

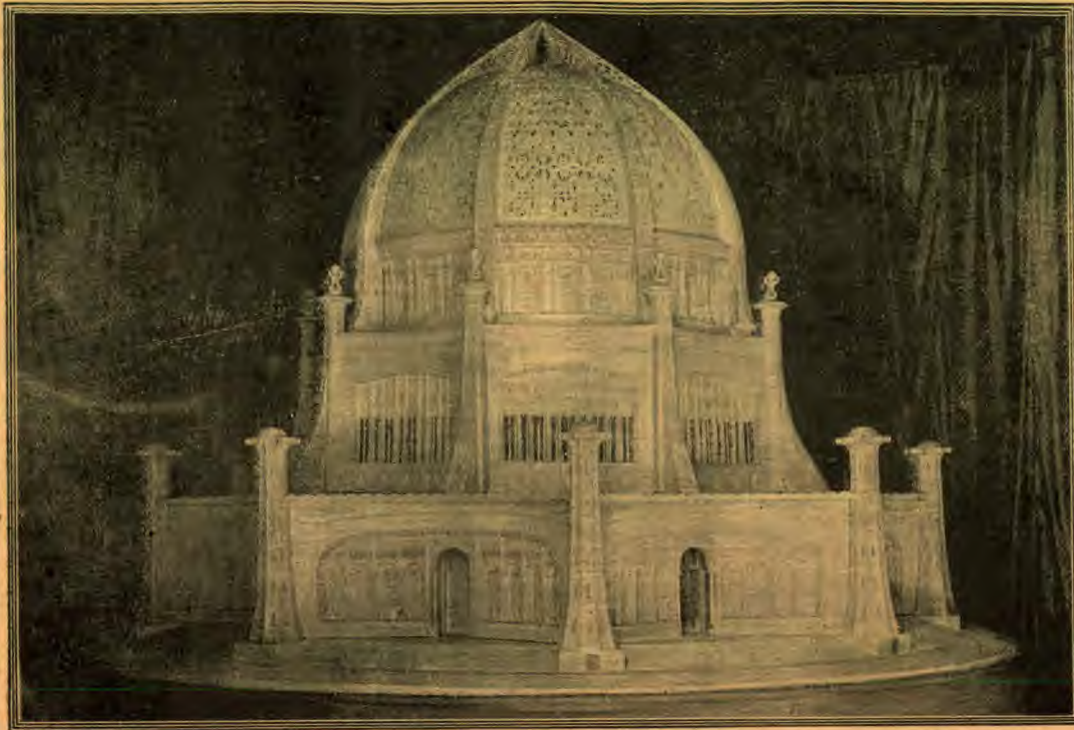
# Signs of the Times

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What is said by leading architects to be the first original design in architecture since the thirteenth century is the model by Mr. Louis Bourgeois, of New York, for the Behai temple to be erected in Chicago. It is a building of nine sides, topped with a wonderful transparent dome, which, when lighted at night, can be seen for miles. It is to be 225 feet in diameter and 180 feet in height. It being intended as a place for universal worship of all nations and faiths, no clericals will be allowed to officiate within its walls. The Behai movement is an outgrowth of the Persian Babism, and originated with Beha Ullah, who in 1874 declared himself to be the final incarnation of divinity prophesied by the Bab, who was to unite all religions and sects in one. Although he died in 1892, Behaism has spread throughout the world, until it now counts over ten millions among Buddhists, Zoroastrians, Jews, and Christians. The religion has no well defined creed, but is essentially syncretic, considering Moses, Christ, and Mohammed as prophets of God, and Bab and Beha Ullah as the principal manifestations of divinity to the human race, and endeavors to incorporate in one the highest ethical teachings of all religions.

## TO-MORROW?

*"The great God hath made known . . . what shall come to pass hereafter."*



GOVERNMENT since the beginning, has been built upon a sure foundation, else it would have stood the test of time. There is not a kingdom, but, like Babylon of old, has been "weighed in the balances, and . . . found wanting." God rules and overrules in the affairs of nations as well as in the affairs of individuals. And when the kingdoms of men thwart the plans and purposes of God, they cannot and do not endure. In the height and fullness of their glory, they have gone out, and disappeared, as it were, in a night.

Down through the centuries, the map of the world has undergone many changes; but we have never, in all history, seen a time like the present. What does it all mean? What will be tomorrow? Can we pull aside the curtain that hides the future, so that we may know, beyond any question, the history yet unwritten?

In the prophecy of Isaiah we read, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46: 9, 10. There is another statement made by the prophet Daniel to the king of Babylon: "There is a God in heaven that revealeth secrets,

By  
ALEXANDER R. BELL

and maketh known to the king Nebuchadnezzar what shall be in the latter days." Daniel 2: 28.

This revelation to the king was history in allegory, beginning with the empire of Babylon, and reaching down through the ages to the setting up of the everlasting kingdom of Jehovah.

It is not necessary to dwell at length on the empires represented by the gold, the silver, the brass, and the iron, and the iron and clay. Babylon, Medo-Persia, Grecia, and Rome rose, flourished, and fell. Then the kingdoms represented by the ten toes of the image, and composed of iron and clay, took the stage. We are in their day.

We look again at the prophecy, and read: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44.

The conviction grows upon our wisest leaders, that we have come to the parting of the ways. Some even declare that the

next five years will determine the destiny of the race. We have just emerged from the most terrible conflict that has ever cursed the world. And while the struggle is apparently over, yet war is still unchained. Nations have been talking peace, and endeavoring to arrange peace terms, and effect a league of nations; yet all the while they are planning, internecine conflict continues, and no man living can see the end of it.

And besides the external problems still facing all nations, their internal difficulties are so great as to cause the gravest anxiety. On the outside, international jealousy and hate, international and national political chaos; and on the inside, class hatred world-wide, industrial disturbances that threaten the stability of all government.

"The God of heaven shall set up a kingdom." And what a scene opens up before us! The empire founded upon love! The kingdom of peace! Sin and iniquity gone forever! "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33: 24. There will be no blind eyes, nor deaf ears, nor palsied limbs, nor tongues that are dumb. (See Isaiah 35: 5, 6.)

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**A**LL educated persons believe that the sun is 92,930,000 miles away from the earth, although not one in ten thousand can demonstrate it. We take by faith the statements of those who we believe are in a position to know. So it is with the Trinity. The Bible makes the assertion, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John 5:7. This is a simple statement of fact. We cannot demonstrate it now; we are to believe it because God has said so.

To a great many people, even many Christians, the Trinity is a sort of stumblingblock, a hazy idea. They cannot understand it fully, and although they profess to believe in the triune Godhead, they either ignore the subject, or question the matter in their own hearts. The fact that we cannot understand a thing, is no reason for disbelief. Thousands of things happen about us daily that the cleverest scientists of the world do not understand, and cannot explain; yet we believe that they are, because we can see them. No one can explain why a tomato plant and a potato plant growing side by side in the same soil, receiving the same amount of rain and sunshine, bear two so dissimilar kinds of food. Yet every one knows that this does happen. That is belief without understanding. To disbelieve a truth because we cannot understand it, only shows our ignorance. All the complexities of our modern commercial life are built upon faith.

These three members of the Godhead are like three partners in a firm, all working together harmoniously for the accomplishment of their purpose. Each has His own specific work, but the work of all tends toward the same end.

All had a part in the creation of the world. God the Father formed the plans. He was the architect. Christ carried on the work. He was the master builder. The Holy Spirit was the power that accomplished the work. He was the workman. In Ephesians 3:9, we read, "God . . . created all things by Jesus Christ." The record in Colossians 1:16 is more complete: "By Him [Christ] were all things created, that are in heaven, and that are in earth." In the first chapter of Genesis and the second verse, we read, "The Spirit of God moved upon the face of the waters." From these texts, we can see clearly that all the members of the Godhead were in existence at the time of the creation of the world, and had a share in that work.

The world was not created and left to itself. The power of God goes forth to replenish the earth and fill it. Job said, "The Spirit of God hath made me." Job 33:4. David said to the Lord, acknowledging this truth, "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." Psalm 104:30. In Hebrews the first chapter and the first three verses, the record says: "God . . . hath . . . spoken unto us by His Son, . . . by whom also He made the worlds; who, . . . upholding all things by the word of His power, . . . sat down on the right hand of the Majesty on high." All the members of the Trinity not only had a part in the creation of the universe and this world, but it is by Their power alone that life continues. If it were not for Their watchful care and providence, the grain would not sprout in the spring, nor the buds come forth on the trees. Every springing blade of grass, every



## THE CHRISTIAN GOD

By  
KAY M. ADAMS

It is the ministry of the Spirit which has given us the Scriptures as a guide to eternal life. "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. It was the Spirit that aided the apostles in their ministry for the conversion of others. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. Paul said, "Through mighty signs and wonders, by the power of the Spirit of God, . . . I have fully preached the gospel of Christ." Romans 15:19.

### SHALL WE REJECT ALL WE CANNOT UNDERSTAND?

Modern critics do not believe in the miracles that are recorded in the Bible, because they cannot explain them. If the apostle Paul should rise to-day and see a man talking into a telephone, and be told that a conversation was being held between two persons three thousand miles apart, he would not believe it. Why?—Because he could not understand. If he should see an aeroplane resting on the ground, and some one should tell him that the monstrous machine could soar above the clouds like a bird, he would not believe it. Yet if he should be shown how they operated—if he could see the aeroplane mount into the air, if he could hear Timothy's voice at the other end of the line—he would believe. The facts would be demonstrated before his eyes. Paul saw miracles performed by the Holy Ghost. They were demonstrated before his eyes. He did not know how, any more than a man turning on an electric light can explain how the electricity flows along the wire. But the fact remains that it does.

Men to-day do not know how the Holy Spirit works. But some day we may have the privilege of knowing. The apostle said: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also

heartbeat, is an assurance that God is caring for us.

The Father, the Son, and the Spirit not only sustain life, but They have provided a way for our salvation. Many people have the idea that Christ is the one who has provided for our salvation, and think of the Father as a stern, harsh, unforgiving judge, who must be placated by the importunities of the Son. Nothing is farther from the truth. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. . . . And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4:10, 14.

Jesus was glad to do His part. His was not an unwilling sacrifice on our behalf. He said: "I lay down My life for the sheep. . . . No man taketh it from Me, but I lay it down of Myself." John 10:15, 18.

The Holy Spirit, too, works for our salvation. In Romans 8:26, we read, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." It is the Spirit that speaks to us through our conscience, telling us what we should do and what we should not do. "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

I am known." 1 Corinthians 13:12. A man's mind may be so deadened with morphine that he cannot understand the working of a simple problem that he could solve easily were he rid of the influence of the drug. In this world, men's minds are deadened by sin, so that they cannot clearly understand spiritual things. In all His teachings, Christ connected the spiritual with the everyday objects about Him,—the sower, the fishing net, and the mustard seed,—in order that our sin-darkened minds might have some familiar object to recall spiritual truths. We can understand enough to save us from our sins. Let us not be so rash as to reject what we cannot understand.

How wonderful it is to know that all the agencies of heaven are interested in us, and are working for our salvation! We are not left to grope in darkness. How cheering is our hope! The Mohammedans believe in one God; but where is their savior? They have none. Where is the Spirit that would guide them into all truth? They do not know of Him. The Hindus have thousands of deities that they bow to, but what one of them is interested in their salvation, or cares about their fate? Theirs is a religion of fear and dread. According to their belief, the gods fight and war with each other. The Hindu's highest conception of bliss is extinction.

