

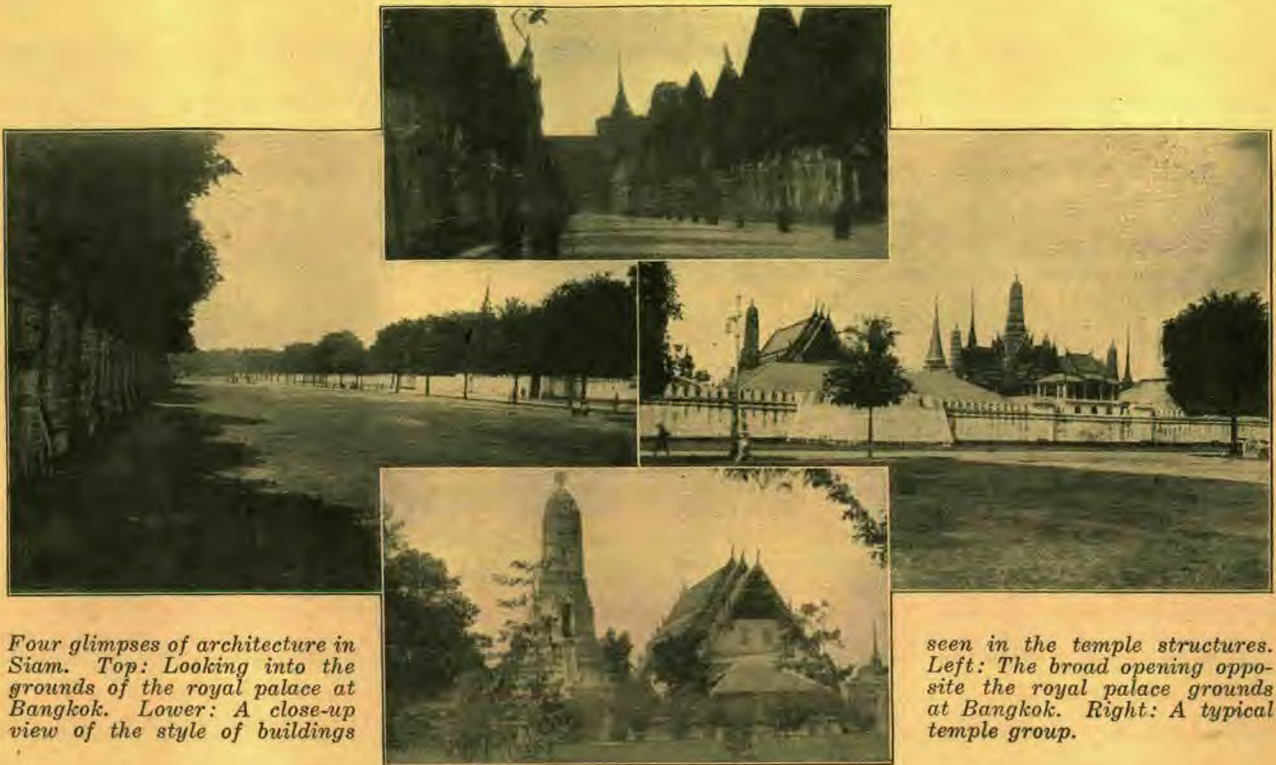
Signs of the Times

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Four glimpses of architecture in Siam. Top: Looking into the grounds of the royal palace at Bangkok. Lower: A close-up view of the style of buildings

seen in the temple structures. Left: The broad opening opposite the royal palace grounds at Bangkok. Right: A typical temple group.

THE VENICE OF THE EAST



BANGKOK—the name itself means “the town of wild fruit trees”—is one of the most beautiful and picturesque of Oriental cities. It is also the capital city of what is said to be, for its size, “the richest commonwealth in the world.” The population of Bangkok, according to the census of 1910, is 628,675. One of the first and most surprising impressions received by the foreigner is of the large numbers of Chinese in the city, the proportion being placed by some at one third of the entire population; and while it is true that the evidence of one's own eyes may not altogether be trusted in a superficial observation, no one who sees the throngs of Chinese in the streets of the city, or notes their numbers in remote country districts, remembering at the same time that hundreds more are coming in every week, can resist the conclusion that the two races are at least nearly evenly divided. Though the Chinese love the cities, being naturally a gregarious race, they are found everywhere in Siam—wherever, in fact, there is work to be done or a tical to be gained; for while it is agreed that the Siamese is one of the most agreeable and kindly of Asiatics, it is also conceded that he is quite content to “let John do it” and reap whatever rewards await.

In the cities and towns, the Chinese have the larger part of the retail trade; they do the building and cabinetmaking and

By

ADELAIDE BEE EVANS

tailoring and shoemaking, the whirl of their machines and the tap of their hammers keeping on far into the evening; they act as cooks and house boys and gardeners; they wash the clothes and pull the rickshas; taking advantage of the educational facilities offered in Bangkok, they are found as accountants and clerks and stenographers in banks and with mercantile firms; they do the heavy digging and loading and carrying and lifting that accompany the making of railways and the building of bridges; and they are, as at home, expert fishermen and farmers. Formerly not so many Chinese women as men migrated to Siam, and many of the men took Siamese wives; but of later years, the proportion of women who accompany their husbands is increasing. A number of the men who came on our boat had their wives and children with them.

The streets of Bangkok are a pleasant surprise, both as to width, which is greater than in many Eastern cities, and in excellence. Already automobiling is one of the most popular amusements for those who can afford this luxury. Hundreds of canals intersect the city; and often a wide, paved, tree-shaded street runs parallel with an equally wide canal where the people are washing their clothes, propelling small canoes loaded with the day's marketing or the produce of their gardens, or indulging in the always popular outdoor amusement of bathing. So numerous are these waterways, that they have

given another title to Bangkok, which is often called "the Venice of the East."

An excellent road runs for five miles along the left bank of the river, extending from the southern extremity of the city to the royal palace. This highway is called Charun Krung, or New Road; and from it branch off a number of well kept streets, on which are situated the leading legations, consulates, schools, churches, hospitals, etc., besides many beautiful residences.

But the most charming street in the city—one might almost say, in any city—is the Racha Damnern Road, or King's Walk, leading to the queen dowager's new palace, now in process of construction. It has a wide avenue for automobiles and carriages, with parkways on each side containing walks for foot passengers. These parkways are beautified by closely clipped stretches of lawn, and by double rows of graceful tamarind trees, kept in the best possible condition. Beyond each of these parkways is still another road, for heavy traffic.

One of our most pleasant memories of Bangkok will be of a drive along some of its white, shaded streets an hour before sunset of an early January day. We drove around the spacious grounds of the new royal palace, skirted the Dusit Gardens, then came down this Royal Road, as it is sometimes called. It was an enchanting hour, every street crossing opening before our eyes a vista lovelier than the one over which we had just exclaimed.

It was our good fortune to be at Bangkok at the time of the New Year, a holiday that the Siamese make a great deal of, as it is the birthday of the king and of the queen dowager as well. The celebration lasted for three days, and as far as we were able to observe, was very orderly, consisting chiefly of illuminations and a great display of the national colors. If we had entertained any doubts about the reality of our being in "the land of the white elephant," this celebration would have dispelled them; for the brilliant flags displaying this animal were everywhere in evidence.

On New Year's Eve, we followed the thronging crowd to the spacious lawn in front of the barracks opposite the palace grounds, and there walked up and down with them, sat at one of the little tea tables, or pressed toward first one and then the other of the two tents where native orchestras were performing. The players all sat on the ground, some of them with their children near, giving the impression of a family party whose first object was to entertain and amuse one another.

It was a curious sight to see one of the leaders, who, beyond giving the signal to begin, never moved hand or head or foot till a change came in the composition. Then, the players falling silent, he would break out in a weird nasal song, continuing till the musicians again took up their part, when he relapsed into silence as before. It fascinated me to watch him "lead" in this fashion, absolutely different from that of the musical directors of other lands, some of whom seem to think that they must keep time, with hands and feet and arms and head, for every separate person in their orchestras. Yet—perhaps the result of all this exertion justifies it.

These two tents, dispensing their attractions alternately (whether to give the players a rest, or to allow the more enterprising of the crowd to see and hear both performances, we could not determine) were the only amusements provided. Venders of peanuts and bananas and the highly prized water chestnuts, in this case peeled and arranged on slender bamboo stems to resemble edible bouquets, moved softly here and there; tea tables were scattered about for the



NEEDY SIAM

The small missionary force in Siam, facing difficulties in distances, masses of people, and a deadly climate, constitutes a tremendous handicap. . . . One half the population of the country live east of the Menam River, and are practically untouched by missionary effort. Homely virtues appear to be Siam's desperate need—a realization of the value of industry, perseverance, honor, loyalty, spiritual growth without material gain. Ignorance, especially among the women, imposes its thralldom. Idleness, gambling, intemperance, are the natural consequences, and undermine the habits of the people. The moral standards of family life need raising, and the people should be aroused to look after their own industries, and not leave their work to Chinese and other more energetic peoples. Unless these really are secured, Siam must disappear as an independent power. The entire land must be awakened to deeper spiritual life, truth, sincerity, fervor. The country needs not a rationalistic philosophy, but spiritual awakening; not Buddhism, with its corollary of religious indifference, too apparent on all sides, but the gospel of Jesus Christ.

The eastern half of the country has an area of 92,000 square miles, almost equal that of New York and Pennsylvania; the population is 4,303,000 (not quite one fourth that of these same states, and one half the whole population of Siam). Yet in this entire area there is not one Christian missionary at work!—From the Interchurch World Survey.

use of the officers and their friends; but all was quiet. It seemed as if the chief object of the celebration was to put on one's best clothes and stroll up and down in the pleasant evening air.

A Siamese holiday crowd is always picturesque. The garment worn as a covering for the lower part of the body is the same for men and for women, and for children when they arrive at the dignity of clothes of any kind. It consists of a strip of colored cloth, about a yard wide and three yards long, called

the *panung*. When this cloth is adjusted on the body, it looks, in front, somewhat like a pair of baggy knickerbockers; but in the back, it is drawn up a little higher, leaving the hollow of the knees bare. The method of adjusting this garment is not easily explained. We are told that there are "no pins, tapes, buttons, or fastenings of any kind; but it is so cleverly twisted and tied that it can be worn at all times and under all circumstances without any fear of its ever becoming loose." Many of these *panungs* are of silk, brilliant pinks and blues seeming to be especially favored for holiday wear, and they give a gay and festive appearance to a crowd. The ladies of the royal court are said to have *panungs* of seven different colors, one for every day of the week.

