

Signs of the Times

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DEFORMERS DESIRE NATIONAL RELIGION

Which Shall It Be?—Catholic, Presbyterian, Baptist, or Jewish?

DR. JAMES S. MCGAW, field secretary of the National Reform Association, in his opening address of the Christian Americanization Conference at the Arch Street Methodist Episcopal church of Philadelphia, early this year, said, "It is impossible to produce a liberty-loving America without God's holy Book, and without a nation-wide revival of our national religion." This is all good and well, if the results are accomplished in harmony with the gospel plan of preaching the Word and reviving the hearts of men by the peaceable influences of the Holy Spirit. But this is not the way Dr. McGaw proposes to bring about these results. He wants to compel all people to read the Bible, and force the obligations of Christianity upon all men through civil enactments. He advocates the compulsory teaching of religion in the public schools, and the enforcement of Sunday observance by federal laws. This, he claims, is the remedy for bolshevism and a panacea for all the ills of this troubled world. "Steal from us our national religion," said he, "and you stab the nation to the heart. You kill the soul of Uncle Sam. You have murdered the nation."

Dr. McGaw spoke as though we already had a "national religion" in the United States. But it developed later that we do not yet have a "national religion"; and a resolution was

BY CHARLES S. LONGACRE

passed by the conference, petitioning the United States Senate and House of Representatives to submit to the various legisla-

tures "an amendment to the federal constitution that should suitably recognize the authority and law of Jesus Christ, the ruler of nations. This we ask that we may have the highest basis for the settlement of national moral issues; in order that our fundamental law may conform more fully to existing Christian features in our governmental life."

The Rev. Dr. T. H. Acheson, of Pittsburgh, Pennsylvania, who introduced this resolution, stated that "the League of Nations should also contain a Christian amendment stating that the basis of all law is Christ." "It is a grave mistake to believe," said he, "that the will of the people alone can make the law right. A Christian amendment which would officially declare America a Christian nation to all the world would work a great change in the character of our people."

We beg to differ with the National Reform Association on this proposition. They call our constitution pagan because the sovereignty of God and of Christ, and the claims of the Christian religion, are not legally recognized in the law of the land. But what would be gained by a federal recognition of Christianity as the national faith of the American republic? Would such an act make all or any of its citizens religious? Would it

Indian Christians of the Methodist Episcopal Church of India arriving in New York, April 22, 1920, on their way to the General Conference held in Des Moines the early part of May. Formerly given a place in north central India by the comity arrangement for Indian missions, Methodist Episcopal activities have spread from the borders of Afghanistan to Ceylon, and their membership is now nearly 300,000, with 5,637 Sunday schools, enrolling 174,538 pupils, and educational institutions numbering 1,889, with 51,442 students.



International

write Christianity into the heart and the life? Would it save the unsaved? Would it impart a single virtue, or clothe even one of its citizens with righteousness?

If the world could be saved, converted, or even reformed *en masse* through the decisions of human councils and by legislative action, then the world would have been converted and reformed long ago. We certainly have had enough human legislation upon the subject of national religion in the past. But a mere external legal acknowledgment of belief does not change the nature and character of its citizens one iota.

NOT SAVED IN GROUPS

The citizens of a state are in the same unsaved and unrighteous condition five minutes after as five minutes before such an enactment. We are not saved collectively or *en bloc*, but individually; and the individual is saved only through his own belief in the merits of the blood of Jesus Christ. It must be an active, living, personal faith in Christ before it is acceptable to God. It must be voluntary and must emanate from the heart to be of any value in the sight of God.

If the majority of a nation should pass a law establishing their creed as the legal religion, that would not make it acceptable to Heaven, and it would not brand the divergent minority as heretics in the sight of God.

The so-called heretical minority might some day grow into the majority, and they in turn might likewise elect to establish their faith by law, and to disestablish the former religion. We can readily see what the results of such a contingency would be, if religion is to be made a subject of national legislation according to the rule of majorities, just as political parties are put in and out of power by the decision of majorities.

If the adherents of national orthodoxy should grow stronger than the political parties, it would be only a question of time until the head of the national religious party would take precedence of the head of the political party. In other words, we would repeat in the United States the history of the Roman empire after the days of Constantine the Great. We need not experiment on such a contingency in America on the plea that this is a Protestant movement favoring the legal establishment of a Protestant national religion, instead of a Catholic movement favoring the establishment of Roman Catholicism.

NEVER DID IT IN THE PAST

The Protestant churches tried out this scheme in European countries where they were dominant, and they demonstrated that absolute civil and religious power in the hands of a Protestant bigot is just as dangerous as in the hands of a Catholic. Protestants and Catholics alike are now ashamed of the bloody records that are charged up to their respective reigns in those countries where they succeeded in holding sway under the old régime of a union of church and state. They are attempting to expunge those awful records from the pages of history, so that our children may not become familiar with the past.

But a frequent recurrence to those records is the only thing to save this generation from making the same mistakes. Anybody who reads the history of church dominance in politics in the past, whether it be Protestant or Catholic, will protest loudly against a repetition of the experiment in this country. There is great cause for alarm lest this thing be repeated in

America. The National Reform Association is not the only religious organization that has set out to capture this nation and legally establish their religious concepts as the standard for a "national religion." Other mighty Protestant organizations now forming have similar purposes. Likewise the Catholic Church has repeatedly published the official statement that "America must become dominantly Catholic."

The National Reformers insist that no one ought to be allowed to sit in Congress as a legislator who is not "a genuine Christian." Dr. Burnside said: "Every Sunday I see hundreds of automobilists stealing God's day by driving. If the church of God has been able to place the eighteenth amendment in the constitution, it will surely be strong enough to place the nineteenth also, which will make the people reverent of God's Sabbath."

From this, we can clearly see that the aim of the National Reformers is to compel all civil officeholders to submit to a religious test as a necessary qualification for the office;

and likewise to compel all citizens, irrespective of private opinion, to observe Sunday in harmony with their Puritanical notions, under duress of federal legislation.

The Spanish Inquisition is not peculiar to Spain or to a particular age. The spirit of the Inquisition is natural to every age. It resides in the heart of every man who thinks that he alone is right and the other fellow must be wrong. It is natural to every mind that can think in only one direction and is unable to tolerate any one who thinks in an opposite direction. It is natural to every man who thinks that he represents God, and the other fellow represents the devil. It is natural to every man who thinks that his enemies are God's enemies, and that it is his duty to execute the judgments of God upon his enemies.

Apostolic Christianity teaches equal rights for all, and complete separation of church and state, as set forth by the fathers who founded our great republic. Every true Christian should to his utmost oppose any movement that

seeks the overthrow and subversion of those fundamental principles.

PERHAPS bolshevism is a spiritual kinsman of the bubonic ill. We may err, as did science in that case, in thinking it contaminates only certain kinds of people, willful radicals or ignorant dupes—the barefooted folk—and we may sacrifice time, wealth, and other values, in purging the country or world of it by force—the conflagrations of the health authorities—when all that is needed is to clean up the localities where it exists. May it not be that if we get rid of the rats—ignorance, slums, injustice—the fleas of perverse ideas will perish of homelessness, and those which do bite will find their former prey inoculated against their poison? It is worth trying on a grand scale throughout the world. It is possible that only in this way lies salvation.—"Collier's."

THROW a pebble into the lake and a wave is formed, and another, and another, and as they increase, the circle widens until they reach the shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control.

E. G. W.

No Cause for Fear

You wonder why no gorgeous color schemes,
Ablaze with warmer hues, your paths adorn;
For yonder sits the ghost of former dreams
In somber gown, with all its beauty shorn.

You grow discouraged, for the way is steep;
Your strength seems spent, the pulse of hope
beats slow;
Alone you grope, and often pause to weep
O'er gilded prospects of the long ago.

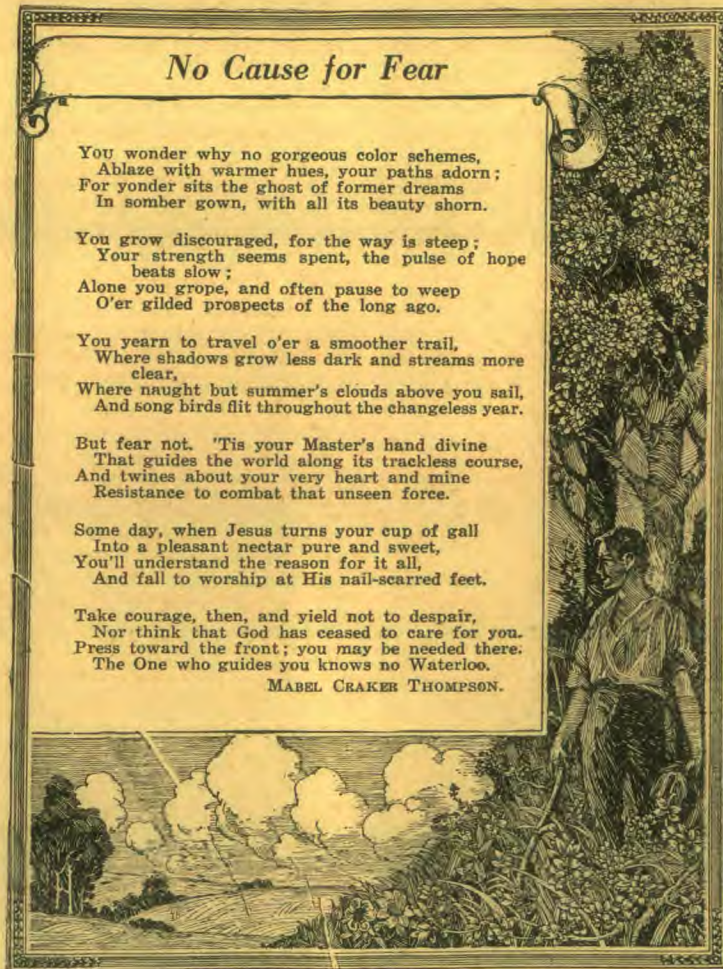
You yearn to travel o'er a smoother trail,
Where shadows grow less dark and streams more
clear,
Where naught but summer's clouds above you sail,
And song birds flit throughout the changeless year.

But fear not. 'Tis your Master's hand divine
That guides the world along its trackless course,
And twines about your very heart and mine
Resistance to combat that unseen force.

Some day, when Jesus turns your cup of gall
Into a pleasant nectar pure and sweet,
You'll understand the reason for it all,
And fall to worship at His nail-scarred feet.

