, and then, to their intense joy, they found that not only was he light in color, but on his back there were a few hairs that were actually white. The country went wild with joy. Bangkok was decorated with flags, and illuminated at night. All the place was gay with banners, lights, and music. The king went



ness, juiciness, and flavor, and are shipped to many markets. Sugar cane also is raised in this region, the juice crushed out and boiled down, and the dark, crude sugar shipped to Hong-kong to be refined and distributed.

When we finally left Swatow, we were eight first-class passengers to eight hundred coolies, all bound for "the land of the free." The Chinese swarmed fore and aft of the little oasis in the midst of the ship where the berths and the dining saloon of the first-class passengers were situated, and it was a common sight to see their faces pressed against the windows, especially at mealtime. These coolies, we afterward learned, are carried to Siam for a small sum, to supply the demand of the labor market, and are not usually under any contract. When they wish to return, they do so, on the same terms and in the same way—though we must confess that a casual survey of Swatow and its environs failed to reveal many inducements for returning.

AN ENGLISH CHRISTMAS

The first-class passenger list consisted of an English general, an English financial adviser to the king of Siam, an English physician in charge of the Bangkok board of health, an English nurse, and us four American missionaries.

In spite of the crowded condition of the boat, we knew of little illness—a result, no doubt, of the captain's thorough precautions. Christmas was celebrated on board, in true English fashion; and the next morning, we were in the Gulf of Siam, whose waters were very placid. One of the passenger's early report that he had seen snakes in the water was received with some merriment at first, but presently his statement was amply confirmed, and it became a matter of interest to watch for these uncanny denizens of the deep.

Other objects of interest began to appear as the gulf narrowed into the river Menam, and the green, low banks closed slowly in on each side of the ship. Hardly could they be called banks at all, as the matted growth appeared to spring out of the stream itself,—attap palms dipping their graceful fronds into the water at the river's edge, a little farther back the areca nut palms lifting their slender trunks far above the more stocky coconuts, and a tangle of tropic growth filling in all the spaces between.

At the mouth of the river Menam, on a little island in midstream, rises the graceful spire of the lovely "Shrine in the Middle of the Waters." This spire can be seen from a long distance, and the temple of which it forms a part is a celebrated one, and commands a fine view of the river. On its annual festival day, it is visited by the king, in the royal barge; and boat racing forms a part of the celebration.

EASY FOR HOUSE CLEANING

A little later we had our first glimpses of the floating houses of Siam,—airy dwellings resting on rafts made of bundles of bamboo. These houses are moored loosely to large stakes driven firmly into the bed of the river, so that they rise and fall with the tide. Moving is an easy matter, if one lives in one of these truly "portable" homes. All that is necessary is to call in a number of friends, each with a pole, and have a "moving bee"; or, if the owner is prosperous, he can secure the services of a steam tug, and have his dwelling pulled upstream or down, as the dictates of fancy or finance may urge.

These floating homes, like all the native houses of Siam, are built of poles, with thin wooden or mat walls, and steeply sloping roofs, which are thatched with the leaves of the attap palm. The floors are sometimes of teak, but often of plaited bamboo,—a type that offers obvious advantages. It is cool, and it allows some of the household litter to drop below. This is a special blessing in a land whose native population has never learned the desirable art of house cleaning.

Every Siamese house is supposed to have an odd number of rooms, beginning with three for the very poorest,—a sitting room, a bedroom, and a kitchen. Every home, too, has its little platform or veranda in front. Here, if the family has wares to sell, they are displayed; here guests are received, food is

eaten, and gossip is exchanged with neighbors and friends; and from this vantage point, too, the members of the family often enjoy the luxury of the bath. It is a common sight to see the Siamese mothers dipping their fat little brown babies up and down in the water,—a process the youngsters seem thoroughly to enjoy. But when we looked closely at the color and noted the consistency of the water, and reflected how much of it must find its way into the mouths and down the throats of the babies, we wondered if after all certain beliefs in the deadliness of bacteria are not, as Mark Twain once said concerning a report of his death, "greatly exaggerated."

When our boat anchored, we learned what it feels like to be strangers in a strange land. The plans so carefully made to have some one meet us, failed of realization; and we started out alone, and somewhat forlornly, to find the office of the American consul. Being assured by Sikh policemen that the ricksha coolies would take us there, we were surprised, naturally enough, to find ourselves presently in front of one of the largest hotels in Bangkok. However, the veranda looked cool and inviting, it was Friday afternoon; and not knowing anything better to do, we engaged rooms, saw that a launch was dispatched for our luggage, and prepared to spend a quiet Sabbath.

This is the first of a series of articles from Mrs. Evans, who has spent some years in the East. The densely populated countries of the Orient should have the uplift and benefits of Christianity. It is our duty to become better acquainted with their needs; and we trust that these pen pictures may be the means of inducing others to invest their lives and their money in Christian missions.

THE EDITORS.



This is a young Siamese dressed in his native costume. The style would correspond to that of a popular man-about-town.

The Prevailing Name

IN His parting interview with His disciples, the Saviour left on record this wonderful promise: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14: 13. How wonderful is the name of Jesus! We are told that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Philippians 2: 10. And it is the power of this matchless name which assures us answers to our prayers.

I somewhere read that during the Civil War in the United States, a young man, passing over the battle field, saw a friend lying among the wounded, shot almost to pieces. It was evident that he had only a short time to live. The young man stooped down and straightened the shattered limbs of his friend, took water from

his canteen and gave him a drink, and wiped the blood from his face. Then he asked, "Charlie, is there anything more I can do for you?"

The suffering, dying boy, knowing that his end was at hand, and thinking of loved ones at home, said: "Yes, there is. If you have a piece of paper in your pocket, and will write a letter to my father, I think I have strength enough to sign it. My father is a judge in a northern state; and if you take him this letter, he will help you."

This was the letter: "Dear Father: I am dying on the battle field, and one of my friends is helping me. If he ever comes to you, be kind to him for Charlie's sake." Then with stiffening fingers he signed his name, and he was dead.

POWER IN A NAME

The Civil War, with all its horror and suffering, came to an end, and the soldiers returned to their homes. One of them, in tattered uniform, made his way to the home of this judge. But he looked like a tramp, and the servants would not admit him. He waited till the judge returned, then stepped before him and held up the soiled piece of paper. The judge, thinking it was a plea for assistance, pushed him to one side. But the soldier stepped back again, and called his attention to the signature. Then the great judge threw his arms around the soldier, took him into his home, and with tears streaming from his eyes, said, "You can have anything that my money and influence can buy." *The name did it.*

(Continued on page 14)



The Mystery Rites of Christianity

"This do in remembrance of Me."

By WILLIAM R. FRENCH

AS Jesus was eating the Passover supper, He took unleavened bread, blessed it, broke it, and handed it to His disciples, and bade them eat. For said He, "This is My body, which is broken for you." In the manna of the wilderness, in the shewbread of the sanctuary, in the unleavened bread of the Passover feast, was given a symbol of the Son of God as provider of all temporal necessities.

In the broken bread of the Lord's Supper is given us a memorial of His death as a provision for our spiritual necessities. To obtain this provision for our spiritual necessities, we must "eat the flesh and drink the blood of the Son of God." Jesus said that unless we do so, we have no life in us.

While the bread is only a symbol of the flesh of Jesus, yet it is a very comprehensive one. From temporal bread we derive temporal life. By partaking of the words of Jesus, we derive spiritual and eternal life.