How blessed is the hope of the Christian! All three members of the Godhead are in perfect accord, and all are working for the salvation and eternal happiness of man. Infinity stoops down to the aid of finite man. Omnipotence comes to help our weakness. Father, Son, and Spirit have pledged all the power of heaven to save us from the power of sin, if we only accept God's promises, believe in the Lord Jesus Christ, and grieve not the Holy Spirit.

## To-Morrow?

(Continued from page 1)

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4. Wars will have ceased "unto the end of the earth." Psalm 46. The kingdom founded upon the eternal principle of right, with the Prince of peace holding the scepter, will endure "as the days of heaven"; and the children of the kingdom, God will "make to endure forever." Psalm 89:29.

God has drawn aside the curtain that veils the future. We see a world rushing to its doom. To-morrow is darkness and not light. The history yet unwrit-

## THE VALI OF VAN

**S****IR AHMED** was vali of Van, Armenia, during the Young Turk régime. Dr. Ussher, an American missionary physician, was invited to a feast the fifteenth evening of the feast of Ramazan, with other leading missionaries and clerics of the city. The conversation turned to differences of faith; and at the conclusion of the meal, Sir Ahmed, as Dr. Ussher relates, pointed "his finger at me; with flashing eyes he sternly said, 'But, Dr. Ussher, you say Jesus Christ, the Son of God. God is one; He neither begets nor is begotten; how can you say the Son of God?'"

"The scene was dramatic. It was as if I stood before a court. I replied:

"Your excellency, I am talking to you in your language. If I were talking to you in my language, English, I should be able to say to you things which I cannot say in Turkish, because your language has neither the word nor the thought. For instance, in a little while, I shall say to you [and I said it in English], I am going home. When I translate that into Turkish, I have to say, *Ave giderim* (I am going to the house), and then I must explain that when I say I am going to the house, I do not mean that I am going to the building. I mean I am going where there is a companion, a family, love; where every member of the household thinks unselfishly for every other member—to the sweetest place on earth. By a long process, I must explain to you that when I use your word, I mean something different from what you have always understood by it.

"When God talks to man, He uses man's language, and is limited by it. He uses our words, and then, perhaps by a long process, explains that He means something different from what we have been accustomed to understand from them. When God speaks of Jesus as His Son, He uses the best term that we have; but He does not mean simply a man born of a woman, as we have been accustomed to understand the word.

"Here our conversation was interrupted, to be resumed when I went to pay my dinner call the following Friday morning. We were sitting with a window between us, and the sun was shining into the room. I put my hand into the ray of light, and asked:

"Your excellency, what is this?"

"Why, that is the sun," he replied, in a tone of surprise.

"Is this the sun, or is that it which we see up there in the sky?"

"There is no difference; it is all the one light."

"Well, is that the sun that we see, or is there a body back of it that no man has seen at any time, but the light declares it?"

"Yes, I suppose there is a body that we know through the light."

"Is there one sun, or two? Which is the sun?"

"One sun; they are inseparable."

"Now, I said, 'when I put my hand in the light, I feel something; what is it?'"

"It is the sun."

"Yes," said I; "it is a power that goes down into the blackness and death of the earth, takes hold of the life in the seed, and brings up the beautiful grass and flowers and trees. What is it?"

"It is the sun; without the sun, there is no life."

"Your excellency, is there one sun, or three suns?"

"One sun."

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ten reads of a final and complete overthrow of the world because of failure. But beyond all this, past the throes of death, and beyond the history of sin, comes into view the glorious kingdom of Jehovah. In a world that has put God out of its reckoning, divine love still pleads with men. Forsaking sin means a home in that kingdom. "To-day if ye will hear His voice, harden not your hearts."

## The Veil of Communion

THROUGH the tabernacle service, God endeavored to impress upon the minds of His people the wonderful priesthood of Christ in behalf of sinful and degenerate man.

Each feature of the sanctuary service illustrated His love for His wayward children, and His intense desire to lead them back to light and life and God's plan for humanity.

A most forceful lesson was taught by means of the veil that hung between the holy and the most holy place. (Exodus 26:31-33; Hebrews 9:3.)

We are often told that this veil separated the holy of holies from the rest of the tabernacle, which was open to the view of the people. The people might gather about the holy place, and therein see the priests at their duties before the table of showbread, or the candlestick, or the altar of incense; but their eyes might never gaze into the sanctity of the inner sanctuary. Even those consecrated to the priestly service were forbidden to go beyond the veil; but once a year, the high priest alone should enter within the veil.

But we prefer to think of this veil not as a separating barrier to hold away the sin-sick soul coming for forgiveness, not as an obstacle that would hinder his approach to a nearness to God, but rather as a means whereby he could get a little closer than he had ever been before. Instead of the veil's keeping men away from God, it was God's means of bringing them into a nearer relationship to, and sweeter communion with, the mercy seat. Had not that veil been there, no one could have drawn near with the full assurance of faith. The glory of the Lord as represented in the Shekinah, the dazzling light of His presence, would have overcome any who should dare approach.

God desired that man come boldly to the throne of grace, and there find the help his soul craved. The veil was God's means of assuring His children of acceptance; His plan for getting them near to Himself.

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Many expressions in the Bible seem difficult for us to understand; yet to the persons to whom they were given, such phraseology conveyed concrete thoughts. To the Jew and the Oriental, "the kingdom of God" was the best way of describing the government of heaven; but citizens of a republic or a democracy naturally connect kingdoms with autocracies and oligarchies. By getting a proper idea of the setting in which these words were given, and studying carefully the general thought intended, we shall obtain a clear conception of the Bible's teaching. The phrase, "a great High Priest," means little to us unless we stop to consider that in the book of Hebrews, the writer de-



Christ was a man of sorrows and was acquainted with grief; and He bore our griefs and carried our sorrows. He was touched with the feelings of our infirmities.

sired to bring before Jewish readers a mental picture of the best advocate or barrister they could imagine, and that the work of the high priest was above all intercessory in reality. Let us suppose ourselves under fear of capital punishment and able to engage without cost the best attorney in the country on criminal law for our defense, and we have an idea of what the text means which reads: "Having then a great High Priest, . . . Jesus the Son of God, let us hold fast our confession. . . . Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." Hebrews 4:14, 16.



## THE BEST PLEADER WHO EVER LIVED

By LUCAS ALBERT REED

A YOUNG man may say, "I have the richest father in the city." Another may say, "I have the finest piece of property in the state." Another, "I have the best paying mine on the coast." And still another may remark, "I have the best health of any man I know of my age."

In every instance, the word "have" indicates possession or ownership. What an interest the words "I have" arouse in such a connection! And the inspired Word wants you and me to say the "I have" that is greater than all the other "I haves" that were ever put together. What is it that I am to say I have by faith?—I have a great High Priest passed through the heavens. I have Him. He is mine. Yet my possessing Him does not dispossess you of Him. You also may say, I have a great High Priest. But, of course, you cannot say it unless you have first made Him yours.

This we can do. We make Him ours by making ourselves His. When we give ourselves to Him, He in turn gives Himself to us. Then we can say, I have a great High Priest, raised to the highest heavens.

What a marvelous possession it is! Gold, or silver, or lands, or even this life, or robust health, is as nothing to having Him; for if we but have Him, we shall in time have all. What a marvelous wealth we have in Him!

He is Jesus, the Son of God. And what that means, we have been told in the first chapter of Hebrews. Jesus is the one His Father appointed to be "heir of all things." He is the one who "made the worlds." He is the brightness of God's glory, and "the express image of His person." He upholds "all things by the word of His power." By Himself He purged our sins, and "sat down on the right hand of the Majesty on high."

It is thus that Jesus, the Son of God, has passed through the heavens. He made the grand ascension from earth to heaven for us. He passed all the way from the humblest humanity to the all-highness of Deity for every man. We have Him as our great High Priest.

He is ours with His "more excellent name," Jesus, the Son of God. He is ours even though angels "worship Him." He is ours though His throne is forever and ever, and His scepter one of ineffable righteousness. He is ours though anointed with "the oil of gladness" above His fellows.

FOR ME AND YOU, BROTHER

Though in the beginning He laid the foundations of the earth, to-day He lives to make intercession for us. Though the heavens are the works of His hands, He does not refrain from lifting up those nail-pierced hands in behalf of His faith-

ful on earth, nor from crying to the throne for them, "Father, My blood, My blood!"

Obedient to His Father's command, He sits at God's right hand until that day when God shall make His enemies His footstool. But first He seeks where He can, to make friends out of all His enemies. Have you become His friend? Have I?

If we have, we may say: "Having a great High Priest who is passed through the heavens, I mean to hold fast my confession. He sympathizes with all my weaknesses, for He was tempted in all points as I am, yet was ever a victor over sin. I may come boldly to the august throne of God; for with Jesus the Son sitting there, it becomes the *throne of grace*, and I cannot fail to obtain mercy, and find grace to help in time of need."

The one great lesson of the book of Hebrews is to teach us the knowledge of the greatness and glory of Jesus, as our ground of strength and confidence. If we have strong faith in such a strong and mighty Helper, we shall surely hold fast our confession.

"Passed through the heavens," "made higher than the heavens"—that is the elevation of Jesus, the Son of God. How high are the heavens, how bright are they, how filled with glory! "But all the heavens we can think of were only the

vestibule through which He passed into that which is behind and above and beyond them all—the light that is inaccessible, the life and presence of God Himself. And the Word calls us to follow our High Priest in thought, and when thought fails, in faith and worship and love, into this glory beyond and above all heavens, and having His as ours, to be sure that our life can be the counterpart of His, the proof of what a complete redemption He has wrought, the living experience of what He has effected there.”

#### HAD THE SAME EXPERIENCE AS WE

Christ came down to be a man, not because He was not yet high enough in honor and glory, but that when He went back to that glory which He had with the Father before the world was, He might bring other men up to the same “high and holy place,” that they might be with Him and behold His glory. (John 17: 24.) The *Son of God* became man that, still being God, He might sit on the throne of unlimited power as the *Son of man*. He is up there now, above the fret and sin and darkness of this world, that

He may breathe into our lives here the light and the joy and the glory of the heaven where He abides. He now communicates its purity and power and peace to us. He lives *in heaven for us* that He may live *with heaven in us*, that we may live *in heaven with Him*.

But lest we might be dazzled by the light, lest we might be awed by the power, lest we might despair because of His holiness, we are told that He is not one who cannot be touched by the feelings of our infirmities. He became a man that He might feel the weaknesses of men. He can sympathize with us, because He knows, from personal experience, just what and how we feel. God took One from our midst and set Him on the throne, that between man and God there might run clear and strong the tides of fellow sympathy.

Christ became one with us that it might be made possible for us to be made one with Him. He suffered it all, endured it all, conquered it all, that we might have courage to draw nigh to God. We might glimpse something of God's power and majesty and glory without

this. Even the savages of the wilderness feared and trembled at the power revealed in nature's elements; but only Jesus suffering, being tempted, and conquering for us, could teach us the tender, sympathizing heart of Him who is at the center of the universe.