Take courage, then, and yield not to despair,
Nor think that God has ceased to care for you.
Press toward the front; you may be needed there.
The One who guides you knows no Waterloo.

MABEL CRAKER THOMPSON.



By
LUCAS
ALBERT
REED

The SWORD OF THE ALMIGHTY

The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do. Hebrews 4: 12, 13.

THE power of the word of God is not a new theme with the inspired writer of the book of Hebrews. He has told us, in the opening verse of the first chapter, that God's dealings with men in all ages were always through His word spoken to them. The only difference in one age from another lay in the agent through whom God chose to speak. In the old dispensation, it was the word spoken by angels. (Hebrews 2: 2.) But in the new, it is the word spoken by the Lord and confirmed by those who heard Him. In the old dispensation, God spoke by the prophets; but in this day, through His Son.

Yet in all these, it is the same powerful word of God. In the old dispensation, "the word spoken by angels was steadfast, and every transgression and disobedience" of that word received its "just recompense of reward." Hebrews 2: 2; 12: 25. And in this new dispensation, much more we shall not escape the penalty if we turn away from Him who speaks God's word from heaven. (Hebrews 12: 25.)

In the book of Hebrews, we have had the long warning contained in chapters 3: 7-19 and 4: 1-11. This warning is introduced in the words of the Holy Spirit as found in Psalm 95. Six times we are warned against hardness and wickedness of heart in not yielding to the word spoken by the Spirit. Six times the sin of unbelief, of not having confidence in God's word, is pressed upon the soul. Four times we are told of God's oath, the doubly sure word of God, that He will not permit the unbeliever to partake of His rest. Then, counseling us not to fall after the same example of unbelief, he concludes, "For"—or because—"the word of God is quick, and powerful, and sharper than any two-edged sword." All this should be sufficient to teach us the impossibility of evading the sure penalty of unbelief and disobedience.

LIVING AND POWERFUL

In the third chapter of Hebrews, we have been warned against departing from the word of the living God. Not only has God life in Himself, but He imparts life

to His creatures. (John 5: 26, 25.) This life is imparted to us through His word. All life came, in the first instance, through that word. (Psalm 33: 6.) And all spiritual life must come to us through our obedience to God's word. (Deuteronomy 8: 3.) Even Christ lived in obedience, in the same way that we must live, and identified Himself in every respect as bound by the sacred obligations of God's commands. (Matthew 4: 4.) If He could not turn aside from the word of God, how can we?

It is a powerful word, because it is the word that creates. It imparts both life and power. By the word of God, not only

this world, but all worlds, were made. "By the word of the Lord were the heavens made; and all the hosts of them by the breath of His mouth." Psalm 33: 6. And not only did the word create all these, but it still upholds them—this same word of power. (Hebrews 1: 3; Psalm 33: 9.)

That same word preserved the people of Israel in the wilderness. They did not lack for either food or clothing. Ignoring the usual means of supplying man—these means themselves the result of the all-powerful word—the Lord saw fit to feed and clothe him through a closer contact with the mighty treasury of immortal wealth. Man can be clothed by the wool off the sheep's back, but that wool grows through the energy and life-giving properties of the creative word. What if God's word shall work direct to maintain the wool already woven into garments? The means may be different, but the source of power is the same. One we call a miracle, and wonder at it; the other we ascribe to nature, and forget and ignore the same unexplained wonder, because we have grown used to it. The turning of water to wine awes and startles us if it is done in a few minutes on the eve of a wedding; but we take it as commonplace if it happens in the grape during a few months of summer's sunshine. Is it any the less a wonder and a mystery of divine power? Time is not a god to give life and power. Time explains nothing, but only measures the length of the process. The process itself, whether long or short, is the unexplained mystery of the workings of a word all-powerful and all-living.

That word which has power to drive the darkness away from a chaotic world can drive the darkness out of our chaotic hearts, and shed abroad there the glory of the Lord. (2 Corinthians 4: 6.) That word which gave life to the seeds in the first plants, becomes the direct agency of our "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23. Thus we have power to become the sons of God. (John 1: 11, 12.) And it is the same living, powerful word



TOO BUSY

*Too busy to read the Bible!
Too busy to wait and pray!
Too busy to speak out kindly
To some one by the way!
Too busy, with care and struggle,
To think of the life to come!
Too busy building mansions,
To plan for the heavenly home!
Too busy to help a brother
Who faces the winter blast!
Too busy to share his burden
When self in the balance is cast!
Too busy for all that is holy
On earth beneath the sky!
Too busy to serve the Master!
But—not too busy to die!*

ROBERT HARE.

that will impart to us immortal power and life for the ages to come. (John 5: 25; 1 Thessalonians 4: 16, 17.)

SHARPER THAN A TWO-EDGED SWORD

Many of the swords of ancient times were furnished with two edges, which came together in a sharp point. On this account, they were very effective weapons. There was never any possibility of their striking with a dull back edge, such as swords had that were used in later times, more as a mark of honor than as instruments of warfare. The illustration is to show the penetrating power of the word of God. It is not sharp like a two-edged sword, but "*sharper than any two-edged sword.*"

And as the ancient swords of steel were physically two-edged, cutting both ways, so is the word of God furnished spiritually with two edges. This is "the sword of the Spirit." Ephesians 6: 17. It is the word that proceeds out of the mouth of Christ. (Revelation 19: 15; 1: 16.)

And what is the purpose of the two edges of the spiritual sword?—It is as with any two-edged sword, that it may cut two ways at once.

It cuts out error while it cuts in truth. With it, Christ smites the nations. (Revelation 19: 15.) The sharpness of that sword makes Him as the lion to His enemies. (Revelation 5: 5.) But the glitter of its glory makes Him the Lamb to His friends. With that sword of His Spirit, He can send famine upon those who reject His word, and bread to those who obey. With it, He can destroy the lives of the rebellious, and give life to those who rely on Him.

There is no dull, ineffective edge to this weapon of the Spirit. It is "sharper than any two-edged sword." It pierces, it divides asunder, it penetrates even to "the thoughts and intents of the heart." There is no place to which this sword cannot cut its way. There is no work of destruction it cannot effect, as witness the world of the Flood, the cities of Sodom and Gomorrah, and the days yet to come that shall burn like a furnace. There is no work of construction that it cannot produce, as witness innumerable worlds, the countless hearts made right in this world of sin, and the garden of the Lord that shall yet spring into existence as the beautiful flower of a glad eternity. The

knife may be used to kill, but it may also be used by the surgeon to save.

The first effect of that word upon each one of us is to cut and wound us. But this is done to remove the hard growth, the malignant tumor of sin. The same hand that smites to remove sin, heals also, to grant to us the life of righteousness. It is the One that has torn who will heal. (Hosea 6: 1.)

That word can destroy in time all the lusts of the flesh, while it gives divine life to the obedient to its commands. It discerns, and if we will, brings us to discern, between the flesh and its law of sin, and the mind and its law of God. (Romans 7: 25.) Thus it can truly divide asunder even body and spirit; and as a sword can separate bones at the joints, and even crush into their central marrow, so can the word of God cut through every obstacle imposed in its way, yet ever discerning the work to be done. It can judge two seemingly similar acts, censuring one because of hardened rebellion, encouraging the other because of ignorance. And so it discerns "the thoughts and intents of the heart."

(Continued on page 6)

WHEN THE PICTURE IS COMPLETE

OFTEN when things that seem hard and unpleasant to bear happen to us in our Christian experience, we turn to Romans 8: 28 to find comfort: "All things work together for good to them that love God."

The "all things" that are said to work together for the Christian's good are the things the apostle mentions in the verses preceding these familiar words of verse 28. In verses 17 and 18, the lot of the Christian to suffer with Christ is clearly indicated: "If so be that we suffer with Him, that we may be also glorified together." So also in Philippians 1: 29: "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Says Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

This is the Christian's lot as a follower of Christ. He must bear his own cross daily if he would follow his Master all the way.

WHOLE CREATION WAITING

Then what is the consolation we are to receive from Romans 8: 28? What is the "good" for which "all things" (these trials, persecutions, the suffering and perplexity) work for the one who loves God? We read: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the



BY FRANCIS M. BURG

earnest expectation of the creature waiteth for the manifestation of the sons of God." The literal translation of verse 19 from the Syriac Peshitta version is as follows: "For the whole creation is hoping and waiting for the development of the sons of God."

And so the apostle John exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 1, 2.

WHY FRET?

What a hope this is for the child of God! When the work of the Master Artist is finally finished, and His own beautiful likeness is developed in us, He will unveil His portrait to the admiring gaze of the whole universe. And as an artist, when his masterpiece is unveiled before waiting throngs of men and women, receives the praises of the lovers of beauty, so to Christ will arise pæans of praise and honor when the wondering universe sees His glorious likeness in men and women who have been trans-

In the time of Jesus, the mount of transfiguration was on the way to the cross. In our day, the cross is on the way to the mount of transfiguration. If you would be on the mountain, you must consent to pass over the road to it.—H. Clay Trumbull.

formed by beholding His matchless beauty. Then why should we be fretful and restless because of trials that come to us? Are they not all designed by the Master Artist to perfect in us the work He has begun, and which He purposes to continue in us until we shall stand in His perfect beauty? Why be so concerned for ourselves, and pity ourselves? In all our trials, we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 5. The apostle says further of the trials we have: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Verses 6, 7. Also in 2 Corinthians 4: 8-11, the object of our troubles and our sufferings here is presented: "That the life also of Jesus might be made manifest in our mortal flesh."

And the apostle says in verses 15-18: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

NO SECOND CHANCE

By ROBERT B. THURBER

If any one should say, What great difference does it make whether the coming of Christ be before or after the millennium? I answer, Many vast and most important differences! If His second coming is to be before the millennium, it brings the great hope of the church nearer by a thousand years. It places it at the close of *this very age in which we live*, and which has run already eighteen hundred years of its course, instead of at the close of a future age which has not yet commenced. It brings the awful judgment of

the living wicked nearer by a thousand years, as well as the resurrection of those who sleep in Jesus. It defines the proper object of evangelistic and missionary labor; *not* to convert the whole world, as is too often taken for granted, but to bear witness to the truth, and to gather out of all nations a people for His name. It places before the church the glorious personal appearing of Christ as the grand and proper object of her hope, her desire, and her expectation.—H. Grattan Guinness.

THE nature and order of events at the imminent end of our age, is the nature and order of events of a harvest. For "the harvest is the end of the world," said the Harvester. The familiar harvest routine is to be noted: the intermingled growing of the tares and the wheat till the opportune moment of ripening before a stroke is made; then the quick thrusting in of the sickle and the wearing and ever increasing toil, for it must be an exceedingly short work; the urgent demand for every available laborer; its rapid and total finish; the joy when the last sheaves are brought in,—all will characterize the events at the end of the world.