After Jesus had given the bread to His disciples, He took wine, which was always present at the feast of the Passover, and poured it into a cup; and after giving thanks, He gave it to the disciples and bade them drink. For said He: "This is My blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

This fruit of the vine was a symbol of the blood of Jesus, which sealed to us the provisions of eternal life through the new covenant, and it is a memorial of His vicarious sacrifice for man. The Lord's Supper is therefore our Passover under the new testament, and a memorial of the sacrifice of Christ, who is our Passover. It has a further significance: it is a pledge of our eternal life in the kingdom of God. It represents the blood *applied* to the human heart and life, without which we can never see life.

Jesus also said, "I will . . . drink it new with you in My Father's kingdom;"

and, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Jesus' death binds Him to return and complete the work of salvation which He began on the cross. He bade His disciples pray, "Thy kingdom come;" and He gave them, in the Lord's Supper, a new covenant ordinance as an evidence of their faith in His sacrifice and return, and to be a pledge, signed in blood, of their salvation.

The Lord's Supper has sometimes been called a "love feast"—which is not inappropriate; for it memorializes the greatest gift of love, and without love in the heart for God and for one another, communicants would eat and drink unworthily, and eat and drink judgment to themselves.

Children of the king eat at the king's table. As children of the heavenly King, we gather around the table of the Lord, and rejoice in His salvation. Our hearts beat with anticipation of that day when we shall surround the table at the marriage supper of the Lamb, where Christ will again gird Himself and come forth and serve; when Christ Himself will drink again of the fruit of the vine with His disciples, in His Father's kingdom, at His and our Father's table. Only children of God are proper communicants—those who have accepted the sacrifice of Him whose blood has been applied to cleanse their souls from sin.

A SYMBOL OF SERVICE

On the night of Christ's betrayal, there was a dispute between the disciples as to which of them should be the greatest. He, the greatest of all, took upon Himself the form of a servant, girded Himself with a towel, and having poured water into a basin, He went to the ambitious James and John, and washed their feet. They were silent through shame and remorse of conscience; but when He came to the zealous, warm-hearted Peter, Peter said, "Thou shalt never wash my feet." Jesus quietly but firmly replied, "If I

wash thee not, thou hast no part with Me." Peter was then willing to be washed every whit.

Jesus' answer showed that this was figurative washing, it not being necessary to wash the entire man. When He had washed the feet of them all, Judas included, He sat down, and said: "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

This ordinance, which is sometimes called an "ordinance of humility," is a sign of a humble heart, and is not given to humiliate. Some feel that it is too humiliating; but to the real followers of Christ, it is not grievous nor humiliating to tread the path that has been honored by Jesus' presence. Jesus says, "Happy are ye if ye do them." The ordinance of feet-washing was instituted on the same night when He instituted the other New Testament ordinances, and like them, is symbolic. It is emblematic of the service which Christians owe to the world and especially to each other. It is a fitting precedent for and a preparation for the "love feast" of the Lord's Supper, in which the hearts of brethren unite in loving devotion to memorialize the great service of love.

No testament which has been sealed by the death of the testator can be altered. All alterations or additions must be made while the testator lives. It was therefore necessary that Jesus establish these ordinances for the New Testament church before His death. The Lord's Supper, the ordinance of humility, and baptism are ordinances of divine service under the new covenant; were all hallowed by the example of Jesus and made a part of the new covenant while He was still living. They therefore are still binding upon Christians; and happy is the man that does them, and happy will he be when he can eat and drink in the kingdom of God with Jesus.

More than Conquerors

WHETHER we are aware of it or not, we are all engaged in a deadly fight. Right and wrong, truth and error, righteousness and unrighteousness, are opposing one another. The fight has been on for over six thousand years, but now it will soon be ended. Sin will be obliterated from the universe forever. However, we who are alive are still in the battle. The Holy Writ tells us of this fight against sin, and warns us against our adversary the devil. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we enlist Christ on our side, we can conquer the whole world. Then we shall be permitted to be among the multitude who will be "clothed with white robes, and palms in their hands." Let us fight the good fight of faith, and strive to be among that multitude; for palms are the symbol of victory. W. E. BELLEAU.



AS OTHERS SEE IT



The Road Out

WHEN people spend half the time that they now devote to trying to find out what's wrong with the world to trying to discover what's wrong with themselves, we are going to solve a lot of problems. The more clearly and sanely we think about ourselves as individuals, the more clearly and sanely we shall think as a government. What we have now reflects what we are.—*"Saturday Evening Post."*

The Best Position

FACING this coming decade, with its unbounded opportunities to fight for things worth while, I should desire before all else to be a Christian minister. But to be a contented minister, a conventional, placid minister, soothingly mellifluous on Sunday while the whole world is on fire—that is anathema!—*Harry Emerson Fosdick.*

Possessed of Seven Devils

THE hearts of men are not leaping. The mouth is no longer filled with laughter. The glad song of victory has died on the lips. We have passed into a sober and almost somber mood. Mankind is sorely perplexed. Multitudes are disappointed. Hearts have been disillusioned. A peace treaty has been signed, but as yet there is no peace. It has become clear that peace cannot be created by a stroke of the pen. Harmony does not come at the waving of a wand in the hands of political magicians. Peace is a spiritual creation, the beautiful production of consenting minds. It is the heart which makes peace, and the world's heart is still possessed of seven devils. Greed and hate, partisanship and prejudice, suspicion and fear and vaulting ambition—these keep all the world ajangle. . . . After the war of nations, has come in new forms the old war of classes. Novel problems are upon us, fresh perils are at hand. There are vast and immeasurable forces at work, the final outcome of which no one can see. The tide is running high. The perplexities are multitudinous, and the entanglements are unprecedented.

Old traditions and methods are being tossed on the scrap heap, and ancient institutions are bending under the fury of the gale. No one can say what lies immediately ahead of us. We only know that the wind is boisterous and the sea is rough. —*"Woman's Home Companion."*

Our Pagan Colleges

VERY many of our colleges and universities, in making out the curriculum, have no sense of proportion. Science, mathematics, literature, history, philosophy, and economics form the bulk of most courses in universities. The study of the Bible, the economics of Jesus' teachings, the statesmanship of religion, have comparatively small place in the university course. Conduct, which, after all, is the most important thing in life, is not discussed in the class room, and religion, which is the basis of conduct, is in many colleges reduced to a minimum or shoved into a hasty half hour of chapel. The fundamental difficulty which the student frankly expresses is due to the fact that the heads of educational institutions have not yet seriously weighed the

value of the study courses which make up the average student's life.—*Charles M. Sheldon, editor "Christian Herald."*

"Whatsoever a Man Soweth"

I EVADED the law for twenty-five years, worked scores of schemes, defrauded many hundreds of persons, and rolled up illicit profits in which my personal share was much more than \$1,000,000. The loss to my victims, all told, must have been four times that amount. For this I paid with two years of my life. Probably the price was moderate.

But there have been other penalties of a personal kind far harder to bear than a couple of years' imprisonment. A man can stand the cell if he has anything to come out to; but when he emerges to find his home destroyed, his children scattered and out of his reach; when he finds that his past has practically debarred him from the assistance of the courts, even in his domestic matters; when he discovers, moreover, that he has neither the heart nor the ability to play the game he knows so well, he has come against the last word in penalties. He is done.