"According to one of the many superstitions that prevail in the country, every day of the week is under the rule of some particular planet; and to be fortunate throughout the day, one should wear garments and jewels of the same color as the ruling planet. Many rich people do actually observe this custom, and wear red silk and rubies on Sundays in honor of the sun; white and moonstones on Monday, the day of the moon; light red and coral on Tuesday, the day of Mars; green and emeralds on Wednesday, the day of Mercury; stripes and cat's-eyes for Jupiter's Thursday; silver blue and diamonds on Friday, when Venus rules; and dark blue and sapphires on Saturday, when the chief planet is Saturn."

In addition to the *panung*, the women wear a narrow colored scarf, called a *pahom*, about the upper part of the body. This scarf is sometimes discarded by married women of the lower classes. We observed, too, that many women were wearing a short jacket, made of muslin or silk, and trimmed with embroidery or lace. Among the well-to-do, the ornamentation of these garments offers a wide field for display of fine hand embroidery, jeweled buttons, etc.

The men are adopting the use of white linen coats, buttoned to the throat, and thus doing away with the necessity of shirts and collars. Both men and women formerly went barefooted, but more and more they are coming to wear shoes and stockings when they can afford them. A Siamese dandy, in tan shoes, white silk stockings reaching above the knees, *panung* of brilliant blue silk, and immaculate white linen coat, with a Panama hat crowning all, is a walking exposition of fashion—and it might be added, of comfort as well. But to the great mass of the Siamese, the *panung* is the only covering of the body, with the addition of the *pahom* by the women.

Both men and women wear their hair short; but it must be confessed that the women do not seem to gain in attractiveness by this method of hairdressing. Very often the hair presents a lank and "stringy" appearance that is anything but pleasing; but when it is neatly trimmed and shows some evidence of the use of brush and comb, it is not so bad.

A curious story is told concerning this custom on the part of the women of Siam. According to this legend, it happened, "once upon a time, that a Siamese walled city was besieged by Cambodians, when the men of the city were out fighting

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PARALYZING THE CONSCIENCE

BODO, a fruit steamer from Jamaica, reached New York with its compasses in a strange plight. Each of them was eight points off the true. The mischief was done by a stroke of lightning which fell upon the ship while it was still in southern seas. Spars were splintered by the bolt, rigging was carried away, several of the crew were stunned, and the compasses were put out of commission, so that for the rest of the course the captain was compelled to navigate in pre-Columbian fashion.

Do you know what thought this incident suggested to me? I was reminded at once of some folks' consciences; of mine, as it is sometimes. Consciences struck by lightning! Consciences eight points off!

For conscience is not always a safe guide. No, indeed! Conscience is not always the voice of God within. It may be the voice of pride, or of bigotry, or of self-will, or of several other evil spirits. It may be struck by a bolt of passion, hot from the infernal regions. There are many influences that may put conscience out of order.

What then? What are we to do when we have reason to suspect that our consciences are deranged? When they do not at all agree with the consciences of other good people around us? When they guide us plainly in crooked course? What then?

Why, steer by the stars! God's heaven is never struck by lightning. The fiercest storm has no effect on the sun. Get your reckoning from the great, immutable things, from the Bible and from prayer. And they will bring you to your desired haven.—Amos R. Wells.



By S. A.
NAGEL

“WHO being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Ephesians 4: 19.

It is an awful thing for a person to reach such a condition as the apostle Paul here describes. When he speaks of being “past feeling,” he does not refer to physical sense. A paralyzed limb is utterly numb. Push a pin into it and there is no feeling. To have a limb paralyzed is a sad thing; but here Paul is speaking of a much more serious numbness. He is describing a paralyzed soul.

The man he is talking about is one whose spiritual feeling is gone—one whose soul is dead. God's Spirit will not always strive with man, and it has left this man forever. He has committed the unpardonable sin—grieved the Holy Spirit out of the life. He has no desire to repent. No thought of holiness ever enters his heart. He is “past feeling,” “dead in trespasses and sins,” and soundly asleep, and there is no way to awaken him. His conscience is “seared as with a hot iron.” He may be said to have no conscience.

What is it that causes such a condition of heart? How is it that one may come to the place where the sharpest arrows of truth do not touch the conscience?

Not all who give themselves up to riotous, lustful pleasure are “past feeling.” Even one who plunges into the darkest sins in an endeavor to deaden conscience, finds that conscience dies hard, and oft-

times it will cause him to feel. Should he succeed in putting his conscience to sleep, there will come a day when it will awake and smite him. Among those the world calls the lowest, there are many who have been led into sin by their own lusts, and others who are deluded by the devil's fair promises; and although the voice of the Spirit of God is growing fainter and fainter, there are times when it causes them to stop and think. They are not entirely deadened; but unless they soon stop their downward pace, they will reach the point where they will be “past feeling.”

CHINESE CARBORUNDUM HEARTS

Sin in its very nature is deadening. Let us give you a few real illustrations of how it works in the life. Robespierre, when a boy, was very tender-hearted. He did not wish to take a course in law, lest some day he should need to sentence a man to death. But when a grown man, he caused the death of thousands during those days when the streets of France ran red with blood.

The highway robbers of China are examples of men “past feeling.” Their hearts are as hard as their faces. They will kidnap a little boy and hold him for ransom; and if the required sum of money is not immediately forthcoming, they will cut off a finger and send it back to the parents. If this does not stir the poor parents to superhuman efforts to borrow the money, the robbers will cut

off one of his hands and send that home. Often they will take several boys, as they did once when they robbed a school near our chapel; and if the money does not come as soon as they think it should, they will lead one of the boys out near the home and shoot him to frighten the parents of the others. When caught, these men show not the least signs of fear or sadness. They will play cards and drink wine the whole night before they are to be executed.

But sin will do the same in America. I read of a man in one of our Western cities who was sentenced to be hanged. The night before the execution was to take place, a minister called on him, and asked what he wanted the last night of his life. With an oath, the doomed man said, “If you wish to make me happy once more, bring me a bottle of whisky.”

A MARBLE HEART

I knew a boy who grew up in a Christian home. I should say a part-Christian home, for his father was a backslider. This boy got into bad company. He “fell among thieves,” who did worse than strip him of his purse. They robbed him of decency, of self-respect, of all reverence for the pure, the honest, and the holy. He became reckless; and at nineteen, he robbed a store, and killed the storekeeper. Nothing is so deadening as sin.

It is to such persons that the apostle referred in the text before us. He had

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A DARK, hidden chapter in the history of some prominent family is uncovered. The public seize upon it, and the scandal is cried abroad. Sad memories are recalled. Life secrets are bared. Hearts are torn with poignant grief and bitter remorse. The newspapers, with glaring headlines, publish the sordid story. Few indeed are the families who have not a skeleton. It may be hidden away in the darkest corner of the remotest closet of life's memories; but always there is the dread possibility of its being discovered, and, in all its gruesomeness, dragged out into the light of day. The proverbial "black sheep" is found in many homes. Maybe it was an unruly son. Disobedience to parental authority led to disobedience to the laws of the land. A term in prison, instead of reforming, only proved to be a downward step in a wasted life of crime, degradation, and shameful vice. Or it may have been a wayward daughter, beautiful to behold, yet spoiled, petted, and vain, who fell an easy victim to some scheming villain. Sin in a thousand forms has ever stood ready to seize the unwary and lead them down the broad way that leads to destruction.

HEAVEN'S BLACK SHEEP

The searchlight of the spotless purity of God reveals the trail of the serpent across every man's threshold. The blighting ravages of sin have invaded every home, and stained the citadel of every heart. "All have sinned." Romans 5: 12. "There is none righteous, no, not one." Romans 3: 10. Heaven itself has not escaped its tragedy. Even the heavenly family of God has not been spared its woe. Our Father's house has its family skeleton. Our heavenly Father knows the sorrow of the father whose children have gone astray. Among the sons of God there were "the black sheep."

Satan and a host of angels now fallen were once the children of light. In perfect harmony, their voices mingled with the voices of other "sons of God" when they "shouted for joy" at the laying of the corner stone of the earth. (Job 38: 6, 7.)

Among the sons of God, in after years, he came before the Father as a claimant to the dominion of the same earth. (Job 1: 6.) No, not the same, for sin had entered.

Under the figure of the tyrannical king of Babylon, Isaiah unfolds a brief history of Satan: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isaiah 14: 12-15.

Ezekiel dwells at some length upon the life of Satan, when, under the figure of the king of Tyrus, he portrays his sinister career: "Thus saith the Lord God;



HIDING THE FAMILY SKELETON

BY
BENJAMIN M. GRANDY

Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezekiel 28: 12-19.

PREFERRED HIS OWN COURSE

The mighty angel Lucifer, a leader in the courts of heaven, wise, beautiful, trusted, and noble, honored of God the Father, and revered by the angelic hosts! Perfect in beauty himself, he was surrounded by the entrancing beauties of a sinless universe. Not one im-

perfect thing to mar the beauty of that heavenly home!

From the throne of God there stretched out in every direction the endless avenues of the universe. Myriad suns and countless planets afforded a limitless and delightful field of exploration and research. But pride, ambition, and lust for power led him to covet the place of God. A talented leader, he soon gathered about him a host of angels, who, like him, had every good and perfect gift that a beloved and all-wise God and Creator could bestow. He with them was cast out of his Father's house. (Revelation 12: 9.)

Lucifer thus became Satan. Perfect in the day he was created, "till iniquity was found" in his heart! Iniquity, sin, thou greatest of all mysteries, inexplicable, undefinable, indefensible, existing but to deceive and destroy! Originating in the heart of the archrebel, yet its hypnotic influence, like an evil spell, is fallen upon all mankind. It entered Eden through the lips of Satan, forming the lie that led the sinless pair to disobey God. That lie was the poison spring, the polluted fountain of the great river of lies, whose welling sides, adown the ages, are strewn with woe and destruction. Its ceaseless flow has filled the great sea of despair which, in tidal waves, has swept over the face of the earth, changing the very face of nature, strewing the earth with flotsam, and leaving in its wake death and desolation.

But across yonder sky there stretches the rainbow of promise. Beyond the sky overcast with clouds, the Father's face peers through the vista upon the sin-cursed earth.

Satan and the angels had passed their probation when they were cast out of heaven, but there was hope for man. Fallen in sin though he was, he might yet find a place in his Father's home. In God's love for man, He would give His only-begotten Son as a ransom. Acquiescing in the sacrifice, the Son gave up His throne on high, and came down to lowly earth. Undeified by the sin of a despairing world, He died that sin might be destroyed. By His sinless life and vicarious death, He vindicated the perfect love and righteous rule of His Father.

In the person of Jesus, God the Father bared to the gaze of the universe "the family skeleton"; for Satan reached the pinnacle of his rebellion when he crucified the only-begotten Son of God.