This is an Oriental harvest, where the wheat and the cheat grow together till cut; where the weeds are all bound together at one time in bundles and burned to ashes; where the grain has made as complete and good development as it ever will, before it is reaped; and where it is all gathered into the garner, the gleaners seeing that not one handful is lost. (Matthew 13: 24-30, 36-42.) How simply does this commonplace picture confute many of the peculiar ideas concerning the end of the world!

Again, the plan for the closing of all things earthly is the plan of sorting fish in a net. The net has been cast into the water, and has taken both good and bad. There is no waiting till the bad become good, no delay till the little grow big. All that are not wanted are rejected, definitely, permanently, and thrown back to be lost. The desirable are all gathered together, and the cast is done. (Matthew 13: 47-50.)

TOGETHER UNTIL THE END

Among many others, the following facts outstand clearly from the teaching of these parables:

1. The two classes, the penitent becoming more conformed to Christ, the impenitent becoming more settled in sin, mingle closely together till Christ comes and the separation between them begins.
2. The separating is accomplished quickly. Every obdurate person, having had his case settled previously by the Judgment, is lost completely and eternally, with no second chance to be saved.
3. The time of harvest joy (the millennium) is spent in heaven by the redeemed, after the reaping (the advent), the incorrigible (the tares) being bound by death, and later burned on the field (the earth), at the end of the thousand years.

The fact that the unrepentant are raised and again live for a short time at the end of the millennium does not detract from the fact that they are destroyed when Christ comes. They are released from death as but for a moment

at the second resurrection, only to return to it to carry out the sentence of eternal destruction. This temporary release is given for several reasons: that those who have gone down in the first death without suffering the just deserts of their sins may suffer them; that every sinner who ever lived may bring his rebellion against God to the full and have a chance to show that his utmost endeavor cannot overthrow God's kingdom; that every evil man may be destroyed finally with the acknowledgment on his lips that God is

Is It I?

¶ A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

¶ And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

¶ But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.

¶ And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

¶ And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

¶ But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.

¶ Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

¶ Like as a father pitieth his children, so Jehovah pitieth them that fear Him.

just after all and that all the suffering comes as a result of his own wrongdoing.

Their resurrection may be illustrated by the incident of a criminal sentenced to life imprisonment, but paroled for a time, that the state may gather additional evidence that he is a criminal at heart and will return to wrongdoing even though he has an opportunity to do right. He proves to himself that he deserves all he is getting, and that the whole country is really a prison from which he cannot escape. Yet all the time, he is serving out the original sentence, of which this parole is but a part.

SAW THEIR FATE

By far the most graphic and detailed portrayal of the exact order of events at the time of the second advent is given in the Old Testament types of the sanctuary service. David suggests the analogy in the seventy-third psalm, where he tells of being envious of the wicked because of their seeming unalloyed prosperity, "until I went into the sanctuary of God; then understood I their end." In the ancient Jewish sanctuary service, we may find the beginning, as well as the end and all between, of every important part of God's dealings with men. The yearly round of service was an exact type of the whole plan of salvation from start to finish. If there was ever a shadow that would reveal the substance in every particular, it is this. How natural, then, since the order of the temple service has fitted exactly with development of the plan of salvation up to the present time, to look into it for a revelation of the future! A brief study of the salient points is enlightening:

A sanctuary stood in the midst of the camp of Israel, and contained appropriate furniture for the service connected with it. This service was conducted by a number of priests with a high priest at their head. Its essential features were that any person who sinned must bring a certain animal to the gate and there confess his sins on its head, thus figuratively transferring them to the animal. He then took its life, and the sins were taken with the lifeblood into the sanctuary by the priest. This ceremony was repeated again and again throughout the year, and thus all the sins of the people which were confessed, figuratively accumulated within the sanctuary.

On the last day of the ceremonial year, called the Day of Atonement, all the sins were removed from the sanctuary. For this purpose, two goats were brought, one for God and one for the evil one. The Lord's goat was killed, and its blood was taken into the sanctuary, where it became effective in making atonement for

all the sins there. These were then brought out and placed upon the head of the other goat, called the scapegoat, and he was led off to the wilderness to die.

TURNED TO ASHES

There was opportunity, up to the last moment, for every man to have his sins placed upon the scapegoat, while the real offender escaped their penalty. But if his sins were not in the sanctuary in time, he bore them himself. To indicate this in figure, he was completely cut off from his nation, and became an outcast.

The application of this type to the great plan of God for the salvation of men is clearly outlined in Hebrews, chapters eight and nine. And after we have fitted the types to the actual events in the history of the world, we may come to some very definite conclusions as to the prophecy of the world.

There is but one advent of Christ at the end, for now "once in the end of the world hath He appeared" (Hebrews 9: 26); and there is but one Day of Atonement, or time of judgment. The great Day of Atonement (judgment) began in 1844 (Daniel 8: 14 and 9: 24-27), and will close when its work is over, we know not when. When Christ, the great High Priest, comes forth at its close, probation closes, and the fiat is proclaimed, "He that is unjust, let him be unjust still" (Revelation 22: 11, 12), and immediately His second advent is at hand.

Thus there is no "second chance," or opportunity of a thousand years for men to turn to God. When the high priest came forth with the sins from the sanctuary, any sin that had not been confessed before that time, was not forgiven, and there was no further chance, for the unrepentant sinner then was cut off for all time.

The millennium will not be a period of peace on earth, except the peace of desolation. The sins forgiven through the atonement of Christ are laid upon the head of Satan (the scapegoat), and he suffers isolation in "a land not inhabited," a land of separation. (Leviticus 16: 22.) This desolate place is provided by the earth; for the unsaved will have been destroyed "by the brightness of His coming," the righteous living and dead caught up together in the air with Christ (1 Thessalonians 4: 17), and Satan will be bound in a chaotic earth (Revelation 20: 1-3).

There will be no eternal torment (which would be eternal life) of evil men, for the bodies of the sacrifices in the ancient sanctuary service were taken without the camp and burned to ashes. (Leviticus 16: 27.) Thus the unrepentant will be reduced to ashes (returned to their earthly elements, Malachi 4: 1-3), and there will be no more pain.

A DEADLY ERROR

As we near the profoundly solemn event just before us, its exact nature becomes increasingly vital in importance. The great Bible schools and conferences that are meeting these days to study the imminent return of Christ are becoming more and more popular; and, led as they are by the most eminent Biblical scholars that Protestantism affords, their findings are attracting wide attention and are meeting with almost as wide belief. And while there is a divergence in their conclusions as to many of the details of

order, many believe that in some way the advent will not end the opportunity of the sinner to change his ways and be saved.

If these modern Bible students are right, and sinners still have a thousand years to grow gradually good and worthy of heaven, then we may expect an increasing disregard of law, and less and less love and practice of righteousness. For is there not to be another chance? And dilatory human nature is dilatory human nature still.

But if the consensus of present-day, popular research concerning the advent is wrong, then it is the most delusive fraud that was ever palmed off on humankind. The very ability and sincere Christian experience of its staunchest advocates, and the very deep respect with which their opinions are regarded, make the delusion all the more dangerous. We do not make a tirade on any individual; but we are unsparingly hostile to any attempt on the part of the great deceiver to lull to sleep the credulous and disarm the watchful.

It is a question of life and death,—and that right at hand; not life or death to those alone who study the question and take sides on it, but to every soul on earth. If ever there was a time when the world needed to know, it is now. And we may know, through prevailing prayer, unprejudiced study of God's Word, and a watching of the events occurring about us, that the advent of our Saviour forever settles the destiny of every person.

The Sword of the Almighty

(Continued from page 4)

And because it can know our thoughts, there is only dread for him who would cover his sins and crimes from the light of day. But there is joy and hope for him who struggles to overcome, because he knows that God will give power to do what man himself cannot do.

The law of God, which is but an epitome of the word of God, has been given us that we may have principles to govern our conduct. There is no act of wickedness that it will excuse. There is no disobedience that it will condone. The knowledge of the law would condemn

the awakened sinner and crush hope from his breast, if he did not see Jesus as his substitute and surety, ready to pardon his transgression and forgive his sin. "When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord by obedience, the perfection of Christ [who so completely fulfilled the Word, that He is the personified Word itself] is imputed to cover the transgressions of the repentant and obedient soul."

But how could this be done if "the thoughts and intents" of the repentant and obedient heart could not be discerned? We may be misunderstood and misjudged by our fellows, but never by the Lord. He knows all things.

THE FORTRESS OF HOPE

It is because God can discern "the thoughts and intents" of our hearts, that He can reveal their inner wickedness to us; for "the heart is deceitful above all things, and desperately wicked." Yet we should not know it, were it not that God, little by little, leads us to see there what He sees, and to yield it all up to Him. He knows when a heart grows hard with unbelief, and He turns from it at last because it has definitely turned from Him. But He knows, too, when a heart desires to be freed from error and unbelief. Then, quickened and cleansed, it becomes a living tablet on which God has written His own pure word. To yield our hearts to the discerning judgment of the Word is a needful thing, but a blessed thing.

God's word has all the knowledge of God Himself. Being His word, it partakes of His character. Every creature received existence through the power of that word. Every creature is sustained by the activity of that word. And none can fail, not a sparrow can fall, without the knowledge of Him whose word upholds all things. Through His word, He provides for the birds and the flowers, and for men, too, even of little faith.

That no creature can hide from Him, may strike terror to God's enemies; but in the world crash so soon to come, it will be the confidence and peace of those who put their trust in Him. They will not

(Continued on page 14)



The new Woods Theater in Chicago has recognized the fact that the custom of smoking among women is here to stay and to increase, so they have equipped a smoking room exclusively for women. Here are four of the devotees of the weed smoking cigarettes between acts. It is an interesting but distressing commentary on the moral future of the race when the mothers and "will-be-mothers" of the next generation must be catered to in such fashion. It is a well recognized law in society that the women set the standards in morals.



