

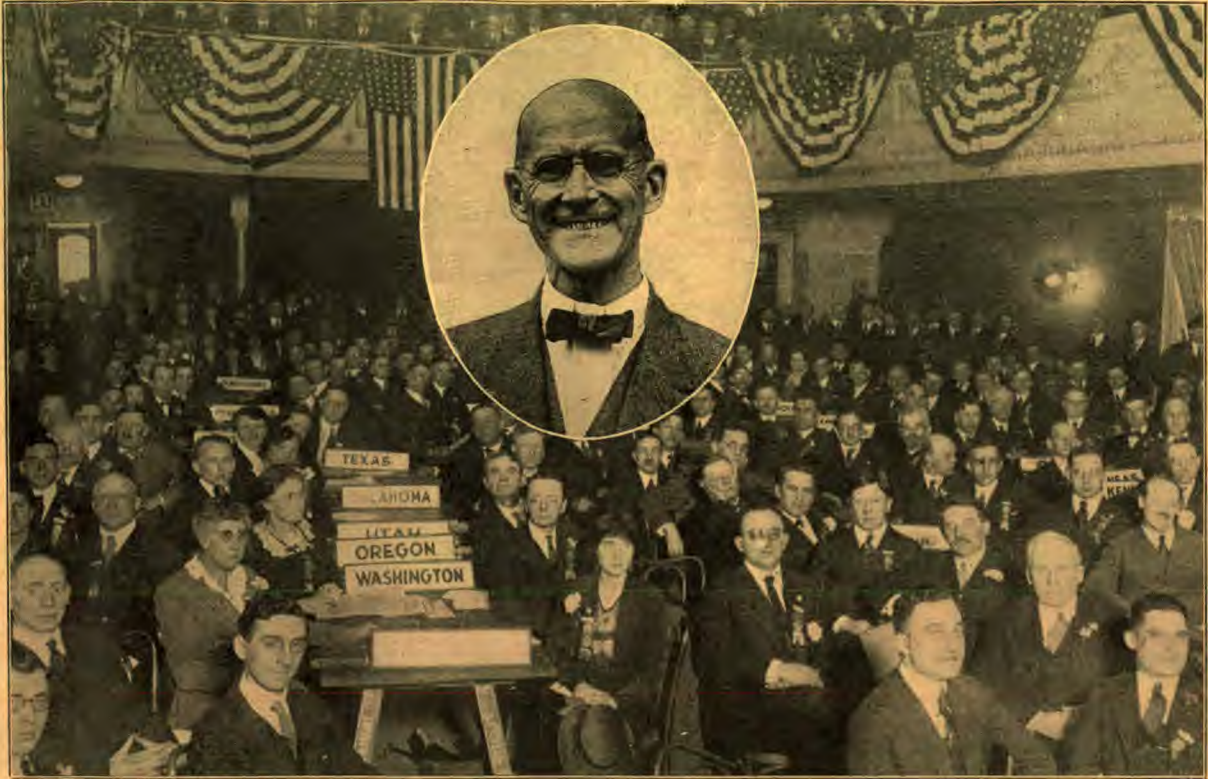
# Signs of the Times

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Eugene V. Debs, now serving time under a ten-year sentence for alleged violation of the Espionage Act; and the National Socialist Convention that met in New York City May 8, and the fourth time nominated him as presidential candidate of their party.

## Twentieth Century Miracles

*We believe them because we see them; but to our conservative forefathers, Bible miracles were much more plausible than the inventions which to us are daily commonplaces.*



HE Old Testament—and the New, for that matter—is especially distinguished from other books by its interesting catalogue of marvelous doings—*miracles* we have called them. These miracles not only make the Book and all that it stands for unique, but they also cause deluded scholars to take upon themselves the rôle of higher critics. These intellectuals, puffed up with the flattery of their neighbors and the conceit of their own conclusions, take a hurried glance at a Bible miracle, think of it as impossible, brand it as a forgery, label the best Book in the world a fable, and declare all its historical celebrities to be inhabitants of the land of myths and legends.

Yet with all their knowledge and so-called thought, how little, in reality, these higher critics know, and how superficially they think! Their conclusions are about as reasonable as to

BY HORACE G. FRANKS

insist that, because we have only history's words that Cook discovered Australia, and because Cook is not here to speak for himself, therefore Australia was not only never discovered, but actually does not exist. Miracles form part of my Bible creed because in these days miracles have become commonplaces. Why, the tales of "Arabian Nights" contain stories far more miraculous than many a Bible miracle; yet, in this twentieth century, even the doings of those ancient sons of Bagdad are nothing compared with the products of the brains of Marconi, Edison, Burbank, and a hundred thousand others. Shakespeare, in his imaginative way, places on the lips of Puck the declaration, "I'll put a girdle round the world in forty minutes." This he was going to do by means of his fairies; but to-day man has harnessed Nature's fairies so that, flying on the wings of the wind, they nearly girdle the world in as many seconds as (Continued on page 2)



## THE GREATEST THIRST

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that



**M**AN is incurably religious. This has been observed by thousands and felt by millions. If we could but uncover the heart of the masses, and feel of the heartstrings, we should believe it more than ever; for there, tugging away, endeavoring to be freed from the yoke of sin, is the human heart crying out for the living God. Somehow this cry will not down. It will not be quieted. Men are striving to satisfy this craving with the theater, the racetrack, and with every conceivable invention that a wily foe can produce. They travel from continent to continent and from clime to clime, to get the mind to rest; but the gnawing only becomes more severe as the years roll by, for there is that in man which cannot be satisfied with the emptiness of earth.

The human conscience is a heaven-born plant. Though potted in clay, it is favored with heaven's sunshine, and bathed with the dews of grace. When Jehovah created man in His own likeness, He planted in the innermost soul a desire which cannot be satisfied without religion. Says the Scripture, "I will put enmity between thee and the woman, and between thy seed and her seed." Genesis 3:15. Again it is said, "It is God which worketh in you both to will and to do of His good pleasure." Philippians 2:13. "I drew them with cords of a man, with bands of love." Hosea 11:4. Why does not poor, unhappy mankind yield to this drawing of infinite love? Why go unsatisfied?

A young woman attended my services regularly, but with an air of indifference, which grew into reckless behavior; and when an investigation was made as to the reason for this strange action on her part, the following explanation was offered: "I have sinned away my day of grace, and I can't be saved. I feel so bad about it that I try to behave as recklessly

which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself with fatness. Incline your ear, and come unto Me: hear, and your soul shall live." Isaiah 55:1-3.

By **CARL A. HANSEN**

as possible, so that no one shall find out how I feel." With this, she sobbed bitterly. What a pleasure it was to persuade her that she was mistaken, and that Jesus had room in heaven for all who cared to go!

This was but a sample of thousands who cover a troubled conscience with desperate adventure; and the stronger the cry for God, the deeper they plunge.

We read of a young ruler whose heart was religious, his mind was aching for something, and he decided to try the new Prophet of Galilee, even at the expense of being ridiculed by his friends. The burden was so heavy that he came running to the Master. Yet while he was religious, he was also worldly; and when he considered the price of peace through Christ, he decided to seek heart satisfaction in some easier way. That is just where the masses are today. They want peace of heart and peace of mind; and Satan, with his thousand cure-all remedies, has not been able to quench entirely this cry for God. Man is incurably religious, and all that any one of us need do is to water this heaven-born desire implanted in the soul. With a close walk with God, and in strict obedience to His commandments, we shall find our peace to be "as a river," and our "righteousness as the waves of the sea."

From cult-ridden India there are arms outstretched for Christ. From sin-darkened Africa comes the call, though weak, saying, Send us men to show us the way. From America, with its babel of churches, comes a cry of dissatisfaction with its present condition; but the cure is heralded from Jordan's banks, "Behold the Lamb of God, which taketh away the sin of the world."

"Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

## Twentieth Century Miracles

(Continued from page 1)

Puck said minutes. Would not Shakespeare have called that a miracle?

### JULES VERNE OUT-VERNE'D

If, a hundred years ago, a man had said that he could reproduce the voices of the dead, or that the voices of the living could be heard in a hundred cities and a score of countries at the same moment, would he not have been laughed to scorn? But to-day such "miracles" are everyday occurrences.

Had you, three quarters of a century ago, suggested to your great-grandmother that she go to see moving pictures of the terrible disaster that befell Franklin's arctic expedition, she would have accused you of either a fit of madness or one of teasing. But to-day such a "miracle" has happened, in the case of Sir Ernest Shackleton's ill-fated antarctic expedition.

Yesterday's imagination, and the wildest dreams of the day before yesterday, have become—nay, have been eclipsed by—to-day's achievements; and had people the time and the inclination to study the miracles of three and four thousand

years ago and then compare them with the marvelous works of to-day, there would be no higher critics, no atheists, no agnostics. As one has said, "If the miracle stories of the Old Testament are the inventions of the old chroniclers and scribes, then the old chroniclers were men of marvelous poverty of inventive imaginations." Jules Verne had an imagination, and his stories told of things far more miraculous than many of the incidents related in the Old Testament; yet to-day Verne has been out-Verne'd in the matter of wonderful speed and mode of travel.

I have never seen a man caught up in a chariot of fire, but I have seen a man disappear into the heavens borne up by a mechanical bird of his own making.

### MODERN PILLARS OF FIRE

I did not see the crossing of the Red Sea by the children of Israel; but I fully believe they made the crossing, because I know that in these days, a company of men have crossed the Atlantic Ocean dry-shod in the R34, while yet another party has crossed the world from England to Australia in a way different from

the usual mode of transport, and still others have crossed the Atlantic in a boat that travels under water. And the modern method is scarcely a whit less wonderful than Israel's adventure.

I read in my Bible of the miraculous pillar of fire by night, and my credulity is by no means strained, because I have seen with my own eyes a horizontal pillar of light illuminating everything within its radius of several miles. Men call this shaft a searchlight, but it teaches such a lesson that it might well be called a beacon light. Here is another reason for my acceptance of the story of the pillar of fire: A great building—or a mighty city, for that matter—lies silent and black in the mantle of night. I see a man move across a room, touch a small knob, pull it down half an inch, and the rooms of the whole building—or the thousands of buildings in that great city—are immediately transformed into a blaze of dazzling light. Is not that miraculous?