That's where I stand at nearly fifty. Of all the money I made or took in my long and devious career, not a cent is left. Of all the other things I built up, nothing remains. I am back where I was at twenty-two and again at thirty. I must go to work for some one else—any one who'll have me—the thing I despised to do in my youth.

I suppose a man doesn't see very clearly when he's just come through the worst of this sort of punishment. But as far as I can make out any philosophy from my life, it is that there is such a thing as retribution. I have come to the conclusion that the crooked game, no matter how masterfully it may be played, ends in one thing. Everything must be paid for. Some day some sort of balance has to be struck.

The man who has kindly helped me in writing and editing my confessions laughs cynically at this conclusion. But I think he's wrong.—*"Confession of a Master Swindler," "World Magazine."*

The Reason for Empty Pews

MINISTERS of the gospel are willing to preach on every subject under the sun except the gospel; and when they begrudgingly hand it down, they almost tell us it is not divine, but a man-made thing. They have relegated to the brush heap most

of the sacred beliefs, such as the miracles, original sin, the vicarious atonement of Jesus Christ, the efficacy of baptism and the holy communion; and many of them even deny the validity of their own divine office as ministers of God. They prefer to hold their office from the people, not of God. All comes from man, nothing from God. Perhaps this is the reason so many ministers look down on empty pews and complain bitterly that their members do not come to hear the sermons prepared with so much labor.—*"Reformed Church Review."*

Utopia?

IN an almost forgotten book which painted the future after the fashion of Bellamy's "Looking Backward," we remember reading of a beautiful system for the adjustment of wages.

(Continued on page 14)



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Eighty-seven metal coffins containing the bodies of soldiers who had died abroad were received at Hoboken, New Jersey, on the ninth of April.

THE ONLY REMEDY

(Continued from page 3)

Governor Hugh M. Dorsey, of Georgia: "I am a strong believer in Christian religion and the Bible."

Governor D. W. Davis, of Idaho: "I do not think that it is possible for any one who faces the responsibilities of life with the desire to meet them properly to do so without gaining strength and inspiration from the great truths contained in the Bible. People are turning these days more than ever to the spiritual to guide them in their problems; and I am hopeful that 1920 will see the greatest Bible Year in history, for with that result will come a more harmonious adjustment of the world's problems. We need, while the restless battle of the material and spiritual is going on, the restful thoughts which come from Bible reading."

Governor Frank O. Lowden, of Illinois: "If the spirit of the Bible were to enter and to hold the hearts of men for a single day, a divine restfulness would succeed the unrest which now menaces civilization."

Governor J. P. Goodrich, of Indiana: "I am glad to add my word of approval to your plan for making the year 1920 Bible Year. It goes without saying that the Bible is the foundation of our Christian civilization. Not only this, but it is an inexhaustible mine of sublime literature, and no man or woman can claim education or culture who has not studied it thoroughly."

Governor H. J. Allen, of Kansas: "I wish to say that from every point in life the Bible is the indispensable book. If you should take away from the literature, the music, and the art of the world all that they have gained from the Bible, you would make them ordinary. If you should take away from the laws of the land all that they have caught from the Bible, you would remove the very foundation for justice. If you should take away from devout individuals the hope and the inspiration of the Bible, you would ruin the civilization which has builded the churches, the hospitals, and many of the leading institutions of learning."

Governor Albert C. Ritchie, of Maryland: "It is a privilege to extend to you my best wishes in your work of spreading a closer acquaintance with the Bible throughout the land."

Governor Calvin Coolidge, of Massachusetts: "There is no other book with which the Bible can be compared, and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion."

Governor J. A. A. Burnquist, of Minnesota: "The Bible furnishes the best and simplest guide to right living and true happiness that can be found anywhere. If its precepts were followed, all our problems relative to domestic relations, business conduct, and governmental affairs would be solved. It contains some of the world's most interesting and important history, a model code of laws, short stories more gripping than modern fiction, and poetry that has never been surpassed."

Governor Lee M. Russell, of Mississippi: "I think all men, regardless of belief, should read the Bible daily and systematically. No business man can afford to neglect this certainly. Students everywhere should get this habit, regardless of whether they are religiously inclined or not. For myself I have formed the habit of reading the Bible daily and have continued this for more than twenty-five years, and find it a source of much interest and profit."

Governor Frederick D. Gardner, of Missouri: "There is no substitute for the Bible as an infallible guide to the nation and the individual. There are books and books, but the Bible is the Book; the only safe and sure 'guide to our feet and light to our pathway.' A careful reading of the Bible and a practicing of its precepts, together with a wise application of the principles therein given, will unerringly point the way to the proper solution of all the troubles of a disturbed world."

Governor S. V. Stewart, of Montana: "There is every indication of far too little intelligent reading of the Bible in this day and generation. Read as literature, the Book has no equal; and read as a guide to the conduct of all mankind, it stands

alone—a wonderfully compelling appeal to all that is best in man, and a promise of rich reward to those who follow its teachings."

Governor Samuel R. McKelvie, of Nebraska: "There can be no doubt that great good will accrue to our nation through a wider reading and a better understanding of the teachings of the Bible. I heartily approve your efforts along this line."

Governor E. D. Boyle, of Nevada: "Just as thoughtful men are in these days urging the study of the historical background of our governmental structure, and particularly the study of the constitution of the United States, so should these men urge the study of the Testaments, which contain at once the historical background of human civilization and the organic law of that code of ethics to which every lasting national constitution must conform."

Governor John H. Bartlett, of New Hampshire: "Of course, in common with all right thinking persons, I have a thorough-going belief in the value of the Bible and Bible reading. This is so obviously the sane and normal feeling, that it scarcely seems necessary to say so."

Governor Edward J. Edwards, of New Jersey: "It is my belief that no one can make too careful a study of the Bible, not only for the lessons it teaches, but for its wonderful literary value."

Governor T. W. Bickett, of North Carolina: "Speaking as a layman and not as a minister, I want to say to the young men and women of the state, that there is to be found in the Bible more eloquence, more logic, and more wit than in any other book that I have ever read."

Governor L. J. Frazier, of North Dakota: "I believe the religious and moral life of the nation depends upon the teachings as laid down in the Bible, and that as we increase our knowledge of its contents, and apply to everyday life, there is a corresponding increase in the richness and usefulness of our lives."

Governor J. M. Cox, of Ohio: "There should be a Bible in every home, available to the hand of every man, woman, and child. There can be no greater agency for good."

Governor Ben. W. Olcott, of Oregon: "Shorn of its religious value, the Bible would stand out as a masterpiece of literature of all time. Add to it its spiritual value, and it is impossible in words for man to give an adequate idea of what it means and has meant to the world."

Governor W. C. Sproul, of Pennsylvania: "No one appreciates more than I the wonderful benefits derived from a careful reading of the Scriptures, and I wish it were possible to bring the same more forcibly to the attention of all the people. It is ever teaching an object lesson for those who will learn, and is a danger signal to those who would pass the signboards without reading the ineffaceable writings of its inspired authors."

Governor L. Beeckman, of Rhode Island: "It seems almost like a sacrilege for a man like myself to say how much I believe in the value of the Bible; but the more one reads it, the more one realizes how much good it does, and how much more good it is capable of doing if people would only get in the way of taking it up from time to time as they would any other book."

Governor R. M. Cooper, of South Carolina: "Add my feeble voice to that of others in asking Tom, Dick, and Harry to read the Bible and see therein how wonderful are the great truths of life, how simple are the principles of righteousness, and how beautiful are its rewards."