As Others See It



PALESTINE, that has been promised to the Jews as a national home, contains only about one eighth Hebrews.—*"Independent."*

Things Eternal

WAR is a survival of the ape and tiger in mankind. The further we advance in civilization, and the more clearly we recognize that the best things in life are not the things we eat and wear and in general use for the maintenance of our bodily existence, but the things that belong to our intellectual and moral nature—truth, knowledge, beauty, goodness, and the like—the more remote will be the danger of war and the more vital and indissoluble the ties which bind us together in the unity of peace and friendship.—*"Forum."*

The Gospel of Work

THE Bible is the surest guide not only for a man's conduct in his private life, but it is also the surest guide for the conduct of a great nation. If the fundamental truths stated therein are the basis of the national laws, and if those laws are observed by the people of that nation, its safety and prosperity are secure; and this is accepted as true even by those who are not Christians, because all good men believe in the perfection of this Christian philosophy.

The first positive injunction given to man for his government is furnished in the commandment, "Remember the Sabbath day to keep it holy." The preachers talk a good deal about this, but the next clause I have never heard a preacher take as a text, "Six days shalt thou labor." If every man in America would live up to this doctrine, there would be less unrest, there would be plenty, there would be peace. If I had my way about it, I would have every minister of the gospel in America of whatever faith or persuasion, Protestant or Catholic, thunder from his sacred desk on this text until its truth is accepted and practiced by all of our people.

You have got to get the minds and the hearts of the boys and girls set right on this question; you have got to let them understand the fundamental cause of prosperity and happiness. We must discard the pagan doctrine that prosperity is the chief blessing, and accept the Christian doctrine that self-sacrifice and adversity are the chief blessings.—*Congressman Sisson, of Mississippi.*

The God of Christianity

GOD is still a jealous God, but God is jealous about things and not about words and phrases and formulas. Christ was never concerned about the outward honor paid Him. He did not yearn to be admired; He yearned to be followed. He wished men to come to Him, not as a shrine, but as a door; not as a goal, but as a highway; not as a memorial tablet, but as a window through which they could see God and self and man and life and opportunity.—*Dr. Howard Bliss.*

Among Thieves: No Good Samaritan

THERE is appalling misery in the broad belt lying between the Baltic and the Black Sea. In this great area, including the new Baltic States, Poland, Czecho-Slovakia, Ukraine, Austria-Hungary, Roumania, Montenegro, Albania, Serbia, to say nothing of Russia to the east and Armenia to the south, there is generally an absolute lack of medicines and sanitary appliances. Doctors, nurses, and hospital equipment are practically nonexistent, food and clothing are insufficient to make life tolerable, and disease, bereavement, and suffering are present in practically every household.

We are going to find out that we can no more escape the influence of the European situation of to-day than we were able to escape the war itself. You cannot have one half of the world starving and the other half eating. We must help put Europe on its feet or we must participate in Europe's misery. A man is lying wounded by the roadside. He is stripped of his raiment, he is half dead, and America, rich and prosperous, is passing by on the other side.—*Henry P. Davison, chairman of the Board of Governors of the League of Red Cross Society.*

Asinine Failures

I HOLD that he who devotes his entire time to the erection of his own private structure—great or small—be it a business en-

terprise or whatever activity he may be engaged upon, and fails to make a contribution towards holding sound the social structure which is necessarily the foundation upon which his own must rest, is an ass; and be he however successful in the commonly accepted and narrow sense, he will find himself the greatest of all failures at a time of such political crisis as has to-day definitely affected Russia, and other parts of the civilized world.—*Frederick J. Koster, president California Barrel Co., in address delivered before the Railway Business Association, Waldorf-Astoria, New York.*

Commercial Pirates

JESUS said, "I am in the midst of you as one that serveth." Jesus taught that every individual, be he farmer, mechanic, merchant, artist, preacher, or politician, is first of all a public servant. Apply that idea to business. Some forms of business are institutions of service. Some forms of business are forms



Flying over the small lakes of Switzerland, with the Walensee Valley below.

of piracy. They exploit rather than serve the community. . . . If the teachings of Jesus were made operative in the department of life we call labor, then industry would quickly become a self-governing democracy of organized public service.—*Dr. W. T. McElveen, First Congregational Church, Portland, Oregon.*

The Middle Road

EVERYWHERE free institutions are threatened. The church must not fail in the effort to preserve them. We cannot give sympathy or approval to bolshevism, whether of the red-handed mob or of the soft-handed sentimentalist; to anarchy, whether of the street or of the chair. Between the destructive radical and the unyielding reactionary, between the anarchist, the bomb thrower, the red terror on one hand, the rock-ribbed contender for special privilege, feudal brutality, and domination of wealth on the other; between wild radicalism and inhuman stand-patism; between autocracy at the top and anarchy at the bottom; between tyranny of wealth and tyranny of strength, the church of Jesus Christ must this day hold a steady course, speak in clear tones, and minister to order, stability, and righteousness. Those who array class against class, man against man in any manner, are foes, not friends of society.—*Bishop William F. McDowell, M. E. Church, Washington, D. C.*

A National Problem

ONE of the perplexing problems that confronts us as a nation is the abandonment of farms and the overcrowding of the city, and any system instituted by the government through any of its departments that would tend to turn the tide from the large cities to the rural communities will pay many thousandfold in final results.—*Congressman T. D. McKeown, of Oklahoma.*

Down the Broad Way

AS for amusements, immodesty in dress, looseness in sexual relations, bestiality and crime as the chief attractions in theat-

(Continued on page 15)



FORTY miles north of Bangkok, on the Menam Chow Phya, "Royal Mother of Waters," which forms so important a feature of that enterprising city, is Auythia, the ancient capital of the kingdom. "Dead-and-buried Auythia," one writer calls it; for though it still has a population of one hundred fifty thousand, "Ichabod" is written above its temples and palaces. It was once a great capital of Asia; but its former glories are departed, and a large part of the old city is in ruins. A visit to Auythia was one of the items on our program; and bright and early on the day appointed, we were on our way to the thoroughly modern and surprisingly large railway station in

Bangkok, a station which, with its long, arched interior, reminds one a little of the Union Station in Washington. There is a wide plaza in front, too; but so far, it is not beautified to any great extent by shrubbery, to modify the glare of the almost constant sunshine. Being not yet too familiar with the devious streets of the city, off the main channels of traffic, we were a little uncertain as to whether or not we should arrive at the station in time for the only train that would give us a day at Auythia; but our fears proved unfounded, and in due time we were off, and having our first experience in railway travel in Siam. Someway it was hard to rid our minds of the impression that it was a toy line and a toy train, so sharp was the contrast between these small "carriages," built of wood, and the all-steel railway coaches at home. Formerly the only way of reaching the old capital was by the river—still a very pleasant way if one has time at his disposal for this trip.

A PICTURESQUE COUNTRYSIDE

As far as the eye could see on either side of the train, as we proceeded northward, stretched the great plain of the Menam delta, with rice, rice, rice, in all stages of growth, everywhere. Everywhere, too, were the clustered villages of the Siamese farmers, with their peaked-roofed, fragile dwellings, some of them so tiny that we wondered if they really *did* have three rooms (it is said that the poorest have this number), or only one. Usually these villages are half hidden by trees, so that from a distance, one does not see the little brown houses at all, but only the green groves.

All these houses are on high stilts, for the country is annually inundated, and the floor must be above the water line. Sometimes a small corral is built near by for the water buffaloes, but often they are sheltered beneath the house itself.

These clumsy but useful beasts, used throughout Siam for plowing and for drawing heavy loads, are a regular feature of the landscape, and we see many of a lightish color, almost pink. Perhaps they correspond to the "white elephants," and the rare "white monkeys" that are treasured as their companions. Large numbers of white, heron-like birds rise from the paddy fields as we approach, and take refuge in distant tree tops. The railway stations show the effects of English influence, and attempts at beautifying them are noted in the neat flower beds, and the shrubbery and ornamental trees that have been set out. Canals are seen in every direction; and in the ditches on each side of the railway track, the lovely blossoms of the lotus, pink and white, are lifted daintily among their broad, flat leaves.

A ride of two hours brings us to the railway station of Auythia, which is situated on the opposite side of the river from the town itself. Aërated waters, very popular everywhere in the East, biscuits, sweets, and feather fans, shaped like the pictured fans held above Oriental potentates in our early geographies, are for sale in the stuffy little waiting room; and at the rear of the station is a long covered walk that leads to the landing place, where boats and boatmen may be hired. These boats are long and narrow, and comfortably accommodate four or five passengers besides the "gondolier," which seems a fitting title for the man who dexterously propels the craft with a single oar.

A scene of desolation—ruined spires and temples at Auythia



AMONG *the* DESERTED AUYTHIA

After some discussion, we secure one of these boats, descend the steps to the landing place, and start up the river, to the site of an ancient temple, now in ruins. Boats of all sizes, from very tiny ones only large enough for a child, to those of moderate size, and others capable of moving a considerable cargo, flit here and there. Some of the smaller craft carry plants and flowers, and present the appearance of floating gardens; others have coconuts in attractive brown heaps, or stacks of the reddish earthen pots used for cooking rice; others are piled high with brick-red clusters of betel nuts, or with green vegetables from the gardens; and still others are loaded with the pinkish colored lime that is so prized in preparing the betel mixture for chewing. All is life and subdued animation.

As we proceed, one of the party imparts information, obviously quite recently acquired. We do not need to note the sagging pocket of his coat to be told that a guidebook is reposing therein; but if others will take the trouble to read, we can do no less than listen. The city of Auythia itself, with its deserted quarters, we are reminded, "occupies an entire island, formed by the Menam and its tributary, and has a circumference of nine kilometers." Like Venice, it is intersected in all directions by canals, which form the public highways; but in the west and southwest parts of the town, which are most densely populated, there are regularly laid-out streets.

Siamese history is divided into three periods,—the ancient period, of which there are scarcely any records in existence; the middle period, beginning with the Auythian dynasty in 1350, and

On the left is a native woman of Siam gathering wild plums in the old temple grounds of Auythia. The center photograph gives a glimpse of the enormous statue of Buddha and his ruined temple in Auythia. Two of the missionaries that visited the old ruins with Mrs. Evans, the author of the





TED PALACES of

By Adelaide Bee Evans

closing in 1767, when the old capital was taken by the invading Burmese army; and the new or modern period, which began with the establishment of the Bangkok dynasty.

The Auythian court period lasted a little more than four hundred years. During this time, there were two changes of dynasty and thirty-four successive kings. "Under the rule of these kings, Siam advanced in civilization, and the country's trade relations extended as far as Amoy and Canton." The Portuguese were the first Europeans to visit Siam, and Dutch and French traders soon followed.