He is touched with the feelings of our infirmities. Oh, what a deadening thing hardness, coldness, lack of sympathy is, when a friend turns unfeelingly away! Only yesterday a weeping woman came into my office when I was busy. I did not see her, because I was not told that she was there. She could not wait. She left a card saying that her brother would soon be dead of pneumonia, and asking that I pray for him. I felt for her an inexpressible sadness and sympathy. But could I feel the depths of sorrow which she felt as her brother lay at the point of death?

#### THE GREAT SYMPATHIZER

But, oh, there is sympathy and there is help with Christ, full and complete. Can a rich man properly feel the depths of

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## WHEN AND WHERE IS HELL?

By J. Ronald Dieffenbacher

**A**LTHOUGH a large number of people believe that there is no hell as the term is generally understood, still greater numbers believe that a fiery hell is in existence now, and that into this hell the impenitent are cast at death, and will there live in torment throughout eternity. One has expressed the thought in the following lines:

“Infinite years in torment shall I spend,  
And never, never, never have an end?  
Must I ever in that grief and misery lie,  
And madly writhe, and never, never die?”

“Ah, I must live in torturing despair  
As many years as atoms in the air;  
When these are past, as many millions more  
As grains of sand that bound the ebbing shore:  
When these run out, as many new begin  
As leaves of forest shaken by the wind;  
When these are spent, as many more to flow  
As blades of grass on hills and dales do grow:  
When these run out, as many on the march  
As starry lamps that gild the spangled arch;  
When these are gone, as many millions more  
As every moment in all the years before.”

“When all these doleful years are spent in pain,  
And multiplied by myriads once again,  
I still in this fierce hell must be,  
And madly writhe to all eternity.”

And this, in a land full of Bibles, is preached from many pulpits. Is it found in the Bible?—It is not.

That the wicked are *not* being punished now, is clearly taught in 2 Peter 2: 9, where they are said to be “reserved” to the Day of Judgment. Many a mother is grieving over the thought that her boy who died after leading a wayward life, is now suffering untold agonies for his sins. Jude 14, 15 and other scriptures teach that judgment will not be executed until after the second advent of Christ.

The Bible nowhere indicates that Cain was ever converted, and we may suppose that he died without God. Would it be just of God to leave him in the fires of hell all this time, to receive six thousand years more punishment than men who are committing the same sin to-day? And, too, would it be reasonable to suppose that after he had suffered six thousand years, God would take him out at the Day of Judgment, to determine if he really ought to be there?

Eternal life is given to those only who believe on the Son of God. (John 3: 15.) 1 John 5: 12 says, “He that hath not the Son of God hath *not* life;” so those who receive their reward in the lake of fire *do not* have eternal life. Then surely, if they do not have eternal life, it will be impossible for them to suffer eternally in hell.

The “second death” is spoken of in Revelation 20: 6, 14. Death means the cessation of life. Eternal death will be the reward of God's enemies, in contrast to the eternal life which God bestows on those who love and serve Him. As long as the saints enjoy the benefits of the new earth, just so long will the punishment (not punishing) of the wicked endure.

The apostle says, in 2 Thessalonians 1: 9, that the wicked will “be punished with everlasting destruction from the presence of the Lord.” It truly would be difficult for us to find the place where we would not be in the presence of the Lord. The psalmist says: “If I ascend up into heaven, Thou art there: if I make my bed in hell [the grave], behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me. . . . Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.” Psalm 139: 8-12. If, then, the wicked are destroyed from the presence of God, they must be totally annihilated; for God is omnipresent. This is just what happens; for Obadiah says, “They shall be as though they had not been.” Verse 16. And in Nahum 1: 9, 10, the record is, “They shall be devoured as stubble fully dry.”

God will eradicate every trace of sin. If somewhere in this great universe of His there were to be forever a burning hell, with those who have been misled by the devil burning in it, Christ's coming to this earth would have been in vain, for He came “that He might destroy the works of the devil.” The chief work of the devil is sin; and as long as sin remains, God's purpose has not been accomplished.

Hell is to be here on this earth. The wicked are not to be transported to some dark cavern to receive their reward.

“The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Peter 3: 10.

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” Malachi 4: 1, 3.





## THE YOKE OF JESUS

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—The Saviour of the world.

BY WILLIAM P. PEARCE

JESUS taught big lessons from things common. Having been reared in a carpenter's shop, He was familiar with yokes, and knew how to make them, and to fit them to the necks of oxen.

The yoke was, and is, a cumbersome instrument made of a heavy piece of bent or crooked wood. Wherever the word is used in the Old or the New Testament, it represents not only subjugation, but service. It was, as Henry Drummond said, not "an instrument of torture, but of mercy; not a malicious contrivance for making work hard, but a gentle device to make work light; not an instrument to cause pain, but to save pain."

Jesus contrasts yokes when He says, "My yoke." Figuratively speaking, there are many yokes mentioned in the Scriptures. There is the *yoke of bondage* which the Israelites wore, and of which God said, "I have broken the bands of your yoke, and made you go upright." Leviticus 26:13. This was called the "yoke of iron." Deuteronomy 28:48. It chafed, afflicted, killed. There is also the *ceremonial yoke*, called by Paul "the yoke of bondage" (Galatians 5:1), which the rabbis imposed upon men, and which Jesus denominates as "heavy burdens and grievous to be borne." Matthew 23:4. Peter exhorted the council at Jerusalem not to tempt God by putting on the neck of the new converts a yoke "which neither our fathers nor we were able to bear." Acts 15:10.

In contrast to these yokes, the yoke of Jesus is "easy." It is a yoke of love, not tyranny. Christ takes special care to fashion it and beautify it for us. It is *well fitting*—"made to order," not too large nor too small, but just right. It is *smooth*. It has no rough ridges or knots to gall and injure like the old ceremonies. It is for *service*—double service, "My yoke."

Yokes bind two together. Paul calls his fellow preacher his "true yoke fellow." Philippians 4:3. Christ wants us to hitch up with Him. He is "meek and lowly in heart." There is nothing boisterous or balky or unpleasant about Him. He always does His part—more than His part. If we are tired, He assists us; if sad, He cheers us; if the burden is heavy and the road long and rough, He lifts the harder and pulls the stronger. His gentleness, humility, and companionship make service sweet. With the persecuted Huguenots of France, who sang in the caves and among the rocks, more than three hundred years ago, we too can sing:

"I have His yoke upon me,  
And easy 'tis to bear.  
In the burden that He carried,  
I gladly take a share;  
For then it is my happiness  
To have Him always nigh.  
We bear the yoke together,  
My Lord and I."

The proposition of Jesus is that we "take His yoke." We are all born under a yoke, or we yoke up with something or some one, not always the most satisfactory. "Some," said Dr. Hanna, "assume the yoke of a single passion; and if that passion be a strong one, such as covetousness, it turns the man into a slave, making him a mere beast of burden—time for nothing, care for nothing, taste for nothing, joy in nothing, but in working for it, under it."

Some yoke up with pride, and that pains the head, pinches the foot, deforms the body, and ruins the soul. Nearly all yoke up with sin, and sin always leads into captivity—that which "is bitterer than death." One may pursue the whole round of pleasure only to awake to the fact that it is a hard taskmaster. Hence Jesus wishes us to try His yoke. But it must be by a free volition. He does not pull or drive. He simply says, "Take." Yoking up with Jesus is submission to and service with Jesus.

Suppose, however, a man says, I reject this yoke of Jesus. Then he will have to bear the "iron yoke." God said to one of His prophets regarding Israel, "Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron." Jeremiah 28:13. The way of the trans-

gressor is always hard. He that will not yoke up with Jesus should not complain when the burdens become too heavy, and the heart too sad, and the path too lonely, and the night of sorrow too dark to bear alone.

But another says, I will yoke up with Jesus. Good! It will prove profitable and pleasing. In the time of Herod, an indiscreet youth by the name of Agrippa took delight in singing the praises of his friend Caligula, who had a presumptive claim to the throne. For this he was cast into a dungeon and loaded with chains. One day there was a footfall in the corridor, and a voice cried, "Caligula reigns! Long live Caligula!" The door was thrown open and Agrippa was led forth. Purple was given in exchange for rags, a tetrarchy for his narrow cell; his chains were weighed, and their weight in gold was given him. Likewise, to take Christ's yoke is to be promoted, to have one's power augmented, and one's life beautifully and blessedly protected. As Isaac Watts wrote:

"Blest is the man whose shoulders take  
My yoke, and bear it with delight.  
My yoke is easy to the neck;  
My grace shall make the burden light."

### The Veil of Communion

(Continued from page 3)

It was not designed to hold men aloof; it was the heaven-designed protection whereby the poor sinner might, even when marred by iniquity and blinded by his own waywardness, come with the blood of the sacrifice and obtain the washing he so much needed. So the officiating priest, bearing in his hands, in figure, the life of the repentant, as typified in the blood of the offering, came near to the mercy seat, which was just on the other side of the veil, and sprinkled that blood not simply before the veil, but before the mercy seat on the other side.

W. A. WESTWORTH.



### At Close of Day

By Edward J. Urquhart

Two hours ago the sun  
Passed from our sight.  
The toil of day is done;  
Now reigns the night.

Now our tired hands and feet  
May rest awhile;  
And rest is sweet  
To those who toil.

We bow before our God  
And make our prayer;  
For Thou hast led us, Lord,  
With wondrous care.

We felt, the long day through,  
Thy presence near.  
Thou didst our hearts imbue  
With thoughts of cheer.

And so we give Thee praise,  
Thou God of power.  
Thou lendest man always  
Strength for the hour.



The Bible is the most wonderful book ever written in any language. As a literary production it has no equal. Its moral code is the highest ever accepted by man. Its teaching of the fatherhood of God and the brotherhood of man is the basis of equal rights to all men, upon which modern democracy is founded. And as the Word of God it gives the inspiration to that higher life which man has not yet achieved—the ideal he is ever striving for, the attainment of a peaceful and happy existence through the fulfillment of the precepts of Christ that “Whatsoever ye would that others should do unto you, do ye even so unto them,” and “Love one another.”—Secretary of Labor William B. Wilson.



WE all are familiar with the name God. It has been sung to us as children in our mothers' lullabies. We have heard the name of God in prayer, in praise, and also in blasphemy; but after all, do we, away down deep in our hearts, realize the greatness and glory which that sacred name represents?

“Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Isaiah 40: 12, 25, 26.

We are living in an age when the deceptions of evolution are undermining faith in the Creator of the universe. This soul-destroying delusion has tintured almost all literature, and is destroying the moral fabric of society. It is taught from the pulpit and in the schools, and is leading our children to infidelity and ruin.

#### DID THE WATCH EVOLVE?

I might ask you, “Do you believe that this watch had a maker?”

“Yes, of course that watch had a maker.”

“But how do you know? Did you see it made?”

“No.”

“Were you ever in a watch factory where watches are made?”

“No, I never had that privilege.”

“Well, why, then, are you so positive in declaring that this watch had a maker?”

“Why,” you exclaim, “the hands, the figures on the face, the winding apparatus, and everything about that watch, proclaim that some man of intelligence and skill made the watch.”

But suppose that I, acting out the doctrine of the evolutionists, should say: “Oh, that is all nonsense. That is an old-time theory handed down from your grandmother. This watch didn't have any maker; it just got to evolving in space. Eventually the molten mass hardened, wheels sprang into existence, and somehow they got together, and so it happens to be a watch.”