Governor Peter Norbeck, of South Dakota: "The value of the Bible as an influence on our daily life is not to be measured—neither the length nor the breadth. Its influence is felt throughout our entire social fabric."

Governor W. P. Hobby, of Texas: "I heartily commend the efforts which you have advised me the New York Bible Society is making to bring the Bible into the lives of the people throughout the nation. I feel that this campaign and the emphasis given to Bible Sunday, December 5 will do a tremendous good."

(Continued on page 15)

By
WELLS A.
RUBLE
M. D.

An Essay on SILENCE

Its Prudish Causes and Pernicious Effects

We have succeeded to a remarkable extent in improving the breed of some domestic animals. In two centuries, we have more than trebled the weight of our beeves; the milk supply of certain breeds has more than quadrupled. Man has succeeded, in the long ages, in turning the devourer of sheep into their faithful guardian. These are only a few out of many examples which could be given.

But man has paid little attention to his own breeding, owing partly to a false religious notion. With a little attention we could improve the human stock considerably, and that would of itself diminish crime. All modern investigations have proved indubitably that the criminal is an inferior human animal, both physically and mentally. Attention to this problem would solve the question of crime to a considerable extent.—*"Homiletic Review,"* April, 1920.



WELL informed people to-day are realizing the need there is for education in all lines pertaining to health and vigor. The necessity for this has become more apparent during the past few decades than before, because of the fact that mankind has greatly degenerated in vitality and in resistance to disease. With the increase in high and fast living of late years, there has come a gradual shortening of life, a greater tendency to disease, and lowered resistance to infection. So grave was the peril from this tendency, that a century or more ago, scientists, finding that the average length of life was but eighteen years, began to cast about for the cause of the great mortality, and to try to stem the tide of death.

Investigation soon revealed the cause of most transmissible diseases to be living organisms that prey upon human beings. Scientists set themselves the task of curtailing the spread of these disease germs, and now have so far succeeded that such diseases as typhoid fever, smallpox, and diphtheria have been almost robbed of their terrors, through preventive measures. This has been made possible by education of the people to the dangers of unsanitary conditions, and in methods of preventing and combating infection.

There was a time when it was considered to be improper and immodest to teach people about the digestive organs. They were shocked if the stomach, the liver, or the intestines were mentioned. When, through the efforts of that noble organization, the Woman's Christian Temperance Union, laws were enacted providing for instruction in physiology and hygiene in public schools, not a few antiquarians opposed the effort vigorously, and objected to their children's being taught such "vulgar" things. How changed is all this now! No child can pass through a year in any good school nowadays and fail to receive a fair knowledge of the structure and workings of his vegetative organs.

REASONS FOR EDUCATION

There is, however, a very important subject which has thus far been passed by with false modesty and prudishness, that must be placed in its proper setting

in the subject of physiology and hygiene; and that is the subject of sex hygiene. A few individuals among physicians and educators have long recognized the necessity for education along these lines; but not until statistics from the past war revealed the frightful condition existing in our land in reference to venereal disease, have our lawmakers realized the importance of this matter sufficiently to provide for instruction in sex hygiene.

What fathers or mothers hitherto have instructed their children in the important but delicate subject of sex relations, with the same faithfulness as in reference to the care of their teeth? Where have they expected that their boys and girls, emerging into young manhood and womanhood, would get such knowledge? From their ill informed companions, from evil-minded or evil-disposed casual acquaintances, or from the vicious? Surely we owe it to our boys and girls to safeguard them against the temptations and dangers that cluster around the years of adolescence.

Now we come to the first question—Why sex instruction? The answers are legion. Because the present safety, future happiness, and eternal destiny of the individual often depend upon that knowledge. Fearful dangers are about our young all the time. View the multitudes of husbandless mothers and fatherless children in every land. View the nerve-racked wrecks with locomotor ataxia, paralysis, and dementia, from venereal diseases, in our hospitals. Witness the procession of women passing through the surgeons' hands because of diseases peculiar to women, more than half of whom are brought to that experience with the knife because of the social evil.

OBJECT LESSON FOR PRUDES

Visit an asylum for the blind, and one fourth of the inmates could tell you, if they knew the facts, that their affliction came from gonorrhea caused by their own or their parents' folly. Ask the mothers whose premature babies have died before they came to the light of day, and half of them could tell you, if they knew the truth, that it was because of syphilis. Ask the syphilitics why eighty per cent of their children die, and if well informed, they could tell you it is because of the

terrible disease from which they must suffer until they die.

Go to our public institutions for the insane and the feeble-minded, and know that every fourth person there is in his present hopeless and dependent condition because of one of these diseases. With all this array of sorrow and suffering and sin clustering about this neglected subject, what excuse have we for delaying to educate the young upon sex matters, and to warn them of these dangers? Ignorance is the greatest cause of lapses from chastity, and of these terrible evils.

When shall instruction upon this subject be given?—It can be begun early in life—the earlier the better, after a child is old enough to understand such matters. Such teaching should be done before the sex sense develops, in order that it may be done without being complicated by emotions which later in youth may be aroused by reference to such matters.

The responsibility for such instruction rests primarily with the parents; next the teacher, the pastor, and the state have a duty to perform in safeguarding our young from the dangers attending improper relations or improper use of the generative organs.

Space will not permit of entering into a discussion of how this subject is to be taught. Parents should secure good books on the subject, and study them so as to present the subject wisely, or read them with their children singly. Reproduction in the flowers is one of the simplest and most beautiful means of introducing the subject. From this beginning, lead up through the lower forms of life to animals, and finally to the human being.

All of this must be treated in a sober, sound way. Let every parent, every teacher, and every pastor take up this matter, and thus help to stem the tide of the greatest evil in our generation.

WHEN we look into a mirror in which the glass is not perfectly true, we see our image distorted. The reason why so many people in the world have a distorted idea of Christianity, is that so many of the mirrors reflecting it—professed Christians—are imperfect.

K. M. A.



HIS REST AND OURS

The wise men of the East never stood still till they were right at the place where the star guided them; and the star itself never stood still till it came to that other Star, which shone more brightly in the manger than the sun did in the firmament. So the heart of man can find no rest till it comes to Christ.—Anon.

By LUCAS A. REED



THIS rest of God for us stands as an opportunity offered for to-day only. "To-day if ye will hear His voice." That rest is like a gate opened for you to enter. Therefore do not delay. Enter it. "Give diligence to enter into that rest."

The consequences of delay are terrible. "That no man fall after the same example of unbelief." In this, we are pointed back to the experiences of others who failed to enter. They gave no diligence to that end. They did not make haste. They heeded not the call of their "to-day."

The direct reference is to the people of God who in the days of Joshua did not enter into the land of Canaan. But this failure to enter the land of rest was but the failure first to enter into a spiritual rest, an implicit trust in God. Let us consider it under four heads as given in the preceding scriptures.

1. There was a rest in the land of Canaan. Hebrews 3:16-19.
2. There was a rest of faith, a spiritual rest. Hebrews 4:1-3.
3. There was a rest of God. Hebrews 4:4-8.
4. There was a rest from one's own works. Hebrews 4:9, 10.

But all four of these are but stages, or phases, of the one real rest, God's rest. The rest is contained in the fact that God has made every provision for every one of His children. We do not need to bother or worry about anything, for God has arranged it all. God works in us to do His own good pleasure. And all this is the rest.

But there is nevertheless something on our part. It is not that we do good deeds or manufacture piety. This we cannot do; if we try, we shall have unrest.