David slew Goliath with a small stone at a distance of a few hundred yards. I believe the Bible story because I know

(Continued on page 6)



THE Bible injunction is very fitting at this time, "Believe not every spirit, but try the spirits whether they are of God." Voices from the dark are calling everywhere, and they invite us to look behind the curtain that veils the mystery of the land of death. The floods of sorrow which have been sweeping over the world because of the loss of loved ones in battle or through plagues have created an overwhelming desire on every side to communicate with these loved ones. Spiritualism, in its teaching and demonstration, claims to be able to establish that contact of communication. This present-day movement had its beginning in 1848, in the home of one Mr. Fox, in Hydesville, New York, whose two young daughters discovered on the walls of their room a series of rappings, back of which they found an intelligence which they claimed was the spirits of the dead trying to talk to the living. These young women, whose occult powers soon attracted considerable attention, gave a series of demonstrations before committees of prominent citizens in the city of Rochester, New York. These demonstrations caused the larger majority of the men involved in the investigation to declare that the "knockings" came from some source aside from the demonstrators, and that a real, living intelligence was back of the "knockings." Within five years, this movement had spread all over the eastern part of this country. Hundreds of "mediums" sprang up, who claimed to be in touch with the other life and world, and who sold such knowledge at a handsome price to an ever increasing audience.

#### TWO EXTREMES: ONE MEAN

From the beginning, much trickery has been practiced by these mediums. Prepared slates, sensitized paper, or electrically controlled devices, have caused many to consider all the claims of spiritualists as a fake. We believe there are two dangers here. One is, to conclude that because some, and possibly much, of the so-called spirit manifestation is a fraud, it all must be. The other danger is, to conclude that if a wonder is performed, then the matter must be of God. We do well to remember the warning of Christ: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matthew 24: 23, 24.

We must not close our eyes to the vast amount of evidence which has been accumulating during the past half century, which gives proof that a real intelligence is operating through spiritism. The Society for Psychical Research has issued many reports of its findings during the past third of a century. While the society has not established "identity of spirits"—that is, proof positive as to who the spirits are—yet they have declared that there are such phenomena as materialization, levitation, automatic writing, and automatic speaking.

In 1906-1907, Professor Morselli conducted a series of experiments with Eusapia Palladino, at Genoa. He has noted no less than thirty-nine distinct types of phenomena, some of which he lists as follows:

1. Complete levitation of the table.
2. Bringing of distinct objects onto the table.
3. Movement or operation of musical instruments placed at a distance.
4. Sounds of human voices.
5. Impressions in plastic substances.
6. Touching, feeling, grasping, by invisible hands.
7. Forms having the appearance of arms and hands coming out of the cabinet.
8. Appearance of forms having determinate and personal characters.

Two of the most popular methods of securing messages from the spirit world are through slate writings and by the ouija board. Although more or less fraud has been practiced through these means, yet the most critical investigators have been compelled to admit a preterhuman power operating through them. In a book written some years ago by Epes Sargent, entitled, "The Scientific Basis of Spiritualism," the author gives the

## CAN WE TALK with the DEAD?

BY ELMER  
L. CARDEY

following interesting account of one of his experiences in securing a slate

writing. He says:

"Let me briefly relate what I have elsewhere recorded in detail, namely, my own personal experience. I give it not as being conclusive, absolutely by itself, but as conclusive relatively to the same experience got by thousands of competent observers, and by many eminent men of science in all parts of the world. I took an entirely new, unused slate, which I had bought twenty minutes before, to the medium, Charles E. Watkins, in Boston, September 18, 1877. The slate was what is called a book slate, and was inclosed in stiff pasteboard covers. I

went well aware of all reports unfavorable to mediums in general and to this one in particular.

"After manifesting his clairvoyance by telling me what was written on some dozen slips of paper, which I had rolled tightly into pellets—intelligence which he could not have got from my mind, inasmuch as I could not distinguish one pellet from another—he permitted me to take my own slate and hold it away from him in my left hand. He had dropped on the upper surface of the bookslate a piece of slate pencil not so large as a half of a grain of rice. He sat three feet from me, and did not once touch the slate. Although there had been no opportunity of his even making a mark on it without my knowledge, I satisfied myself once more, before I held it out, that it was entirely clean. Instantly there was a sound as of the grating of a pencil, and in less than ten seconds there was a rap, apparently on the slate. I recovered it, and there was the name of a departed friend, Anna Cora Mowatt. This experience I repeated several times with the same success, getting names and





messages from friends, which would have been none the less extraordinary if the medium had known them and their names, which he unquestionably did not.

"In one instance, at the same sitting, I got a message of fifty-two words, written with preterhuman celerity. The writing was neat and legible. I have it still uneffaced. The medium and myself were the only persons present, and the noon-day sun streamed into the room. There was no escape from the knowledge that a great phenomenon, involving both clairvoyance and intelligent motion, without manual, mechanical, or chemical appliance, had taken place in my presence."

In my possession is a similar writing secured upon a folding slate a few years ago in a well lighted room. There are possibly two hundred words on the two slates, and these were written in about thirty seconds, under conditions where fraud was impossible, and where nothing was to be gained by deception.

In a series of articles in the *Woman's Home Companion*, written by Margaret Deland, entitled, "The Door of Silence," regarding the ouija board, she says: "Any one who has seen

the ouija board in operation, or an automatically moving human hand producing script, will endorse this conviction of an 'intelligence.' Whose? Nobody knows. Many people say it belongs to some person who has died."

This seemingly innocent board is used in tens of thousands of homes over the country; and as a rule, the users see in the movement and spelling of ouija only the natural effect of their personal magnetism. A second consideration ought to convince one this is not the case. One's personal magnetism may influence another living individual; but where is the law that will account for, or even consider the possibility of, one's magnetism influencing, operating, and giving intelligence to a plain, common piece of board? Impossible! Then what must be our conclusion with reference to the ouija board? What intelligence controls it?

#### SPIRITS TALK TO SIR ARTHUR

Sir Arthur Conan Doyle, in his recent book, "The New Revelation," gives some remarkable experiences he had with spirits, which he uses to show that an intelligence (Continued on page 11)



## WITHOUT FAITH

*It Is Impossible to Please God. Hebrews 11: 6.*

By TYLER E. BOWEN

**H**UMBLE, sincere, saving faith in the Lord Jesus Christ is of great value, but it is rare. The Lord Himself, looking down to this time when men should trust in learning, advanced civilization, their own achievements—in fact, anything and everything aside from the merits of His own righteous life among men—asked, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

It is not enough to assent that Jesus Christ came into the world. One may even believe that He was the Son of God, and yet perish. The devils believed and admitted this much, but to no profit.

Life comes to the believer when he throws open his heart's door, and not only invites the Lord to come in, but gives Him full possession. God made man with an inner soul chamber where He Himself designed to dwell. He also made it possible for man to close this sacred inner chamber against Him—even against the One who created it. The blessed Lord will never force open that door. Satan, His enemy, will do so, and does; but not so Jesus Christ. His attitude is one of knocking for admittance. (Revelation 3: 20.)

But what does it mean to a man to open this inner door of his heart to his divine Guest?

#### THROWS ALL OUR SINS INTO THE SEA

"If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne." Revelation 3: 20, 21.

"I will come to you." "If a man love Me, he will keep My words: and My

Father will love him, and We will come unto him, and make Our abode with him."

"At that day ye shall know that I am in My Father, and ye in Me, and I in you."

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14: 18, 23, 20, 16, 17.

Illustrating this indwelling in us, and how we are to be in Him, Jesus said: "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit." John 15: 5.

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

#### GREAT TRANSGRESSION, GREATER REPENTANCE, GREATEST LOVE

It is not a question as to how great a sinner one has been. The greater the sins, the greater mercy God may bestow through His pardoning love, calling forth

greater love and appreciation for this forgiveness. Whether one is a great or a small sinner, the admission of Jesus Christ by His Holy Spirit into the soul temple means that He comes in there to subdue iniquities, and live for one a satisfying, victorious life.

One text quoted promises that God will subdue our iniquities. Now iniquity is more than sin. Iniquity is the inherited tendency in us to sin. Thus God promises to subdue the very source of sin, and actually does so, by changing the springs of our lives from impurity into the pureness of His own life. He lives in us. He makes the tree good. He does the work in us in the blessed goodness of His great heart, and then imputes it to us as though we had done it all ourselves. This reveals the precious Son of God as He is.

And more, He lets the fruit of His own life appear in us—the branches. It is on the branches, not on the vine, that the luscious grapes grow. This is because the Father and the Son dwell within a man's soul temple,—this innermost chamber into which none but man's ruler enters. Yes, ruler; for every man will be governed or ruled by either Christ or Satan. He must serve either the one or the other. And Satan seeks, above all things else, to dominate every man's heart, thus supplanting the loving guidance the Father and Jesus Christ desire to establish.

Will the Son of man find faith on the earth?—Yes, He will, but the company who possess it and live it will be small in comparison with the one professing to believe in Jesus Christ, yet knowing nothing.

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**V**ERY forcibly did John F. Carson, D. D., "former moderator of the General Assembly of the Presbyterian Church, Brooklyn, New York, in his twenty-eighth anniversary sermon," re-

ported in the *Lord's Day Leader*, a bi-monthly publication dated November, December, 1916, say: "He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.' These words express our Lord's sanction of the Sabbath as a *permanent institution*, and disclose His conception of its nature and purpose.

"The Sabbath was made.' When? Not on Mount Sinai. The Sabbath, as meaning a day of rest in seven, is not a Mosaic institution. In the very beginning, when the first notation of time was made and man began to live and to order affairs on the planet, the Sabbath was instituted. It began with the race. The obligation of the Sabbath, that finds expression in the Mosaic law, was written in the nerves and fibers of the human system before it was transcribed on tables of stone. The idea is incarnated in the very order of life. It is tangled with all things, 'twin matter with all.'

"Through the earlier periods of the race, we do not find any formal notice of the Sabbath, yet there are incidents that show that it was observed by the people. When the three million Israelites were gathered in the wilderness of Elim, God heard their cry for food and sent them manna from heaven; and in the matter of gathering it they were instructed, 'Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none gathered.' And Moses explained this restriction by saying, 'To-morrow is the rest of the holy Sabbath unto the Lord.' This was some time before the giving of the law upon Mount Sinai, and shows that the existence of the Sabbath, as a day of rest, was recognized among the people.

"The declaration of Sinai gave a new sanctity to the day and made its observance obligatory upon the people. *That law has never been repealed, and its moral obligations to observe the Sabbath have never been annulled.* . . . The Sabbath is of perpetual obligation, because it ministers to deep necessities which are themselves perpetual. 'The Sabbath was made for man.'

#### NO OTHER DAY THUS HONORED

On the creation morning, as God looked into the chaotic condition of earth, He, in words charged with life, brought order out of chaos, a beautiful creation where there was none. The voice that said, "Let there be light," brought forth in those seven days a beautiful world unmarred by sin. After completing creation, God looked with satisfaction upon His handiwork, and "saw" that everything was "very good."