What would you think of such a reply? You would conclude I had lost my reason. But my watch, wonderful as it is in its construction, does not compare, in the skill manifested in its mechanism, with that manifested in the creation of this material universe in which we live.

## The MIRROR of DIVINITY

By John H. McEachern

Everywhere we look, we see order, law, symmetry, and design. Think of the accurate rotation of the earth; of the seasons and how they come and go. Behold the verdure and beauty of nature. As we look at the inanimate creation, we are compelled with the patriarch to cry out, “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.”

Behold yourself. How do you live? Have you any power to cause yourself to exist? Think of your eyes, and how their lenses imprint pictures on your mind. Think of your heart, which from your birth to the day of your death constantly pumps blood to every tissue and fiber of your body. And as we look at ourselves, we again exclaim, “I am fearfully and wonderfully made.” There is a God. “Only the fool hath said in his heart, There is no God.”

Yes, we all believe there is a God. Our natural intelligence compels us to assent to this fact. But the thing that ought to concern us is not simply the intellectual belief in the existence of God. Do we, away down in the innermost parts of our souls, realize the glory, the personality, the loving care of the Omnipotent—the Creator and Upholder of millions of worlds?

#### REVEALED IN THE BOOK

King David exclaimed: “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell [the grave], behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.”

If we once could get a glimpse of the glory of the all-searching eye of God, we would be different people. We would change our attitude toward His blessed Bible. Instead of treating it with indifference and neglect, or perhaps picking flaws with the Word of God, casting aside that which does not suit our particular creed, we would throw our traditions to the fire, and take the blessed Bible as our only guide, recognizing its every sentence as the voice of God speak-

ing directly to us. Suppose God's voice should thunder from the heavens. Would we give attention to it? “God, who at sundry times and in divers manners spake in time past unto the fathers by the

prophets, hath in these last days spoken unto us by His Son.” Hebrews 1:1, 2.

God spoke in the Old Testament through the prophets. God speaks in the New Testament through His Son. It is all His Word, from Genesis to Revelation.

We are living in dangerous times, when men of great learning and renowned education are exalting the traditions of men above the Word of the living God. It is time for us to arouse and declare our faith in this Book that has been the salvation of generations. In its defense, our forefathers gave their lives, sealing their testimony by their blood. To-day we owe the liberty and blessings that surround us to the godly courage of those heroes of truth.

Shall we, their posterity, be less brave? Shall we allow the blessed Word of God to be trampled in the dust? Not only our own salvation, but the salvation of many who will be influenced by our course, depends upon the attitude we adopt toward this letter which has been written by God to direct us in the path to heaven. Let us resolve here and now to be true to God, true to our children, and true to the faith of our fathers, who await us in the morning of the resurrection.

#### The Vali of Van

(Continued from page 8)

“Which is the sun, the light, the body, or the power?”

“It is all one and inseparable.”

“Well, your excellency, if you have no difficulty in recognizing a trinity in the sun, with three things so distinct as the light, the body, and the power, why should you have difficulty in recognizing a trinity in the Godhead? God loved man, and wished to manifest Himself to him. The manifestation of Himself He calls His Son, just as your poets speak of the light as the son of the orb; and your Koran speaks of Jesus as Noor Allah (Light of God) and Ruh Allah (Spirit of God). We Christians do not worship three gods, as you accuse us of doing, but one God; God the Father, whom no man hath seen at any time; God the Son, who said, “He that hath seen Me hath seen the Father;” and God the Spirit, the power or influence that comes from the Father and the Son into your heart and mine and teaches us what He wants us to be and do—all one inseparable God.”—“Before Governors and Kings,” by Clarence D. Ussher.

## ANSWERING A SPIRITUALIST

*A letter written by Charles F. Ulrich, in reply to one from a spiritualist, has come to our notice, and we have obtained permission to reproduce it for the benefit of any who may have doubts concerning the matters therein considered.*

DEAR Mr. Smith:

Not all religions are, as you stated, based upon spiritualism. It is true, however, that many denominations hold that which is fundamental to spiritualism; namely, that the dead are not really unconscious; that they know more after they are dead than they ever knew before; in other words, that man is immortal.

I have a clipping before me, given to me by a spiritualist, taken from the spiritualist paper the *Sunflower*, Lily Dale, New York, January 13, 1906, which says: "Belief in immortality . . . gave birth to spiritualism, and not spiritualism to it. . . . Men and women are spiritualists, not because their faith in immortality was dead but because it was alive." The article further states that this belief "preserves spiritualism."

I admit, Mr. Smith, that the doctrine of the natural immortality of the soul is a cardinal one with most denominations, but it is not a Biblical one.

We cannot test spiritualism by spiritualism, any more than you can detect counterfeit bills by counterfeit bills. In order to detect counterfeits, we must know the genuine.

There must be a standard of right and wrong whereby all religions can be tested. That standard is the Word of God. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isaiah 8: 20.

Nowhere in that holy Word do we read that souls are immortal. On the contrary, we read that souls die (Ezekiel 18: 4); that no man can keep his soul alive (Psalm 22: 29); that it can be killed (Matthew 10: 28); and that even fish have souls (Revelation 16: 3). No one ever gets immortality as a birthright, for we are admonished to seek for it. (Romans 2: 7.) It comes through the gospel (2 Timothy 1: 10), and only God has it (1 Timothy 6: 16). Man does not receive it until the resurrection, at the sounding of the last trump. (1 Corinthians 15: 51-55.) Therefore the so-called natural immortality of the soul is not Scriptural.

Another clipping, given me by a spiritualist, says (which statement is also fundamental to spiritualism): "Death is no more than putting one garment off and putting on another. The life as the in-



dividual has constructed it—with all its cultivated thoughts, habits, and actions—is exactly the same after the disrobing of the physical body as it was before. And there is absolutely no separation between the so-called 'dead' and the living."

The Bible contradicts this, saying: "The dead know not anything. . . . Their love, and their hatred, and their envy, is now perished [not continued, as the spiritualist claims]. . . . For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 6, 10. If the dead know not anything, and their thoughts have perished (Psalm 146: 4), and there is no knowledge nor wisdom after death, I ask in all candor, How can we communicate with them? They "praise not the Lord" (Psalm 115: 17), nor give thanks (Psalm 6: 4, 5). Why?—Because their thoughts have perished. It is not until the general resurrection that they are called back to life. (John 6: 39, 40.)

You ask, "How do you account for the transfiguration, where Moses and Elijah appeared?"

The second chapter of 2 Kings tells us that Elijah never died, but was bodily taken to heaven. Jude 9 intimates that Moses was resurrected and taken to heaven.

You ask again, "How do you account for the impersonations, communications, and miracles performed by spiritualists?"

That brings us to the power in question. There are two supernatural forces in the earth. The first, the good, is Christ and His angels. These angels, however, are not the spirits of the departed, for they existed before ever a man died. (Genesis 3: 24.) The other force is Satan and his angels. (Revelation 12: 7-9.) The fruits of spiritualism give evidence that through these evil spirits, the lying wonders are accomplished. (2 Thessalonians 2: 9-12.)

Spiritualism cannot be from above, for it denies a personal God. As recorded in the *Crucible*, Moses Hull's paper, April 22, 1871, Mr. Jameson (a medium) says: "A personal God would be a monstrosity. All prayer addressed to a supposed supreme intelligence is idolatry. There is not and cannot be a supreme spirit even."

Spiritualists deny the divinity of Christ, as recorded in the *Banner of Light*, October 9, 1886:

"Quest.—Do 'spirits' generally believe

in the divinity of Jesus Christ; that He was the Son of God; that He was crucified, dead, buried; and rose again the third day for the saving of all who should believe on Him?

"Ans.—No; spirits generally—advanced spirits, those who are intelligent, having studied deeply into principles of life—do not accept the theory of the divinity of Jesus Christ; they do not believe that He was crucified for mankind, in the accepted understanding of that term."

Against this I wish to place the Word of truth: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." 1 John 2: 22. Spiritualism denies both, therefore it cannot be of God.

It must therefore be of some other power. It cannot be of men, for it is supernatural. There is but one power left that we can attribute it to. I would rather not have to reveal the power; but I would not be true to God, the Bible, to you and myself, if I held my peace. It can be no other power than Satan and his demons.

Dr. Randolph, a well-known trance speaker, made this confession: "For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin."

Of the leader of this power, it is said that "he is a liar" and the father of lies. John 8: 44. Falsehoods are presented to us by this deceiver as truths, and many persons are accepting them.

We are forewarned that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4: 1. What is one of the cardinal doctrines of the devil? I will show you now where, when, and by whom the first foundation stone of spiritualism was laid.

God told Adam and Eve: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The devil then used the serpent for his first medium, and told Eve, "Ye shall not surely die." Genesis 2: 17; 3: 4. Who told the truth? That doctrine has been preached from that day till this, and it gave birth to spiritualism. This is but another proof that spiritualism is not of God, but of the devil, as he laid the foundation of it.

Anciently spiritualism was severely condemned by God. A witch was not permitted to live. Exodus 22: 18; Leviticus 19: 31; 20: 27; and Deuteronomy 18: 9-12 say that they should all be driven out. In view of the foregoing facts, you can hardly blame me, Mr. Smith, for reaching the conclusion that I have, and I trust that you will give my reasons your careful consideration.

It is a fact that because of bereavements, many have turned to spiritualism; and that is why the cult has grown to such proportions during and since the recent war. But many have had the same experience Dr. Randolph had.

Study spiritualism where it is "unhindered by religion," and you will find the darkest places of earth. I refer to idolatrous countries where spiritualism

(Continued on page 11)





# EDITORIAL

EDITORS

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

## The Bright Prospects

**T**HERE is no reason why any individual should be filled with anxiety or despairing fear or perplexity as he faces the future. It is true that men in general regard the immediate outlook as very dark, and some of them even regard it as hopeless; but there are very bright prospects before the world if we only know where to look for them. And when we come into possession of these prospects, the soul is filled with an indescribable joy, comfort, and satisfaction.

Men are saying, as did Arthur Brisbane in a recent San Francisco *Examiner*, that—

“If matters are allowed to drift you will not have to read cable news from Austria or Germany to get news of food riots. You will have such news here in your own cities.”

Another sample utterance may be taken from the *Atlantic Monthly* for May, coming from the pen of Mr. Sisley Huddleston:

“Human life has become of no consequence. Who has not read of the motor-car bandits who, like *condottieri*, ravage a district of France? The German papers are full of horrors. The British journals record revolting incidents daily. This is no mere coincidence. It is a phenomenon which has its roots in the war.”

Continuing to speak of the results of the war, Mr. Huddleston further says:

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

The meaning of present world conditions is unmistakably clear. The portent of world events,—these world events which are causing men’s hearts to tremble as never before,—is not enshrouded in obscurity or uncertainty. We may know without a peradventure just what these things mean; and we know that the solution of the difficulties and the way out of them, is both clear and highly satisfactory.

The voice of the prophet is: “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand.” Joel 2: 1.

Now you may not believe this prophecy, or you may think that such utterances of the prophets of old were intended entirely for a past age. But those are not the questions for the present. Let it be asked in all candor, Does not this text speak to your very soul? Does it not sound in the depths of your heart the alarm that is to be given because the day of Jehovah comes? And does it not show you that in that great day, all the inhabitants of the land will tremble?