Defamed, derided, and despised, bearing the curse of the law, "made a curse for us," Christ died to vindicate the honor of His family name, and win the earth back to His Father's house.

As we look upon His perfect sacrifice, and accept His life of righteousness, we are in Him "reconciled to God." It is by doing this that we escape the awful destruction decreed, and which will some day be visited upon the deceived and impenitent followers of the archrebel and traitor. His life in rebellion has cast a blighting shadow upon the heavenly family, and brought untold anguish to the Father's heart.

In both the written and the living Word has God the Father given to us

the story of the family rebellion and its results. Should we not, in gratitude to Him for His unsearchable love and long-suffering mercy, open to Him our hearts, and give to Him our service? It is only thus that we can drive from the mansion

of memory the "family skeleton" of sin, which otherwise will haunt us and finally destroy us; for it is written, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

in 1755, many famines and pestilences, and many wars and rumors of wars.

Present, the last-day signs. *Intellectual*—world-wide information. (Daniel 12:4.) *Commercial*—increase of riches and socialistic troubles. (James 5:1-6.) *Social*—following the lusts of the flesh. (Luke 17:26-30.) *International*—"distress of nations." (Luke 21:25.) *Religious*—the universality of the gospel preached (Matthew 24:14); widespread iniquity, and a loveless Christianity on the part of many (Matthew 24:11, 12); spiritism, Eddyism, Russellism, and many other isms (1 Timothy 4:1); apostasy and papacy (2 Thessalonians 2:3); and a liberalistic, contradictory professionalism (2 Timothy 3:5).

When Jesus sat on Olivet's slope, His disciples asked for information concerning "the sign of Thy coming, and of the end of the world." (Matthew 24:3.) After giving other signs, He gave them the *cloud sign*: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24:30.) That is future. That is the sign which students of prophetic truths are looking for—the upward look as their "redemption draweth nigh." Luke 21:28.

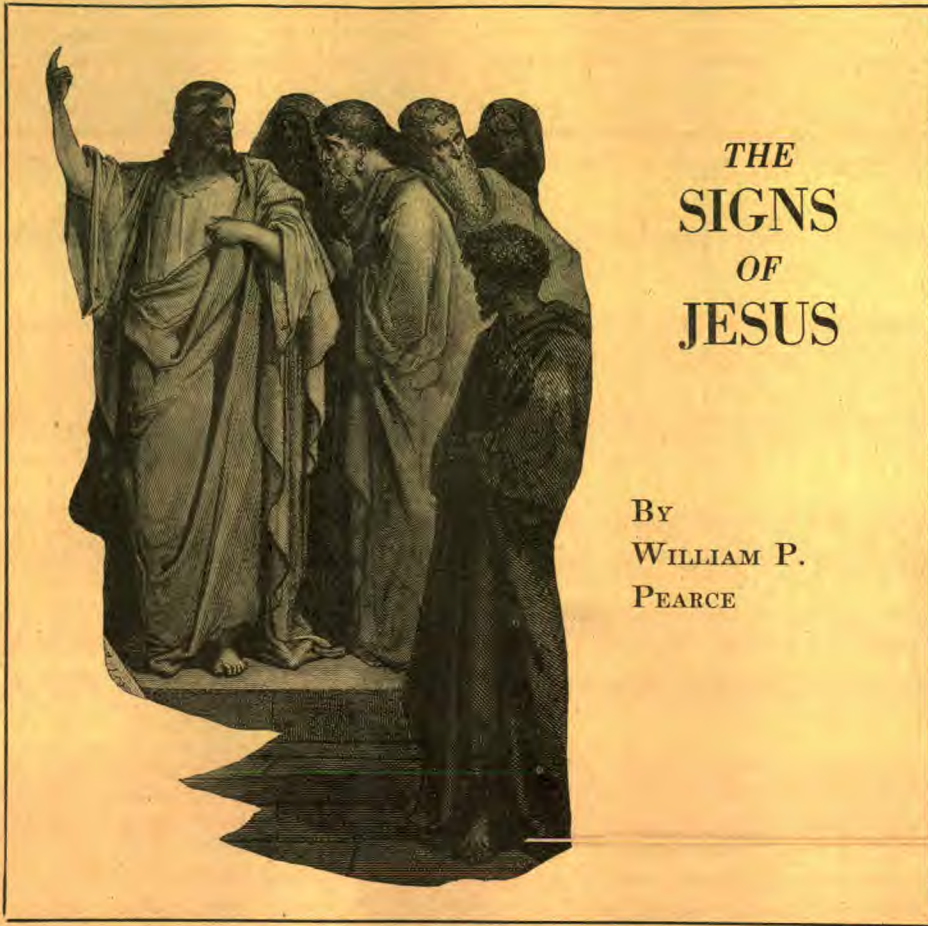
The Jesus signs were oftentimes miracles, and were to teach His divinity. After the cursed fig tree withered, the chief priests and the elders wanted to know "by what authority" He did these things. (Matthew 21:23.) Nicodemus complimented Jesus that no man could do such things unless God was with Him. (John 3:2.) But John went farther, and declared that these signs were for a double end—substantiation of His God relation, and life here and hereafter in Him and through Him: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

Blessed end in view! Jesus told the Capernaum nobleman, "Except ye see signs and wonders, ye will not believe." John 4:48. Prophetic signs surpass weather signs. If one would study the nineteen signs described in Matthew's twenty-fourth chapter, and the many given by Paul, Peter, and John, he would be led to conclude that the world is on the eve of a universal change, and that not long hence God's kingdom will come.

The Secret of True Greatness

"WHOSOEVER will be chief among you, let him be your servant." The secret of true greatness, or real success, lies in individual thought, study, prayer, submission to God, and a daily—yea, constant—application of the will; the determination to conquer selfishness, and establish in the heart a love for the doing of anything, no matter how menial, that will be of real service to humanity. If we do not now possess this spirit and this experience, are we willing to do the necessary heart work, and make the necessary sacrifices of our own natural feelings and will, that we may gain the experience? If so, God will at once begin to work in us by His mighty power for its accomplishment. Who will begin now?

A. E. PLACE.



THE SIGNS OF JESUS

BY
WILLIAM P.
PEARCE

JESUS resorted to signs—many unrecorded signs—to further His divine mission to man. His birth, baptism, ministry, death, and resurrection were attended by signs miraculous. It was a clothes sign to the shepherds (Luke 2:12), a star sign to the wise men (Matthew 2:9), a dove sign at His baptism (John 1:32), a water-wine sign at a wedding in Cana (John 2:1-10), a rock-rent sign at His death (Matthew 27:51), and a resurrected-body sign at His resurrection (Matthew 27:52, 53).

The word "sign" (*semeion*) means a mark or signal. Jesus Himself was such a sign. Good old Simeon told Mary, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:34.

Jesus was the *Jonas sign*. On two different occasions, He declared this. When certain scribes and Pharisees requested that He perform some wonder, He answered, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." Matthew 12:39. When certain Pharisees and Sadducees wanted a heavenly sign, He called their attention to the weather signs, and after a sarcastic condemnation, said, "There shall no sign be given unto it, but the sign of the prophet Jonas." Matthew 16:4. This Jonas sign was an entombment in the earth, as the prophet lay "three days

and three nights in the whale's belly." Matthew 12:40.

Jesus gave the *Jerusalem-destruction sign*. When He prophesied the demolition of the temple and the future catastrophe, His disciples asked, "What sign will there be when these things shall come to pass?" Luke 21:7. He then pictured Jerusalem surrounded by armies, and the lull of "the desolation . . . nigh" (verse 20) which would give an opportunity to escape (verse 21). This really happened when Cestius Gallus encompassed the city four years before its overthrow. After a while, he withdrew his armies—the reason never being revealed. Many then fled to Pella. Then came Vespasian, who was succeeded by Titus, and Jerusalem was overthrown and the temple demolished.

Jesus described signs which have come to pass, signs coming to pass, and signs which will come to pass—figures on the dial of this world's clock which mark the hour of its doom. Past, the *tribulation sign* from 538 to 1798, commonly known as "the Dark Ages." Past, the *sun sign* of May 19, 1780, when birds retired to their coverts, and homes were illumined by artificial lights because of the dense darkness. Past, the *moon sign* of May 20, 1780, when it appeared as a ball of fire. Past, the *star sign* of November 13, 1833, when the most remarkable meteoric shower was seen. Past, many earthquakes, notably the one of Lisbon



IN THE record of the earthly ministry of our Saviour, it is several times related that He was a guest in the home of Martha. Others, on occasion, thinking doubtless thus to fulfill their social obligations to Him, might make a feast in

His honor—yet even here the inspired record says that “Martha served”—but the homely, everyday courtesy of hospitality it was Martha’s privilege to supply. A Simon or a Zacchæus could entertain and show Him honor for a few short hours; but Martha’s heart was charged with the continual burden of His comfort and well-being. It was of the Master that she thought as her industrious hands swept and garnished the chambers, baked the bread and sod the pottage, or washed the household linen.

Jesus, the perfect Guest, was not indifferent nor unappreciative of her ministry; but Martha, in her love and anxiety, and perhaps with a bit of housewifely pride—who knows?—failed of being the perfect hostess, by catering to fancied, not real, needs. And then, irritated no doubt because of the weariness occasioned by her unnecessary labors, she felt resentful that her sister did not share her self-imposed burdens, and reproached her divine Guest because He did not bid Mary assist her.

THE NECESSARY DUTIES

Jesus placed a true estimate upon every purpose and action. Hence it must have been that Mary had already shared the really essential duties of the home; otherwise, would He not have reproved her? But instead, He said gently, “Martha, Martha, thou art careful and troubled about many things,” and strove to open to her understanding, a vision of the things that were truly needful.

That there are “needful” services every day, no one will deny. Even the Master Himself must needs have bed and simple food and sanitary surroundings in order to preserve His bodily vigor and health. And did you, O burdened housewife, never feel, deep down in your heart, a secret sympathy for poor Martha?

The Master taught a great and valuable lesson; but since that day, many a selfish nature, with as warped an idea of His true meaning as ever Martha had of the “things needful,” has seized upon His word and construed it as an excuse from participation in any burdensome duty. In consequence, the willing workers have been overburdened, while the indolent enjoy every advantage. One need only bring to any large gathering open eyes, to behold the verification of this statement.

TWIN VIRTUES

How often have you seen the same individual, time after time, assigned to some irksome but necessary task—a humble but nevertheless important duty—which shut that one almost if not entirely away from the enjoyment of the devotional meetings! Others might easily have relieved such a one occasionally had they so chosen; but who thinks to deny self in this way? Instead, they pass by



IN DEFENSE OF THE MARTHAS

By EDITH STARBUCK

on the other side, thinking, if not saying in so many words: “That is *her* job, not *mine*. She is a sort of Martha, anyhow.”