He wanted to leave a memorial to all mankind, of this great act; so He took the day following creation, "the seventh day," and in a peculiar sense fitted it to the needs of man. In order that it should be different from other days, "He rested on the seventh day from all His work



## ONE LAW NEVER REPEALED

BY  
CHARLES F. ULRICH

which He had made." He put His presence into the day. "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 2, 3.

Thus the Sabbath was instituted before man had fallen, and it was given in commemoration of the wondrous works of God. No other day was ever thus set apart, nor occupies such an exalted position among the seven. It matters not what man may decree, or how many substitutes he may choose to make, God will never recognize any other day, nor can He transfer the sanctity from the seventh day to some other. Six days of the wonderful manifestation of the power of God in creation were required to give birth to the Sabbath; and it will take infinitely more than popular sentiment to substitute another day, which commemorates the power making the substitution rather than the power of God and His Christ. The Sabbath, then, was instituted at creation, even before man had fallen from his holy estate, and not, as some have supposed, at Sinai.

When the children of God left Egypt, immediately a reform was required upon the question of the true Sabbath; and that there should be no mistake as to which day was the Sabbath, manna was withheld on the seventh day, while a double portion fell on the sixth, or preparation, day. Then God worked a miracle for forty years, by preserving one portion of the manna over the Sabbath, in order that His Sabbath be not transgressed. On other days, it "bred worms

and stank." Some thought, like many to-day, that it did not make any difference which day was observed as the Sabbath, so they refrained from gathering the double portion on Friday, the sixth day, and the result was a mealless day. (Exodus 16: 27, 28.)

When later, at Sinai, God gave to Moses the law which He had written, we find the Sabbath commandment incorporated; and it begins, like no other of the nine, with the familiar term, "Remember." There was nothing new thus incorporated. Instead, it was continued in this written form. There was to be no cessation of the observance of God's holy Sabbath.

Well does Henry T. Scholl, D. D., in the *Christian Observer* of December 24, 1913, state, "The use of 'remember' in connection with the fourth commandment, implies that the weekly rest day was not a new institution."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

How little do men appreciate the force and obligations of the words just quoted!

First, we are to "remember" the Sabbath day.

Secondly, that there be no misunderstanding as to which day is meant, it is stated clearly, "The seventh day is the Sabbath."

Thirdly, it is "the Sabbath of the Lord thy God," not the Sabbath of the Jews.

Fourthly, in it we should do no work.

Fifthly, it commemorates the power of God in creation; "for in six days the Lord made heaven and earth."

Sixthly, God Himself rested upon that day. Thus God was the first Sabbath keeper. And we are commanded to do likewise.

Seventhly, and chiefly, "the Lord blessed the Sabbath day, and hallowed it"—set it apart from the other six days for a holy use. Its institution was not ordinary affair. The day thus set apart was for a purpose. Only as that purpose is met, can we honor Him who brought all things into being.

Faithful to this command, the apostle to the gentiles, who kept "every Sabbath" (Acts 18: 4), instructs those under the "new dispensation" thus: "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. . . . For he that is entered into His [God's] rest, he also hath ceased from his own works, as God did from His." Hebrews 4: 4, 10. If man will enter into God's rest, he must rest from his own works, as God did from His; and God rested on the seventh day. How shall we stand before God if conscious of weekly transgressing His holy law? How dare we face the great Judge, and the standard of the Judgment, if we have been guilty of transgressing that standard every week?



# CHRIST NOT AN ANARCHIST

By

FRANCIS M. BURG



HERE is no other prophet of the Bible who presents in so beautiful expression the mission of Christ as does Isaiah. One writer has very fittingly spoken of "Isaiah's oratorio of the Messiah." Among the numerous pictures of the Messiah

and His mission to earth as found in this book is one in the forty-second chapter. In this chapter are mentioned many very beautiful phases of the work that Christ came to do. What tenderness and love are expressed in verses 2 and 3:

"He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth." His object is to restore and to establish judgment—justice and equity—in the earth. "He shall bring forth judgment to the gentiles." "He shall not fail nor be discouraged, till He have set judgment in the earth." Verses 1, 3, 4.

Tyranny holds sway over the world. Says the prophet: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isaiah 59: 14, 15. When all the earth shall have seen His salvation, He will come to judge the world with righteousness, "and the people with equity." Psalm 98: 2, 4, 8, 9.

## OBEDIENT TO DISCIPLINE

This righteous Servant of the Lord "shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Isaiah 11: 3, 4. His judgment is not according to human standards. His eyes will be blind to many things by which man condemns his fellow man. "Who is blind, but My Servant? or deaf, as My Messenger that I sent? who is blind as He that is perfect, and blind as the Lord's Servant? seeing many things, but Thou observest not; opening the ears, but He heareth not." Isaiah 42: 19, 20.

By the principles set forth in His teaching, and by His life among men, He will "magnify the law, and make it honorable." Verse 21. For this, the Father who sent Him on His mission to the earth is "well pleased for His righteousness' sake." Verse 21. He says in verse 1: "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth." The voice of the Father was heard upon the mount of transfiguration: "This is My beloved Son, in whom I am well pleased; hear ye Him." Matthew 17: 5.

The teaching, the administration, and the exemplification of the law of God by

the One whom He sent to earth as His ambassador, gave Him great delight. Says Jesus: "I have kept My Father's commandments, and abide in His love." John 15: 10. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6: 38. "My meat is to do the will of Him that sent Me, and to finish His work." John 4: 34.

## DOES THE COAT FIT?

The Jews, who professed to keep the law of God, and who mercilessly condemned every one who, according to their judgment, failed to keep it, were themselves guilty above those whom they condemned. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approve the things that are more excellent, being instructed out of the law. . . . Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Romans 2: 17-23.

The one thing essential to keeping the law, from God's standpoint, was lacking in the experience of these people. They were strangers to both justice and mercy, without either of which there is no such thing as keeping the divine law. They sat in the judgment seat, and knew nothing of mercy. He who knows no mercy, is a stranger to justice; for justice and mercy are inseparable in God's law and government. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne." Psalm 97: 1, 2. "Mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85: 10.

## THE LAW MAGNIFIED: LOVE EXEMPLIFIED

The Jews knew nothing of the mercy of God which provides forgiveness for the sinner. They did not know that the law is exalted—is "magnified"—in the truest and highest sense by exoneration of the sinner who sincerely repents and acknowledges his guilt. The law alone, apart from the cross, can only condemn the sinner; and the Jews, who knew naught of "the weightier matters of the law, judgment, mercy, and faith," were strangers to the spirit of Him who was in their midst asking only one thing of the lawbreaker as a condition of forgiveness and salvation, and that was a heartfelt confession of sin. So they "received Him not." Had they known the law in its relation to the cross, as shown by the mission of Christ, they would have "known what this meaneth, I will have mercy, and not sacrifice;" and—applying the words to their attitude toward Him whom God sent

—they "would not have condemned the guiltless." Matthew 12: 7.

The Jews knew naught of the law except as it stood apart from the cross of Christ; so their highest conception of justice was unrelenting condemnation for those who were guilty. And as they indulged in their condemnatory spirit, it developed in them a spirit of self-righteousness which entirely blinded them to any sense of a need of Christ and the righteousness He had to offer.

The plan of God that centers in Jesus Christ for the salvation of sinners unites the broken law and the cross. The law shows the sinner his guilt, and thus leads him to Christ, where he finds redemption. See Galatians 3: 24. It is all told in Romans 3: 19-31. The law shows man his guilt. Verse 19. He therefore cannot be justified by the law. Verse 20. God has set forth Christ to be a propitiation, through faith in His blood, for the remission of sins. Verse 25. To the righteousness imparted to the believer, the law bears witness, or testimony (verse 21); and the sinner, accepting the redemption price paid in his behalf, is justified by faith, and at peace with God (Romans 5: 1).

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31.

## Twentieth Century Miracles

(Continued from page 2)

that in these days, one man can carry an instrument which can project a small pellet of lead a distance of at least seven thousand yards—and hit his mark every time. I also know that in these days, ironclad Goliaths of the sea can be sunk by tiny unarmed Davids many times smaller; and I also know that other Goliaths of to-day can sink one another with mighty thunderbolts, their targets being nearly twenty miles away and completely out of sight.

## IRON STILL FLOATS

I believe in the story of the child Samuel's "voices in the night" because I myself have received messages that have sped across miles of darkened space. A tiny wire, a few dots and dashes—and important news, good or bad, has reached me a few minutes after the news was dispatched a hundred miles away. I find further cause to accept the Bible stories of a voice coming out of space, when I read of a crowd of people in a large hall being addressed on an important subject by a man, not standing on the platform, but speeding through the blackness of night, in an aeroplane thousands of feet above his audience. This is done by the wireless telephone; but is it less miraculous than God's power to speak to His children?

A few days ago I saw a huge lump of iron and steel floating down an Australian river toward the ocean,—a sight that brought to my mind the Old Testament story of a piece of metal floating on the placid surface of a Palestinian river. True, the piece of metal that I





The winter resorts in Switzerland are showing their guests the beauties of the Alps by airplane. This machine is flying 5,000 feet above the highest Alpine peak; and the observer, without effort, sees a thousand wonders that yesterday could not be seen even after hours of laborious climbing.



International

saw was in the shape of a boat, but it was iron floating. Moreover, it had on it, or in it, a huge load, consisting of hundreds of people, many tons of coal, countless cases of food, and costly bales of merchandise. Was not that as miraculous as the story of Elisha and the ax head?—Yea, verily! The fact that we have not discovered the principles governing Bible phenomena, or know not the power of God, is poor excuse, in these days, for doubting.

By this time, a whole avalanche of "modern miracles" will have swept across the mind of the reader; and therefore I will cite but one more.

#### THE WIZARD

There was once a boy who was so curious that, when his father told him that the vivid thunder-flame was called lightning, he decided to catch some and find out for himself what it was. So Franklin made his kite, caught his lightning, and worked a miracle. But the miracle did not stop there; for year by year, fresh miracles were worked with this atmospheric fluid called electricity. One man, named Morse, taught it the alphabet and made it take messages; another put it into a vacuum and gave the world a new light; another scorned this new candle wick, and shut the miracle worker up in a box and called it a telephone; yet another laughed at the necessity of this new messenger boy's having a wire track, and he set the Occident talking to the Orient across the trackless atmosphere; still another, tired of traveling behind a horse, took the new wonder, harnessed it to a little wheel, and sent it rushing around the streets dressed up as an electric tramcar; and to-day this strange flash of the storm is used to warm our rooms, cook our meals, light our lamps, sweep our floors, wash our clothes, drive our automobiles, run our factories, invigorate our tired bodies, and rejuvenate

our jaded nerves. Is not this one long series of miracles? Who can honestly disbelieve the Old Testament after participating daily in these astounding wonders?