If we review the four phases of God's rest, we may make clear how God's will may become ours.

SCARED BY THE GIANTS

First, the rest in Canaan.

We find that not all God's professed people entered the land of rest. Some were shut out. There seemed a separation among the people who went out from Egypt. Some died in the wilderness; some entered the land of promise. What caused the difference? Who brought about the separation? Why did some fail?

We are told that those who fell in the wilderness were the ones who displeased God by their unforsaken sins. They were disobedient. They failed through unbelief. All three words are used: "them that sinned" (Hebrews 4:17), "them

that were disobedient" (verse 18), "they were not able to enter in because of unbelief" (verse 19). And "without faith it is impossible to please Him." When God told them to go up and possess the land, they reasoned that it could not be done. They did not believe God's promise, that He would or could give them the land. They saw the high walls, and forgot that God was higher than the highest walls in that fortified land. They thought of the giants, and forgot that God was greater than all the giants among the armies of the Canaanites. They gave way to fear, to unbelief, to disobedience, to sin, and they had at heart no rest. Consequently they took no place with the chosen people in the land of rest.

This story has a deep spiritual meaning for us. It teaches a lesson of great solemnity. In Hebrews 3, we have been twice cautioned that to begin is not enough. We must hold fast the beginning of our confidence steadfast to the end. Of the people of Israel we read that by faith they "kept the Passover, and the sprinkling of the blood; . . . by faith they passed through the Red Sea." Thus they began their confidence in God, but they did not hold this beginning of their confidence firm to the end. The great majority of them failed. Their faith did not last long enough; they had faith to leave Egypt, but they did not have faith to enter Canaan.

COULDN'T GET OVER THE BORDER

Do not forget that it was not in Egypt that the men of old hardened their hearts, but on the very borders of the promised land. And many men who heeded God's call from sin, fail at the borders of God's full rest. They do not enter in. Their hearts grow hard. They fear the sacrifice, and cling to the old life. But God has sworn, and His oath cannot fail, they shall not enter into His rest. The warning of the book of Hebrews throughout is, that beginning is not enough, we must follow God fully all the way.

Second, the rest of faith.

This brings us to the fact that the real test of faith is the actual, complete entering into God's rest. We may, like Israel of old, know the Lord as a deliverer from bondage, and not know Him as the giver of victory. We may know Him as the Saviour out of the Egypt of sin, but not be a partaker with Him in the power of an endless life. It is not enough to have our hearts turned toward Him; the real test of faith is, to have His will

implanted fully *within the heart*. We are to fear lest, like them, a promise being left us of entering into His rest, any of us should come short of it.

Third, and the rest is God's rest.

Faith is of value only because it brings us to rest in God Himself. He is the rest. He Himself is our rest. God is the cause of all movement and change in the physical universe, by reason of His creative power; but He is Himself the morally immovable and unchangeable. It is in this fact that He is our rest. This is the soul's quiet dwelling place. This is the quietness and confidence which is our strength.

We have already quite fully seen what the rest of God really is. God's rest, as we have had shown to us, is His finished work. He rested on the seventh day from *all* His work. God's rest is a perfect work over which He continues to delight and for which He continues to provide.

THE WEEKLY REMINDER

Some of the children of Israel did not enter the land of promise, because they did not first have a little land of promise in their own hearts. We must have heaven in our hearts if we are ever to enter heaven itself. Heaven must first be a condition for us before it can be a place.

Fourth, in entering God's rest, we cease from our own. And this means the end of our sin. That is the real entering in.

And it is, as we have said, the real test of faith. It is the one thing that even some Christians question. "Is it possible to live a sinless life?" "Is it possible to reach a state of complete victory over sin?"

Were there no other scripture, this from the fourth of Hebrews should forever settle the question for us: "He that is entered into His rest, he also hath ceased from his own works, as God did from His." We have already seen that God has ceased from creative work. His work is now confined to a providential care for His creatures. He is not now creating a new race of men, a new order of animals, new kinds of trees. All that now exists comes in direct line from that which first found existence in the original week of creation. Every type and form of earthly existence is descendent in some way from the specially created things that sprang into being prior to God's Sabbath of rest.

The Sabbath is a sign of this fact. Being God's rest day, it says, in its very nature, that God ceased His labor; for one cannot rest from work and continue to toil.

Then as we are to cease from our works of sin just as God ceased from His creation, the Sabbath constantly reminds us how fully we are to cease from sin. The Sabbath says to the Christian, week by week: "I signify God's rest from His work. Your ceasing from sin must be as complete. I am God's rest from work, therefore, and your rest in Him from sin." Thus the Sabbath aids us to enter God's rest.

THERE is no discrepancy between God's Word and His works in nature. There may be, and often is, a discrepancy between man's interpretation of His Word and His works.

K. M. A.

Especially did her gaze attach itself to a torn leaf lying a few inches from the rest. She would read it.

ISAIAH, 59

head as a bulrush, and to
th and ashes under him! wilt
a fast, and an acceptable day
this the fast that I have chosen?
the bands of wickedness, to undo
burdens, and to let the oppressed
and that ye break every yoke?
not to deal thy bread to the hun-
d that thou bring the poor that are
d to thy house? when thou seest the
d, that thou cover him; and that thou
not thyself from thine own flesh?
Then shall thy light break forth as
morning, and thine health shall spring
speedily: and thy righteousness shall
fore thee; the glory of the LORD shall
renewed.
on shalt thou call, and the LORD shall
; thou shalt cry, and he shall say,
am. If thou take away from the
of thee the yoke, the putting forth of
er, and speaking vanity;
d if thou draw out thy soul to the
and satisfy the afflicted soul; then
hy light rise in obscurity, and thy
ss be as the noon day:
d the LORD shall guide thee continu-
nd satisfy thy soul in drought, and
fat thy bones: and thou shalt be like
ered garden, and like a spring of water,
e waters fall not.
And they that shall be of thee shall build
old waste places: thou shalt raise up
e foundations of many generations; and
nou shalt be called, The repairer of the
breach, The restorer of paths to dwell in.
13 ¶ If thou turn away thy foot from the
sabbath, from doing thy pleasure on my
holy day; and call the sabbath a delight,
the holy of the LORD, honourable; and
shalt honour him, not doing thine own
ways, nor finding thine own pleasure, nor
speaking thine own words:
14 Then shalt thou delight thyself in the
LORD; and I will answer thee
father: for
spoken it.
59.
I sin. 3 The sins of
is for sin. 16 Salva-
20 The covenant of the
LORD's hand is not short-
it cannot save; neither his
it cannot hear:
r iniquities have separated be-
nd your God, and your sins have
from you, that he will not hear.
hands are defiled with blood,
ngers with iniquity; your lips
lies, your tongue hath muttered
leth for justice, nor any plead-
: they trust in vanity, and speak
onceive mischief, and bring forth