When was there such a universal trembling of mankind as there is at the present day? And how clear it should be to our minds that the world is even now stepping into the shadows of the great day of Jehovah—shadows indeed of gloom and of perplexity, if we have not found the consolation that there is in Jesus Christ; but, on the other hand, if we know for ourselves the Christ of the living God, these are shadows that point the way to the sunrising of eternal day and eternal glory that are just before us.

The Master, when personally upon this earth, told us of the great events of the day of the Lord. He said:

“There shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.” Luke 21: 25-28.

Distress of the nations that are involved in perplexity, according to the words of the Master, will be an unmistakable sign of the approaching end of the reign of sin. As these things are coming over the earth, men will be fainting for fear, not merely because of what they already see, but because of the “expectation of the things which are coming on the world.”

And even when these predictions of the Master are just beginning to come to pass, then His children are to look up, and lift up their heads, because their redemption draws near. There is indeed redemption from these great world problems, but that redemption centers in the Lord Jesus Christ and in His second coming.

Jehovah has decreed, and has foretold through the prophet Joel, that all the inhabitants of the land will “tremble” in “the great day of Jehovah.” The Master has revealed through the scripture in Luke, that there shall be “distress of nations, in perplexity,” and “men’s hearts failing them for fear” as they behold what is coming on the earth. That which God has decreed and foretold, we may be sure will come to pass. But the best part of it all is that our safety and our protection is divinely provided for if we will only stand with God and allow Him to do for each one of us what His heart is yearning to accomplish.

God cannot continue always to protect man in sin; and the history of this earth shows that whenever in any place sin has passed the bounds of divine forbearance, the people have been visited with judgments. The prophet speaks upon the subject in these words: “With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee earnestly: for when Thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of Jehovah.” Isaiah 26: 9, 10.

(Continued on page 18)



John D. Rockefeller, Jr. (holding umbrella), surrounded by a corps of associates just after arrival in Boston, Massachusetts, to carry through the campaign outlined by the Interchurch World Movement.

© Underwood



# WHICH DAY IS HOLY?

*God sanctified the seventh-day Sabbath, Christ and the apostles kept it, and the inhabitants of the next world will keep it forever. Then why keep Sunday if we are Christians?*

By GEORGE W. REASER

IF we can discover which day was the Sabbath during the life of Christ among men, what His instructions were concerning the Sabbath, and next if we can learn the attitude of the apostles, as revealed in the New Testament, toward the Sabbath institution, then it ought to be perfectly clear to our minds as to which day of the week is still the Sabbath, or rest day, for the Christian.

We may safely say that the period of time from the birth of the Messiah to the close of apostolic days covered a full century. Surely if there was to be a Heaven-authorized change in the weekly day of rest and worship for the world, the latter two thirds of the century would give ample time to establish the change in the practice of God's people; and if such a change was made, an account of it ought to appear in the inspired records of that eventful century.

There is no opportunity for difference of opinion regarding the custom of Christ in Sabbath keeping while He was in the world as a man among men. In reference to this, we read, "When the Sabbath day was come, He began to teach in the synagogue." Mark 6:2. The apostle Luke states that "as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16); and again, "He was teaching in one of the synagogues on the Sabbath" (Luke 13:10). No additional proof will be required to convince us that the custom of our Saviour was, to "remember the Sabbath day, to keep it holy." And surely there is safety in following Christ in Sabbath keeping; for it is written, "He that saith he abideth in Him [Christ] ought himself also so to walk, even as He walked." 1 John 2:6.

### TO PRAY FORTY YEARS ABOUT IT

Another convincing evidence of the attitude of Jesus toward the Sabbath is supplied in one of His very last statements of loyalty to His Father. When He was about to leave the world, He said to His disciples, "I have kept My Father's commandments, and abide in His love." John 15:10. To violate any commandment of the law would have been sin; but He "knew no sin," nor would any Christian impute iniquity to Him. In the last analysis of the results of keeping the whole law, will it not be true that law-keepers and not law-breakers will abide perpetually in the Father's love?

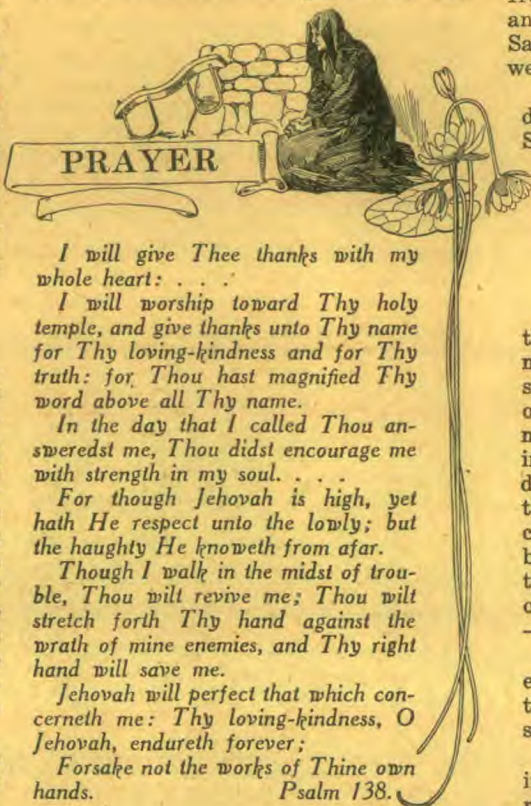
That Jesus expected the people who had accepted Him and whom He loved infinitely, to be faithful in Sabbath keeping for at least four decades after He should go back to heaven, is proved by

His earnest admonition to His disciples relative to the destruction of Jerusalem. His appeal to them was, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. He well knew that the overthrow of the city over which He wept would occur nearly forty years after His ascension; yet He had no other thought than that His true disciples would be faithfully observing the Sabbath when that disaster should take place, and that their faithfulness would be manifested to the extent that they would pray, not that the calamity might be averted, but that their observance of the Sabbath might not be disturbed by the necessity of fleeing for their lives upon God's holy day.

Christ recognized no other day as the Sabbath than the seventh day of the week; and He regarded its sacredness with such ardent desire, and the loyalty of His people thereto with so much solicitude, that in His forethought, He endeavored to safeguard the interests of both His people and the Sabbath institution in the time of calamity.

### THE APOSTLE PAUL WAS NO JUDAIZER

Continuing our investigation of the New Testament teachings on the Sab-



### PRAYER

*I will give Thee thanks with my whole heart: . . .*

*I will worship toward Thy holy temple, and give thanks unto Thy name for Thy loving-kindness and for Thy truth: for Thou hast magnified Thy word above all Thy name.*

*In the day that I called Thou answeredst me, Thou didst encourage me with strength in my soul. . . .*

*For though Jehovah is high, yet hath He respect unto the lowly; but the haughty He knoweth from afar.*

*Though I walk in the midst of trouble, Thou wilt revive me; Thou wilt stretch forth Thy hand against the wrath of mine enemies, and Thy right hand will save me.*

*Jehovah will perfect that which concerneth me: Thy loving-kindness, O Jehovah, endureth forever;*

*For sake not the works of Thine own hands. Psalm 138.*

bath question, we observe that the apostle Paul, after the ascension of Christ, followed in the footsteps of the Saviour in Sabbath keeping. After his acceptance of Christ, "Paul, as his manner was," attended three Sabbath services at Thessalonica. (Acts 17:1, 2.) At Antioch in Pisidia, he met with both Jews and gentiles on the Sabbath; and the Jews at that place having largely rejected Christ, the gentiles besought him that he would meet with them on the Sabbath and give them further instruction concerning the Christ. (Acts 13:14, 42-45.) At Philippi, he met with the people on the Sabbath day. (Acts 16:13.) According to the inspired record in Acts 18:1-11, it is clear that for the space of eighteen months, the apostle Paul each Sabbath met with the people at Corinth.

In this apostle's final testimony in the book of Acts, he declared to the Jewish leaders at Rome that he had "committed nothing against the people, or customs of our fathers." (Acts 28:17.) No single custom of the fathers in Israel was more pronounced and prominent than the observance of the Sabbath. Paul, therefore, virtually declared, as late as the year A. D. 62, that he had not departed from the custom of keeping the Sabbath, and no other day was recognized as the Sabbath except the seventh day of the week.

It should be kept in mind that "Sunday" is a term entirely foreign to the Scriptures. Therefore we must not confuse "Sunday" with the true Sabbath. One is the first day of the week from creation, and the other is the seventh day of the week.

### NO SUNDAY IN THE BIBLE

Concerning apostolic authority for the change of the Sabbath, Neander, the most distinguished of church historians, says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place." —*Rose's translation, 1843, page 186.*

Tertullian, who wrote at about the end of the second century of the Christian era, said, "Christ did not at all rescind the Sabbath."

To a Sabbath day experience we are indebted for one of the greatest divine revelations and consequent blessings to believers, recorded in human language. The beloved apostle John was banished.

by decree of a Roman ruler, to the island of Patmos. Upon the Sabbath day, the Lord visited His servant in his lonely exile. John was in the true spirit of Sabbath keeping—communing with his God—when the Holy Spirit came upon him. Describing his experience, he says, "I was in the Spirit on the Lord's day." Revelation 1:10. While he was under the influence of the Holy Spirit upon the day blessed and sanctified from the foundation of the world, the Lord gave him in outline one of the most important and impressive portions of the whole volume of inspired writings. It covered the history of the church in its varied experiences from John's day until the end of time.

Strange as it may seem to the careful Bible student, some have ventured to use this reference to "the Lord's day" to prove that Sunday was the day on which John had his marvelous vision. The only day called the Lord's day in the Bible, is the seventh-day Sabbath.

Three texts plainly declare the Sabbath to be the Lord's day: "The seventh

day is the Sabbath of the Lord thy God." Exodus 20:10. "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." Isaiah 58:13, 14. "The Sabbath was made for man: . . . therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

A prominent author, an observer of the first day, writes: "What is meant by this 'Lord's day' in which he beheld what he afterwards wrote? Some answer, Sunday—the first day of the week, but I am not satisfied with this explanation. . . . The Scriptures nowhere call it 'the Lord's day.' None of the Christian writings for one hundred years after Christ ever called it the Lord's day."—*Seiss on the Apocalypse, volume 2, ninth edition, page 20, paragraph 3.*

It is of interest to note that the prophet Isaiah prophetically states that in the

world to come, "from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23. Will any one assert that we can knowingly violate the Sabbath commandment and substitute something else for it, without divine authority, and still be counted of Heaven as commandment keepers?

### Answering a Spiritualist

(Continued from page 8)

holds full sway. There the devil is worshiped outright.

I hope that you will see the error of it all before it is too late, and follow the instruction of God: "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isaiah 8:19.

Sincerely yours,  
CHARLES F. ULRICH.



## Natural Remedies in Embryo

By  
GEORGE H. HEALD  
M. D.

**P**ARDON me if the title is misleading or tautological. There can be no *unnatural* remedies. A remedy, if it is such in fact, must act in accordance with natural law, and so it is a natural remedy. Anything that is not a natural remedy is no remedy at all, but only a makeshift, such as the use of whisky for a condition of depression. There are drugs which merely mask symptoms and hide the fact that one is ill, but they can keep up the appearances of well-being for only a brief period. They might be designated unnatural remedies, but more properly they are not remedies. Disease is the result of some interference with nature; and a remedy in the true sense must remove this interference. If there is a cause for disease—and there always is—a remedy must remove the cause. It must work harmoniously with nature, and hence must be a natural remedy.