These are but a few of man's works; what, then, can we not expect of almighty God? There may be some miracles of the Bible that we cannot interpret by modern science, that we cannot fathom; but such cases, when viewed side by side with the "miracles" of man's performing, can only call forth from us an echo of Jeremiah's declaration in the dungeon: "Ah, Lord God, . . . there is nothing too hard for Thee."

These are some reasons why I believe the Old Testament; why I believe that God did what He says He did, and can do what He says He can do. To disbelieve the Bible in these days because of its miracles is as absurd as denying the fact that one is alive, and he who would so act is in reality living back in the centuries that are past.

My belief in the Old Testament is not primarily due to these "modern miracles"; but such "modern miracles" strengthen my Christian faith, and also furnish good weapons of defense and offense in skirmishes with skeptics and atheists.

#### Without Faith

(Continued from page 4)

ing of the inward power of the Christ life.

Follow this sublime sweep of what genuine faith in the Lord Jesus Christ accomplishes for believers now:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of

your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all.

"And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 1:15-23; 2:1-10. This is the inheritance of him who truly believes in Jesus.





**C**ENTURIES ago the Son of God spoke these words: "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." John 10:16, A. R. V. Later His disciple the apostle Paul by inspiration penned these lines: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Ephesians 4:4, 5.

Here we pause and request the reader to divest himself of all preconceived ideas, and simply ask these questions:

Is professed Christendom of one faith, one Lord, one baptism to-day? If not, what is the reason? Was it God's purpose to keep Christians continually at variance with one another? Was there any time in the history of the world when there existed one infallible church? And if so, when was it, where was it, and what has become of it?

In order to place before the reader in a clear way the essential features of a church, a modern church constitution will be made to serve as a model for the organization of the apostolic church. No effort will be made to exhaust the proof texts of all the articles in question, only one or two texts being given. For convenience' sake, we will call it the—

#### APOSTOLIC CONSTITUTION

##### Article 1—Name

The members of this church were called Christians. Acts 11:26.

##### Article 2—Object

The object of this organization was to preach the gospel to all nations. Matthew 28:19, 20.

##### Article 3—Membership

The outward sign of membership in this church was baptism. Mark 16:16; Galatians 3:27-29.

##### Article 4—The Divine Leader

*Section 1.*—The Holy Spirit was the representative of Christ in the church. John 15:26.

*Section 2.*—The Holy Spirit taught, re-proved, admonished, guided, directed, and controlled the affairs in the church. John 16:7-18; Acts 13:2-4.

*Section 3.*—The Holy Spirit made His will known through human beings called prophets. Acts 11:27, 28; 21:4, 8-11.

##### Article 5—General Officers

*Section 1.*—The general officers were apostles, prophets, evangelists, pastors, teachers. Ephesians 4:11.

*Section 2.*—The chairman presided at the council. Acts 15:13-20.

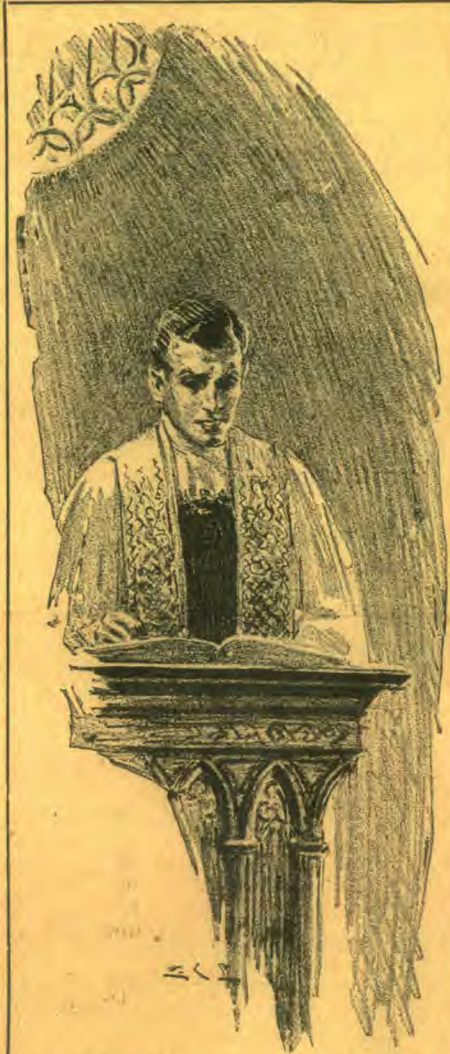
*Section 3.*—The church directed the movements of the laborers. Acts 14:26; 15:40.

##### Article 6—General Sessions

When it became necessary to have a general council, the churches chose delegates to represent them. Acts 15:1, 2.

##### Article 7—Executive Power

The general council chose delegates, and empowered them to act in the name of the assembly. Acts 15:22-27.



## THE APOSTOLIC CHURCH

### *Its Organization, Creed, and Ordinances*

BY N. J. WALDORF

#### Article 8—Local Officers

*Section 1.*—Ordained local elders were to have the spiritual oversight of the churches. Each church was to have its own elder or elders. Acts 14:23; 20:17-28; Titus 1:5; Acts 6:4.

*Section 2.*—Ordained deacons attended to all the business and temporal matters of the church. Acts 6:3.

#### Article 9—Disciplinary Authority

The church had power to accept or reject members. Matthew 18:15-17; Titus 3:10.

#### Article 10—Support of the Ministry

*Section 1.*—The ministers of the Word were supported by offerings and the tithe. 1 Corinthians 9:7-14; 2 Corinthians 11:7-9; Matthew 23:23; Hebrews 7:6-9.

*Section 2.*—Freewill offerings were taken to meet other expenses. 1 Corinthians 16:1, 2.

#### FUNDAMENTAL DOCTRINES

*Section 1.*—Belief in the Trinity of the Godhead. Matthew 28:19.

*Section 2.*—The virgin birth, the vicari-

ous atonement of Jesus Christ. Matthew 1:18-25; 1 Peter 3:18.

*Section 3.*—Repentance, faith, resurrection of the dead, and the Judgment. Hebrews 6:1-3.

*Section 4.*—The law of God was accepted as the revealer of sin and the standard of righteousness and judgment. Romans 7:7; 8:1-4; James 2:10-12; 2 Corinthians 3:3; Hebrews 10:16.

*Section 5.*—The church believed and taught the law to be perpetual. Matthew 5:17, 18; Acts 24:14, R. V.

*Section 6.*—The Old Testament Scriptures were held to be a perfect guide to all Christians. 2 Timothy 3:14-17; John 5:39-47.

*Section 7.*—The apostolic epistles and the Gospels were on equal authority with the Old Testament. Revelation 22:18, 19; 2 Thessalonians 3:14.

*Section 8.*—The ceremonial law of Moses contained in ordinances, which pointed to the death of Christ, they understood to have ended at the cross. Hebrews 9:1-12; Colossians 2:14-17.

*Section 9.*—Oral teaching, or tradition, on New Testament doctrines preceded the written Word; but there is no proof that any doctrine was taught verbally which was not afterward written in the epistles. 2 Thessalonians 2:14, 15.

*Section 10.*—The written Word was the last court of appeal by the Founder of the Christian church and His disciples. Matthew 4:4-10.

*Section 11.*—Apostolic oral tradition and the inspired writings closed with John, the last writer; and nothing could be added to, and nothing taken away from, the sacred writings. Galatians 1:6-12; Revelation 22:18, 19; Proverbs 30:6; Deuteronomy 12:32.

*Section 12.*—Converted persons of all nationalities were enrolled as citizens in one holy nation. Galatians 3:28, 29; 1 Peter 2:9, 10.

*Section 13.*—This nation was perfectly united, and all national pride and caste ceased, and brotherly love ruled supreme. Acts 2:41-47.

*Section 14.*—The spiritual warfare of this nation was to appeal to sinners to have their minds converted to Christ. 2 Corinthians 10:4, 5; Ephesians 6:12.

*Section 15.*—The spiritual aggressive and defensive weapons of war were truth, righteousness, the gospel of peace, faith, the helmet of salvation, the sword of the Spirit, which was the Word of God. Ephesians 6:13-17.

*Section 16.*—Persuasion was the only legitimate means to use in the warfare for the conquest of the mind. Acts 18:4; 2 Corinthians 5:10, 11.

*Section 17.*—The church recognized that the civil state was ordained by God to rule in its own realm. Romans 13:1-4.

*Section 18.*—The church obeyed civil laws as long as they did not conflict with the law of God. Romans 13:1-10.

*Section 19.*—The church was admonished not to appeal to the civil court in settling any dispute among themselves, but were to appeal to the judgment of the church in the case. 1 Corinthians 6:1-7.

*Section 20.*—The church recognized the principles of religious liberty. No persecution was allowed. John 12:46-48.

*Section 21.*—The chief ceremonial ordinances were baptism, the Lord's Supper, feet washing, imposition of hands,

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# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER  
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## Where to Start

THE editor of the San Francisco *Chronicle* writes this forceful paragraph:

"And now it is said that the utterly hideous 'Bluebeard' Watson is to write his autobiography. We suppose there is no law by which he can be prevented from writing out his horrible story, but there ought to be one. If there ever was a proper job for a censor it would be to squelch this book completely. It is asserted that he will write it as a warning to others, but we may be sure that the purpose of those who are promoting the enterprise is to coin the unwholesome curiosity of morbid and underdone brains."

If any man or firm should assist in the promotion of such a publication, we sincerely believe that he or they ought to be placed in prison for life with Watson; for what he has done will be forgotten in time, but such abominable slime from the cesspools of crime as he desires to place in black and white will but plant its poison in hundreds of other minds as devilish as his own.

And if we start legislating for the suppression of such filth-mongering, why not commence with a law for the suppression of daily newspapers that cater to the putrid tastes by featuring such crimes? If any are guilty, many of them are. Even editors who otherwise desire a clean paper, cater to the sensational spirit of the age, through fear of losing subscribers to the yellow sheets. Others are under control of managers, politicians, and muckrakers; and so the parade of corruption continues.

"Freedom of the press" is a shibboleth with which to conjure; but license of the press, as often seen, should be a legal crime.

