

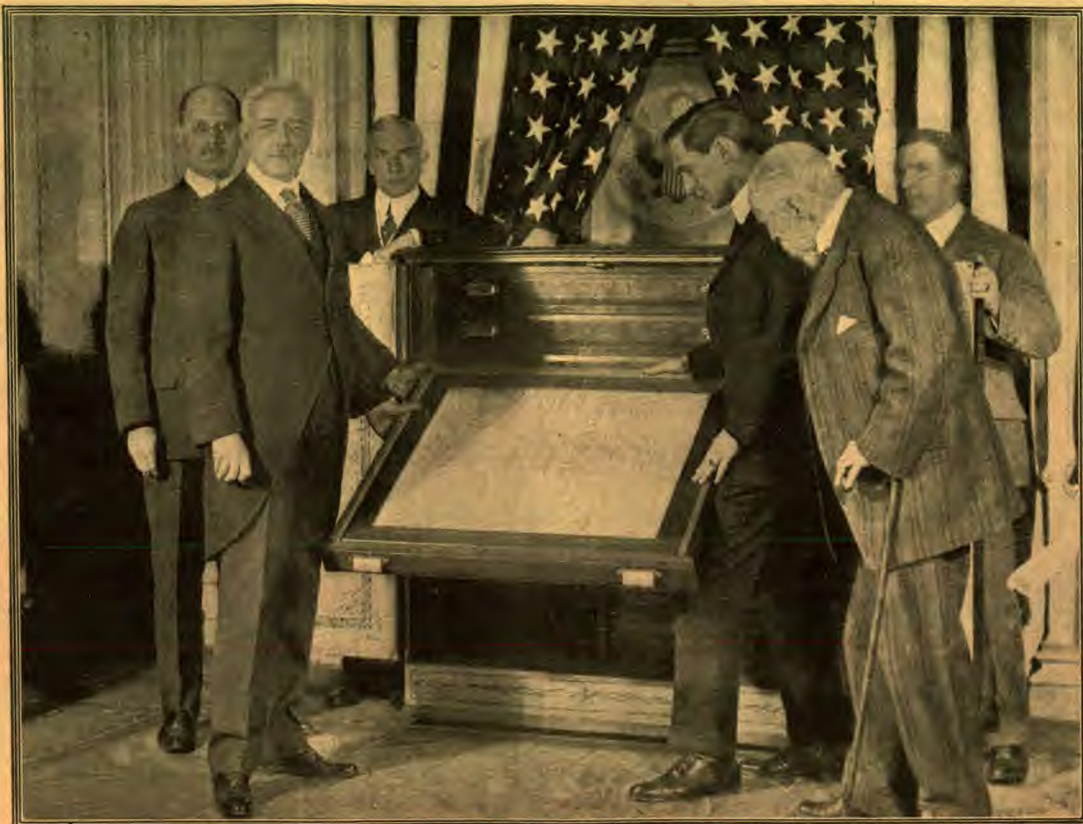
Signs of the Times

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For the first time since 1902, the historic original Constitution of the United States was publicly displayed to officials, newspaper correspondents, and photographers. With the Declaration of Independence, it is preserved in hermetically sealed steel and glass cases, and is regularly inspected from time to time by expert librarians. The pernicious attempts being made at present by radical political forces and through class legislation to overthrow the principles of civil liberty delineated by the Constitution, and the strenuous efforts of religious bigots to enact Sunday laws and pass other ecclesiastical legislation contrary to the letter and spirit of these precious charters of freedom, should make us as Christians and Americans doubly zealous to preserve them inviolate in the laws of the commonwealth and the hearts of our fellow men. The photograph shows, left to right: William McNeir, former librarian of the Department of State and present chief of the Bureau of Accounts; former Secretary of State Lansing; W. J. Carr, director of the consular service; H. P. Fletcher, ambassador to Mexico; A. A. Adee, second assistant secretary of state.



LIBERTY ENDANGERED IN MICHIGAN

Wayne County Civic Association Tries to Nullify the United States Constitution



LECTION day next November will be among the most important in the annals of the country, in the estimation of students of political thought. A president of the United States and a new Congress will be elected, and the future welfare of this nation is wrapped up in the results to be determined at the ballot box.

In the state of Michigan, there is added to other political interests a proposed amendment to the constitution which in effect would prohibit any other than public school instruction for children between five years and sixteen years. The amendment reads as follows:

"Section 16. All residents of the state of Michigan between the ages of five years and sixteen years, shall attend the public school in their respective districts until they have graduated from the eighth grade: provided that in districts where the grades do not reach the eighth grade, then all persons herein described in such district shall complete the course taught therein."

By SANFORD B. HORTON

This proposed amendment is the product of a campaign that has been carried on for several years by the Wayne County Civic Association, looking to the closing of the parochial schools of the state. The association has circulated petitions the past few years, hoping to secure sufficient signers to have the proposal placed before the electorate, but failed until this year, when the required number of signers was secured. The result will depend upon the voters in November.

We think it can be shown that the originating motive of the movement was to compel the discontinuance of the Roman Catholic parochial school system, which is regarded as a menace to American patriotism. But as the proposed amendment would fail of its purpose if it should single out the Roman Catholic school system, it must needs cover all systems of schooling outside the realm of the public schools. Therefore, should the amendment prevail before the Michigan electorate in November, it would affect not only the Roman Catholic schools, but the Lutheran, and others.

CHRIST'S life was biographic, not autobiographic. What was said of Him was said by others. He wrote no book, composed no poem, produced no philosophic treatise, yet He is an authority upon every moral question. His reputation is the greatest of all men's, before or since, and it increases with the going of the years.