DESOLATIONS OF BABYLON

When the Auythian dynasty was overthrown, a new dynasty arose. This was really founded by Phya Tak-Sin, whose father was a Chinese. While Auythia was surrounded by the invading Burmese, this man was with the army on the eastern frontier; but "as soon as the news reached him of the fall of Auythia, he at once marched to the scene of disaster, and fixing his seat at Nontaburee, the present Bangkok, he devoted himself to the restoration of peace and order throughout the much distracted land." In a few months, this man became insane; but one of his lieutenants, Chao Pya Chakkri, took the reins of government into his hands, and devoted himself to the establishment of peace and order throughout the kingdom. When Phya Tak-Sin died, in 1782, Chakkri was crowned king. "The new king, who was a pure Siamese, was not related by blood to his predecessor in the royal office, and so became the founder of a new dynasty, to which the

accompanying article, may be seen standing on the lower part of the image. The Menam River (right) is the great artery of travel in Siam. The little boats, which look like gondolas, travel swiftly up and down, carrying passengers and freight.

present king, Somdetch Phra Paramendr Maha Vajiravudh, Phra Mongkut Klao, and all the present royalties of Siam belong."

But we lose interest in the story of the rise and fall of ancient dynasties as we approach a large walled inclosure on the left banks of the stream, and note the landing place. Quickly ascending the steps, we pass through the entrance, and find ourselves in what impresses us almost at once as being the oldest place we have ever set foot in—an impression that is confirmed as we proceed. We regret the lack of a guide to give us the information we should like so much to have at every point; but at least we can walk about the place, and note the remains of former grandeur. Wide paved walks, evidently laid out according to a well planned design, are still to be seen; but they are overgrown with grass, and are being slowly and surely hidden from sight.

We press on to where a number of ruined spires mark the site of an ancient temple, pausing now and then to reflect on the transitory character of even the most enduring of the works of men. Here, in the old days, slow-footed priests, clad in yellow robes, paced up and down in the seclusion of this quiet retreat; here royalty, with all the pomp and glitter and splendor of that barbaric age, came to worship on festival days; and here, in the cloisters of the monasteries, the sons of the nobles came to spend the required period of discipline. Now only a few fragments of walls rapidly wearing down under the passing years, grass-grown walks, and distant towers, hidden by dense jungle at their base, and proclaiming their age by the shrubs growing from their summits, remain of what was once a teeming center of activity. Overhead the crows fly back and forth like birds of evil omen, their raucous cawing adding the final touch to the scene of ruin, and bringing forcibly to mind some of the prophecies made concerning Babylon in the height of her power and splendor.

HONEY FROM THE ROCKS

One of the most interesting relics remaining in this place of decay and desolation is an enormous statue of the Buddha. This statue stands behind a ruined wall, plainly part of a building erected over it in bygone days, and is of immense size. It is built of brick and mortar, and overlaid with metal plates, which have wonderfully withstood the ravages of time.

As we sat down not far from this ruin, to eat our lunch, and lingered to take some pictures, we presently observed that our party was increasing in size. A number of soldiers in uniform appeared from nowhere in particular, and accompanied us thereafter, disappearing as quietly as they came, when we retraced our steps to the entrance.

While we waited, surrounded by our bodyguard, a tall, swarthy, almost nude native appeared, accompanied by a little boy. This man had two combs of wild honey, which he had secured by the aid of the fierce-looking knife in his belt, and which it was his evident wish that we should buy. The transaction took time, but was finally accomplished; and as our lunch was considerably less than our appetites, this dessert course, eaten bite and bite about, was highly appreciated.

There was much yet to be seen,—the castle, in which is the museum; a temple said to contain twenty thousand images of Buddha; and the old palace, besides places of minor interest. But our time was limited; and fearing to be late for the train (which, as it turned out, was late for us), we chose the palace, which was on our way, and near the river. The grounds are open to visitors; but the palace itself, a low building very modest in appearance, was closed. Here we spent a quiet hour, wandering about small grounds, and resting in the shade of the palace entrance. At one side of the grounds are small barracks for the soldiers who guard the place, and at the other, a row of small houses, apparently devoted to the use of the priests of the little temple near by. The palace is in fair repair, but we wish that some society of patriotic Siamese ladies would take it under their charge, restore the furnishings of the olden days, and open its doors to visitors, who would enjoy seeing what a Siamese palace really looked like, inside, two hundred years ago. We are back in the little station on time, but the train does not arrive, and we have a (Continued on page 14)





LIFE'S WORST HANDICAP

In the whole range of earthly experience, no quality is more attractive and ennobling than moral courage. Like that mountain of rock which towers aloft in the Irish Sea, the man possessed of this principle is unmoved by the swelling surges which fret and fume at his feet. And yet, unlike that same Ailsa Craig, he is sensitive beyond measure to every adverse influence—battling against it, and triumphing over it by a power which proceeds from God's throne, and pervades his entire being.—J. McC. Holmes.

GEORGE H. HEALD, M. D.

THE reader is requested not to worry. This is not a Christian Science or a New Thought article, but an attempt to show that with a large number of people, the health is just what their mind makes it. As a man "thinketh in his heart, so is he."

There is no absolute physical perfection on this planet. What we call physical perfection is only relative. An absolutely perfect being, physically, mentally, and morally, is only an abstraction; it has no actual existence on this globe. When we call a thing perfect, it is because we have nothing perfect with which to compare that thing. In many ways, the most superior person in all the world is imperfect, even when judged by our imperfect standards of perfection.

Compared with the great masters, most of us are mere imbeciles in music; and so in art, in letters, in science. And those who are masters in one line, are imbeciles in another. Blind Tom, the musical prodigy who could reproduce any composition on the piano after one hearing, was underwitted, and very deficient in nearly everything but music. A great painter was a failure in life because he had a "poverty complex." As soon as some financial problem came home to him, he began to fear for the future, lost his nerve, and did inferior work; and soon he had to give up his art and take to manual labor for his living. This may seem to be an extreme example; but there are many such of gifted persons who, because of some great lack elsewhere in their make-up, are never able fully to develop their gift. The lives of many of those we revere in literature and art and science, have a dark side that were better covered by a mantle of charity.

DEFICIENCY NOT UNSURMOUNTABLE

Possibly the reader thinks that he has a well developed sense of touch. To deceive himself, he need but go to a reading room for the blind, and note how skillfully these unfortunates "read" with their finger tips the raised letters of their queer books. If this is not convincing, let him try to read a few words by the touch sense. The exquisite sense of touch with the blind does duty for sight.

If the reader thinks his powers of observation are well developed, he may sometime have an experience which will change his opinion. Some day, as he talks to a stranger, he observes that this person carefully watches his lips during conversation, and replies intelligently.

He learns with surprise that the stranger was born totally deaf, that he has never heard a word, but reads the words by the motion of the lips, and has learned to talk by watching carefully the external vocal organs of his teacher. His eyes are doing duty for his ears.

Thus the lack of one sense makes it possible, in compensation, to develop to a high state of perfection some other sense or senses. Ordinarily our senses are not at all well developed. What, for instance, of our sense of smell as compared with that of a dog, which will follow an animal or his master for miles by scent alone?

These illustrations are given to remind the reader that the best we may have in sensation, in talent, in brain power, is only relatively perfect. And the same is true as regards digestion, circulation, excretion, and the other functions of the body. At the best, they only approximate to the ideal, having a potential capacity to run for a few decades, but beginning to show depreciation through action of microorganisms, or as a result of indiscretions, soon after they begin

work. From a condition of ideal perfection, we all deviate; some, more in one direction, others, more in another.

Now one of the variations from the ideal—a common and important one—is a condition of pessimism, a tendency to see the dark side, to dwell on the bodily imperfections, to feel uncomfortable and dissatisfied on account of these imperfections, rather than to be thankful for what we have, and to develop to the fullest the gifts we have. Many of us are too much like the servant who received the one talent, and in a spirit of fear and resentment, went and buried the talent in the earth.

ALL HAVE ONE TALENT

The better way is to trade with the one or two or five talents we have, and thus gain more. Nature has scattered her gifts variously. None of us not an imbecile, is without at least one gift that, properly cultivated, would be useful to the world. Think of what Helen Keller, without either sight or hearing, has accomplished! Her achievements would shame ninety-nine hundredths of those who have both sight and hearing.

There is no handicap that can keep one down, except the handicap of a defeated mind. One who thinks he is defeated, is defeated already. In the great war, there was no factor so important for success as morale. When an army lost courage, it was lost—defeated. And so with the individual; whether it be in the struggle with adverse circumstances, the endeavor to reach some goal in life, the warfare against disease, he who thinks himself defeated, is defeated, and the defeat lies largely in the thinking so. He who is determined to recover, who believes that he can get well, has a better chance to recover than one whose organs are not nearly so much damaged, but who has given up hope.



OUR DEFENDER

I will lift up mine eyes unto the mountains; from whence shall my help come? My help cometh from Jehovah, who made heaven and earth.

He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel will neither slumber nor sleep.

Jehovah is thy keeper: Jehovah is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

Jehovah will keep thee from all evil; He will keep thy soul.

Jehovah will keep thy going out and thy coming in from this time forth and forevermore.

Psalm 121.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"

You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has the authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.—"Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?" pages 3, 4 (Roman Catholic).

By GEORGE W. WELLS

GREAT blessings are involved in the proper observance of the Sabbath, and God desires this holy institution to be to us a day of delight and joy.

The Sabbath was instituted by our Lord at the close of creation week. Heaven and earth were filled with rejoicing, "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7.

The Sabbath of the Bible is a divine institution, having for its foundation the Word and blessing of God. He "blessed the seventh day, and sanctified it." And He has never taken this blessing from the seventh day; "for Thou blessest, O Lord, and it shall be blessed forever." 1 Chronicles 17: 27. God has never blessed nor sanctified another day as a weekly Sabbath.

He who would obtain the fullness of joy, God's Holy Spirit as a witness within, and a consciousness of sweet rest and peace in following the blessed Master, would do well to "remember the Sabbath day, to keep it holy," and to bear in mind that it was Jesus who made, observed, blessed, and sanctified the seventh day.

HIS SABBATH NOT HERS

When the holy law was given by the voice of God and engraved upon two tables of stone, the observance of the Sabbath was enjoined by the fourth commandment. The reason for its observance, as well as its date of sanctification, is clearly stated. The Lord made heaven and earth in six days, and rested the seventh day; "wherefore the Lord blessed the Sabbath day, and hallowed it." The seventh-day Sabbath, then, is a standing and enduring memorial of God's act of creation. "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." God designed that by the observance of the Sabbath, a knowledge of Himself as Creator and personal Saviour should be preserved. "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20: 20.