## Baptists Disagree with Interchurch Movement

THE *Watchman-Examiner* (Baptist), in its issue of April 29, 1920, contained the following:

"At the close of the regular Sunday morning service of the First Church [Manhattan] April 25, another meeting was immediately held at which the following resolution and the reasons therefor were unanimously adopted:

"Resolved that the First Baptist Church desires to put itself on record as having no fellowship with the Interchurch World Movement and refuses the invitation of the Northern Baptist Convention to participate herein for the following reasons:

"It is postmillennial in its attitude and teaching.

"It is socialistic, educational and ethical.

"It preaches an ethical, rather than a sacrificial, Christ.

"It talks more about the Christ who lived on earth than the Christ who died on the cross.

"It preaches the moral, rather than the penal, sacrifice of Christ.

"It preaches a social, rather than a personal, gospel.

"It seeks to save society, rather than the individual.

"It makes civilization and not salvation the supreme purpose of the church.

"It talks of the teachings, ideals and principles of Christ and not of the atoning blood of Christ.

"It substitutes the kingdom of Christ for the church of Christ.

"It confounds the gospel of grace with the gospel of the kingdom.

"It teaches the kingdom of Christ is to be established by preaching the gospel; while Scripture declares the kingdoms of this world are to become the kingdoms of our Lord and His Christ only at His second coming.

"It preaches regeneration, but means regeneration of society.

"It seeks to turn the churches into community centers, to be interested in all that may interest the community; while Scripture demands the church shall come out, be separate from the community and be interested in one thing—the preaching of Christ and Him crucified.

"It holds out the hope that the world is growing better; while the Son of God declares it will grow worse and become as it was in the days of Noah.

"It teaches God is the Father of all men.

"It teaches the Golden Rule 'intelligently applied,' instead of the personal and second coming of Christ, will give peace to the world.

"It has nothing to say about the joys of heaven and seems to have forgotten to say anything about the woes of hell.

"It so emphasizes mere ethics that it opens the door for the satanic ministry of a bloodless righteousness.

"It threatens pastoral liberty and local church independence.

"It is enthusiastically supported by all theological seminaries, professors, preachers and teachers who do not stand for a whole Bible as the fully inspired Word of God.

"It is modern theology in the disguise of evangelical and missionary appeal. It has the hands of Esau, but the unchanged voice of Jacob."

The Interchurch Movement is coöperative, and naturally includes within its ranks men of various persuasions and con-



International

The most effective smoke screen yet developed was recently tried out by the Pacific fleet while maneuvering in Hawaiian waters. Under favorable conditions, it provides an effective defense. The use of aëroplanes by an opposing fleet would render this almost useless, however.

victions. For example, apropos the first criticism, we have listened to sermons delivered under Interchurch auspices which were premillennial and others postmillennial.

It must be admitted, however, that many of these charges seem well founded, judging by the majority of the leaders and the support given by institutions and men whose sentiments are well known.

Of course, it makes little difference to many of the world, looking on, whether a professing Christian is premillennial or postmillennial; and they will be attracted by any movement which apparently offers a solution of social evils. But it does make all the difference in this world and in the life to come

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WHAT could we expect of a gold mine if we but scratched over the upper surface and did no real digging underneath? Why, such a method of work would be valueless even in farming. We must go down into the dirt and stir it up to get results. We must seek as though for hid treasure. We must put forth effort and exertion.

In the Bible, there are problems worthy of the mettle of the best intellects among men; but we refrain from attacking them. We do not care to put forth mental exertion. But if we are not inclined to study and become experienced in the Word, we shall remain mere babes when we ought to have grown to manhood. The babe who is one naturally because he has just begun the course of life, is a delight and a joy. But the one who is still a babe at twenty years of age, because of some physical deformity or lack, is a pitiful sight. There are professing Christians who are babes at forty.

A man stunted to the stature of a babe is to be pitied, for it is not his fault; but a Christian of twenty years' experience in the church of God who is still a babe in spiritual development is such because of his own choice and conduct. The imbibing of the milk of the Word demonstrates the infancy of a Christian; "for every one that partaketh of milk is without experience of the word of righteousness; for he is a babe." Hebrews 5:13.

If a person continues in this condition for years, he lives but a weak, spiritless life. He becomes stunted. He is a pitiful little dwarf. Like a shrub planted in a small tub, he is not a tree of the forest, but a stunted, weak thing.

One grown to maturity may have a stomach so weak that it can digest only milk. But such a condition is one of disease. The poor victim suffers. His stomach is not strong enough for solid food. This condition is to be deplored. Some who come to it, would give anything to be cured of their disability.

But there are those who, in spiritual things, grasp only the simpler things of God's Word. Everything must be explained to them, and illustrated and repeated time and again. Yet they choose to have it so. They will not exercise the mind. They will not day by day put themselves to the task of studying and understanding God's Word.

#### WHY NOT BE A MAN?

"Solid food is for perfect men, even those who by reason of use have their senses exercised to discern good and evil." Hebrews 5:14, A. R. V., margin. "Solid food is for perfect men;" that is, men who have perfected their full growth. They have continued to use their senses, and have exercised them until they can tell good from evil. As we quite commonly say, they have sense,—spiritual sense.

Laziness, sloth, neglect, prevent all progress in the Christian life, and render the soul incapable of entering into the full meaning of gospel truth and blessing. And lazy, slothful Christians—what a contradiction the words present—lazy, slothful Christians are in grave danger of entirely falling away from Christ.

The writer of the book of Hebrews has told us of some of the most elemental of truths,—the divinity and humanity of Christ, and His fitness therefore to take hold of God for us and to sympathize with us who seek for God.

Now, however, the apostle is about to enter upon the higher teaching he has to give regarding the heavenly priesthood of Christ; but he feels that many of his readers are not ready to follow him in this and appreciate the spiritual truth which he unfolds. He feels the need of rousing them to think and exercise their discernment, lest they fail to understand the important things he has to present.

There are thousands of Christians even now who know practically nothing of Christ's priestly work in heaven. And there are those who understand something of that ministration in the heavenly sanctuary, but have more desire to find out who was Melchizedek of the ancient times than to find out what Christ is to us to-day by virtue of His being of the order of Melchizedek.

It is time that we all put first things first, and follow on to know the Lord fully in all that He would have us to understand.

## FORTY-YEAR-OLD BABIES

Are We in That Class?

BY LUCAS A. REED



It is a wonderful thing to know that our sins are forgiven, but it is not enough. We are not to rest there; we are to go on to an ever widening life of righteousness. We are not to be hearers only; we are to become also teachers. If we have the love of Christ in the heart, we shall want to tell others of it; and thus from being only learners, we advance to become teachers.

There are too many Christians to-day whose lives consist in always learning but never teaching.

They like sermons and religious books particularly if they are well filled with touching incidents and moving stories. They want the Word diluted—merely milk, and rather thin at that. They never get beyond the stage of being fed; they never know the delight of being able to feed others. There is on their part no effort so to appropriate the Word of God that they shall be strong to impart it to others.

We should remember that Christianity is the most unselfish thing in the universe. If our idea of Christianity is merely that Christ is to save us out of the clutches of the devil, and that is the end of it, we are marvelously mistaken. If our only thought is for our own safety, a mere desire to escape from evil ourselves, we shall most certainly lose our own life.

It takes a man about twenty years to grow from a baby to a perfected adult, but it does not necessarily take a Christian twenty years to grow from spiritual babyhood to perfected manhood. This growth does not depend upon years, but upon our diligence to become experienced in the things of the Word. If we at once yield ourselves to the discipline which the Word demands and brings, advancement is made rapidly.

Exercise brings growth. The use of an organ strengthens it. So "by reason of use," we come to have the "senses exercised to discern good and evil." When the faculties God gives us in the spiritual life are put to the use God meant for them, and our spiritual senses are kept in full exercise, we then and thus pass from feeble infancy to maturity. "The eye is exercised to see and know God's way and Him who is in it; the ear to hear His voice; the conscience to reject everything that is not well pleasing to God or that is even doubtful; the will to choose and do only what is His will."

It is of the utmost importance that we discern this and mark it well. If we have any desire to understand what the Melchizedek priesthood of Christ means, if we desire to penetrate the mysteries of His will, we should consider how this is to be accomplished.

"The capacity for entering into the deeper truths to be unfolded does not depend on talent or study, or sagacity or genius, but on the tenderness with which the soul has exercised itself in daily life in discerning good and evil." "It is a holy sensitiveness to the least sin, arising from the faithful use and exercise of the senses as far as there was light, that is the spiritual sense or organ for spiritual truth, the mark of perfect [mature] man. In the things of God a tender conscience and a surrendered will are more than the highest intellect."

"Solid food is for perfect [mature] men." And what is this solid food? From the words of Hebrews 5:10, which are the occasion for this warning, there can be no doubt that what Christ is as priest after the order of Melchizedek helps to form the heavier food. The writer of the book of Hebrews is about to explain what this means; and before doing so, he admonishes his hearers to press on to perfection; that is, to be able to receive the solid food of the Word concerning Christ as Melchizedek in His heavenly priesthood, working in and for us with the power of an endless life, a Saviour who is able to save to the uttermost, one who has come through the veil to do a work for us here, and then gone back through that same veil, rending it as He went, and opened a way for us.

A MAN may be a heretic in truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.—Milton.



## Can We Talk with the Dead?

(Continued from page 4)

more than human was working through the medium. This intelligence, of course, he thinks was the spirits of the dead. But to quote his words:

"I still continued during these years to hold table séances, which sometimes give no results, sometimes trivial ones, and sometimes rather surprising ones. I have still the notes of these sittings, and I extract here the results of one which were definite, and which were so unlike any conceptions which I held of life beyond the grave that they amused rather than edified me at the time. I find, now, however, that they agree very closely with the revelations in 'Raymond' and in other later accounts, so that I view them with different eyes. I am aware that all these accounts of life beyond the grave differ in detail—I suppose any of our accounts of the present life would differ in detail—but in the main there is a very great resemblance, which in this instance was very far from the conception either of myself or of either of the two ladies who made up the circle. Two communicators sent messages, the first of whom spelt out as a name 'Dorothy Pothlethwaite,' a name unknown to any of us. She said she died at Melbourne five years before, at the age of sixteen, that she was now happy, that she had work to do, and that she had been at the same school as one of the ladies. On my asking that lady to raise her hands and give a succession of names, the table tilted at the correct name of the head mistress of the school. This seemed in the nature of a test. She went on to say that the sphere she inhabited was all around the earth; that she knew about the planets; that Mars was inhabited by a race more advanced than us, and that the canals were artificial; there was no bodily pain in her sphere, but there could be mental anxiety; they were governed; they took nourishment; she had been a Catholic and was still a Catholic, but had not fared better than the Protestants; there were Buddhists and Mohammedans in her sphere, but all fared alike; she had never seen Christ and knew no more about Him than on earth, but believed in His influence; spirits prayed and they died in their new sphere before entering another; they had pleasures—music was among them. It was a place of light and laughter. She added that

they had no rich or poor, and that the general conditions were far happier than on the earth.