Many a “Martha,” held to unpleasant tasks by a stern sense of duty, would gladly drink in the spiritual blessings, could some of her cares be lightened by the self-styled “Marys.” But seldom, if ever, is this assistance rendered. The “Marys” go complacently on their self-centered way, gathering the sweets of life, and more often than not, failing even to offer a word of appreciation when they are the ones directly benefited by the hard and wearing labor of the “Marthas.”

What a blessing it would prove could the understanding of such be enlightened to know that praise and service are twin virtues, without either of which, the character is dwarfed.

Paralyzing the Conscience

(Continued from page 3)

just been telling the Ephesian church to be pure in heart and life. As a warning to them, he holds up those heathen who walk “in the vanity of their mind, having the understanding darkened, being alienated from the life of God.” These men had debauched their moral sense. Their consciences were drunk. They had given themselves over to the tyranny of lust, “to work all uncleanness with greediness.” They had become so insensible to their guilt, that Paul brands them with a fatal epithet, “past feeling.”

Sometimes you will find a person who will tell you he is past feeling. Not all who say so are in that condition, but sometimes Satan uses this awful deception to discourage the soul. But there are men who are conscious of the fact that they are lost. Oh, awful condition! A minister tells the following facts:

“I went one November morning to visit one of my members,—a farmer and his family. We spent an hour in personal spiritual conversation. As I was leaving, the father of the family followed me to the door, and stopped me on the porch. He took me by the hand, and most deliberately said: ‘I thank you for this visit, and I hope it will not be your last. But as you have just commenced your labors among us, I wish to give you a word of advice, based on my own experience. Let us old people alone, and devote your labors to the youth of your flock. Forty years ago I was greatly anxious about my soul. Many were then converted, but I was not one of them. During the ministry of Mr. B, many more were converted; but I was not one of them. And now for years I have not had a single feeling on this subject. I know that I am a lost sinner. I believe all you say, but feel no more than if I were a block of marble. I expect to live and die just as I am. So leave us to our sins, and give your strength to the work of saving the young.’”

Continued the minister: “I remembered the incident, and watched the progress of this man. He was rarely absent from church, but he was a true prophet of his own fate. He lived as he had predicted, and so he died. We laid him down at last in his hopeless grave in the midst of a congregation over whom God had so often opened the windows of heaven. He was joined to his idols. God let him alone.”

HARRY ORCHARD’S CONSCIENCE

I was once invited to speak in the Idaho state penitentiary. Among the many prisoners there, I saw Harry Orchard, who was in for life for killing a former governor of the state. Mr. Orchard was then a converted man. After going to prison, he had experienced a wonderful conversion, largely through the tender, loving ministry of the wife of the man he had murdered. He had then one of the finest Christian faces I ever saw. His changed heart was reflected in his face. He tells that in his younger days, he made a vow to live a Christian life, and the few days he kept his vow were the happiest he ever had. But he was living too much in his own strength; and when he met a strong temptation, he fell. He got into trouble with one of his relatives, and in court told a lie.

He promised God he would confess it and make right the wrong he had done; but he became afraid, and never did it. “From that moment,” he said, “God’s Holy Spirit was withdrawn from me; and I went down and out, as you know, until I was locked behind bars in the Caldwell jail. But, oh, bless His holy name, I again heard the still small voice, and it seemed to say, ‘If you had only kept that little vow you made so many years ago, you would not need to confess the terrible things of which you are now guilty.’”

I tell you this to show you that there is hope sometimes for even the hardest hearts. If you hear the still small voice again, yield.

Refusal to obey God in any matter, may eventually cause a person to become "past feeling." "One sin cherished in the life will eventually neutralize the whole power of the gospel." This will prove the ruin of many professed Christians. Profession alone will not save any one. Judas made a great profession. He came near enough to Jesus to kiss Him. Yet he went down to destruction.

SOME ALWAYS LIVE IN BAD AIR

A man put a bird under a glass receiver, with just enough air for three hours' respiration. At the end of two hours, he put under another bird, which almost immediately fell over dead. The first bird lived on an hour longer. There is spiritual as well as physical toleration. You can become accustomed to a low atmosphere. Only one who comes in from a pure air can detect it. If you find yourself in such a polluted atmosphere, you will need to live much on the mountain top with God or die.

A few brief days in spring, the orchards are white with flowers. These flowers soon turn to fruit, or else float away useless and wasted upon the idle breezes. It is so with your present feelings. They must ripen into decision, or they will be useless, even harmful. You must advance, or you are lost. As a result of your present feeling, you will become a true child of God, or you will become a more hardened and unfeeling child of wrath. Dread as you dread death itself, the very idea of relapsing into indifference. Fall at the feet of Jesus, and ask Him to keep you forever from becoming "past feeling." Jesus can cause you to feel. He can make you willing to yield. Ask Him for help. He will will in you to do. You work out what He works in. Put on the whole armor of God, that you may stand.

Among those who are forever shut out of heaven, there will be feeling. Feeling will return. "There shall be weeping and gnashing of teeth." Conscience will be wonderfully busy those awful days after the resurrection of the lost, before the final punishment. You may now drown serious thought. You may make your heart hard as adamant. You may gag your moral sense. But smothered conscience will rise again, and despair will come with it. It will awake to a new life on that morning when the Archangel's trump shall sound, and men find themselves cast into outer darkness. It will be dreadfully alive on that day when a Saviour they have despised declares He knows them not, and pronounces their doom. Flee from it now. Do not continue to sin against love. Hide in your Saviour.

"In the beginning God created the earth." Notice how much is excluded by this simple statement. It excludes atheism, for God created; polytheism, for the Hebrew verb attests that *one* created; the eternity of matter, for all things began in God, and the word "create" clearly implies to make out of nothing; and pantheism, for God, the Builder of all, must clearly be *distinct* from the work of His hands.—F. B. Meyer.

THERE is a difference of heaven and earth between atonement for sin and responsibility for it. A may be caused by C to commit a crime; but B, through his love for A, suffers in A's stead and atones for him. Later, however, C is found to be the real criminal, and pays the extreme penalty.

We are all guilty of sin before the law of God. But our Saviour has taken the place of every one willing to believe on Him. When He has finished His ministry as Mediator, however, and every one who will has accepted Him, then Satan will be adjudged guilty of all the sins he has caused true Christians to commit, and he will suffer punishment accordingly. This was the lesson God desired to teach in the antitypical service concerning the scapegoat. Our Lord has atoned for us by His own life and blood; but Satan must finally bear the guilt of his own sin and the sins he has caused the redeemed to commit.

The Editors.



THE SCAPEGOAT

By ROBERT HARE

GOD gave to ancient Israel a ceremonial for their worship at once impressive and vivid in its symbolism—at once instructive, symbolic, and interesting. In that ritual as given by Jehovah there was nothing meaningless, nothing affected, and nothing that embodied mere show.

In that ritual service, the Day of Atonement stands as the central scene. It was the day of judgment-revelations, and the day of final typical cleansing. On it the Hebrew was wont to array himself in white garments, thus to typify the words of Isaiah, "Though your sins be as scarlet, they shall be as white as snow."

The central point, however, in the Day of Atonement itself, lay in the remarkable service concerning the two goats. Toward the evening of that solemn day, two goats were brought to the sanctuary, and over them the high priest cast lots. The lots consisted of two little strips of gold. On one of these, in Hebrew characters, were engraved the words *La Yahweh*; and on the other, *La Azazel*—"for the Lord" and "for Azazel."

The goat on which the Lord's lot fell was slain; and with its blood, the high priest made the last atonement for the year, sprinkling the blood over the mercy seat in the most holy place. The sins that had been confessed, forgiven, and written in bloodstains in the sanctuary during the year, were then figuratively conveyed by the high priest from the sanctuary, and placed upon the head of the scapegoat.

Notice that all these sins had been confessed and forgiven, and the sanctuary had now done with them. In their for-

giveness, God had pardoned the transgressions; and now their removal alone remained. It was in this last act that they were removed and placed upon the head of the scapegoat.

REPRESENTED SATAN

There must be a decided difference, then, in the work pictured by these two goats. The one upon which the Lord's lot fell represents Jesus Christ, by whose death atonement has been made for the forgiveness of sin. But Christ can deal only with sins confessed. Hence Christ, as the Lord's offering, dies *for sin*; and through Him, every confessed sin is forgiven. But when the scapegoat makes his atonement, he dies *with sin*.

The unrepentant must bear their own sins. As their sins have not been forgiven, no transfer takes place, and therefore each must bear the penalty for his own transgressions. (Ezekiel 18:20, 26; Psalm 94:23.) As their sins find no forgiveness, they remain with the sinner, to go out of existence only in his destruction. But the sins that are forgiven return finally upon the head of the being with whom sin originated—Satan. Can it be, then, that the scapegoat represents Satan?—Even so; for just as Christ died *for sin*, that it might be forgiven, so Satan dies *with sin*, that both may be destroyed.

In speaking of the scapegoat, in his "Bible Dictionary," Dr. Kitto says, "Now in regard to language there can be no objection to interpreting Azazel as meaning Satan." John Farrar, in his "Bible Dictionary," states, "Many of the ancients understood the name Azazel as designating a person, and apply it to Satan."

In the book of Enoch, the name Azazel is several times applied to one of the fallen angels. This is understood by many to be but a different form of the name Azazel.

NOT A SACRIFICE FOR SIN

Again, in the "Schaff-Herzog Encyclopedia of Religious Knowledge," the statement is found, "The contrast between 'for Yahweh' and 'for Azazel' . . . favors the interpretation of Azazel as a proper noun, and a reference to Satan suggests itself."

There is not one corresponding feature between the scapegoat and the work of Jesus Christ, but all the features reflect accurately the final position and destiny of Satan.

After the high priest confessed the sins of the people over the scapegoat, a piece of scarlet thread, called the "scarlet tongue," was fastened to its horns. It was then led off a long distance from the camp unto a land "not inhabited." Leviticus 16:22. Christ had no such experience as this, but Satan will have during the thousand years on this desolate earth.

The Hebrew word rendered "not inhabited" is *gezerah*, and, according to Dr. Young, signifies "separation, a cutting off, a thing cut out or decided." When the great antitypical Day of Atonement closes, all the sins confessed and forgiven through the atonement of Christ will be placed upon the head of Satan, and then he will be sent into the uninhabited land, bearing the scarlet of eternal condemnation. He will be separated with a destiny as certain as that of the helpless scapegoat in the wilderness.

THE LATER CEREMONIAL

In later years, after the erection of the second temple, a plan more perfect in detail was followed.