The Sabbath of the Lord "was made," the Saviour said, "for man." It had a real existence before sin, before the sacrificial services, yes, before "the law of commandments contained in ordinances" was appended. Therefore, when that law was nailed to the cross, the seventh-day Sabbath still remained in full force. Not so with the sabbaths, or yearly festivals, of the Jews. The ceremonial law gave them their only force; and when it ceased, they were abolished.

By a careful reading of the Scriptures, it is easy to observe the distinction between God's Sabbath and the holy days, or "the new moon" or "sabbath days: which are a shadow of things to come." These belonged to the "handwriting of ordinances that was against us," which Jesus "took . . . out of the way, nailing it to His cross." Colossians 2: 14-17.

God assures us by the prophet Hosea (Hosea 2: 11) that "her feast days, her new moons, and her sabbaths," shall "cease." As to God's Sabbath, we may judge of its perpetuity after reading Isaiah 66: 22, 23, where we are informed of its existence in the new earth. Read Leviticus 23: 24-40; Exodus 20: 10; and Isaiah 56: 4, and note the language "My Sabbaths" and "her sabbaths." "Her sabbaths" are associated with "her feast days, her new moons, . . . and all her solemn feasts." "My Sabbath," we have seen, is embodied in the Decalogue, that law of which the Saviour said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

THE BLESSING OF OBEDIENCE

Christ, by His coming, did not destroy that law, nor lessen our obligation to obey it. He says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but

whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

The prophet Isaiah foretold that the Lord would "magnify the law, and make it honorable." Isaiah 42: 21. Therefore we may safely affirm that the apostles did not disturb what their blessed Lord came not to "destroy," but to "magnify" and make "honorable."

The fact that those who had been under His teaching and training during His ministry, "rested the Sabbath day according to the commandment," after His crucifixion, and resumed labor on the first day of the week, shows clearly that they knew nothing of a change. (Luke 23: 55, 56; 24: 1.) The fact that one of His apostles, writing a number of years after His crucifixion, states that "the Sabbath was past" when "the first day of the week" came (Mark 16: 1, 2), is conclusive that no instruction had been given him with reference to a change of the Sabbath day.

The fact that God has never sanctified the first day of the week, and that the apostles made no mention of its sacredness, is sufficient indication that it is not sacred.

The fact that He has never required us to rest on that day, shows that its observance in place of the true Sabbath is clearly making "void the commandment of God" to keep "the tradition of men."

There ought not to be a question in the minds of any Bible believers that there is still sanctified time in the gospel dispensation, or in other words, that there is a day which belongs to God; for the beloved apostle says, "I was in the Spirit on the Lord's day." That the Lord's day is the Sabbath day is plainly taught in Isaiah 58: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride



In the time of Christ, the seventh-day Sabbath was observed. After laying Jesus in Joseph's new tomb, His disciples "rested the Sabbath day according to the commandment." Luke 23: 56.

upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

ALL HEAVEN WILL KEEP IT

The most wonderful and precious blessings are promised to those who keep God's Sabbath. (Isaiah 56:1-7.) And it is worthy of special note that these promises pertain to a period of time when God's "salvation is near to come," and His "righteousness to be revealed." The "son of the stranger" (the gentile) is included in this promise, "every one that keepeth the Sabbath," and those who "love the name of the Lord, to be His servants." Of them it is said: "I will give them an everlasting name, that shall not be cut off." "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." These promises are for God's people to-day;

they are for us. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Proverbs 10:22. The Sabbath of Jehovah, as revealed in the fourth commandment, is the seventh day, and "God blessed the Sabbath day;" therefore, as long as God lives, and His law endures, and people fear Him, the Sabbath, like the other precepts of the Decalogue, is of imperishable obligation. "His word endureth forever;" and he who will reverence God's holy day, places himself under the divine, everlasting covenant, and is identified with the blessed Lord by a golden chain of obedience, every link of which is a precious promise.

We are exhorted to "serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His

gates with thanksgiving, and into His courts with praise." Psalm 100:2-4. Of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7. To all who receive the Sabbath as God designs, a sign of Christ's creative and redeeming power, it will be a delight. And when Eden shall bloom on earth again, Jehovah's holy rest day will be honored by all who live beneath the sun. "From one Sabbath to another," the inhabitants of the glorified new earth will go up "to worship before Me, saith the Lord."

YOU who feel the most unworthy, fear not to commit your case to God. When He gave Himself in Christ for the sin of the world, He undertook the case of every soul. E. G. W.

THE conference with the doctors of the law is one of the charming things in the life of Jesus; the loneliness in the wilderness, one of the most painful; the ride into Jerusalem, one of the most majestic; the agony in Gethsemane, one of the most pathetic; but the transfiguration is the sublimest event of His life. It was the *foretaste* of eternal realities with hallowed associations and blessed experiences.

"Transfiguration" means transformation. In this sense, the word is used only three times in the New Testament—once where Paul requests that we be transformed by the renewing of our minds (Romans 12:2); twice in the record of Christ's transfiguration. Luke says, "The fashion of His countenance was altered" (9:29); and Matthew says, "His face did shine as the sun" (17:2). Concerning His dress, Mark declares it was "white as snow" (9:3); Luke says, "white and glistering" (9:29); and Matthew, "white as the light" (17:2). The prayerful spirit is the transforming spirit.

The time of His transfiguration is stated as being "six days" (verse 1) after Peter's confession of Christ's divinity. It was the plain announcement of the approaching crucifixion.

The transfiguration of Jesus was accompanied by earthly and heavenly companionship. Jesus took with Him Peter, James, and John—the sons of thunder and the man of rock. The heavenly visitants were Moses and Elias—the one representing the law; the other, the prophets. God had personally buried the former in a lonely grave in the Moab Valley, "over against Beth-peor" (Deuteronomy 34:6), afterward raising him to life, as indicated in Jude 9. The other was translated from the Jordan banks in a chariot of fire drawn by fiery steeds. (2 Kings 2:6-11.)

The transfiguration of Jesus indicated that *heaven is contiguous to earth*. Distance has almost ceased with the introduction of telephones and telegraphs, fast trains, fleet ships, and flying machines. While Daniel was praying, "the man Gabriel" flew from heaven to speak to him, ere his prayer ceased. (Daniel 9:21.) The distance between earth and heaven must be measured not by miles, but by one's spiritual attitude to God.

The transfiguration of Jesus came *while He was praying*. Prayer always transforms. Whatever animal propensities and evil characteristics one may have, true prayer will change one into the image of Jesus.

The transfiguration of Jesus was *canopied by a cloud* (Matthew 17:5)—"a bright cloud." Clouds play an important part in several features of the Lord's ministry. When He ascended, "a cloud received Him" (Acts 1:9); and when He comes again, it will be with clouds (Matthew 24:30).



The Transfiguration of Jesus

BY WILLIAM P. PEARCE

attention to the sayings of Jesus. Strict obedience to His commandments will make us exemplary Christians.

The culminating thought of this transfiguration is that we *be transfigured with Him*. (Romans 12:2.) It is said that Raphael's chief joy was to paint scenes from the life of Jesus. His last work was his "Transfiguration"—the unfinished "Transfiguration." It is said that during his last illness, he had the picture placed where he could see it, that his thoughts might be directed to the glorified Christ. When he died, his body was placed in state in his studio, with his "Transfiguration" near him. As friends looked at the painter silent in death, and then at the canvas glowing with life, they could not withhold tears. Better far, however, if, when people look upon us, they behold the perfect, loving likeness of Jesus. We can be such if we will get above the lowlands of a selfish experience, entering the highlands by prayer. Then "we all with unveiled face, reflecting as a mirror the glory of the Lord, are changed into the same image."

"Lord, lead us to the mountain height; to prayer's transforming glow;
And may we bring a heavenly light to this dark world below."

INFLATION is not true prosperity. We are spending, spending like all the rest of the people in the world who have it to spend, but our production is going down and our surplus of commodities is not coming up. Our cities are crowded, because the country is emptying itself into them. There are no vacant houses in town, but there are plenty of them back on the farms. Wheat and corn fields are going into grass and weeds. . . . We shall be lucky if this greatest of agricultural countries does not face an actual food shortage in the none too remote future. —"Saturday Evening Post."

We started with the others, and were working our way back when a high explosive fell almost at our feet.



AFTER MANY DAYS

PART 20

A Glimmer of Hope

By ARTHUR S. MAXWELL

AFTER supper, when the children had gone to sleep, Mrs. Brooks came into Mrs. Lawrence's room with a look on her face which showed plainly that she had something of importance to tell. She began by saying:

"I do not wish to spoil the happiness or rest you have enjoyed to-day, or to disturb you in any way; but I have something of considerable interest to tell you."

"Have you?" asked Mrs. Lawrence in surprise. "What can it be?"

"I would have told you before Sabbath; but as we had agreed to make this a special day with God, I thought I would not say anything that might perhaps upset you."

"What can it be?" said Mrs. Lawrence, getting alarmed.

"Just this: Soon after dinner yesterday, a soldier called here to see you, saying that he had some information concerning your husband."

"Oh, what did he say?" cried Mrs. Lawrence, all excitement in a moment. "Tell me quickly! And where did he go? Will he come back? Was he in my husband's regiment? Did he—"

"Now you must not become unduly disturbed," said Mrs. Brooks calmly. "The soldier had really very little to tell. He is in the same regiment that your husband was in, and he was present in the engagement when your husband was lost. But beyond these facts, he has not much to say. He said he had brought a few odds and ends belonging to Mr. Lawrence, that he thought you might like to have. He is coming back with them at half past eight this evening."

To Mrs. Lawrence, the next hour seemed interminable. Would the soldier *never* return? She felt almost as impatient and excited as if her husband were coming.

ABOUT a quarter to nine, a knock at the front door announced the return of the soldier. He was shown into Mrs. Brooks's drawing room; and, after introducing himself as Dennis O'Bryan, he proceeded to tell his story. Mrs. Lawrence, who scanned him with eager eyes,

noted that he was a strong, well built fellow of, she thought, some thirty-five years, with an honest, open, Irish face, and—what was very noticeable—with hair almost white.

"I'm very glad to meet you at last, Mrs. Lawrence," he said, having shaken hands with both the women, "because I promised your husband that if anything ever happened to him, I would try to find you the first leave I got, and tell you all about it. This is the first time I have been able to get off since; but I would have come to you earlier, only it took me a good while to trace you here from the address he gave me. However, I'm here now, and I suppose you'll be wanting to hear what I have to say.

"Well, your husband and I joined up about the same time, and somehow we were thrown together quite a bit, and became good pals. Of course, he was much more educated than I, yet he kind of took to me, and we went everywhere together.