#### SIMPLE PSYCHOTHERAPY

But in the present article, the term "natural" in connection with healing has reference to those healing procedures which are almost instinctive. Nearly every mother animal has some ways of caring for the illnesses and injuries of her young, that were not taught her. In a similar way, the human mother learns instinctively to do much for baby. The little fellow bumps his head and runs crying to mamma. A stranger might suppose that the child had been nearly killed. Mamma knows better. She rubs the injury, saying to little Johnny,

"There, don't cry; it's all over," or similar words. A smile comes over Johnny's face, and he is soon back at play, the bump forgotten.

But it is still there. Mother has not removed it. Her gentle stroking has relieved the pain, and the words have stilled the tempest in baby's mind. Mother has thus employed two of nature's most efficient remedies, although she may not even know the meaning of the words "massage" and "psychotherapy."

Of all remedies, massage is the most widely applicable; for it requires no drugs, no appliances—nothing but a pair of hands. If the hands are soft and there is a degree of technical skill, the results may be better; but many an untaught mother has given most efficient massage. By increasing the flow of blood and lymph, massage facilitates the removal of wastes and increases the supply of nutriment to the different tissues. What fertilization, cultivation, and subsoil drainage are to the farm, massage is to the body. Without exhausting the muscles, it nourishes them. In fact, thorough massage is followed by a renovation of all the tissues.

#### INFLUENCE OF PERSONALITY

The effects of skillful massage sometimes seem almost miraculous, but they are not more so than is the production of a gigantic crop by means of modern agricultural technique.

There is, however, one channel through which the *masseur* accomplishes results,

that finds no counterpart on the farm. The patient has a mind. And with the sympathetic touch of a *masseur* who believes thoroughly in the efficiency of his treatment, there is transferred to the mind of the patient a condition of hopefulness that has a powerful vivifying effect on the body cells, and thus prepares them to receive the full benefit of the massage. This is rational psychotherapy. Not only the rubbing by the mother, but her words as well, contribute to the removal of the painful incident from the center of the child's thought, and thus minimize his sense of pain.

Much that goes under the name of psychotherapy is harmful instead of beneficial; but this simple illustration should serve to remind us that psychotherapy is one of the most generally used of remedies. Physicians are successful largely because unconsciously they are instilling into the minds of their patients a condition of hopefulness and trust. Even when the medical attendant—physician or nurse—utters not a word, there is in his or her appearance and demeanor something that instills either hope or dread in the mind of the patient. The doctor often cures by what he is, rather than by what he does.

If he is a man with a hold on God, if he can point his patients to the Source of all healing, if he can induce his patients to surrender things in their lives that are detrimental, he thus acts as healer of both soul and body, and in this he follows the Great Physician.

**B**UDDHISM is the state religion of Siam; and while the impression that Siam is becoming a Christian nation seems to have gained some ground in Western lands, perhaps because a royal decree dated February, 1899, made Sunday a legal holiday, this is far from being the case. The story has been told that King Vajiravudh, the present ruler, accepted Christianity while studying abroad. However this may be, the first thing he did after coming to the throne, was to announce his firm determination to devote his reign to the upholding and strengthening of "our holy Buddhistic faith." On this point, Frederick Dean, writing in *Asia* for February, 1919, says:

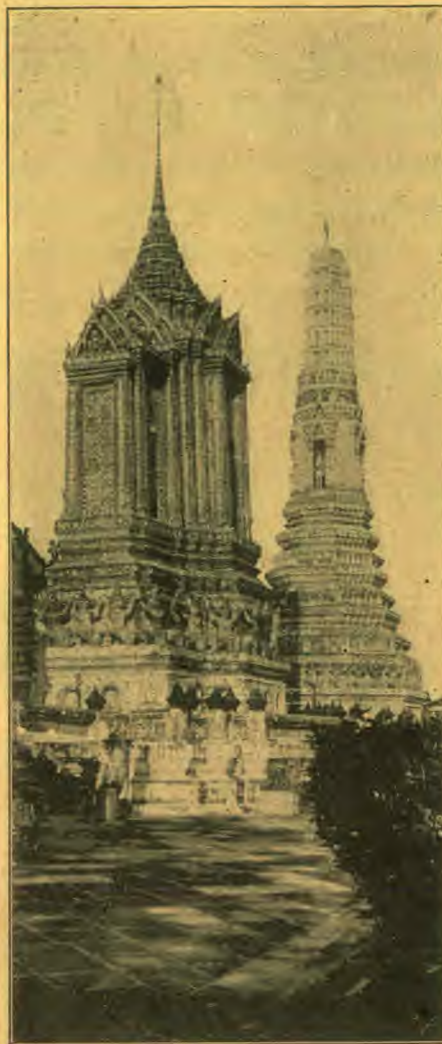
"In the presence of numberless world-power representatives invited to see the crowning of a Buddhist king, the king of Siam placed upon his head the crown of his fathers, and swore to rule as 'Buddha's prince.' He virtually said to his old friends from Europe and America: 'I thank you for your Western education and your Western outlook. Whatever I may gain from the West, and there is much, I shall engraft upon the East; but I shall never forget that this is an Eastern power, and one that is in line with all that makes for the betterment of itself and of the world as an Eastern power. And I shall strive for the advancement of my people, not as Englishmen, not as Americans, not as Frenchmen, but as Siamese.'"

According to the Buddhistic faith, the happiness or misery of a person in the next life depends on whether he has a good balance or an evil balance to his credit when he dies; consequently its adherents are anxious to do the things that will make for them the most "merit," and so assure their happiness in the future existence. According to the priests, one of the best ways of obtaining merit is to build a temple. This explains, perhaps, the great number of temples of all sizes and descriptions to be found in this land of Buddha, there being nearly four hundred in the city of Bangkok alone, and ten thousand in the whole kingdom. "But once a temple is built, the matter is finished, and there is no need to repair it. The Buddhist says that though the temple will crumble away, yet his children will build others, so that there will always be plenty of them, and many opportunities for making merit in this way."

#### LIKE BUDDHA'S TEETH

In the general style and ornamentation of these buildings, which are often very effective from a distance, Chinese influence is plainly seen. "The plaster and stucco facades and doorways of the temples are generally covered with bright pieces of broken crockery and glass very skillfully inserted with endless labor, representing flowers and mosaic work. This, with the colored glazed tiles on the roofs, the shapes of which are very graceful, and the gilded *prachadees* shining in the brilliant sunlight, produces far off a dazzling effect. But the materials used, being perishable and common, do not bear close inspection, and this florid arabesque work soon crumbles away, leaving in its place dust and sun-dried bricks. The gates of inlaid mother-of-pearl in black lacquer are beautiful, and seem to survive longer."

The various temples are called by the



One corner of the richly ornamented bell-shaped tower of Wat Chang.

## THE TEMPLES OF BUDDHA IN BANGKOK

By Adelaide Bee Evans

general name of *wat*, the word meaning all the buildings in the inclosure, including the cloisters where the priests live, the buildings where the images are kept, the rooms where the boys are taught, and the graceful, tapering structures, some of them imposing in size and beautifully ornamented and gilded, that are supposed to cover some sacred relic. Sometimes, when small in size, these spires, or *prachadees*, are set up over doorways, above gates, or on the tops of buildings; but oftener they stand on a more or less ornate foundation prepared especially for them.

Our curiosity concerning the peculiar shape of these towers and their significance was somewhat satisfied by the explanation that, according to a fantastic legend, after Buddha's death one of his disciples gave away his belongings to his other followers. However, after he had distributed nearly all, he desired with a great longing to keep one of the teeth of Buddha (the teeth of this teacher seem to be especially prized as relics), and finally, yielding to the temptation, se-

creted the desired object in the coil of hair Hindus wear on top of the head. Surprising results followed. "One of the gods in the heavens saw the deed, flew swiftly down to earth, snatched the precious relic from its hiding place, and buried it in a great mound, which he built in a tapering fashion to resemble the tuft of hair in which the tooth had been concealed."

#### WATS, BAWTS, AND BOS

Another explanation is that it was the request of Buddha that he be buried under a mound shaped like a heap of rice, and that therefore these relic mounds have this tapering form. Any attempt to form a heap of rice into this tapering shape will convince one that this story requires as great a stretch of the imagination to believe as the other.

The doorways in the walls around these wats are often lavishly ornamented, and guarded by heroic stone images of frightful visage. The most sacred building in the *wat* is said to be the *bawt*; and near its four corners are four stones, carved in the semblance of the leaf of the *bo* tree, beneath which Gautama underwent his temptation, and became Buddha. "When the *bawt* is erected, consecrated water is poured over these stones, and evil spirits are thus forever prevented from entering."

There is always one building in the *wat*, and sometimes there is more than one, that has plain, high walls; wooden windows and doors, which are richly ornamented and gilded; and a very steep roof, built in tiers, one overlapping another. These roofs are covered with beautifully colored glazed tiles,—golden, amber, green, scarlet, or blue. At each end of the ridge of the temple roof, and also on the gables, are graceful curled horns. According to Buddhistic belief, "these represent the head of the *Naga*, or snake with seven heads, which curled himself around the teacher's body and shielded him with his seven heads when he was attacked by the evil one under the *bo* tree." Around these buildings are rows of tall pillars, forming a shaded walk. The outside, with the exception of the gilded and inlaid doors and windows, and the shining tiled roofs, is white-washed; and the whole makes a brilliant picture in the blazing tropical sun.

#### WORSHIP HIS TOOTH

One of the most famous of the temples of Bangkok is the Wat Phra Keo, or temple of the Emerald Buddha. This temple is in the royal palace inclosure, and is open to the public on New Year's Day only. It contains a number of mural paintings, which are said to be superior to any others in the capital. The floor of the temple is covered with plates of polished bronze, and the altar before the image is fifty feet high. The image itself is one foot by eight inches in size, and "its hair and robes are of pure gold. The image looks like a mosaic made of various precious stones. It is said that diamonds and other precious stones are set in the plaited gold."

The Wat Benchamabopit, which means "temple built by the fifth king," was erected near Dusit Park by the late monarch, King Chulalongkorn. "The temple is largely built of marble and gorgeously decorated, and the sides of the main hall are lined with a large number of Buddhist images. . . . The premises are ex-

tensive, and contain several treasure houses, in one of which are exhibited various personal effects which belonged to the late king during his period of monastic discipline." In another building are mural paintings depicting important events in his life.

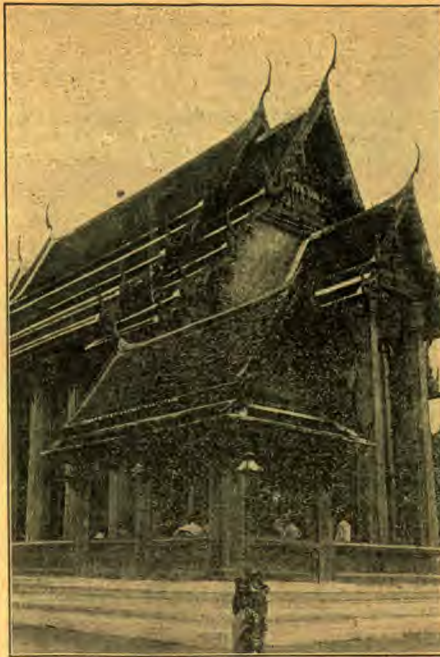
Conspicuous for a considerable distance is the Wat Sah Ket, the Temple of the Golden Mount, or Diamond Hill, as it is sometimes called, located in the central part of the city. This great tower, built of brick and mortar, is two hundred fifty feet high, and is so overgrown with trees, shrubs, and vines, one can hardly believe that it is not a real hill. "On the top is a snow-white spire, and under the spire, in a gilded shrine, there is a glass model of one of Buddha's teeth. For three days every year the people come in thousands to worship this tooth. They buy a bit of gold leaf or a few wax flowers, and then mount to the top of the hill. There they stick the gold leaf on the iron railings round the shrine, light the candles, throw the wax flowers into a big bonfire, and bang a few drums."