"This lady bade us good night, and immediately the table was seized by a much more robust influence, which dashed it about very violently. In answer to my questions it claimed to be the spirit of one whom I will call Dodd, who was a famous cricketer, and with whom I had some serious conversation in Cairo, before he went up the Nile, where he met his death in the Dongolese Expedition. We have now, I may remark, come to the year 1896 in my experiences. Dodd was not known to either lady. I began to ask him questions exactly as if he were seated before me, and he sent his answers back with great speed and decision. The answers were often quite opposed to what I expected, so that I could not believe I was influencing them. He said that he was happy, that he did not wish to return to the earth. He had been a freethinker, but had not suffered in the next life for that reason. Prayer, however, was a very good thing, as keeping us in touch with the spiritual world. If he had prayed more he would have been higher in the spirit world.

"He remembered our conversation in Cairo. Duration of life in the next sphere was shorter than on earth. He had not seen General Gordon, nor any other famous spirit. Spirits lived in families and communities. Married people did not necessarily meet again, but those who loved each other did meet again."

It apparently never occurred to Sir Arthur that the account these spirits gave him of the next life, is so opposed and foreign to the Bible account of that world, as to constitute a flat and full denial of the teaching of Jesus and the apostles. From the "revelation" he got from the spirit professing to be Mr. Dodd, one would be led to believe that it is a waste of time and effort to pray, or to strive to build a noble character here. The freethinker, with his loose morals, and wicked, prayerless life, enters the same place of happiness as the godly saint who has spent his life in service for others, and who has earnestly followed his Lord. What a travesty on Christianity! What a danger to even the morals of a community are such teachings! However, we doubt not that Sir Arthur actually got that "revelation" from the spirits, as he declares. But what spirits? (To be continued)

## BY SLOW TRAIN THROUGH SOUTHERN SIAM

*Cool Nights for Reflection*

By

ADELAIDE BEE EVANS



OUR foresight in telegraphing ahead for a place to sleep was rewarded by the sight of the proprietor of the rest house himself, accompanied by a coolie to carry the luggage. Our three hundred fellow passengers, in a state of anxious excitement, filled the air with a babel of strange sounds; and the runners for the small inns in the village near by improved the opportunity to exercise their lungs. Each one carried a paper lantern fastened to a tall pole, which he waved back and forth, to call the attention of the traveler to the name of his hotel, written in large black characters on the transparent sides of the lantern. But in a few minutes, "the tumult and the shouting" ceased; the last of the stragglers moved slowly down the dark and unfamiliar street, keeping a wary eye on their possessions the while; and the quiet of a tropic night settled over this little way station.

Our room in the rest house was of fair size, at the end of a wide veranda; and down two steep steps was a small room opening from it, which the proprietor called "the bath." A tin of water, a dipper, one large towel of a very suspicious color, and a cement floor, were the extent of this luxury. There were two beds,—one a tall canvas cot, provided with one sheet, a pillow, and a mosquito net; the other an iron frame with five smooth boards for springs. A thin mat, a pillow, one sheet, and a net completed its furnishings. As we were not supplied with bedding, and the night was cool, we had ample time for reflection before morning.

Nevertheless our courage was high when daylight came, and we hastily prepared for the second day's travel. We observed that Chumphon is well laid out, and the center of a region that is fertile, well watered, and beautiful for situation.



But as its only excuse for existence seems to be to furnish sleeping room and breakfast for the daily travelers, one wonders what will become of it when the "wild animals" have become thoroughly cowed, or the track is sufficiently protected to allow the train service to continue at night.

### WHERE SHREDDED COCONUT ORIGINATED

We "departed" according to schedule; and promptly the procession of railway stations, all so neatly alike in their coats of light brown paint with darker trim, began to pass the train windows. At each end of every platform, the name of the station is displayed on a painted signboard, the Siamese above and the English equivalent below.

Almost we had forgotten, in the unbroken sunshine of our days in Bangkok, that such things as clouds exist; but at Kao Peep (why not Bo Peep? we won-



der), the sun was overcast, and a grateful coolness filled the air.

Rocky hills are scattered at intervals along the way, sticking up for all the world like huge teeth out of the plain. The rice fields were in the first yellowing stage, with heavy, full heads. At Surashtra Dhani, we crossed a wide, full river, with hundreds of floating houses along its banks. Evidently it is a receiving point for logs, many of which were being rolled onto freight cars on a siding. Large quantities of copra, or dried coconut, are here prepared for export; and the report was brought back, by one who had improved the time, that a sight of this preparation might be safely warranted to cure a person's coconut hunger for an indefinite period.

From this station to Kabiet, the jungle and the right of way seemed to be waging a hand-to-hand fight, now the track winning, again the jungle crowding close to the very car windows,—a dense, tangled, dreadful growth, suggestive of fearsome possibilities. However, as we neared Kabiet, cleared spaces appeared, the right of way widened into a valley, and to the east was seen a mountain range, with one or two lofty peaks.

At 17:22, we arrived at our stopping place for the second night, having traveled only 288.53 kilometers, which, in spite of "tables" committed to memory long ago at the whim of some forgotten teacher, must always remain more of less a mystery to one who really *learned* feet and yards and rods and miles.

#### EVERYTHING MADE IN ———

I should not have supposed that it would be possible to find another room so nearly the duplicate, in furnishings, of the one we slept in at Chumphon; but there it was,—high canvas cot, iron frame with wooden springs, the same thrifty sparseness of bedding, and all. The sheets were not quite so clean; the lamp chimney gave a light even more dim; the towel—but why go into further details? Quickly ridding ourselves of a little of the superficial dust of the day, we went outside to take a walk before sunset.

Tung Sung Junction has plenty of wide streets; but the grass is growing rapidly in every one, and threatening soon entirely to cover the gravel but recently so neatly spread upon them. Trees have been set out in orderly rows; but they seem to resent this attempt to make them conform to regulations, and refuse to do much in the growing line. Along the main street of the village, we saw, in the numerous Indian and Chinese shops, the same array of imported goods of which our eyes had long ago grown weary,—cheap enameled mugs and basins and pans and cooking utensils, often gaudily decorated, kewpie dolls in all degrees of hideousness, soaps of unimaginable colors and odors, bolts of impossible cotton prints, all made by the enterprising nation which, with the greatest commercial opportunity of the ages handed to her without any effort or merit on her own part, has so thoroughly carried out her industrial policy of selling for the profits to be reaped to-day and letting to-morrow take care of itself, that one can but doubt if time will be long enough for her to regain (and so far

## THE RICHES OF JESUS

By WILLIAM P. PEARCE



**W**EALTH and poverty are opposites. Neither is to be desired. Both are attended with sorrow. "Give me neither poverty nor riches," prayed the wise man, "lest I be full, and deny Thee; . . . or lest I be poor, and steal." Proverbs 30: 8, 9. Yet there is a wealth and a poverty which one might cultivate, and of which one might be proud—"rich in faith" (James 2: 5), and "poor in spirit" (Matthew 5: 3).

Lord Bacon used to say that wealth was the reward promised by the Old Testament, and poverty the blessing promised by the New. But the *poverty-riches* of the New Testament surpass the *rich-poverty* of the Old.

What catchwords give us the gist of many books of Bible! The first book tells of disaster, the last of triumph. The ninetieth psalm is a dirge of lamentation; the fifteenth of 1 Corinthians, a hymn of victorious exultation. The Gospels are the "good news" proclamation, while Ephesians tells of the boundless wealth of the *good news Emancipator*. In this book, as in no other, we read much about the riches of Jesus.

Jesus was rich. Long prior to His earthly existence, where He experienced the reverses in fortune, He was immensely wealthy. Though rich, He became poor. (2 Corinthians 8: 9.) The riches of this world He minimized as being "deceitful" (Matthew 13: 22), declaring that such keep many out of the kingdom (Matthew 19: 23). But Paul glorified the riches of Christ, because they make spiritual millionaires of common folks in the common walks of life. They beautify character, expand the heart, temper the affections, and pave the way to divine distinction.

The riches of Jesus are enormous. Paul calls them "the exceeding riches." Ephesians 2: 7. Figures will estimate the wealth of multimillionaires of to-day, but figures are inadequate to estimate the wealth of Jesus. To go through some large factories, over large plantations and estates, takes hours, days, and weeks; but Paul says that it will take "ages to come" for God to show us the "riches of His grace," "through Christ." He, and He alone, holds "the wealth of the world in His hand."

(Continued on page 14)

there is no indication of any effort in that direction) the prestige which, in her unexampled greed for gain, she has so completely lost.

Passing along the village street, we saw a sight that gave us cause for sorrowful reflection,—a little girl, three years old, perhaps, perfect in form and feature and coloring. Such a beautiful child, olive-skinned, with big, brown, limpid eyes, softly curling brown hair,—a child to delight the eyes and gladden the heart,—and carried in the arms of a veritable hag! One hesitates to write the word, but the woman's long use of the betel nut makes it only too appropriate. Later, we saw the mother, a comely Siamese girl; but the father's responsibility ended evidently when "the line" was put through.

Leaving the village, we walked toward the temple, at the foot of a little hill. The temple inclosure, be it large or small, is usually quiet, but especially so at evening. A few yellow-robed lads looked at us curiously, little boys scurried here and there, the older priests gazed at us calmly and went about their business. "Every grove and every high hill"—how these old Bible expressions gather to themselves new color and meaning as one wanders about in these heathen lands, and sees how the hills and the groves are associated always with idol and ancestor worship!

The shrillest insects ever heard were piercing the evening air when we turned our feet toward the inn. We went slowly, exploring little by-streets as long as the light lingered. In one house, the family were enjoying their evening meal, which occupied a large dish in the center of the floor, with the household reclining about it, and dipping out now and then with their fingers. Evidently sitting up to eat is too much like work.

#### SCOWLS AND SIAMESE PIGS

The scenery as we left Tung Sung Junction on the morning of the third day was very picturesque,—rice fields, emerald green and yellow gold, at the foot of steep wooded hills, and an occasional clear mountain stream flowing along with comparative briskness for this leisurely land. Soon we crossed a small mountain range, going through our first tunnel, a long one, on the way.

At Kao Choom Tong, a branch line runs to the sea, and some of the passengers left us there for a holiday at a popular resort. Three little Indian lassies salaamed very prettily to us from the window of a passing car. A writer of children's books on Siam lays stress on the merriment of the Siamese children. Perhaps they have this quality when they become acquainted; but though I observed closely, I failed to discover it. Never, in any country, have I encountered so many scowling looks, so many grave faces and unsmiling eyes, as in the children of Siam. I can win a smile from a Chinese youngster almost every time, but rarely, almost never, from a Siamese.