"A man was selected, preferably a priest, to take the goat to the precipice in the wilderness; and he was accompanied part of the way by the most eminent men of Jerusalem. Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain. At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down. . . . The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. . . . The scarlet thread was a symbolical reference to Isaiah 1:18; and the Talmud tells us (*ib.* 39a) that during the forty years that Simon the Just was high priest, the thread actually turned white as soon as the goat was thrown over the precipice: a sign that the sins of the people were forgiven. In later times the change to white was not invariable: a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the second temple, when the change of color was no longer observed (*l. c.* 39b)."—"The Jewish Encyclopedia," article "Azazel."

It may be that the ten booths represent the Ten Commandments that had been passed by and neglected by Israel in their sins of the year. "The wages of sin is death." Every wicked man must bear his own sin; but the "crimson tongue" of all the sins forgiven must go with the antitypical scapegoat in its final destruction.

Truly Christ died *for sin*, but Satan must die *with sin*.

The Venice of the East

(Continued from page 2)

elsewhere, and only the women and the children remained behind. A defense was out of the question. In this emergency, a wise woman arose, and proposed to her sorely perplexed sisters that they should all cut their hair off short like that of the men, and appear upon the castle walls in men's apparel, bearing swords and bows and arrows. They hoped thus to frighten away the enemy. They succeeded; for while the Cambodians were hesitating to take the city by storm, the Siamese men came back; and the Cambodians, caught thus between two fires, were defeated."

Many changes have come, in recent years, to this isolated little kingdom. The grandfather of the reigning monarch, whose full name is Somdet Phra Paramendr Maha Vajiravudh, Phra Mongkut Klao, was Maha Mongkut. In 1825, he was cheated out of his succession to the royal throne, and for twenty-six years, found refuge in a Buddhist mon-

astery. There he improved his time by studying the English and other languages, familiarized himself with the history and politics of other nations, and in many ways fitted himself for the responsibilities which later fell upon him. He was called to the throne when the usurper died, and he did much to enlighten and succor his people, and raise the standard of living among them. At his death, his eldest son, a youth of fifteen years, Prince Chulalongkorn, father of the present monarch, was proclaimed as his successor.

King Chulalongkorn carried still further the reforms which his father had begun. His sons studied in Europe, and he encouraged his nobles to send their sons abroad also. A military college, a number of other schools, and a university for women were opened by him. For a number of years, he lived in Europe, and thus became familiar at first hand with Western standards and ideals.

Many of the reforms which his father had desired to see brought about were left for the son to inaugurate. As king, the person of Mongkut "was so sacred that no native could approach him except on hands and knees. There were men and women in the service of Mongkut who never stood during their whole lives, and died with knees bent and backs broken. At the first assembly convened by Chulalongkorn, he commanded those in his presence to stand, and then and there did away forever with the abject crawling of his father's subjects."

Other changes are seen. "When Mongkut traveled by water, he rode in a golden boat, manned by a hundred men clad in scarlet, using gilded paddles. On land, he was carried by the same hundred men in a golden sedan chair. His son went up and down the river in a naphtha launch, and rode over the new macadam roads of his cities in an English basket phaeton, drawn by twenty white ponies. The present monarch took back with him eighty-three different models of automobiles of American and European make for his jaunts through the country, and commissioned a firm in England to furnish him with a number of small yachts for pleasure rides up and down the rivers."

Truly the old order changeth!

If a person unacquainted with electricity, should see a power line strung over the country on poles, he would little dream of the energy passing through those little wires. There is no sound, nothing to attract attention. But thousands of horse power are flowing along to useful work. The same person would think that there was far more power in a lightning flash, which can make so much noise and do great damage in an instant; but the initiated know better. The current in the wire goes quietly to do useful work, while the lightning brings destruction with a great crash. The Spirit of God in the world works quietly, but it accomplishes results.

K. M. A.

LIKE the telescope bringing objects at great distance to a closer view, so prophecy brings to our understanding a nearer view of events that are to come.

M. A. H.



Still Room

Room for the worn and weary.

The tired and bleeding feet!
They will leave earth's deserts dreary,
For a rest that is long and sweet.
Life's woes will grieve them never;
Each joy is a glad surprise.
They will leave earth's toils forever,
For the welcome of the skies.

Room for the white-robed column,

Where the crowns of life are given,
While a welcome grand and solemn
Sounds through the courts of heaven!
Room for the tried and faithful!
At the call of the King, they'll rise;
They will leave earth's toils forever,
For the welcome of the skies.

Room for the resurrected,

From the woes of earth set free!
In the city bright, where there's no night,
They will keep their jubilee.
Room for the tried and faithful!
From their beds of dust they'll rise;
They will leave earth's toils forever,
For the welcome of the skies.

Room for the faithful soldiers

Who have nobly borne their part,
Who have given all for Jesus,
For the loyal and pure in heart!
In life, with its grand endeavor,
They have toiled and sacrificed;
They will leave earth's toils forever,
For the welcome of the skies.

L. D. SANTEE.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER
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American Liberties Endangered!

DR. H. L. BOWLBY, secretary of the Presbyterian permanent committee on Sabbath observance, has given publicity to plans for a nation-wide crusade against Sunday desecration. He is quoted in the San Jose *Mercury-Herald* of April 29, 1920, as saying:

"America is invaded by the Continental Sunday. To combat this invasion, our committee will direct its work from headquarters at 156 Fifth Avenue, New York City, with five other field headquarters at such strategic points as Washington, St. Louis, Chicago, Denver, and San Francisco. The preservation of the Christian Sabbath is fundamental to the home, the church, and the nation. The peril of the Christian Sabbath is the peril of the American people and the United States government.

"We aim at a constructive program of education, at practical aid to the pastors and churches on local problems involved by Sabbath discussion, and at legislative vigilance and action. Every presbytery and synod is to be organized with working committees on Sabbath observance, and over 1,000,000 Presbyterians are to be mobilized to make our campaign victorious.

"The Sabbath is the supply of all moral reforms. If we would bring about that social order so greatly to be desired, we must remember the truth of" a statement by "Justice McLean of the supreme court of the United States:

"Where there is no Christian Sabbath, there is no Christian morality; and without this, our free institutions cannot long be sustained."

"The Presbyterian permanent committee believes that in the social service that is being rendered by our church, a large place must be given for enunciating the principles of the Christian Sabbath; and it is the purpose of the committee to supply the social service department of the Presbyterian Home Board with facts, data, literature, etc., which shall be a valuable asset in that department and to the work of the church.

"Church maintenance and extension would be sorely handicapped should we lose the Christian Sabbath. This must be universally recognized. . . . The Sabbath is so vital to church maintenance and extension that we must maintain the integrity of the weekly rest day. . . . The Presbyterian committee believes that the failure of systematic education along the lines of Sabbath observance in our churches is to a large extent responsible for conditions of non-Sabbath observance, non-church attendance, and a low ebb of spiritual life so pronounced in many parts of our country and so common to nearly all our communities. The committee is convinced that there must be systematic, constructive, and aggressive education along this line, and that there must be given to this cause proper financial as well as moral support.

"The Presbyterian General Assembly has declared that 'the battle ground of the church during the next ten years will be on the field of the Christian Sabbath, and that the crucial test of this war which is now on against the mighty forces of Sabbath desecration will have to be met within the next five years.'"

In plain English, it is planned again to place Americans under the shadows of Puritanical blue laws, forbid men and women to worship God according to the dictates of their own consciences, shut all places of amusement for persons who have no desire to attend church, arrest a man for going on a pleasure trip on Sunday, and jail every one who does anything save what a bigoted minority of churchmen shall prescribe as suitable occupations on the venerable day of the sun.

In the first place, Sunday is *not* a "Christian" Sabbath.

"The seventh day is the Sabbath of the Lord thy God."

Christ and the apostles observed the seventh-day Sabbath only; and the religion of the Master in no place sanctions enforcement of its precepts on unbelievers.

Early Christians observed the seventh day until anti-Jewish sentiment and half converted sun-worshippers in the second and third centuries brought about a gradual change in practice, confirmed by the Sunday law of Constantine in 321 A. D., and followed from time to time in later centuries by decrees of the Roman Catholic Church.

In the second place, compulsory observance of Sunday is anti-Protestant, for there is not an iota of authority for it in Old or New Testament. The early reformers declared: "There

is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness."

Thirdly, as Sunday sacredness is unscriptural, any campaign in behalf of it as a rest day is anti-Presbyterian; for the first article of the creed reads:

"1. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice."

Moreover, as only the law of God commands Sabbath observance, any legislation on the part of the state concerning Sunday as a rest day is religious legislation, contrary to article 2:

"That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of anything in these docu-



International

Some of the many hundreds of starving children in Armenia waiting by the city walls of Marash for daily rations from the Near East Relief Commission. Since this photograph was taken, another massacre, said to have been instigated by the Turks, has resulted in the death of a large number of women and children in Marash.

ments which teaches, or may be supposed to teach compulsory or persecuting and intolerant principles in religion."

Fourthly, Sunday laws are un-American; for they provide for the establishment of a religion which is not in harmony with the faith of the majority of the world's population, and opposed to the faith and practice of several million persons in the United States who conscientiously observe Saturday as a day of rest. Article 1 of the Constitution of the United States provides:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The only authority for Sunday observance is found in Roman Catholic catechisms.

"Ques.—How prove you that the church hath power to command feasts and holy days?

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.—How prove you that?

"Ans.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."—*An Abridgment of the Christian Doctrine*, page 58.

Or as stated in "A Doctrinal Catechism," page 174:

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept? (Continued on page 13)



MAY WE STEAL BECAUSE WE'RE CHRISTIANS?

The poets fabulously fancied that the giants scaled heaven by heaping mountain upon mountain. What was their fancy is the gospel truth. If you would get to heaven, you must climb thither by putting Mount Zion upon Mount Sinai.—Anon.

"SIN shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.

Thus wrote the apostle Paul to believers in Christ at Rome. But are we to understand, from these words, that Christians were to be exempt from *obedience* to the requirements of the law? Is the inference to be drawn that Christians brought into favor with God, under grace, through belief in the Son, can then do as they please? Should any thus misinterpret the meaning of the text, his idea is shattered in the very next sentence of Scripture:

"What then? shall we *sin*, because we are not under the law, but under grace? God forbid."

The text first quoted does not say that the Christian is not under the dominion, or jurisdiction, of the *law*. The word is, "*Sin* shall not have dominion over you." There is a wide difference between *sin's* having dominion over a man, and the law's having dominion over him. The law is not *sin*, neither is *sin* the law. But *sin* is the *transgression* of the law.