Near the palace grounds is a very large inclosure called Wat Po, or Temple of the Sleeping Idol. The chief building in this *wat* is that built to cover a huge recumbent statue of Buddha—perhaps called the Sleeping Buddha for effect alone, since the eyes are represented as open. A priest bearing an enormous clanking key led us to this hall, unlocked the door, and invited us inside, opening the heavy wooden shutters so that we could get a better view of the image and of the decorations on the walls. The image is rather stupendous. It is built of bricks, and covered with a sort of gilded mortar, which is falling off the images in large patches and lying in heaps about it, so that unless it is restored, the Sleeping Buddha will soon be greatly the loser in appearance.

CAN THEY SAVE THEMSELVES?

The image is 175 feet long, and eighteen feet across the chest. The arm at the elbow is six feet in diameter, the feet are sixteen feet long, and the toes, which are of equal length, measure three feet. The soles of the feet are inlaid with mother-of-pearl, in designs "showing figures of fruits and flowers, in illustration of the story that wherever the Buddha set his foot, there sprang forth trees bearing flowers and fruit." The head of the figure rests on the arm; and as before remarked, the eyes, which are long and narrow and painted black, are open.

It is not understood that the people worship in these temples or pray to these



The horned roofs of the temples are most picturesque, with their very steep sides and gaudy tiles.

images. "Every man must save himself, by his own deeds," is the primary tenet of this heathen religion, which for twenty centuries has exercised its lulling sway over hundreds of millions of human beings, making every man his own savior, and doing away at once and forever with the need of any power outside himself to cleanse from sin. It thus appeals to one of the most instinctive desires in unregenerate man,—to rely on himself, to honor himself, to exalt himself. In the temples, selections from the sacred books are sometimes read, chants are sung, and occasionally a discourse is given; but there is no prayer and no worship as we understand these things.

Formerly the education of the Siamese youth was conducted entirely in the *wat* schools, almost every boy entering one of them at the age of eight or ten years, and learning to read the few books at his command. The present king has taken a great interest in improving the educational system. "The boarding school for the sons of the nobility, now King's College, with a new building and an enlarged curriculum, is more popular than ever before; a school for the daughters of nobles measures up in standard to some of the better schools for women in the West. Special attention has been paid to law, medical, military, civil serv-

ice, engineering, survey, and agricultural schools."

Much has also been done to raise the standard of the primary and grammar schools, and "to-day the lower primary schools of the capital are giving instruction to over two hundred thousand pupils, the primary schools to over ten thousand, and special schools to twelve hundred."

"WHERE EVERY PROSPECT PLEASES"

One of the most beautiful of the temples that we visited was the Wat Chang, situated in extensive grounds on the west bank of the Menam. It was mid-afternoon when we were ferried across the stream toward this imposing, bell-shaped tower, lifting itself two hundred and fifty feet above our heads. Four smaller towers stand at the four corners of this structure, each, like the main tower itself, covered with bright-colored bits of porcelain, deftly inlaid. Some of the larger pieces of porcelain were carefully broken into the desired shapes before being set into the mortar; others of smaller size, often prettily decorated, were used in their original form. The whole represents an amount of labor and patience that are beyond calculation, as well as skill in design.

The entire premises cover from fifteen to twenty acres, in which are houses for the priests, many stone images, well laid out gardens, and artificial lakes. We entered the main inclosure, which is paved with flat stones and surrounded by a brick wall. Wide stone steps lead to the main tower on four sides, and above these and a wide landing is another group of steps, which may very properly be called stairs, the steps being steeper than those of the preceding group. The third and last group is almost ladder-like, and we were thankful for the aid of the generous handrail of iron piping that had been firmly embedded in the mortar.

The view from the upper platform is lovely indeed,—the busy stream almost at our feet, the tropic foliage hiding all that is sordid and unlovely in the near and middle distance; the shining roofs and spires of Wat Po and the royal palace just beyond, while near and far on the horizon rise other graceful spires and shining roofs; and far in the distance the Menam, like a silver ribbon, winding toward the sea. It is a scene and an hour never to be forgotten; but as the sun sinks low and lower, we regretfully descend, and after resting a little in the cool, quiet court, whose cloister-like stillness is broken only occasionally by the call of some belated crow passing over our heads, we bid farewell to Wat Chang.



A long row of Buddhas within the pillars (right) of the Temple of the Sleeping Buddha, at Bangkok. In the center is a "close-up" view of the intricate window design of the temple. The

reclining idol within the temple is 175 feet long and 18 feet across the chest. The soles of its feet are inlaid with mother-of-pearl. Many of the images show a high grade of workmanship.



## AFTER MANY DAYS

*The Turning of the Road*

PART 21

BY ARTHUR S. MAXWELL

"THIS is my idea," continued Mrs. Brooks. "I have felt a great burden of late to warn other people around here of the near return of the Lord. All along, I have been doing something in this way by giving out publications and talking to people about it; but my conscience has been urging me to do still more, in view of the nearness of the end. So I have thought of the plan of holding Bible studies in this drawing room, and inviting our neighbors and other friends to come in. We could have a number of invitation cards printed, and take them all up our road; then presently, if all goes well, we could take them farther afield. I believe we could reach a number of good people in this way, and pass on to them the things God has shown to us from His Word. What do you think of the plan?"

"I think it's splendid!" said Mrs. Lawrence with eagerness; "and I shall love to help you in it. When shall we begin?"

"As soon as we can," replied Mrs. Brooks. "You will be finished with that unfortunate contract with the clothing factory before long, and then we shall both be free to go ahead. Meanwhile I will get the printing of the cards in hand, and also go over my notes on the various subjects. We will also make our plan a special matter of prayer from now on."

"Yes, indeed," said Mrs. Lawrence; "and I am sure God will bless it."

Mrs. Lawrence completed her six weeks' contract, and then left the factory. Nothing was said to her because of her nonappearance on the last four Sabbaths of her stay there; and, what was stranger, no money was deducted for her absence. With what she had earned at this place, she was able to pay off the doctor's bill, and thus a great weight was at last lifted completely from her mind. She was now in every way free to join with Mrs. Brooks in helping on the campaign that had been devised.

One evening, a "council of war" was held in Zarita's room, to discuss the scheme still further and to arrange for an immediate start. The cards were all completed and arranged in a neat little pile on the table beside Zarita's bed. The drawing room was ready for the reception of visitors; Mrs. Brooks was prepared with the first study; and all else was in readiness for a forward move.

It was agreed that the cards should be given out on the morrow, a strong personal appeal to be made as each printed

invitation was delivered. For the first occasion, only the families living on the one street would be visited, Mrs. Brooks taking one side, and Mrs. Lawrence the other. Ada naturally wanted to have a part in the good work, and so was allowed to go to a few houses, with a formula to repeat. The formula, however, soon became: "Jesus is coming back soon, and you must get ready to meet Him. Mrs. Brooks is talking about it on Wednesday evening at seven o'clock at No. 39 down the road. You *must* come, because Jesus is coming back soon, and you really ought to know about it."

Zarita was very sorry that she could not go out with the invitations. Her enforced confinement had never seemed so trying. "Oh, I wish God would make me better!" she said feelingly. "I know He could; and then I could go out with you all and help. I can only lie here and pray for you. Perhaps that will help a little."

A little? Perhaps? Who knows but the prayers of that poor, bedridden child were largely responsible for the success that followed?

AT seven o'clock on Wednesday evening, there were eight persons in the drawing room besides Mrs. Brooks and Mrs. Lawrence. All listened attentively while Mrs. Brooks opened up the Scriptures and showed how near the second advent of Christ must be. She dwelt chiefly on the second chapter of Daniel, showing how the different parts of the metallic image pictured there refer to various phases of the history of this world from the days of Babylon to the end of all things. "We are living," she said, "in that portion of time symbolized by the feet of the image. It is upon the feet that the stone crashes. Very soon—it cannot be long now—Jesus will return, and bring to an end all earthly nations, and set up His own everlasting kingdom of righteousness. If we want to meet Him in peace, we must get ready now. There is no time to lose."

The people who had come were evidently deeply impressed with what they heard; and when leaving, they expressed themselves as eager to come again and hear more.

The following Wednesday, fully a dozen came, and the subject of the advent was continued. The next week, there were still more; and before many weeks had passed, Mrs. Brooks's drawing room on a Wednesday evening was al-

most crowded. The whole neighborhood seemed aroused over the subject of the near return of Jesus. When the Bible Sabbath was presented, it led to a considerable falling off in the attendance, many being unwilling to take the financial risk involved in obedience to the command of God, and others fearing to do it lest their friends scoff at them. Here Mrs. Lawrence stepped in with the remarkable experience she had had; and this, together with Mrs. Brooks's tactful and winning presentation of the subject, led at least nine to accept. And what a joy it was to the two women to have these others meet with them Sabbath and join in songs of praise and in the study of the Scriptures!

MANY months passed by. The armistice was signed. Still the good work of Mrs. Brooks and Mrs. Lawrence went on. And they were happy in it—never happier in all their lives. More cards were printed, and the two women, together with the new Sabbath keepers, took these invitations far and wide. Mrs. Lawrence herself made sure to visit Miss Wantling, also Kate Bowman and the manager, and others she had come to know in the factory where she had worked.

The result was such an influx of visitors that it became evident that a larger place must be found for the meetings. The drawing room was now quite out of the question. One of the most eager-to-learn inquirers offered a girls' clubroom, and this was gladly accepted, although Mrs. Brooks felt that the movement was growing so rapidly it was almost too big for her to handle. But she determined to hold on a little longer. And God helped.

The time had now come to present the Sabbath once more. An extra large number of invitations bearing the title of the study, "The Christian Sabbath, Saturday or Sunday?" had been sent out. Many prayers and much consecrated effort attended their circulation, and they were not in vain.

WHEN Mrs. Brooks, after spending a full hour in prayer, arrived at the meeting place, she found it crowded to the doors. True, it was not a large hall; but there must certainly have been considerably over sixty persons present—far more than its ordinary capacity. Mrs. Brooks caught her breath, but went forward in God's strength. She was a little disconcerted at seeing a small sprinkling of military uniforms in the room, especially as her chief supporter, Mrs. Lawrence, was not there. Doubtless she had been detained visiting some one interested; but Mrs. Brooks wished she had come back in time for the meeting.

The Bible study was given. It was a clear presentation of a plain Bible truth. It was so simple that a child could have understood every word. It was so convincing that only the illogical would have tried to refute the arguments used. It was so appealing that only those with hearts of stone could have gone away unmoved. Treating the subject in much the same way as she had done when Mrs. Lawrence was won, she showed that the Sabbath is a part of God's unchangeable law, a law every part of which is given "for our good always."