"Then came an evening when we were told that there was going to be a big attack the next day. I well remember it. Your husband became very solemn like, and said he felt sure something would happen to him the next day. He prayed and read his Bible a good deal. And that reminds me. Late that evening, he tore a leaf from his Bible, with a text on it marked, and gave it to me to give to you, should anything go wrong. I have it here."

Opening his pocketbook, he took out the leaf, also a photograph of Mr. Lawrence, taken in France, and gave them to Mrs. Lawrence. After a prolonged examination of the picture, she glanced at the page. It was from Isaiah, with parts of chapters 42 and 43 upon it. She looked at the marked text, and as she did so, a strange sensation ran through her. The words were those of the silver text on the wall of her one-time home! "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. . . . Thou wast precious in My sight, . . . and I

have loved thee." But she said nothing, although her heart was full; and Dennis O'Bryan continued his story.

"Really, I never saw a fellow study his Bible as he did. I don't mean only that night, but all the time. He used to talk to some of the boys about things he found in the Bible; and he properly converted me, I must say. Well, the next day came, and it was a bad day for us. Things didn't turn out just as anticipated. We made a big advance in the early morning, and thought everything was going fine. Then came a great counter attack on our flanks, and we had to withdraw our center immediately. Lawrence and I happened to be in the very middle of the center, worse luck. We started with the others, and were working our way back as quick as we could. And then—I shiver to think of it—a high explosive fell almost at our feet. I was thrown several yards; and when I picked myself up, dazed and stunned, and looked around me, all I could see was the enemy coming. The shock had unnerved me, and I turned and ran. By some miracle, thank the Lord, I reached our lines in safety."

"BUT what about my husband?" asked Mrs. Lawrence. "Did you not see him?"

"That's what I am so sorry about," replied Mr. O'Bryan. "I only wish I had something definite to tell you. I have not set eyes on him from that moment to this."

"But what do you think about him? Do you think he is dead? Might he possibly be alive? Tell me!"

"Well, I wouldn't like to say. I don't see how any man could have lived after such an explosion; but then, I have come out of it all right."

For the next hour, Mrs. Lawrence gave the visitor a cross-examination worthy of a barrister. But although she obtained much information about life in the trenches, she could get no more definite statement as to the fate of her husband. It was a little disappointing, to say the

least; yet it held out a thread of hope that was not to be ignored.

At ten o'clock, the soldier left, promising to call again when he should have his next leave. Mrs. Lawrence and Mrs. Brooks, left to themselves, went over again most of what had been told them, and at last turned to discussing the pros and cons of the great possibility.

"Tell me what you *really* think about it," said Mrs. Lawrence presently.

"I will," replied Mrs. Brooks. "Almost from the first, I have had an idea that Mr. Lawrence might possibly be alive. The telegram you received, struck me as very indefinite. The strange happening at the séance you attended made me more suspicious. What Mr. O'Bryan has told us has strengthened the impression. Of course, I know that there is much to be said to the contrary. It is very strange that no word of any kind has come through to you during all these months. If he were alive, he surely would have tried to send some message. But there, that is only what I personally think, and I would not advise you to build too much upon it. It is my conviction that he has been very severely wounded, even almost to death, but that somehow, somewhere, he is preserved alive."

"Do you really think so?" exclaimed Mrs. Lawrence, starting forward in her chair. "Do you think he might come back some day? I have thought that I should not see him until Jesus returns; but, oh, it would be such joy to meet him again before then!"

"WE must learn to wait patiently for the Lord," Mrs. Brooks replied. "It may be many months yet before we even hear anything at all. If your husband is a prisoner, he will doubtless be kept such until the war is over."

"Yes, I suppose so; and that seems so far away! I wonder when we *shall* hear something!"

"Now there is just one danger I think I see lurking in this news that has come to us."

"What is that?" asked Mrs. Lawrence.

"Well, only this,—that we may be tempted to take our eyes off the 'blessed hope,' the glorious return of Jesus, which we have both come to love so ardently, and fix them on something temporal, which may only be a will-o'-the-wisp."

"I see what you mean," said Mrs. Lawrence. "The same thought had occurred to me; but I have learned that no earthly joy is to be compared with the things of heaven. Naturally I long to see my husband again; but it is with different feelings, I might say higher feelings, than before. I want him to come back now that we may enjoy together the spiritual blessings of the truths that have come to me of late. I would love it, too, if he would come back and join with me in telling others the things you have told me."

"I am indeed glad to hear you speak like this," said Mrs. Brooks. "Nothing could make me happier. And it has given me an idea, too, as to how we can employ the waiting time. The plan has been in the back of my mind for some time, but you have solved a difficulty that was keeping it there. It is a great scheme, with many problems, but vast possibilities. Shall I tell you?"

(To be continued)

The Sword of the Almighty

(Continued from page 6)

fear, though the earth be removed, and though the mountains be cast into the depths of the sea. But the ungodly will cry in vain for the rocks and the mountains to hide them from His ineffable gaze.

In this same book, we are told later that "it is a fearful thing to fall into the hands of the living God," for "our God is a consuming fire."

Yet this may well fill our hearts with faith and joy. If in anything He could fail, He might fail us. But He has all heaven and earth at His command. He knows just what we need and just how to supply that need. We can see but a very little way before us; He can see all things, even "the end from the beginning."

"Above the distractions of the earth He sits enthroned; all things are open to

The Heavenly Potter

WHEN at creation's early dawn

The waters held the earth in keep,
And with night curtains fully drawn,
But darkness spread above the deep,

Then hovered o'er the dark abyss,
With all its lonesomeness and gloom,
The Holy Spirit, whose caress

Made day to flash across the night,
And earth to know the joy of light,
And glow in full Edenic bloom.

While in the paths of sin I walked,
Where all was dark and drear and cold,
While only gloom around me stalked,
And I was shaped by earthly mold,
The Holy Spirit hovered o'er,
With all the power of endless love;
The light shone forth from heaven's store;
I felt the touch of fond caress,
Knew hope and faith and happiness.
Lo, I was fashioned from above.

EDWARD J. URQUHART.

His divine survey; and from His great and calm eternity, He orders that which His providence sees best."

Thus and thus only can He make all things work together for our good. If He could not read the future, if He could not foresee even our sudden impulses and the accidents about to befall, He could not work all out in accordance with His divine purpose, to His eternal glory and our immortal good. But all things are open to Him. Nothing can escape Him. We are safe in His hands, and only there are we safe.

Among the Deserted Palaces of Auythia

(Continued from page 9)

long wait in our choice of two places,—the stuffy little room inside or the glaring stretch of sand outside. We choose the former, and again consider the feather fans. Shall we, or shall we not, buy one? They are of all sizes, from those quite small at a tical (50 cents) to larger ones running up as high as fifteen ticals, and they are distinctly Siamese—a point in their favor. A fellow passenger who has had experience tells us that the fans are all right—if the feathers have been prop-

erly treated with sulphur; otherwise they are not very desirable. His suggestion puts the weight in the negative scale of the balance; and with just a shade of regret, we decide not to add "a fan from Auythia" to our luggage.

It might not be out of place to say here that Bangkok seems to be singularly free from native souvenirs. We did see a tiger skin or two, and an occasional bunch of peacock feathers; but as these are trifles one would hardly care to buy, we kept our eyes open for something that should be desirable—and Siamese. I looked at some little carvings of Siamese character in an Indian shop. "Are these made by the Siamese themselves?" I asked.

"Oh, no; the wood and the ivory are sent to Japan, and they are carved there," was the reply.

"Is there nothing of this nature that the Siamese themselves make?" was the next query; but he knew of nothing. However, as many of the metal trays and other souvenirs of our own beloved capital city bear somewhere about them the legend, "Made in Japan," perhaps the Siamese may be excused for not exerting themselves to prepare with their own hands something to meet the casual tourist demand.

THE SPORT OF KINGS

No mention of Auythia is complete without reference to the elephant hunts, which used to take place every year, but which are now only occasionally held. In the *National Geographic Magazine* for December, 1916, the hunt arranged in honor of the crown prince on his return from Oxford, is thus described:

"For the hunt week the court stays in residence at the near-by palace of Bangpa-in, on the river banks, and the diplomatic and other foreign guests go up to Auythia on their house boats, which luxuriously lodge them during the time. All Bangkok that can find foothold goes up the forty miles by train, and all the riverside and creek-country people paddle their small boats and dug-out canoes to the arm of the Menam on which the king's kraal lies. . . .

"When the hunters have urged the slow-moving game out from the jungle to the river bank, the sight is worth all Siam's efforts to see. Hundreds of boats hem the herd, at a safe distance, and while the hundreds of elephants splash and roll in the stream, the buzz and shouts of the thousands of people set the elephants' nerves on edge, and cause them to trumpet and spout water over their gaunt companions more fiercely than playfully. There is contrast enough between the wild and the tame elephants, standing plump, benign, and imperturbable on guard behind them, waving their trunks easily, and flapping an ear now and then. It is for these sleek guardians to lead and steer their jungle cousins across the meadow and into the converging approaches to the kraal. This square inclosure has solid walls six feet thick, with an inner stockade of teak logs twelve feet high, banded together with iron, and set so closely together that there is barely space enough for the slimmest Siamese to squeeze through if pursued. . . .

"As the wild elephants crowd up and into the narrow chute leading to the kraal, trumpeting and shuffling nervously in their fright, the scramble and crush is terrific. After the huge logs have closed

the wicket or portcullis, the tame elephants go round as an ambulance corps, assisting bruised and injured elephants to move and rise to their feet, and turning the dead ones over out of the way. . . .

"After this actual theater panic mildly subsides, and the kraal is filled with the wild jungle folk, who trumpet and scream unceasingly, the 'elephant doctors' move about on their trained tuskers, and note the desirable catches. The chosen ones are lassoed by the foot, and made fast to stakes; and their trumpeting and frantic efforts to break loose furnish all the excitement the spectators desire. A few are chosen for the royal stables, but the rest go the practical commercial way,—to the survey camps and teak forests.

"When the wild elephants have been chosen and made fast to stakes, they sometimes break loose, and wreak their vengeance on the first animal in sight, and battles royal between fierce tuskers often enliven the after-hunt. Then the air rings with the shouts of the people, and the Siamese thinks that he has had a royal holiday indeed.

"When the final choice has been made, and the rejected elephants are turned back into the meadow, fed and freed, the king rises and goes to his boat. . . . At sight of the king in his European clothes, under his Asiatic umbrella, the people sink on their heels, and remain in pose of reverent humility till he has passed.