In other words, we might say, "Transgression of the law shall not have dominion over you—ye who are in Christ." Why?—Because in Jesus Christ a man is transformed into *obedience* to that law. The Christ life in the Christian brings him into harmony with the law. This being true, he is not under the law in the sense of being under the *condemnation* of the law, but enjoys in Christ the fruits of *obedience* to it.

LAW ALONE CAN'T DO IT

The Jews trusted in the law—that is, in *their* obedience to it—for salvation. They felt no need of a Saviour. But the Christian does not trust in his own obedience for salvation; he knows that can never save him. He trusts in the obedience of the only One who in this world has kept that perfect law perfectly during His entire life. In the faith that God, for Christ's sake, imputes the righteousness of Jesus to him, the Christian is brought out from under the condemnation of the transgression of God's law, into the grace supplied to him through the obedience of Christ.

But is the law abolished to the Christian, or to any one else, in this transac-

By TYLER E. BOWEN

tion?—No, no! The law continues majestically to maintain its supreme place exactly where God put it in the beginning. It stands beside every man, to condemn his act, his very thoughts, when he shall transgress any one of its precepts.

No man, however much faith he may exercise in Christ, however much of heavenly grace he has experienced, may worship idols, swear, steal, bear false witness, or commit adultery, without being condemned that very instant by the law of God. Neither can he transgress the Sabbath commandment, which plainly says, "The seventh day is the Sabbath of the Lord thy God," and, "In it thou shalt not do any work," without being set down as having sinned, either ignorantly or willfully. And the only way to avoid letting "*sin* have dominion" over him, is to confess the sin humbly to God in Christ's name and be forgiven, and walk in obedience to the precepts of God's law, which he may have transgressed.

In this forgiven experience, the believer is "under grace." "There is there-

fore now no condemnation to them which are in Christ Jesus, who walk . . . after the Spirit." The forgiven believer in Jesus is freed from "condemnation"—not from the law. The apostle Paul, before he found the grace of "no condemnation," exclaimed, "Who shall deliver me from this body of death?" Romans 7:24, margin. His Deliverer is every other man's Deliverer; for there is but *one*—Jesus Christ, the only-begotten Son of God. He died not to deliver us from the rule of heaven's supreme spiritual law, but from the *curse* that came into the world through man's disobedience to that law. The wages for disobedience to that law is death; "but the *gift* of God [through His loving-kindness and grace to the obedient] is eternal life through Jesus Christ our Lord."

Knowing the End Is Near

THE Saviour, speaking to His disciples, gave signs that were to appear in heaven, in the earth, in the sea, and in the hearts of men, concerning His coming. (See Luke 21:25, 26.) These signs are being fulfilled. When we see these things begin to come to pass, we are to look up, for our redemption draws near. Having illustrated His meaning by the parable of the fig tree, Jesus said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:30, 31.

No guesswork, no speculation, no "I think so"; we are to *know* that the kingdom of God is nigh at hand.

In Revelation 12:12, we read that Satan comes down having "great wrath, because he knoweth that he hath but a short time." Even the evil angels recognize the signs that God has given in His Word, and know that Jesus is soon coming; and certainly we ought to know it, and not be uncertain, and speculate, and wonder about it, but having seen the things that God foretold, have absolute confidence and assurance that this great event will come to pass as He said it would. Have you this assurance?

G. B. THOMPSON.

A Little While

A LITTLE while, and He will come
Whose right it is to reign,
When we shall know the joy of life
Without the sting of pain.

A little while, and wars shall cease,
And love and truth will reign.
We shall not know of sorrow then,
Nor labor there in vain.

A little while this earth shall feel
The shame of tyrant's reign;
For righteousness awaits the call
Of God to break its chain.

A little while, and this broad world
Shall know Messiah's reign;
No wars shall mar its glory then,
Nor sin its beauty stain.

E. J. URQUHART.

I could hardly wish to enter heaven, did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness, must be a place of activity. . . . David and Isaiah will sweep nobler and loftier strains in eternity; and the minds of the saints, unclogged by cumbersome clay, will forever feast on the banquet of high and glorious thought. My young friends, go on, then; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field.—Beecher.



FOR THEM THAT LOVE HIM

By Minos C. Guild

THE wonderful promise given to Abraham embraced far more than the earthly land of Canaan. It was a promise that the patriarch and his children should be heirs of the whole world. (See Romans 4:13.) "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. Abraham never inherited a single foot of the land of promise while he lived upon the earth. "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. The faith of Abraham pierced the future, and he looked for the fulfillment of the promise in a better country.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:8-10.

Abraham and the ancient worthies "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Hebrews 11:13-16.

In words glowing with celestial fire, John the revelator describes the metropo-

lis of the new earth: "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. . . .

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:2-4, 23-27.

The prophet Isaiah also has described conditions there: "Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isaiah 65:17-19.

A COUNTRY RESIDENCE AND A CITY HOME

The inhabitants will not be idle, but each one will have something to do. Their employment, however, will afford them the highest enjoyment and lasting satisfaction. "They shall build houses, and

inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

Much has been written of the pleasures of life in the country, with its fresh, pure air, bubbling brooks, sparkling springs, beautiful groves filled with flowers, orchards of luscious fruit, broad fields of waving grain, pleasant homes, and its nearness to nature and nature's God; but no pen can portray the glories and pleasures of the earth made new, when the curse of sin is removed.

The climate will be so mild and pleasant, and the whole earth will be so free from danger, that the inhabitants can "dwell safely in the wilderness, and sleep in the woods." Ezekiel 34:25.

From their beautiful homes in the country, they will assemble in the New Jerusalem every Sabbath to worship Him who has redeemed them. "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

UNIVERSAL LANGUAGE

The beautiful tree of life that Adam and Eve forfeited by sin, will be restored to the redeemed. It will be located within the holy city, not far from the throne of God, and beside the river of life. It will bear twelve manner of fruits, and yield its fruit every month. (Revelation 22:1-3.)

Whenever the saints go to the city, they will feel perfectly at home, for they will always have a right to those mansions which the Saviour has prepared for them. Friends and loved ones who have been long separated by the cruel hand of death, will know one another, and they will never be parted again. All will speak the same language, and that will be the language of heaven; for the Lord has said, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zephaniah 3:9.

With the curse of sin removed, this old world will then fulfill the purpose that God designed for it in the beginning.

Truly, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

ALL of the many phases of true prayer are included in the one idea of communing with God. There can be no proper prayer without such communing, or a desire for it. Where such communing exists, or is longed for, confession, supplication, intercession, adoration, meditation, outpouring of self, thanksgiving, and praise, commingle unconsciously. Thus it is that men can "pray without ceasing" and "pray everywhere."—H. C. Trumbull.



THAT DOUBLE STANDARD

If Equal Suffrage and Equal Rights, Why Not Equal Morality?

BY WELLS A. RUBLE, M. D.

THERE is probably no one thing that is causing more domestic infelicity, more social scandal, more moral depravity, and more physical suffering, than the double standard in our social relations. It may be asked, "What is meant by a double standard?" It is this: A higher standard of morality is held for our mothers, wives, sisters, sweethearts, and women in general, than for our fathers, husbands, brothers, lovers, and other men.

As a man, I have a right to know that my mother does not allow the special attention of any man other than my father; that my wife would resent as the greatest insult any intimate advance of any man other than myself; that my sister recognizes no special proffer of attention from any other than her own husband; and that every one of my women friends is as free from taint of improper social relations in her private life as I believe her to be in her outward deportment. How much less can I ask my mother, my wife, my sister, and women friends to expect of me and my men acquaintances?

Let us briefly consider these social standards or ideals as they apply to young women and young men respectively. When a young woman reaches the age that she may receive the attentions of young men, she is expected to bestow her friendship quite generally upon the young men of her acquaintance, with little manifestation of preference, until she has decided quite definitely upon one of them. Having made this choice, she is expected to confine her special attentions to, and receive special attention from, this favored one alone. This is an unwritten law of good society. The young woman who ignores it and becomes overliberal in the bestowal of her attentions, soon finds that there is no one who specially cares for them, and she is left to pursue her lonely way through

life. No woman can long hold the highest respect of a worthy man if she gives and receives favors promiscuously. She will be regarded by her women associates, and by men as well, as frivolous, too anxious and too easy. Such women are not in demand as life companions among sensible men. In this respect, men are more discriminating and more exacting than women. At the same time, they themselves are less willing to abide by the standard which they set for their women.

IS HE ANY BETTER THAN SHE?

But how about the standard held for and by a young man? Many persons seem to consider it quite proper for him to be as general as he pleases in giving and bestowing favors. And too often young women, and their mothers as well, seem to think it a great feat if they can by some hook or crook finally succeed in capturing such a renegade fellow and tie him up in wedlock.

But suppose he is "corralled" for a time; how long then is he willing to confine his attentions to the one woman who has chosen him? If the record could be known, it would reveal that the man or woman who cannot concentrate affection upon one individual for a sufficient period of time before marriage, cannot, in the great majority of cases, do so afterward. The fact is that we do not demand or expect such a thing of men, but we do of women. Here is the beginning of the great evil of a double standard. But who is to blame?—Men, because they demand this liberty—or possibly better say license; and women, because they tolerate it. In civil life, women are demanding equal rights with men—equal business privileges, equal political opportunities, and equal suffrage. Why not demand equal social and marital relations?

Going a step farther, what is the attitude society takes to the men and women respectively who overstep the re-

strictions of society in regard to the social evil? The woman who offends is at once banished to the underworld. She may not show her face in respectable society. Her name may not be taken upon respectable lips. The very thought of her is contamination. She must bear her sin alone, and must henceforth drag out a miserable existence.

ONE SOLUTION

But what about her accomplice in the single act that reduced her to such straits—the man who seduced her?—Too often, though it is known that he is guilty, the crime that is condemned in her is condoned in him. Those of his own sex may treat the matter as a joke, and even remark lightly and encouragingly upon the sagacity that has enabled him to escape being brought to justice. Many won't wink at his departure from rectitude, remarking that "every young man must sow his wild oats."

Few women choose voluntarily the life of the underworld. The vast majority of the inhabitants of that substratum have been banished thither because of one wrong act. Misplaced confidence and seduction have placed many a one in the undercurrent from which she cannot arise. Her accomplice in crime may plunge into and emerge from that underworld as often as he desires, or until he gets the stamp of it fixed upon him in the form of an incurable disease.

A man's integrity is seriously questioned if he quotes the facts obtained from government statistics on physical examinations in the draft. Government publications state that an amazingly high percentage of the male population of our country have or have had sexual diseases. But in addition to the seventy-five per cent of men who have contracted one of these diseases, there are many others who have violated the seventh commandment but have escaped the physical penalty thus far. What a record for a civilized nation!