5 They hatch coc-
the spider's web: in
eggs dieth, and that
eth out into a viper.
6 Their webs shall
neither shall they cover
works: their works are
the act of violence is in
7 Their feet run to ev-
haste to shed innocent blood
are thoughts of iniquity;
struction are in their paths.
8 The way of peace they
there is no judgment in their
have made them crooked path
goeth therein shall not know p
9 ¶ Therefore is judgment
neither doth justice overtake
for light, but behold obscurity;
ness, but we walk in darkness.
10 We grope as if we had no
stumble at noon day as in the n
are in desolate places as dead men.
11 We roar all like bears, and mourn
like doves: we look for judgment, but
is none; for salvation, but it is far off from
12 For our transgressions are multipl
before thee, and our sins testify against u
for our transgressions are with us; and
for our iniquities, we know them;
13 In transgressing and lying against th
LORD, and departing away from our God,
speaking oppression and revolt, conceiving
and uttering from the heart words of false-
hood.
14 And judgment is turned away backward
and justice standeth afar off: for truth is
falien in the street, and equity cannot enter.
15 Yea, truth faileth; and he that depart
eth from evil maketh himself a prey: at
the LORD saw it, and it displeased him
there was no judgment.
16 ¶ And he saw that there was no
and wondered that there was no interce
therefore his arm brought salvation
him; and his righteousness, it sustained
17 For he put on righteousness as a b-
plate, and an helmet of salvation upon
head; and he put on the garments of
geance for clothing, and was clad
as a cloke.
18 According to their deeds, accom-
will repay, fury to his adversaries,
pence to his enemies; to the b
repay recompence.
19 So shall they fear the na-
from the west, and his glory
of the sun. When the en-
like a flood, the Spirit of
up a standard against him.
20 ¶ And the Redeem-
and unto them that ti
in Jacob, saith the L
21 As for me, this
them, saith the LOR
upon thee, and my
in thy mouth, sha
mouth, nor out

525

Going back to her lodgings at noon, she laid herself down on the bed, too weak to move a step farther. Here she stayed for the afternoon, becoming colder and weaker with every hour. The burden was made no lighter by the entry of the landlady, who sharply demanded the payment of the week's rent. On being told that she could not have it just then, she threatened to turn Mrs. Lawrence into the street if the money was not forthcoming by nightfall. And she looked strong and fierce enough to carry out her threat. It was not a pleasant prospect.

When the door had slammed behind the irate landlady, Mrs. Lawrence burst into a passion of tears. "Oh, what shall I do, what shall I do!" she cried.

Then she bethought her of her God. Her heart was softening at last.

"Oh Lord, help me!" she called.

THERE was a period of silence. That cry from the inmost soul seemed itself to have brought a certain indefinable stillness. Mrs. Lawrence lay staring across the bare room, thinking of her overwhelming trouble, and wondering if perchance God would hear and help.

A pile of old newspapers, magazines, and torn books with broken backs and protruding leaves stood in the corner to which Mrs. Lawrence's eyes were directed. She had hardly noticed them before, but now her attention seemed called to them. Especially did her gaze attach itself to a torn leaf lying a few inches from the rest. She somehow felt that she had seen it before. It began to bring back old memories. She strained her eyes to look at it. Surely the type was the same, and the margin just as wide. So interested did she become in that little torn sheet, that she rose from the bed and crossed the room to pick it up.

Yes, it was just as she had thought. It was part of a page from a Bible similar to her own. Her Bible! What memories! She had left it behind in the room in Mrs. Brooks's house, and it was days since she had even seen it. Could this neglect of the Bible, she thought, be the underlying cause of all the trouble that had come upon her?

BUT what did this fragment say? She would read it. There seemed to be only one complete, untorn verse upon it. She began to read, but had not finished the first sentence when she started as though a voice had spoken to her. The verse ran, "If thou turn away thy foot from the Sabbath—"

"The Sabbath!" she exclaimed. "It seems I cannot get away from it. How strange that this should have come to me just now!" She read on: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will—" Here she paused a moment, for the paper was curiously torn at this point. Then her eyes passed over the intervening space to the next two words, "feed thee."

Deep conviction suddenly seized upon her. She put together the words of the conditional promise, "If thou turn away thy foot from the Sabbath, then I will

AFTER MANY DAYS

PART 18

The Wanderer Found

By ARTHUR S. MAXWELL

A GENTLE voice, soft, low, and musical, was raised in supplication: "Dear Jesus, please help mother to find them both soon. We do not know where they have gone, nor why they went away; but You know all about it. Look after them, and see that they come to no harm, and bring them back soon, and bless dear little Ada, please."

It was poor, bedridden Zarita who was pleading, and her prayer of simple faith had been ascending almost hourly for several days.

The loss of the purse seemed to Mrs. Lawrence the last straw she could bear. The week's money and her allowance all had gone. All she had gained had disappeared in a moment.

The picture before her, too, was serious in the extreme, and grew darker the longer she thought upon it. She had no money reserve, and no food, and no

firing at her lodging. She would have to go dinnerless and supperless that day. And what of the morrow? She dared not think of it. The landlady would be demanding her rent, Ada's bill would have to be paid, and still there would be no food for herself.

She had never known before what it meant to be really hungry; but before that Friday afternoon had passed, she began to learn. And when she at last arrived at the cold, dingy lodging, she felt that she could stand it all no longer. To lessen the misery, she retired to bed, hoping for sleep, but only to lie awake for hours, thinking of the gloomy past and the still blacker future.

HOW she staggered to work the next morning, cold, breakfastless, and weak, and how she lasted out till the closing hour, she hardly knew.

feed thee;" and they seemed like a message straight from God to her heart. Never before had she had so striking an illustration of the living nature of the Word. "Feed thee!" Was there anything else she needed so much just then as food? And here was a definite promise from God to supply her need, "if—" Oh, yes, if she ceased doing that which she knew to be wrong, took her foot from off the Sabbath, and stopped trampling on God's holy day. Surely this was the very voice of God from heaven.

SHE turned from the fragment of paper, threw herself on her knees beside her bed, and broke down completely. The message had been heeded; the hard heart was softened; the pride was gone; the Word had done its wonderful work again.

"O Lord, forgive me!" cried the poor, repentant soul. "Forgive! I have sinned, and am no more worthy to be called Thy child. Oh, why did I not trust Thee more! Thou couldst have given me all the money I needed to pay that debt, but I thought to go my own way and do it all myself. I did not confide in Thee; and now I have wandered far away. And I have broken Thy commandments. O Lord, forgive! I have hardened my heart against the pleadings of Thy Holy Spirit; I have chosen money rather than Thee, O God; I have even lied to cover up my evil course; but, oh, dear Lord, I am sorry for it all. Forgive! And now, Lord, help me, yes, help me from now on to live more as I should; to serve Thee better. Help me to keep Thy Sabbath as I know I should. Help me not to be afraid to tell that manager that I am going to keep Thy commandments at all costs. Help me to trust Thee for all as I have never done before. Oh, help me, Lord! I need Thee, for I am so weak, so very weak! But I resolve to do Thy will from this time on. I will keep Thy commandments; I will keep Thy Sabbath holy; I will confess to Mrs. Brooks the falsehood that I told her. Only do Thou help me! Do not let me fall again!

"And now, O Lord, I bring to Thee my temporal needs. I am cold, hungry, destitute, without a penny for food or to pay for this room. I do not deserve Thy help; but, O Lord, I need it. I have turned from my evil way, and now I claim Thy promise; I plead for help in the name of Jesus. If it be possible, send me something this evening!"

FOR fully an hour, she sobbed out her grief and confession and her plea for help as she knelt beside the bed; and then gradually, a wonderful peace, a calm she had not known before, came into her soul. She knew that her prayer had been heard. Courage and confidence returned as she realized that she had been "accepted in the Beloved," and was now on the side of God for all life's battles that lay ahead.

The shades of evening fell around her, and darkness gathered apace within the room. But she did not stir. The sweetness of quiet communion was too precious after so many days of strife. But suddenly the clicking of the latch made her start. Oh, the landlady had come to fulfill her threat! She did not move. How better meet her, she thought, than on her knees in prayer?