All along the way, the houses are casual-looking affairs, even of their kind; but at the southern edge of a wonderful stretch of rice fields, I saw a picturesque little brown house of poles and thatch,



set snugly between two great trees, whose low-bending branches were like sheltering arms above it. The little grounds were inclosed by a neat bamboo fence. Directly back of it was a green wood, above which towered a precipitous green hill. It only showed what might be, if the Siamese took sufficient interest to exert themselves to beautify their homes. But it is said that they really do not care to have more than just enough for the day and the morrow's needs, fearing that if they acquire more, it will be taken from them, with perhaps their lives as forfeit.

At Patalung, we took on four huge

baskets of fowls, and at Ootapao Junction, fifteen more, all of which, with the two carloads of pigs that had done their part to make the night just past one long to be remembered, were destined for farther south.

At last we passed Sala Tung Lung; and consulting our time sheet for the last time, and taking note of the general air of bustling preparedness among the passengers, we gathered up our notebooks and pencils, counted our pieces of luggage, adjusted our hats, and were ready for Padang Besar when it arrived. After all, it is only another junction,—a place to leave the Siamese State Railway

and all things Siamese, and change, across a track, to the English-operated railway of the Federated Malay States.

The journey through Siam is over; and though we have covered only half the distance to Singapore, and have two days and a half of travel yet before us, we are glad that we undertook the overland journey, and feel well repaid for the few inconveniences that have accompanied it. The minor miseries of the way will soon be forgotten, but the kaleidoscopic pictures of Siam's rice fields and jungles, her rivers and canals, her lofty hills and lovely valleys, will long remain with us.

## A SHEET ANCHOR FOR YOUR SOUL

*"In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.*

BY GEORGE B. THOMPSON



God's Word in regard to the Christian's hope, and what He states concerning the world. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:17.

This world does not endure. In Ecclesiastes 1:4, we read, "One generation passeth away, and another generation cometh: but the earth abideth forever." As another has expressed it:

"The fashion of the world material, as far as man has altered it, is also passing away. Babylon, once the lady of the kingdoms, diademed and throned, the mistress of the ancient world, is now reduced to a mound of molten bricks, dissolving in the rains, or plundered by the inhabitants around it. Persia is but the shadow of what it was when its legions shook the world. Tyre is now a rock, on which a few poor fishermen bleach their nets.

"Jerusalem, once the joy of the whole earth, is disrowned and dethroned; and her inhabitants are exiles—a nation without a land to live in, families without a home; a people that have no rule, no laws; and yet preserved, till they return again to Palestine. Athens is the merest shadow of what that proud capital was in the days of Pericles. Rome retains but its name; and it shows the force of a name when that miserable place, sinking if not sunk, so awes the nations by its very word. Thebes and Palmyra have disappeared; and gorgeous Nineveh lies in the grave from which a Layard digs it up stone by stone, and fragment by fragment.

"A mysterious curse, created by sin, not part and parcel of the original creation, wastes down and wears out all the workmanship of man's hands; and time rushes along a resistless stream; and floating down its bosom, like driftwood, are palaces and hovels; are scepters, and scythes, and crowns. . . .

"To-day a home rings with the music of glad voices; to-morrow it is hung with the drapery of sadness. To-day a bride is given to a rejoicing husband; to-morrow orphans are desolate and widows weep. To-day a babe is born; to-morrow a gray-haired patriarch, the support and pillar of the house, is carried to his grave. Year after year as we go along we perceive companions, friends, relatives, brethren, weary with the march of life, drop down and disappear. The house that knows us to-day will soon know us no more; the houses that knew many yesterday know them no more forever. . . .

"Statesmen, revered yesterday as destiny, whose word echoes against thrones, and whose nod awed the multitudes that looked

up to them, are derided, despised, and undervalued. Institutions once thought fixed as the everlasting hills are tottering to their ruin. Nor is the future of the political world bright. What a seething chaos is the wide world at this moment; what ominous shadows; some token of approaching disaster; some, like birds of ill omen, begin to emerge from every point of the horizon, and to darken with their outspread wings the European sky."—"The Great Tribulation," page 226.

I am glad that while this is true, God has given to His people something that is sure, not only in the Christian life, but for the future as well. The word of Jehovah stands fast forever. On this foundation, we can build with security.

The apostle Paul writes: "When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hebrews 6:13-19.

Observe the assurance given the believer, and the tremendous strength of the foundation upon which the Christian's hope rests. Notice the strong statements found in these verses: God "made promise to Abraham." Abraham "obtained the promise." The "oath for confirmation." That which is confirmed, is made sure, certain. The "end of all strife." People sometimes tell things with an air of finality; but God's Word *does* settle things. The "immutability of His counsel" is something unchangeable, never to be altered. There is no uncertainty about this. One certain thing would be enough, but God has given two,—His word and His oath.

Again, it is "impossible for God to lie." Think of that. Some people say there is nothing impossible with God. This text says there is. He *cannot* lie. His word is true. All this is that we might have "strong consolation," a "refuge," that we might "lay hold upon the hope set before us: which hope we have as an anchor of the soul." What a strong array of words to establish the Christian's hope! God does not want His people to drift, to be swept away by the current, to go down the stream with the tide. He wants us to be anchored to something. The anchor given us is sure, steadfast, and enters "within the veil"—centers in Jesus, who is within the second veil of the heavenly sanctuary. I know of no scripture that in fewer words sets before us the solid foundation on which every Christian is to stand, than the foregoing words.





## The Apostolic Church

(Continued from page 8)

anointing. Matthew 28:19, 20; John 13:1-27; Acts 13:3; 19:6; James 5:14, 15; Acts 8:17-19; 19:1-6; Hebrews 6:1, 2.

### SUMMARY

Such in brief was the organization of the primitive, infallible, apostolic church. The highest officers in the church were the elders, who may be termed general and local. In office, they were the same; in rank, they differed. They that had the general oversight of the churches and spent their time in preaching the Word were general elders; those who tended the one church were local elders. But there was no undue exaltation given to the general elders over the local elders. Not one of the general or local elders claimed infallibility. On the contrary, at the first council of the church, James, who was the first president, gave his judgment concerning the ordinances to be kept in the church, as follows: "Wherefore my sentence is, that we trouble not them, which from among the gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:19-21. This pronouncement was repeated in the name of "the Holy Ghost and us," in the following words: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Verse 28.

The first instruction which the whole church acted upon, had the sanction of the Holy Ghost, the only infallible authority in the church. The church regarded the spirit of prophecy as the highest authority in the church. The Holy Spirit, as the representative of Christ, gave revelation to the prophets, and they in turn communicated the messages to the church.

The church was absolutely free from policy and politics. See Acts 5:1-10; 2 Timothy 2:4. As a result, they were of one mind. There were no cliques or favorites, no hierarchy or prelacy. It was an assembly of saints in whose individual mind Christ ruled supreme.

### RESULTS

A church free from policy and diplomacy, united in brotherly love, endowed with almighty power from on high, commenced a warfare against all the religious systems of the world. On the Day of Pentecost, about three thousand were converted and joined the church.

Later, as the apostles extended their labors to regions afar, where they came in contact with magical arts, the record tells us that many of the practitioners burned their books before all men, "so mightily grew the Word and prevailed." Acts 19:20.

In other places, demons fled at the approach of the disciples, the dead were raised, the sick were healed, thousands were converted, kings and rulers trembled upon their seats of authority. Some Jews confessed that the world was turned upside down by the preaching of the gospel. (Acts 17:5, 6.)

Such is the sacred record of the progress of the church during the first years of its career.

## The Riches of Jesus

(Continued from page 12)

The riches of Jesus are diversified. Paul is not only overwhelmed by their immensity, but is dazzled by their variety. He calls them "the riches of His grace" (Ephesians 1:7); "the riches of His glory" (Ephesians 3:16); "the riches of the glory of His inheritance" (Ephesians 1:18). What brilliants! To interpret them in our vernacular, they are the riches of love, of pardon, of peace, of life. Overwhelmed by their multitude and their magnitude, he joyfully exclaims, "O the depth of the riches both of the wisdom and knowledge of God!" Romans 11:33.

The riches of Jesus are mysterious—not only inexhaustible, but "unsearchable." (Ephesians 3:8.) Paul uses a carefully chosen word. Literally it means riches that *cannot be tracked by footprints*. Men have followed "the trail" to the gold fields of California and the Klondike in search of gold. But what vast agricultural and mineral treasures untouched, what veins of gold and silver ore unfound, what diamonds undiscovered! Likewise the riches of Jesus. They are multitudinous—ethical, social, religious. Like streams which flow toward the sea, one finds it possible to trace many of them easily. Not so with the subterranean streams. They are like many of the riches of Jesus, unsearchable. But if we cannot *search out* the riches, we can *trust* in the Owner, and with Browning say in regard to some of His plans, "I know."

The riches of Jesus are for appropriation. He has an immense storehouse "in glory," from which He gives unstintedly, to show favoritism "according to our need," both temporal and spiritual. Philippians 4:19.

As claimants, we must base our appeals on our needs, not our wants, remembering, as Dr. Jowett has said, that "the ocean of grace flows about the shore of common life, with all its distresses and gaping wants, and it fills every crack and crevice to the full."

What are our needs? As "heirs of God, and joint heirs with Christ" (Romans 8:17), all things are ours, whether "things present, or things to come" (1 Corinthians 3:21, 22), for the asking.

"Let good or ill befall,

It must be good for me;

Secure of having Thee in all,

Of having *all* in Thee."

### "Inasmuch"

HELPING our fellow men in whatever way we can is nothing more than we should do on the ground of common human interests. As man to man, we are interdependent on one another. The Golden Rule specifies the ideal relationship of man to man.

Helping those in need is an expression of more than human interest; it is the practice of true gospel religion, for "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep

himself unspotted from the world." "Bear ye one another's burdens, and so fulfill the law of Christ."

To do for others is angelic, for that is the work of all the angels of heaven. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" It is their special work to care for suffering, sorrowing, needy boys and girls, men and women. We have good company, surely, when we join in this heavenly service.

To serve others for the sake of service is Christlike. Though He was God's own Son, Jesus "made Himself of no reputation, and took upon Him the form of a servant." "The Son of man came not to be ministered unto, but to minister." The surest way of telling others what Jesus is to humanity, is to show it in unselfish ministry to those less fortunate than we.