You ask, How is this evil to be remedied?—First, by demanding of men the same high standard of continent single life and married fidelity that is demanded of women. Second, by requiring certificates of health from all parties contracting marriage. Third, by segregating female offenders. Fourth, by holding to the strict observance of the precept, "Thou shalt not commit adultery," and placing the same handicap, the same disgrace, the same punishment, upon one offender as upon the other.

Our Advocate

THE world little realizes its great need—the need of accepting Christ as its Advocate. Each day, some sin is committed, which must be confessed and forgiven before we can be at peace with God. In confessing that sin, we yield to accept Christ, the great High Priest, our Advocate.

He stands before God and pleads our cases by offering His precious blood for our shortcomings. Only through this Advocate can we be elevated to the standard of righteousness. He has never lost a case. His services are free to all who will come to Him. Certainly it behooves us to realize our need and to accept so wonderful a Saviour.

W. E. BELLEAU.

American Liberties Endangered

(Continued from page 9)

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

We agree with Dr. Bowlby that where there is no Sabbath observance, there is no morality; but can we change a man's heart by jailing him if he does not keep the day of the week we want him to keep? True Sabbath keeping follows a moral rejuvenation, but cannot precede it. Does morality rest on the observance of a day? Can a man worship God "in spirit and in truth" before the love of God has subdued his nature and the sacrifice of his Lord has gripped his heart?

If red-blooded Americans, with the principles of the Magna Charta, the Bill of Rights, the Declaration of Independence,

and the Constitution of the United States in their arteries, desire a return to the vile tyranny of a Nero, the horrors of the Inquisition, the bloody terrors of a duke of Alva, the high-handed cruelties of a Henry VIII, or the sectarian dogmatism of Puritanism, then let them inaugurate a campaign for the enforcement of Sunday observance by laws of the state, and the train of religious despotism in all its gruesome forms will surely follow.

Let them pull down the altars to justice, and rear the Molochs of oppression. Let them burn the Bibles, and replace them with the ungodly creeds of men. Let them break the tablets of the law of God, and rear in their stead, "Thou shalt keep Sunday, because we command it." Let them fill the land with clerical spies, and crowd the churches with cringing slaves of Protestant papists.

May Providence enlighten those who desire to force men and women into the kingdom of God; and may America be saved from a hierarchy.



A SPHERICAL SABBATH

BY EDWIN K. SLADE

WHEN the evidence is seen to be incontrovertible and overwhelming which proves that the true seventh day has come down to us from Eden, and hence has not been lost, many put forth the claim that we cannot keep it, because the world is round, and that all the Lord requires is the observance of one day in seven, or a seventh part of time. This claim has no basis whatever upon which to rest. The difficulty is wholly imaginary, and not real, as will appear from the following facts:

1. The sun, by God's appointment, rules the day. (Genesis 1:16.)

2. The day begins with sunset. (Genesis 1:5; Leviticus 23:32; Deuteronomy 16:6; Mark 1:32.) As sunset marks the close of the natural day, it must therefore mark the commencement of the day that follows.

3. But it is reasonable to conclude that the day has not only a time but a place of beginning. It is a remarkable fact that this line of transition or division between the beginning and the termination of the course of a day is found in crossing the Pacific Ocean. We may start in California and proceed eastward to the eastern coast of Asia, and we shall find that the meridian we cross be in perfect unison with all the people living upon that meridian; and when we reach China, we shall have exactly the same count of days that the people in China have.

Again, if we start from China and reverse this journey, making our way westward to San Francisco, our days will correspond exactly to those of the countries we cross; and when we reach that city, we shall have the same day that the

people of that place have. This journey takes us fully two thirds around the world, yet does not change our count of the days of the week. But if we cross the Pacific Ocean, either westward to China or eastward from China to California, we find in the one case that we are one day behind the people in China, and in the other case we are one day in advance of the people of California. This is because of the well-known fact that the west shore of the Pacific Ocean is one day in advance of the time on the east shore of that ocean.

NO DIFFICULTY FOR TRAVELERS

4. The line of division between the commencement and the end of the course of the day in its circuit around the world is therefore in the Pacific Ocean. This fact, which no candid man of any sect or society will deny, really explains why, in crossing this line to the east, we add one day in our reckoning, and crossing it to the west, we drop a day. It is because the days of the week are really definite and tangible, and not, as some represent them, indefinite and uncertain, that this change takes place. We point to it as conclusive evidence, to all thoughtful, candid persons, that the definite seventh day does exist, and comes to all dwellers upon our earth.

The simple truth is: We drop a day in circumnavigating the earth from east to west, because, going with the sun, and thus prolonging the time that it remains above the horizon, we make each of our days a fraction more than twenty-four hours long. And in the complete circuit of our earth, we thus use up one entire period of twenty-four hours. We add a

day to our count in going around the world from west to east; for as we thus travel in a direction opposite to the sun, we make each day a fraction less to us than it would have been had we remained stationary.

No one has ever experienced any difficulty in observing the Lord's Sabbath, on account of the world's being round. The difficulty is purely imaginary. The world was round when the Sabbath was made for man, and the Sabbath was made for a round world. It would be unreasonable to maintain that God made the world and the week, and gave command that man should observe the seventh day of every week as a Sabbath, while knowing that it would be impossible to keep a definite day on a round world. The fact is that no one has ever thought of such a difficulty but those who have sought to substitute another day for the Sabbath; and, strange to say, there seems to be no trouble in knowing when that other day comes.

Around the World

¶ War cost France nearly 1,500,000 lives. A low birth rate during the war years cost her 1,272,735 loss of population. To encourage an increase of births, the government will make allowances of 60 to 200 francs a year to each child under 13 years, after the second.

¶ Mr. Herschel C. Parker, eminent geologist and mining engineer, who first scaled Mount McKinley in 1912, says that the mountain has settled at least 500 feet from its original altitude of 20,400 feet.

¶ Randsburg, a mining camp 100 miles east of Bakersfield, California, has advertised its jail for sale because of the continued drought of intoxicants. It once held the record for being one of the wettest and liveliest gold mining camps in the state. Another black mark against prohibition!

¶ San Francisco municipal cars during 1919 carried 73,000,000 passengers, with fewer accidents than in 1918 with 65,000,000 passengers.

¶ According to the *Independent*, Japan has appropriated \$125,000,000 for the development of aviation.

¶ It is said that the Americans consumed 511,360,816 quarts of commercial ice cream during 1919.



AFTER MANY DAYS

PART 19

Interviewing the Manager

BY ARTHUR S. MAXWELL



WE pass over the scene that followed. It was one of those rare and precious moments when two separate and distinct prayers are answered together. Mrs. Brooks had prayed that she might find again the friend whom she felt God had called her to help; and now her diligent search was at last rewarded. Mrs. Lawrence, in her desperate need, had pleaded for assistance; and now, lo, the help had come.

It was a moment, too, of beautiful reconciliation. Mrs. Brooks had come ready to forgive and forget; Mrs. Lawrence had just reached the place where to confess and to ask for pardon was what she desired most.

There followed a period of brief explanations. Mrs. Brooks told how she had been searching for Mrs. Lawrence from the time she discovered that she had left the house; how at last she had thought of visiting the various *creches* in the town, in the hope of meeting Ada; and how this had proved successful.

Then Mrs. Lawrence went over all the sore trials that had come to her, telling finally of the losing of the purse, the cold and hunger she had consequently suffered, and how this, with all the rest, especially the miraculous finding of the torn text from Isaiah, had at last caused her to turn from the wrong course she was pursuing and to throw herself on the love and mercy of God.

THE conversation was presently interrupted by the entrance of the landlady, who again demanded her week's rent. This was paid by Mrs. Brooks; and then, after packing up the few articles belonging to Mrs. Lawrence, the two left the house and made for home. They made two stops on the way, first at a small restaurant, in order that Mrs. Lawrence might be strengthened for the rest of the journey; and then at the *creche*, for Ada. By ten o'clock that evening, they were all back in Mrs. Brooks's house again.

It had been a week of great sorrow, perplexity, and distress to all, in various ways; a week of many fears, many tears, and many prayers. But it was over now; and, after all, it had been worth while. Mrs. Lawrence was a changed woman. By heeding at last the call of God and the pleading of His Holy Spirit, she had been drawn into a closer relationship with Him than she had ever enjoyed hitherto.

Her fear of meeting the factory manager had been transformed to a quiet and firm resolve. She no longer questioned the possibility of being able to pay

the doctor's bill; she knew now that a God who could bring help at so critical a time, when she was nigh perishing of cold and hunger, was more than able to help her in this difficulty too.

The following day being Sunday, Mrs. Brooks arose early, according to her invariable custom. Mrs. Lawrence remained in bed to recover from the great strain of the past few days. When her work was done, Mrs. Brooks came in to see "the patient," and, drawing a chair up to the bedside, began to speak of recent happenings, future plans, and new ideas.

CONVERSATION finally turned to the somewhat trying question as to what Mrs. Lawrence should do on the morrow. She had not forgotten the contract she had signed to work at the factory for six consecutive weeks. But while she now had no doubts in her mind as to what she would do when the next Sabbath arrived, she naturally reasoned, if she was going to lose her week's pay because of absence on Saturday, why work at all that week? On the other hand, she saw that, having given her word to work for six weeks, she ought to keep her promise to do so.

"It is a rather awkward situation," said Mrs. Brooks, "and of course I only wish you had never gone to that place to work. If only you had told me what you were thinking of doing, I could easily have found you a position much more suitable for you, and with Sabbath free. But there, I suppose you didn't like to tell me, and took this place because it was the only one available."

"Yes."

"I thought so; but now, what are you going to do next? That is the question. I would suggest that you continue your work and fulfill your part of the agreement so far as you are able. See the manager, and tell him that you want Saturday free. If he refuses it, then you must obey God and take the consequences."

"I think that would be best," said Mrs. Lawrence. "I only wish I had taken that course from the first and had had the courage to tell him that I would not work on the Sabbath. Even now it will be an ordeal for me to go and see him. You will pray for me—especially just then, won't you?"

"I certainly will; and somehow, I feel sure that you will come out of that conflict more than victorious."

Monday morning came, and Mrs. Lawrence went to the factory, leaving

Ada with Zarita and Mrs. Brooks. To her great disappointment, Mrs. Lawrence learned that the manager was away on business and would not return till Friday morning. She had hoped to see him at once and get the matter settled finally, instead of waiting until just before the Sabbath came in; but now she had perforce to possess her soul in patience.

Noon on Friday found Mrs. Lawrence knocking once again at the manager's door; and found, too, Mrs. Brooks on her knees in her kitchen, praying that her friend might have help, courage, and victory.