But no, it could not be the landlady; the tread was too soft; the door was not slammed; there was no horrid outburst of obscene language. Who could it be? Cautiously she turned her head and looked up.

It was Mrs. Brooks.

(To be continued)

As Others See It

(Continued from page 9)

In this particular utopia, those who occupied positions of the highest honor received the smallest pay, and those whose position brought them no public acclaim were comforted by material rewards in direct ratio to their obscurity.

It is easy enough to prove anything by figures if we only select our figures carefully. We think that a statistician, if he stretched his conscience slightly, might make out a pretty good case for a claim that the utopia which our prophet pictured had already arrived. . . .

Perhaps the closest approach to the fulfillment of the prophecy which we have quoted is to be found in the contrast between the pay which we give to our various types of fighters. General Pershing, for instance, receives from a grateful government the magnificent salary of \$10,000 a year. He carried on his shoulders the hopes and fears of a great nation in the most stupendous conflict of all time. Jack Dempsey, on the other hand, who skulked at home throughout the war, is offered \$400,000 for a bout with Carpentier.

Whether these random figures prove that we are a race of hopeless idealists or hopeless idiots we shall not presume to decide.—"Outlook."

THE passion for "self-expression" is the supreme curse of our age, says Prof. Irving Babbitt, of Harvard. "Self-control" is the antidote and the cure for the "ethical passivity" of the age.—*Dear-born "Independent."*

Preserving the Balance

THE general opinion, not without reason, gives the world war the character of a war of principles, a war between democracy and the German militaristic autocracy. But, in my opinion, the war, at the same time, was a war for European equilibrium, another page in the history of the wars of the European governments against aspiration to supremacy of one amongst them. Europe will not tolerate such a supremacy.

If this war had been entirely a war of principles—democracy against militaristic autocracy—peace should have been based on humanitarian principles; but this was not to be the case. Of all the countries forming the anti-German alliance, the United States of America was the only one which went into the war for idealistic objects. Russia wanted Constantinople and the outlet to the Aegean Sea; France, Alsace-Lorraine and the gratification of its sentiment of revenge; Italy, the control of the Adriatic; England, the removal of a dangerous rival in the world's markets. And as all these powers, for the purpose of popularizing the war, had strongly proclaimed their solidarity with the American viewpoint, they accepted, after Germany's defeat, the program of a Wilsonian peace.

Unfortunately the President occupied himself with his project of the League of Nations, which it took the conference seven months to consider, and when the peace proper was taken up, the atmosphere had changed, the idealism of the earlier period had given place to sentiments of egotism and hate, and from this change of attitude the present troubles originated.—*Baron Eugene De Schelling, "Leslie's Weekly," April 10, 1920.*

The Middle European Desert?

CAN any one doubt for a moment to-day, for example, that if the railway line from Trieste to Vienna were fully supplied with transport, and if the ships to convey with free passage all good citizens to the United States, Capetown, Canada, Argentine, and New Zealand were waiting in Trieste harbor, the whole population in Vienna to-day would be fighting into the trains which would carry them from a city of the dead? And how can the German people be kept hewing wood and drawing water to pay debts to alien nations after the day when they can escape the burden by sailing from German ports clean out of their slavery?

Already the vessels are being riveted together, in all the shipyards of the world, which are to assist in the great migration. Already the more farsighted among the rulers of the new dominions and continents are preparing for the reception of the new citizens. And already the folly of mankind, untaught and seemingly unteachable by wars and secular calamities, is making that gigantic migration assured. After the war, as was prophesied, has come the famine, and after the famine the pestilence. Over great regions of old Europe, once prosperous and secure, there will soon be nothing left but such ruin as will urge all to make what haste they can to be gone. It seems to us incredible that great cities, so long the centers of busy life, the scenes of the joy and industry of generations, may actually find the grass growing in their streets and but a few inhabitants wandering through deserted palaces.—"The Nation."

No Room for Plain Preachers

Parsons talk too much. Their sermons don't do as much good as they should. I've preached ten years and I know. People say, "What a wonderful sermon!" just as they would say, "What wonderful violin playing!" and then forget all about it. If you should happen to hit home too hard, you might be asked to leave the parish. Your congregation admires pretty things said prettily, but wants your resignation when you begin to tell the truth in plain words.—*The Rev. Samuel B. Booth, assistant at the diocesan church of St. Mary, Philadelphia, who has turned from the pulpit to become a farmer.*

The Prevailing Name

(Continued from page 7)

The blessed Jesus says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

EVERYTHING POSSIBLE

I know of no greater promise in the Book of God than these words of the

Master: "Whatsoever ye shall ask, . . . that will I do." There in the "upper room," facing Gethsemane, Jesus gave to His disciples, and through them to all mankind, one of the richest and most encouraging promises in the Bible. "Whatsoever ye shall ask" has no limits. It embraces all that God has. "For all things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Corinthians 3: 21, 23.

There is but one condition. "Whatsoever ye shall ask in My name." Blessed name!

"Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

Here is a name that unlocks heaven, and gives access to all its riches. Turn your eyes to the star-bestudded heavens, and think of all the shining worlds that people space, and remember that all belongs to our blessed Redeemer. He has an inexhaustible supply of riches, power, wisdom, and holiness for His children. He is able and willing to supply all our needs. Every one who asks in faith receives.

Christ's name is His character. It is what He is. All who come to Him in faith, regarding no iniquity in the heart, will receive according to His promise.

But we must do more than ask in His name; we must take the blessings.

GEORGE B. THOMPSON.

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.

For Sale

Now is the time to arrange for 1920-21 at Pacific Union College. Our choice home for sale. Address "Garden in the Woods," Pacific Union College, St. Helena, California.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

THE ONLY REMEDY

(Continued from page 10)

Governor A. H. Roberts, of Tennessee: "Upon the teachings of the Bible depends the safety and perpetuity of the state and nation."

Governor Harden Bennion, of Utah: "In these times of strife and unrest, all of us need some calming influence; and it occurs to me that in the majority of instances, a study of the Bible will accomplish the desired end."

Governor J. J. Cornwell, of West Virginia: "I desire to most heartily endorse the words of the President that 'the Bible is the Word of life.'"

Governor Emanuel L. Philipp, of Wisconsin: "Entirely aside from its religious value, I look upon the Bible as the foundation for every rule of justice, and I heartily recommend Bible reading for its historical value and the good influence that it has upon the minds of its readers."

Governor R. D. Carey, of Wyoming: "I wish to commend your plan to make 1920 Bible Year, and to assure you that calling attention to the value of the Bible and encouraging the study of the same will be of value not only to the individual but to the nation."

Mayor James R. Watt, of Albany, New York: "I believe the Bible is now, as it has always been, the best book published. The reading thereof and the acceptance and practice of its teachings would, in my opinion, bring to this world the peace for which the most of us are laboring."

Mayor William F. Broening, of Baltimore, Maryland: "I may add in my humble way to what has already been said of this, the most wonderful Book of all time, that reading it constantly is the most health producing occupation one can indulge in."

Mayor Andrew J. Peters, of Boston, Massachusetts: "The great thoughts and uplifting ideals of the Bible should be of importance in the lives of all the people, and I am sure that the plan to make this a Bible Year cannot fail to bring results which will strengthen and help all the people."