Then the people, who have enjoyed the holiday to the full, take a fresh betel-nut quid, tuck up their panungs, paddle away or wade the stream; and Auythia becomes again but a busy water village near some ruined temples in the jungle."

THERE was a time when every community was independent, with the lord's castle on the hill and the village below, and they fought the world for their side arms and for their food. That has passed long ago, and the very word "independent" in connection with a nation is a misnomer to-day. Great Britain is not independent; France is not independent; you are not independent; we are all interdependent with one another; and if we are not, then we are uncivilized; and we sink to barbarism to-morrow, or else we declare war upon the world and the world declares war upon us; and in that sort of a war any particular nation must fall.—*Senator Williams.*

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

Signs of the Times

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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.

As Others See It

(Continued from page 7)

rical shows and photoplays, unbridled license and extravagance in all things are so much the established order of the day that the most respectable among us have ceased even to shrug our shoulders. Apply the test to literature, amusements, and education and see how in each case there is evident a definite anti-Christian drift which seems to be increasing in rapidity of force and movement.—*Bishop Phillip H. Rhinelander, addressing the 136th annual convention of the Protestant Episcopal Church of Pennsylvania, Philadelphia, May 4.*

Famine in the United States?

THE short hours of work and the high wage scales demanded by organized labor for its members employed in cities and in the transportation systems and in the mines are depleting the farms of workers to such an extent that unless something heroic is done this nation will not only not export any food within less than five years but will be unable to feed itself.—*Prof. Willis L. Moore, for eighteen years chief of the United States Weather Bureau, and assistant under Secretary of Agriculture Wilson.*

Epidemics of Sloth

THERE are too many diamonds and not enough alarm clocks; too many silk shirts and not enough blue flannel ones; too much décolleté and not enough aprons; too many satin-upholstered limousines and not enough cows.—*Mr. Frederic W. Keough, National Association of Manufacturers.*

Religious Slackers

THE citizen who answers his country's call, when her need for him is supreme, by staying at home and hiring a substitute to go to the front and fight for him, is in the same class with the man who is satisfied with giving his money to pay his pastor and to support home and foreign missions, and feels no call for his personal, individual effort in the cause of Christ. . . . To give money to the cause of the church and to home and foreign missions is all very commendable, but the man who does not give himself and the very best that is in him to build up the truth and the right in his immediate neighborhood is not much of a Christian, according to the Bible standard. Many of us, too, are apt to forget that we can do more for the cause of Christ by getting ourselves right than in any other way. Every Christian's first duty is to see that his own life—his personal acts, not only, but his attitude and principles, his secret

thoughts and aspirations—squares with his professions, and meets, as far as he is able to make it, the demands of God.—*Editorial, San Jose "Mercury-Herald," April 9, 1920.*

Degenerating Dress

AMONG the things which Paris hasn't forgotten is the knack of making feminine garb in such manner that every male eye which encounters it is arrested, not to say put out. Some of the feminine apparel which was produced in Paris last winter was the most arresting thing that I had ever happened to witness. Paris, I know, is not New York, nor does anybody want it to be, and comparisons are odious and all that sort of thing. Yet I cannot refrain from remarking that some of the Parisian gowns which I saw in leading dressmaking establishments were so arresting in their nature that if they had appeared on any stage in New York the whole show would have been pinched at once. And I have never heard the New York stage accused of being either prudish or puritanical.—*Kenneth L. Roberts, "Saturday Evening Post," April 3, 1920.*

Occult Intoxication

WE have abolished alcohol, but we still linger with the higher and more dangerous intoxicants. The absence of liquor has not sobered us. No word herein must be construed as containing a syllable of regret for the saloon and its commodity. There is enough propaganda going around in their behalf—the movie film, the stage, the newspaper, the sober monthly reviews are all engaged in helping the friends of alcohol spend their money. The saloon has gone to stay, and although natural fermentation has not and cannot be stopped by law, the manufacture and the sale of liquor as a millionaire and billionaire-making business is at an end. But the intoxication of alcohol had physical limits and mostly physical consequences. Nerves and stomach exercised a protest. Insanity sometimes ended the orgy. Hospital, asylum, or grave claimed the toper. But our modern excesses cause intoxication without drunkenness, insanity without incarceration, moral death without interment. The intoxication of speed, risk, speculation, adventuresome defiance of all the old sacrednesses, massive impudence in the face of the great concealments and mysteries of God and nature, rash tearing aside of veils which shadow us from great and perilous realities encompassing our lives—these are ripping out the finer nerves of society in an hysterical intoxication compared with which the old sodden forms of alcoholic drunkenness were physical and curable, to say the least.—*Dearborn "Independent," May 8, 1920.*

In the Shadows of Vaunted Sins

BISHOP PHILLIP H. RHINELANDER said before the annual convention of the Protestant Episcopal Church in Philadelphia:

"As for amusements, immodesty in dress, looseness in sexual relations, bestiality and crime as the chief attractions in theatrical shows and photoplays, unbridled license and extravagance in all things, are so much the established order of the day that the most respectable among us have ceased even to shrug our shoulders."

Just such looseness of morals as this, just such abandoned displays of luxury and vices that go with it, have overthrown all the great civilizations of the past. History affords no instance where a nation has abandoned itself to vices, crimes, and luxurious carousals, and has not gone down. The whole world at the present time is in the throes of bestiality, vice, and sin. And the prophecies of the Bible conspire to show us that this is the time when God will deal with sin throughout the world at one great master stroke. Christ will fulfill His promise to come in person, and He will do all the things that His Word promises for that event. The great day is hastening with tremendous rapidity, and we should not delay getting ready for it.

Does It Pay to Keep Straight?

"THE brain of James J. Harrigan, burglar *de luxe* and man of mystery, will be turned over to a convention of surgeons, representing all medical colleges in and around Chicago, for examination."

Thus say the papers.

Harrigan had a card index of over 700 robberies to his credit when he died with a smoking pistol in his hand and a panorama of his misspent life flitting through his mind. He had a whole warehouse filled with the plunder; but "what doth it profit a man, to gain the whole world, and forfeit his life" in this earth and the creation to come?

As the editor of the *Dearborn Independent* writes: "No man ever lived without receiving sentence in himself upon every violation of the moral law. It gets us all, for sentence or reward. High or low, none escape. It is godlike in its impartial operation. It cannot be postponed, nor fought to a higher court, nor bribed. No one else can take the sentence for us—the law is there, and no man ever so much as shook it a hair's breadth. It has the final word, and its word is final."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Did Harrigan "get his"?—He did; but even men are not finished with him yet. Expert criminologists, psychologists, surgeons, and physicians will cut him in pieces like a guinea pig in their laboratories, examine the convolutions in his cerebrum and the formation of his cerebellum, preserve part of it perhaps in a glass jar for the inspection of visitors, and throw the rest of it away like so much offal, while the "pre-medics" will make merry over his cadaver.

"Whatsoever a man soweth"! You can't get away from it. You may "get away with it" for a time; but God has His angels on the trail, even though the

"gum-shoe" men are not, and one day you and I must face that "great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: . . . and the dead were judged out of the things which were written in the books, according to their works. . . . And if any was not found written in the book of life, he was cast into the lake of fire. . . . For the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

After men have done everything they desire to Harrigan, and he is carved and pickled to suit their fancy, God has an account to settle with him in the resur-



Photo International

The latest Goliath in the public eye is John Van Albert, of Amsterdam, Holland, who has arrived in America to join a circus. He is 8 feet 5 inches tall, wears a 14 glove, and No. 12 shoes.

rection, and neither Harrigan nor any other violator of the law of the Almighty can escape it.

You don't believe it? People at one time didn't believe that the earth was round; others didn't believe that a locomotive could be made which would run twenty miles an hour; and we can remember when many of the conservative element didn't believe in machines which could fly through the air. And that was not so many years ago either. It does not make any difference to perhaps one person in a thousand whether you or I believe or not, but it does make all the difference in the world to us whether we finally have to suffer the mental anguish of a lost immortality and the physical anguish of death and annihilation, or enjoy the happiness and opportunities of immortality on an earth made over for men and women who love God enough to live straight a few years in this life.

The Rising Orient

GUSTAV TERY, editor of *L'Oeuvre*, is quoted in a dispatch sent out from Paris under date of May 12, as follows:

"It is not Turkey, Greece, Italy, Jugoslavia, France and England, or the central empires who will set the stage for future wars. In world politics there will be but three protagonists: America, which becomes more powerful every day; Asia, which is organizing; and Europe, which is declining. The war has transferred the balance of power to the Far East and the Far West, and only future generations will see the ultimate winner."

It is remarkable how the Orient, or the Far East, is coming to the front as a conspicuous factor in world affairs. This fact impressively reminds the Bible student of the prediction in the sixteenth of Revelation concerning the preparation for the great day of God Almighty which comes through the stirring up of "the kings that come from the sunrising," or as in the King James Version, "the kings of the East."

It is useless, not to say foolish, for us to speculate in regard to just how the Orient will shape itself in the great crisis that lies right before the world. It is always best, in the interpretation of prophecy, not to try to fill in details and particulars that the prophecy itself does not supply. The prophet throws out the suggestion that the kings that come from the sunrising do a mighty work under the pouring out of the plagues which just precede the second coming of Christ. But every prominent event must have its period of preparation, when the thing that is coming casts its shadow on before. In the mighty awakening throughout the Orient, we may see the forces that are gathering and preparing themselves to fulfill the prophetic Word. We shall watch these with intense interest, our faith being ever quickened by the knowledge that no part of God's predictions is allowed to fail or come to naught.

If any man had said, a century ago, that the sleeping Orient would soon become a great factor in world affairs, he would have been ridiculed. But eighteen hundred years ago it had been foretold by God's prophet, and to-day we see the remarkable fulfillment.

The *San Francisco Chronicle* of April 8, 1920, states that the despair of hop growers and vineyard owners because of prohibition has turned to joy, for hops of the 1919 crop are quoted at from \$70 to \$80 the hundredweight, and contractors are offering from \$50 upward for 1920 grapes delivered on the cars. "The result of prohibition is to a good deal more than double the prices of wine grapes," and "never before were our hop growers making so much money."

Daylight moving pictures are in prospect because of an invention being perfected in England. "It is claimed excellent results may be obtained under the glaring sun. In addition to making possible the presentation of pictures at the seashore and other open air resorts, it will remove the reproach so often voiced, that darkness, necessary in a theater to project pictures under the present conditions, is conducive to flirtations."