"I can't understand it," said the manager petulantly after listening to Mrs. Lawrence's request. "Why don't you want to work to-morrow?"

"Because I believe it is wrong to work on Saturdays."

"But you have already worked here for two Saturdays."

"I know, and I am sorry. I knew I was doing wrong all the time."

"But why, why?"

"Because Saturday is the Sabbath, and God has commanded us to rest upon that day, and has said, 'In it thou shalt not do any work.'"

"Bless me! I work seven days a week. I never think of taking a whole day's rest a week, and why should you?"

"Only because God tells me to," replied Mrs. Lawrence, gaining confidence as the interview lengthened. "God, the Creator, knows what is best for us, His creatures; and He has told us to rest every seventh day, that we might keep our bodies and minds in the best of health and —"

"But won't Sunday do you just as well as Saturday?"

"It would if God had not Himself been so particular about the matter. He emphasized that the weekly rest must be on the seventh day, not the first; and He gave a special blessing to the seventh day for all to enjoy who rest upon it. If I chose Sunday, I should miss that blessing."

"MRS. LAWRENCE, you amaze me. Something must be troubling your mind. But now let us come to business. You remember your agreement, do you not? If you absent yourself without leave, you forfeit the week's wages. You quite understand? That is our plan in this establishment; and I remember you acceded to it very readily when you first came."

"Yes," said Mrs. Lawrence.

"And are you willing to give up all that you have earned this week in order to carry out this freak idea you have become possessed of?"

"I am willing," said Mrs. Lawrence firmly, looking the manager straight in the eyes, "I am willing not only to forfeit a paltry week's wages, but to lose everything I have in this world, rather than disobey my God again. He has shown me, by many hard lessons, that peace with Him is far more precious than any earthly gain. I am sorry indeed to have to go against your wishes; but in a case of this kind, I feel I must obey God rather than man. You may do what you please with the money I have earned, but you will not shake my determination. I know what is right, and I am going to do it at all costs."

The manager was quite taken aback by this resolute but dispassionate statement, and for a moment seemed at a loss for a suitable reply. Perhaps this was the moment, too, when Mrs. Brooks was praying with special earnestness. At any rate, the manager suddenly changed his tone, and brought the interview to a close.

"Well," he said, "although I can't say I agree with your views, I certainly admire you for living up to your convictions. It will be all right. Good morning!"

HARDLY able to realize her good fortune, Mrs. Lawrence hurried home that Friday evening, in good time for Sabbath, and with her wages in her pocket, eager to tell her friend the glad news.

Mrs. Brooks was waiting for her.

"You bring good tidings, I see," she said, as she opened the door.

"Yes, yes!" cried Mrs. Lawrence, beginning at once to tell the whole story.

"How merciful God is!" said Mrs.

Brooks, when she had heard it all. "And how beautifully it has all worked out! Directly you really determined to keep the Sabbath, then God stepped in and worked mightily for you. I have seen this happen several times, and I believe there is something in it. If we want God to help us, we must resolutely place ourselves on His side, and be willing to risk all rather than be unfaithful to Him.

"But now, dear, Sabbath will be here in a few minutes. I will get Zarita and Ada to choose the hymns, and we shall expect you along as soon as possible."

A certain indefinable stillness seemed to pervade the house and settle upon their hearts that evening. The hymns had fresh meaning; prayer was easier; the Word was clearer; God was there.

During the day, no precious time was spent in needless cooking and household duties. Even at mealtimes, the conversation was wisely directed from the things of the everyday life, and centered on "the things pertaining to the kingdom." It was a day with God.

(To be continued)

Signs of the Times

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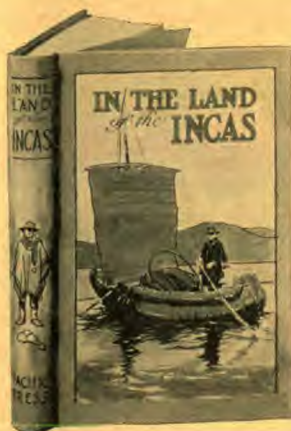
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Notice

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.

¶ Prohibition has reduced the number of patients in the city hospital of St. Paul, Minnesota, almost one thousand for six months. It has reduced the applicants for admittance to the poorhouse forty per cent in the same time; reduced accidents, suicides, assaults, and the like about ninety per cent; depopulated the workhouse at times so that it may be closed and the prisoners kept at the county jail; reduced the number of prisoners in the county jail more than two hundred in comparison with the year 1918.

¶ The *Western Watchman* (Catholic) is informed that the priests of Czechoslovakia who desired certain reforms carried out in their country, including marriage of the clergy, have been excommunicated by the papal see. It is lucky for the dissenters that these are not the days of Huss and Jerome.

¶ Upwards of nine thousand inmates are now being treated in the sixteen state reformatories or junior prisons of the United States.

Crazy with Greed

THE *Wall Street Journal* refers to the world-wide unrest, mentioning specifically strikes in South Africa, South America, Australia, Japan, and elsewhere, concluding with these striking sentences: "Here is the most astonishing psychological problem with which the world has ever been confronted. Is it the unregistered tail of some comet that has turned us all crazy?"

This is indeed an "astonishing psychological problem," but there is a basic cause for it all. The taproot of the whole trouble is selfishness gone mad. Some of the commonest commodities of everyday life, such as sugar, flour, and potatoes, which may be easily produced in ample quantities, are made the basis for the wildest kind of speculation.

According to current financial reports, great and constantly increasing dividends are being reached by the corporations and monopolies that control these commodities. Millions upon millions of dollars are being turned into the coffers of those who are insanely grasping for gold. The great mass of the people are shut away from these tremendous profits, but they are being constantly made aware of them, and as a consequence, they are becoming more and more furious. The effect is following the cause with a deadly certainty. But one of the most remarkable things ever recorded is the fact that nearly two thousand years ago a man should have been able to describe these conditions so graphically as in the words that follow: "Know this, that in the last days grievous times shall come. For 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: from these also turn away." 2 Timothy 3: 1-5.

Mention of the fierceness, the lack of self-control, the pleasure-loving godlessness of the age, it will be observed in this quotation, is prefaced by the statement that love of self and love of money cause these grievous times in the last days. From the human standpoint, the situation is absolutely hopeless; but from the divine standpoint, all is as light as day and the prospect is indescribably glorious.

Wickedness, greed, cruelty—indeed, all forms of sin—are rapidly reaching the apex, and Jesus has definitely promised to return in person to cut short this reign of terror. The all-important question, then, is to get free from sin and to be prepared to meet the Saviour when He comes in a near-by day.

The Heroes in Disguise

OUR heroes are not all from the battle field, in the "poison squads," in the mission fields, or on life-saving crews. There are just as noble, self-sacrificing men and women in the solitudes, in our towns and cities, engaged in the ordinary occupations of life, as any whose names have been graven in granite, blazoned on the front pages of our daily news, or their

praises reëchoed by silver-tongued orators. We know a man in a tiny hamlet of an eastern state whose name was never published in the paper that collects the local news, save in connection with the general patter of a small community. Yet that man was made of the same material as a Livingstone, a Jesse Lazear, or an Alvin York.

During his second year in college, his father became blind; and his younger brother being too young to manage the farm, John was obliged to leave school behind, come home, and take up his duties as head of the family. His mother's mind broke under the added strain, but John cared for her just as



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The railroad strike some weeks ago had its usual aftermath in congestion of mail and general traffic. The upper view shows stacks of parcel post mail piled up in the street before the Chicago post office, the increase in parcels being due to the express companies' not being able to send their goods by railway. The lower photograph shows commuters in Hackensack, New Jersey, making the best of the situation on trolley cars. Practically all the suburban trains stopped running.

faithfully as ever. School days were over for him, for hard work and plenty of it thwarted his ambitious plans. He saw to it, however, that his brother had the advantages he missed, and he worked all the harder to pay the expense.

We never heard him complain, though, of his disadvantages, or call attention to his sacrifice. He was modest, as all heroes are.

Soon after his marriage, his father-in-law and mother-in-law became unable to care for themselves or their farm. John and his faithful wife oscillated for a number of years between the two homes week after week, keeping up two places inside and out of doors, assuming heavy financial obligations, and caring for their aged parents as tenderly as they knew how until death laid the old folks to rest.

For many years, they struggled on then in order to free themselves of the incubus of debt, foregoing nearly all the pleasures of life, and many of the necessities, still ever open-hearted, and willing to help every needy person who came their way.

They are but an illustration of many parents, sons, daughters, husbands, and

wives who are fighting out alone in our countrysides, and amid the bustling crowds of our cities, their own stern battles of renunciation, that others may live and be happy.

To them may not come the plaudits of their fellows, they may not achieve greatness in the eyes of men; but the great God who sees all, will write opposite their names, "She hath done what she could;" "He has sacrificed his all;" "Greater love hath no man than this."

Let us be kind, friends, for we do not know what the other fellow has to bear. Let us speak a cheery word at every opportunity, for it may help a sister over the pitfall of despondency. Let us make it easier for the everyday heroes for whom every morning means going "over the top."

A Church with an Open Bible

MANY men and women in these times are quite hysterically offering various panaceas for the world's ills. Many are saying that if you will only join this church, or that, all will be well with you. Some even go so far as to say that they have the one church which can offer salvation. But the psalmist says, "Thy Word is a lamp unto my feet, and light unto my path." Psalm 119: 105. And again the inspired Book says, "Thy Word have I laid up in my heart, that I might not sin against Thee." Psalm 119: 11.

It is God's Word that is the lamp to our feet and the light to our path. It is God's Word laid up in the heart that gives us power over sin. Then, if we would have light, we should study God's Word. If we would have power to conquer sin, we should study that Word, and allow its living forces to cleanse us, and to fill us with joy and hope as it presents the great gospel of Jesus Christ.

God has a living way. That way is Jesus Christ our Lord. God has a living Word. That Word operates upon our hearts in a very definite way through the influence of the divine Spirit. This is an experience which each one of us may have, and we may know for ourselves the divine truths which God has given to the children of men.

The church has its place. The church is organized by and ordained of God. But the church that leads and clothes with the powers of salvation will be the church that is holding forth the living Word of God, and calling men to receive it into their minds and hearts and to feed continually upon its living powers.

¶ In the six months between June 1 and December 1, 1919, the office of the district attorney of New York County received more than five thousand stock-fraud complaints. Nearly four thousand of these, or well over three fourths of the total, involved the extracting of Liberty Bonds from their holders.

¶ After a twenty-five year fight, Oxford, the most conservative of the English universities, has yielded to the demand for coeducation.

¶ The influenza epidemic that has been raging in Japan since last September has caused the death of 65,852 persons out of 1,724,363 cases.