Mayor Christian Gallmeyer, of Grand Rapids, Michigan: "I read the Bible, and have great confidence and belief in the value of Bible reading."

Mayor Richard J. Kinsella, of Hartford, Connecticut: "I am a firm believer in the good that can be obtained from a daily perusal of the Bible. If it were more universally read, we would have more respect for each other's rights, and less radicalism."

Mayor Meredith P. Snyder, of Los Angeles, California: "The great leaders of the past and of to-day are those who have been guided by the precepts and teachings of the holy Book; and I am glad to say that in my life's battle, it has given me the greatest of aid."

Mayor Charles P. Gillen, of Newark, New Jersey: "Of course every Christian family believes in the value of the Bible and keeps a copy convenient for family reading. It furnishes true spiritual consolation for all."

Mayor David E. Fitzgerald, of New Haven, Connecticut: "Never before has the world been confronted with a condition when all mankind should keep an eye and a thought on the works of God, as at the present time. If we do this, we will be better as citizens, better as men, and above all, better in the fatherhood of God."

Mayor J. Hampton Moore, of Philadelphia: "I advise you that the Bible is of inestimable value to mankind, and that Bible reading is, or should be, a comfort and solace."

Mayor Hiram H. Edgerton, of Rochester, New York: "The Bible is the most wonderful book ever published, and should be read by every man, woman, and child."

Mayor James Rolph, Jr., of San Francisco, California: "It is difficult to estimate the amount of good that has been done in advancing civilization in the world by the glowing words of the Bible. Men of all walks of life find inspiration in it, and it is perhaps the one book that never loses interest with repeated reading."

Mayor Harry H. Farmer, of Syracuse, New York: "I am glad to have this Book, in which I thoroughly believe, on my desk."

Mayor William G. Taylor, of Wilmington, Delaware: "I am pleased to assure you that it is my belief that the success of the nation and of the individual depends upon their belief in the Bible and its teachings, and that regular reading of the Bible is of great value."

Mayor Fred. J. Warnock, of Youngstown, Ohio: "I believe in reading the Bible, and brought one with me when I came to the present office. I have read the Bible through and studied it some all my life. Also having read and studied many books, my conclusion is that it contains the sum total of all that is in the other books that have been written."

An Accurate Forecast

WE desire to call attention to the quotations appearing on page 2 of this issue. These are but few of many, fully as startling, in the publications coming daily to our office. It is time that every person who values his neighbors' or his own salvation awake to a realization that we are in "the last days," when, as St. Paul foretold, "grievous times shall come."

Read the quotations from Mr. Huddleston and others, and then the following words spoken nearly 1,900 years ago, accurately describing these very evils: "Men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." 2 Timothy 3:2-5.

It is true that these sins have always been more or less current; but as Mr. Huddleston says, "There is a looseness of what are specifically called morals such as has rarely if ever been equaled."

We might quote at length from physicians and scientists, from religious leaders and from statesmen, to prove conclusively that humanity is not growing better politically, socially, physically, or spiritually. He who says it is, has but filled his eyes with the sand of false optimism in order to prevent his observation of signs which cannot be disregarded, and quiet the fears of his conscience.

The quotations we publish are not the rantings of sensationalists nor the gloomy utterances of dyspeptics, but logical deductions of men who spend their time in nothing else than recording the national and international pulse beats. We shall do well to heed their warnings of decadence in humanity. We shall do better if we prepare for what must assuredly follow—the personal appearing of our Saviour for the establishment of a perfect government and a social order of righteousness.

A Reformation Due

It is reported by a princess of the former court of Russia that Count Tolstoy in 1910 made the following prophecy, which was kept in the secret archives of the czar. He predicted such a war as the universe had never known before; and after this, he said: "The end of that great calamity will mark a new political era for the world. There will be left no empires nor kingdoms, but there will be born a federation of united states; and there will exist four great races: the Anglo-Saxons, the Latins, the Slavs, and the Mongolians; and I see a change in religious sentiment, and the church as known now will fall. The ethical idea will nearly vanish and humanity will be almost without morality; and then a great reformer will arise about the year 1925. He will lay the corner stone of a new religion; God, soul and spirit, with immortality, all will be molten in the new furnace to form a new power of spirituality; and I see the peaceful dawn of a

new day at last. . . . And the man determined on for this mission is a Mongolian-Slav already walking the earth. He will be a man of active affairs, and does not realize now the position in history assigned to him by his superior powers."

Such prophecies as this one will undoubtedly be numerous. The way for the climax of deception will be paved by forecasts of this character. We do not doubt that many new religions—or old religions in new form—will be launched upon the world. But there can be only one true religion, and the "corner stone" of that has been already laid. "For other foundation can no man lay than that which is laid, which is Jesus Christ,"



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Under the Montagu-Chelmsford Reform Scheme for India, which came into effect the first of the year, a progressive program toward home rule is to be worked out. Under this new order, a much larger number of Indians will share in the administration of government. Among possible appointees to the position of lieutenant governor of Bengal is Lord Sinha, who has served his mother country faithfully and consistently for many years in different capacities, was for some time member of the Viceroy's Council, and later was elevated to the peerage. He also served on special commissions representing India during the great war. Lord Sinha was born in 1864, and won notable distinction at the bar before accepting governmental positions.

"Himself being the chief corner stone." 1 Corinthians 3:11; Ephesians 2:20.

There is no doubt that reformers will come when the world has reached its nadir of spirituality; but the true reformers will teach in harmony with truths already revealed. As Williston Walker says, in his "History of the Christian Church," of the first advent, "The lowest point in popular religious feeling in the Roman empire corresponds roughly to the time of the birth of Christ."—Page 8. But unless men will believe the Word of God, which is now offered so freely in nearly every portion of the globe, they will not believe that

Word "though one rose from the dead." On the contrary, they will refuse to accept its teachings, and thus will prepare the way for every kind of deceiver, and finally for him "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:9-12.

Returning to Paganism

THE press has contained several allusions of late to a plan advocated in France for increasing the country's birth rate. A society woman of the French capital has gone so far as to announce publicly her engagement to a married man. A savant of the University of Paris is openly proposing polygamy as the only remedy for the low birth rate; and in England and this country, there are numerous signs which show that the social standards will soon be lowered, at the present rate of descension, to the plane of imperial Rome or the French court under Louis XV.

Many advocate such methods only as a temporary expedient for restoring the balance of sexes, as it is estimated there are now in Europe fifteen million more women than men. But such theorists forget that we are not Turks nor Hottentots. Were we living on their level, there would not be much danger of our falling any farther; but for a highly developed civilization, many of whose members profess the Christian religion, to trifle with its morals and long established customs, which have proved safeguards to the home and the nation, cannot fail to be disastrous.

Just as surely as night follows day, the present trend, unless stayed by the forces of godliness, will finally lead to a breaking down of society, and a resulting barbarism and degradation that can only terminate in national downfall.

The history of the wrecks of the most magnificent civilizations of the past are before us for our instruction. In every case, the lowering of marriage ties to open and shameless debauchery preceded their downfall.

It is recorded of the antediluvians that "they took them wives of all that they chose." Divorce laws in many of our states allow almost such a condition at the present, only requiring each wife to be divorced before the next is married. A record of five or more marriages is not uncommon for persons nowadays.

The Lord Jesus plainly foretold that the same moral condition prevailing before the Flood, would obtain previous to His second advent. If we may believe our eyes and ears, society in general may soon reach its limit in this respect.

To the Christian comes the warning: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Luke 21:34.