"NOT WHAT WE GIVE BUT WHAT WE SHARE"

To give to others because we love to give, to give what is dear to us that others may have their needs met, is godly; "for God so loved the world, that He gave His only-begotten Son." To do for people, regardless of whether they are good or bad, makes us children of God. (See Matthew 5:45.)

Giving food to the hungry, clothing to the naked, shelter to the homeless, care to the sick, comfort to the troubled, is recorded in heaven as being done to Jesus Himself; and in the Judgment, the way we have dispensed these material and physical comforts counts everything. It is not how well men pray or preach or profess, but what they do, that determines their real standing and eternal welfare. (See Matthew 25:34-40.)

To be indifferent to the needs of others, and to fail in that which, from every standpoint, human and divine, is our first and chief duty, is enough to merit punishment never intended for men, but for devils. (See Matthew 25:41-46.)

If times are prosperous, there are still some who do not share the prosperity, and who need the help of the more favored. If times are hard, the number of needy ones is larger, and their situation more serious.

A world situation confronts us to-day. Whole countries are suffering, and the hurt is not confined; it is felt more or less everywhere. And everywhere men cannot help knowing there are others than themselves to be considered.

Coming nearer home, we have fellow countrymen or townsmen or neighbors that fare ill. With unsteady markets, scarcity of necessities, or with necessities out of reach for some, with sickness and all that goes with it, and with distress of various kinds, there is great opportunity for the exercise of true charity.

Let us be helpers. Let us do all possible to reduce the sum total of human woe. Let us do our part in lifting the load. Can we deny ourselves something that will give relief to some one else? Can we help the sick? Can we comfort the sorrowing? Whatever we can do to help is our duty and our privilege to do. Let us help.

L. A. HANSEN.

THE gift of prophecy is the eyes of the church, that they may see the devil's plans, which are hid from human eyes.

M. A. H.



## TO-DAY and TO-MORROW

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

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### Around the World

¶ The War Department has compiled a list showing that 3,709 American soldiers married abroad. 2,295 wives came from France; 1,101 from England; and 31 from Germany. These numbers show only those coming under government jurisdiction. The total is not known.

¶ The loss by theft of automobiles in 1919 is estimated to have been no less than \$90,000,000.

¶ A volunteer air force, limited at the beginning to 5,000 of all ranks, is to be established in Canada at once.

¶ Inquiries by the Federal Department of Agriculture go to show that in New York State, within the last year, 35,000 men and boys left the farms for work in the cities, while the reverse movement was only about 11,000.—*New York "World."*

¶ A Poland China hog was recently sold for \$40,000, the highest known price ever paid for such an animal.

¶ Burglary insurance rates have been increased 25 per cent in New York City because of thefts by domestic servants who are shielded by their wealthy employers through fear of losing their services.

¶ The Portland *Oregonian* tells us there are 90 American missionaries in Egypt, in addition to 36 teachers and other assistants. Associated with them are 822 Egyptian ministers, evangelists, teachers, harem workers, etc. These all together operate 291 churches and stations, with a Protestant membership of about 14,000. There are 172 schools of all grades, including two colleges connected with the missions, and 17,000 students. Three hospitals and four dispensaries treated more than 60,000 cases during 1918.

## Signs of the Times

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JAMES COCHRAN, Circulation Manager.

¶ The *Christian Science Monitor* reports that because of prohibition, there is an average of only sixty-six applicants daily at New York's municipal lodging house, "as compared with 120 in 1918, and from 500 to 600 in 1917. There are so few patients in the alcoholic ward of Bellevue Hospital, the largest of its kind in the United States, that the hospital committee has just approved the abandonment of the ward as such, and its conversion to purposes more needed at this time. In other alcoholic wards here, the same results are reported. The Coney Island Hospital, usually active in the summer, with many cases of alcoholism, reports that this year the number was practically negligible.

"Since July 1 there has been a 30 per cent reduction in the calls for charity ambulance service, and an even greater reduction for private service. Practically every hospital reports vacancies, whereas formerly they have been well filled. There have also been fewer child commitments in recent months, and were it not that a number of radicals have considered their children as state property here and deserted them, the number would be less. Prohibition and an abundance of work are bringing general prosperity to this city."

¶ Income tax figures reveal the fact that there are in the United States 6,664 millionaires. In 1914 there were only 2,348.

## EDITORIAL

(Continued from page 9)

whether a professor of Christianity believes the Word of God or not.

Men who do not know whether the book of Ezekiah (!) is in the New Testament or the Old, see little reason why there should be so many denominations and so much division on matters of doctrine.

But just as long as some who take the name of Christ continue to believe but part of the gospel and accept only what they choose of that Word which in its entirety testifies of the Christ, just so long will there be a separation on the part of

them that take the Bible as it plainly reads, from the first class.

The gospel of Jesus Christ which teaches regeneration of spirit, mind, and body through the centrifugal force of the Christ life in the heart of man is unalterably opposed to that erroneous theory of redemption of the individual or the masses through social "shock troops" and overwhelming community service facilities.

First things must be kept first; and if the Interchurch World Movement is failing to make Christ the prime factor in its reformatory program, and the power of His atoning sacrifice the restoral agency, and the Word of God its only rule of faith and practice, it is doomed to failure, and cannot have the support of devout Bible-loving Christians.



## No Number Next Week

AS advertised, a volume of SIGNS OF THE TIMES comprises fifty numbers. In harmony with this, no paper will be published for next week. The following paper, No. 26, will bear date of July 6.

## Those Faith Healers

CONSIDERABLE interest is aroused in certain parts of the country concerning "miracle men." Some of these men may heal by means of advanced knowledge of anatomy or the laws of nature, others through clever mechanical devices or other therapeutic measures, while still others claim to heal by prayer and the laying on of hands. The last agency especially concerns the Christian. What attitude should he assume toward such practices?

The Bible certainly teaches what is commonly known as faith healing. After His resurrection, our Saviour gave the assurance:

"These signs shall accompany them that believe: in My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

Again it is written in the epistle of James 5: 14, 15:

"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

One condition always preceded such cures by the hands of Christ. Either by coming to Him, or by confessing their faith, those to be healed showed that they believed in the Source of all healing power. "Fear not, only believe," was the word to sorrowing Jairus. Again, in reply to the supplication, "If Thou canst do anything, have compassion on us, and help us." He replied to the father of the epileptic, "If thou canst! All things are possible to him that believeth."

"Without faith it is impossible to please Him."

"I am the resurrection, and the life: he that believeth on Me, though he die, yet shall he live."

It is He "who forgiveth all thine iniquities; who healeth all thy diseases;" and if professed faith healers fail to point the sufferer to the great Redeemer and Healer, but take glory to themselves instead, we may know that their work is not of God.

On the other hand, there is danger of denominating all faith healing as fraud, because of so much charlatanism in the name of religion. The apostle John manifested the same ecclesiastical bigotry still so painfully evident in some religionists.

"Teacher, we saw one casting out demons in Thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in My name, and be able quickly to speak evil

of Me. For he that is not against us is for us." Mark 9: 38-40.

It is not possible to lay down any iron-clad rules concerning faith healing. The



Wide World

Mrs. Yore Suzuki, of Japan, is said to be the wealthiest woman in the Orient if not in the world—at least in this world's goods. It is estimated that she made over two hundred million dollars during the war, and her activities extend to the large cities in every continent, while a fleet of ships on the seven seas await her bidding in the markets of lead, copper, flour, alcohol, and other commodities. We are now awaiting the reporter who will interview her and inform us if she has all she desires and if she is really happy. If she is not sharing her profits with her less fortunate sisters, or is not laying up treasure for a life beyond, she is of far less account in the sight of God than one of the pious coolies in her factories, her life is a failure, and her future, eternal separation from God, life, and all she treasures here.

credibility of each case must be determined by comparison of the methods used with the instruction and warnings given in the infallible Word, and the rule for final analysis: "By their fruits ye shall know them."

County Judge Dike, in addressing the grand jury to-day, called attention to the fact that only twenty-three indictments were returned to-day, whereas at other times there were about fifty or sixty. He also said that figures in his possession showed that in Raymond Street jail there were 180 prisoners, while a year ago there were 400, and that in Queens jail there were only fifty prisoners, against 200 a year ago. In the penitentiary and workhouse the number of inmates was 562, compared with more than 2,000 a year ago. He also said that last Tuesday there were no prisoners brought from the jail to the Court of Special Sessions, the first time in his memory that such a thing happened.—Brooklyn "Times."

## The Latest Pandemic

STRIKES are not new. Archæologists tell us that labor employed this weapon of defense—or offense—in the very dawn of history. But for millenniums, it was used only as a last resort. During the nineteenth century, however, it became epidemic in large industrial centers; and in the twentieth century, it has now become pandemic, gripping nearly every class except mothers and preachers.

The *Fortnightly Review* remarks: "If we look around to-day we see strikes, obviously factitious, in France, in Italy, in the United States and Canada. Holland, and, for that matter, every country in northern Europe, has been, and is being, chronically threatened from within with the 'universal strike.' . . . The amazing part of the whole business has been its ubiquity. It is no wonder that the world has become obsessed with the belief that a universal industrial cataclysm was impending. We hear one day of an impending 'universal strike' in Denmark, or Sweden, and, almost before we are assured that it had been staved off, the same madness seems to have seized the Argentine. Then it crops up in Spain or in Switzerland, or breaks out in Australia, and so on."

May Day this year saw much of Europe fearing industrial paralysis and military force controlling the situation in many places. The last of March witnessed a strike in India, in one of the largest iron and steel plants of the world, with ten thousand violent workmen kept at bay by bullets or bayonets. Thousands in China go on strike against Japanese encroachments. Coal miners tied up traffic and manufacturing and public utilities last fall. Railway men have brought on a national crisis twice since then. The guardians of the law in London and Boston within the last year violated their oaths of office. And so on to the end—all take their turn at perplexing the public.

We take up the morning paper these days prepared for the worst; and a national strike of some large union causes less concern than did a strike of steel workers in a Pennsylvania town twenty years ago. We are getting inured to inconveniences. But the conditions which aggravate strikes, and the striking fever, do not abate. Some day we shall reach a limit when our commerce is tangled beyond repair and our highly complicated industries are disorganized.

The present migration from the farms to the cities is one of the most alarming signs in our national life. Centralization of population is doing more to bring about economic distress and the present industrial trouble than many believe.

God is allowing man to work out to the limit his systems of government, his own plans for solving the great social and individual problems of physical, mental, and moral health. In the end, man, despite all his worldly wisdom, will have to acknowledge that God's plan was the best, which placed every family on a self-contained, self-supporting basis amid the open fields and the flocks.