She pointed out that the commandments, including the Sabbath, were given

to "guide our feet into the way of peace;" to point out the pitfalls of the evil one, and so help us to avoid them. She showed that they were also a test of our love for the Lord; for He says, "If ye love Me, ye will keep My commandments." "So," she said, "if we know about the Sabbath, and do not observe it, we reveal how unreal is our profession of love for the Saviour." Then she told how the Sabbath is one of the greatest blessings ever given to man, recalling to his mind week by week his Creator and Re-creator, with all that that may mean to him of assured power, wisdom, help in every time of need, and, above all, redemption and forgiveness of sin.

WHEN the study was over and Mrs. Brooks had sat down, there was silence for a moment or two all through the room. Then a chair was moved, and all eyes turned toward a young soldier of some thirty years who rose to his feet, strode toward the front of the hall, and turned to face the audience.

His fine, strong features, wearing a sad and careworn expression, and his very noticeable limp, were noted by all; but attention soon passed from the man's appearance to the words he uttered.

"I am glad indeed to be here to-night," he began. "It is the first meeting I have attended for many a long, weary day. But it is strange, very strange, that this message should have been given to-night. I feel that God must have brought me here. I am sure He has spoken. For many months, I have been longing to hear such words as these. When I was a prisoner away there in a German fortress, I found this very same truth by study of my Bible, the only thing I was able to keep with me. Here's the dear, blessed Book," he said fervently, holding up a small, scarred, well used volume. "God be praised for it! It has been a wonderful comfort to me. It is all complete just as I took it with me to France, except," he faltered, "except for one leaf I tore out one time and sent to—to—"

A loud cry was heard from the back of the hall, and a woman suddenly darted from the doorway, and ran up the center aisle.

"Harry! Harry!" she cried.

(To be concluded)

## The Best Pleader Who Ever Lived

(Continued from page 5)

poverty while living in luxury every day? Can a man with abounding health feel the depths of weakness that the invalid feels?

Christ was a man of sorrows, and was acquainted with grief. And He bore our griefs and carried our sorrows. (Isaiah 53: 3, 4.) And that was the measure of His sympathy.

Jesus suffered. He suffered a deeper, keener anguish than we shall ever know. He suffered in the garden until the agony of His sorrow forced great drops of blood upon His forehead and they dripped upon the dewy ground. He learned obedience in the things that He suffered. (Hebrews 5: 8.) In the garden, He "offered up prayers and supplications with strong crying and tears." The temptation to refuse to do the Father's will gave Him the great anguish that awful night on Olive's fateful slopes.

And the test for us is the same. We are tempted to disobey. In Christ alone can we find the disposition to do God's will. The carnal mind is enmity to God, is not subject to His law, and cannot be. But while we struggle now as humanity struggled then in Him, He sympathizes with us. He helps us.

Sometimes the way is dark. We cannot see. We are tempted to distrust God. He stood once in the same place. On the cross, He felt God's presence withdrawn from Him because He had been made sin for us. God counted Him as a sinner and turned the sunlight of His presence from Him. Then He cried, "Why hast Thou forsaken Me?" He too had to trust God in the dark. Across the great gulf of black despair that shut Him away from the Father's face, He hurled His mighty faith, and bridged the black abyss. He trusted God when there seemed at hand no God to trust. In the hour of death, He had to leave His life in the hands of God, though He could not feel their steadying support.

And He can sympathize with us when we reach the same dark experience. When we feel shut in by darkness and discouragement, Jesus sympathizes with us, and guides us into the way of faith and obedience.

### DON'T BE AFRAID

And so we are to come with boldness to the throne of grace. How near then we shall be to God Himself who sits upon that throne! This is the purpose of the priesthood of Christ—to give us access to God. It is to enable us to live in nearness to Him, to abide in His presence.

And it is a holy boldness that we acquire through this wondrous work, this sympathy of our Christ. We are to come with confidence. We are told to hold fast this confidence, or boldness. (Hebrews 3: 6.) We must not cast it away. (Hebrews 10: 35.) And we have this boldness to enter into the holiest by the blood of Jesus. (Hebrews 10: 19.) In other words, we are enabled to approach God through sincere faith in His Son.

But no man can or should have this boldness who continues in sin. It is only through the blood of Jesus that we have boldness. It is only when our heart condemns us not, that we have confidence toward God. (1 John 3: 21.) That boldness to enter in, means a tender conscience, a deep humility, a careful obedience in all the things God calls us to do and be, lest our heart condemn us and we lose our confidence. Our boldness is the surety of Christ's perfect efficiency as our High Priest. We are sure of Him. We are bold in Him.

God is more willing to give good gifts to them that ask Him, than any earthly parent can be to give to his children. It is what we give to God in prayer that rids us from our sins. It is what God gives to us in prayer that possesses us of His righteousness. The greatest gift we can present to God is our sinful selves. The greatest gift God can give to us is His own glorious, holy self.

When shall we pray?—In every time of need. Do not, because you feel some need, be ashamed to come. The kingdom of heaven is promised to those who are poor in heart. Feel your poverty of soul, and God will make you rich. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

# Signs of the Times

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## Notice

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

## Reaching Down to Help

"BEHOLD, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Many persons think of God's wonderful achievements in behalf of the Israelites, and wonder why He does not work in a similar way for His people to-day. In other words, they say that God's hand is shortened. They question His almighty power. But God's hand is not shortened. He is the same yesterday, to-day, and forever. He can lift us out of the miry pit, no matter how deeply we have sunk into sin. He is the only God, of those who are worshiped as such, who can and will raise a man up when he is down. No other god can aid us. If any of us feel that we are chief of sinners, let us call upon Him. He will hear and abundantly pardon. God is longing to work miracles for us if we will but permit Him. Let us reach out and grasp His hand in faith. He is waiting to grasp ours.

W. E. BELLEAU.

## The Weak Spot

It is a sight to put a Christian to shame to go to the banks of the river Ganges near Benares any morning and find hundreds and thousands of Hindus saying their *pujas* and minutely following the rituals that they believe will grant them happiness in the world to come. Yet persons who claim to be Christians, and who should know the love of Christ and the nearness of heaven to earth, let day after day and week after week go by without bowing night and morning to thank God for His blessings or asking strength to overcome the unseen difficulties and unknown perils before them. Many think that if they go to church and let the pastor pray for them, they have done their duty.

Pass through a Mohammedan community at one of the five set times for prayer, and you may see these followers of the prophet in bazaar, shop, and field reverently bowing for a few minutes to repeat the prayers which have been taught them from the earliest childhood. Are Christians as faithful?

Before an orthodox Moslem partakes of food, he pronounces the word "*Bismillah*," which means, "In the name of God;" and although it may be only a form to the majority, yet how many professing Christians say as much before eating their daily portion?

There is power in prayer. How do we know it?—We have tried it. Without it, no one can ever control the natural tendencies of human nature. Without prayer, the heart cannot be kept pure or the actions unselfish.

Here also is the weak spot in Christian churches. They have forgotten how to pray.

This is the cause for the broken family circles, for straying daughters and unruly sons, of domestic estrangements and infelicity. Sin, discord, and insincerity cannot abide where heartfelt, earnest prayer is part of the home régime. It has an invisible power to bind the home together stronger than chains of steel or bars of brass.

As Dr. J. C. Masee, pastor of the First Baptist Church, Dayton, Ohio, once said:

"There is in my heart a profound conviction that if we should somehow bring to pass a revival of the family altar in the world we would have a world revival of Christianity. I know no barrier more insurmountable to faithlessness and infidelity than the barrier of prayer. A boy is not going out of the home wherein he has knelt before Almighty God and heard a believing father take the name of his Christ in adoration and praise, day after day, through eighteen years, he is not going out of that home into the halls of some college to be quickly moved away from his faith by some half-baked scientist. He is not going out to besmirch his morals, after his mother has had around him with her own arms the arms of her God, and has breathed into his soul the breath of faith and prayer."

## The Bright Prospects

(Continued from page 9)

Observe first that the text appeals to those who seek God earnestly, those who with the very soul have desired Him; and then note the purpose God has in His

judgments. It is that the inhabitants of the earth may think upon their ways and learn the lessons of righteousness. Special favor bestowed upon the wicked does not touch them; for even "in the land of uprightness," they will "deal wrongfully," and will refuse to "behold the majesty of Jehovah." Then, under those circumstances, He permits His judgments to fall, so that they may recognize that there is a God ruling in the universe who takes cognizance of men upon earth.

But in this same chapter, note the touching appeal that the prophet makes to God's own people. He says: "Come,



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*No, this is not a criminal, although he is in a prison cell of old Chelmsford, England. House shortage is so acute that the town council opened the local jail for the use of homeless persons. The tenants are sure to be exemplary in behavior under such conditions; for in case of misdemeanors the turnkey would only have to lock the door while they were asleep.*



my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21.

God's indignation for the sins of this time is breaking out into the great day of the Lord. All the prophecies show that He is about to rise in His infinite majesty to deliver a final and everlastingly destructive blow to sin. But in this great day of the Lord, while His indignation for sin through all of His mighty judgments is causing a universal trembling of hearts among men, how tenderly He calls to His people to enter into their chambers, to shut their doors about them, and to hide themselves for a little moment, while the judgments for sin are

sweeping over the earth, because "Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity."

How glorious it is to know that you are standing with the Infinite One in these sublime and auspicious hours! What an indescribable satisfaction and contentment it brings into the life to have a realizing sense of the divine touch, of the divine presence! How the soul is flooded with joy and confidence and restful hope as we recognize, by a living faith, that our puny, finite, helpless hands are securely placed in the hand of infinite love, as well as of infinite power! The man who is a Christian indeed, and not merely a formal, lifeless professor, knows the power and the consolation of this living truth. And knowing these things, he will be telling them everywhere in no uncertain tones.

This is not the day to be either cast down or perplexed or in despair. This is a day, above all others, when the Christian should obey the injunction of his Master and look up and lift up his head because his eternal redemption is drawing very near.

Learn to know for yourself this living Christ. Get the vital experience of the pulsating currents of heavenly power that He brings into your life. Learn to know Him as a living, constant Guest. Learn to depend upon Him, and to sense the power that He imparts to give us the victory over every besetment and over every sin. Learn to grasp by faith the divine courage that He imparts, a courage that will make you hopeful, buoyant, and joyous even in the face of what the world regards as hopeless calamity approaching with a fatal tread that cannot be resisted or turned aside.

"Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." Isaiah 26: 4.

## Need for Home Missions

THE statistics of Protestant church membership in the United States, compiled by Dr. H. K. Carroll, show an increase of only 56,000 in all churches during 1919. Some of the most prosperous communions have shown a marked decrease. Sunday schools, although increasing in number, show a decrease in membership of 596,534.

According to the latest information, not half the people of the United States are connected with any church at the present time. It is surely time for some home missionary effort and plenty of it.

These decreases are attributed to various causes, such as Sunday movies, sports, pleasure outings in automobiles, lack of spirituality among the laity, and a devitalized clergy. All these factors may have something to do with the aggregate result. The apostle's words hold true when he says: "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Timothy 4: 3, 4.

¶ It is computed that 37,000,000 tons of coal and \$42,000,000 in wages were lost because of the coal strike in America last November.