Reputation is others' estimation. It may be true or false, good or bad. Reputation is a generally entertained opinion of character, but it may be far from one's real character. Character is being, reputation is often seeming. Character is that which is wrought in us, reputation is often that which is bought by us. Character is God's estimate of us, reputation is man's. The latter endures but for a time, the former is eternal.

No one exists in the social realm without reputation. Every prominent person in Judea had settled opinions of Jesus. Some were correct, others incorrect. "There are two modes of establishing our reputation," said Colton: "one is to be praised by honest men, the other to be abused by rogues." Jesus had both. He was denounced by His enemies as a "glutton," a "winebibber," and in league with "the prince of devils." (Matthew 12:24.) He was also commended by enemies and friends as a just, kind, and generous man—"a teacher come from God" (John 8:2), "the Son of God" (Matthew 27:54). Paul does not say that Jesus had no reputation, but that He "made Himself of no reputation." Philippians 2:7. The Revised Version, adhering to the Greek, translates this sentence more literally: "He emptied Himself."

It is true that Jesus left behind His regal exaltation and glory, but not His divine character. The general tenor of New Testament teaching shows that though He was a babe, yet He was the Holy One; though human, He was divine; though a Jew, He was king; earth's malefactor, but heaven's purest character; of mortal duration, but eternal; "the first true gentleman that ever breathed." Jesus was good, but He never paraded His goodness. He was great, but He never boasted of His greatness. He was heir apparent,



THE REPUTATION OF JESUS

He "emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

By WILLIAM P. PEARCE

but He resorted to no glare or glitter of pomp and pageantry to impress the populace. He was the "man of sorrows, and acquainted with grief," "despised . . . of men," and esteemed as one smitten and rejected of God. Isaiah 53:3. Yet He has proved to be the greatest born to mankind, magnificently broad in His sympathies, transforming in His power, and universal in His reign.

In summing up the reputation of Jesus, Paul mentions seven going-down steps in His condescension: *Made Himself of no reputation; took upon Himself the form of a man; was made in the likeness of man; was found in the fashion of a man; humbled Himself; became obedient to death; the death of the cross.*

Here we learn three great reasons why Jesus made Himself of no reputation:

First, a willing subordination. Peter the Great did this when he left his royal palaces, and in the garb of a peasant, went to the shipyards of Holland and England, to learn the art of shipbuilding,

that he might lead his people to maritime greatness. Jesus "took upon Him the form of a servant." "He used His equality with God as an opportunity, not for self-exaltation," as Alford said, "but for self-abasement." He became lower than the angels. (Psalm 8:5.) He that was served, served, thereby glorifying service.

Second, Jesus made Himself of no reputation by a perfect duplication. He "was made in the likeness of men," formed in the fashion of man. The incarnation is the first fundamental proof of God's love to man. "Gold," as Charnock said, "is none the worse for being formed into the image of a fly." Jesus was no less divine because He took upon Himself the real human nature. He was man's representative—the man among men, the man for men.

Third, Jesus made Himself of no reputation by a loving substitution. He "became obedient unto death, even the death of the cross." As the incarnation was the first great proof of God's love to man, the atonement is the greatest proof of the love of Jesus. "Greater love hath no man than this,"

said He, "that a man lay down his life for his friends." John 15:13. But Jesus laid down His life for His enemies. It was a voluntary and a shameful sacrifice. But as Paul said, He endured the cross, and despised the shame. (Hebrews 12:2.)

To grasp Paul's declaration in its fullest intent, one should study the fifty-third chapter of Isaiah. From the fourth to the twelfth verse, the vicarious work of the atonement is attested a dozen times. To read carefully and to meditate earnestly on these declarations, is to have a loving appreciation created, of the unparalleled love of Christ to man.

*"Yes, the Redeemer left His throne,
His radiant throne on high—
Surprising mercy, love unknown!—
To suffer, bleed, and die."*

*"He took the dying traitor's place,
And suffered in his stead;
For sinful man—O wondrous grace!—
For sinful man He bled."*

We would raise herein the question, Is such legislation fundamentally right in the light of the American idea of civil government,—the idea which insists that the state shall not interfere with church policy when such policy does not work harm to the best interests of the state? In raising this question, we do not propose to pronounce any unfriendly judgment against the public school system, for we acknowledge it to be a well devised plan as far as it goes and for the purposes for which it was brought into being. It is a conservator against possible inroads of un-American policies, and has produced some of the greatest statesmen, financiers, scholars, and leaders of thought in the world. It is an important factor in the development of American citizenry, and must needs be continued to operate as such, and receive the financial aid of the American public.

We submit, however, that a parochial school system for the children of five years to sixteen years of age is not necessarily antagonistic to the public school system; it is not necessarily an enemy of the state; it is not necessarily a breeder of unpatriotic impulses, anarchism, and the like. Whenever any school system is found to be antagonistic to the state, an enemy of the United States government, a breeder of unpatriotic impulses, anarchism, and the like, the police authority of the state is available and should be exercised, just as in the matter of

gatherings that are inimical to the peace and welfare of the body politic. Moreover, when any system of schooling, civil or religious or cultural or what not, does business behind closed doors, adopts a curriculum of studies which teaches policies inimical to Americanism and that will not bear the light of day, or seeks to instill into the minds of the young a spirit of unfriendliness for the American government and in favor of a foreign potentate, the heavy hand of the state should be laid upon it and close it up instantaneously. If the Wayne County Civic Association knows of any such enterprise in Michigan or elsewhere, it should report the fact, and let the public as well as the civil authorities know. Direct legislation in that case would be justifiable.

"KEEP THE CHURCH AND STATE SEPARATE"

But this proposed amendment runs counter to inalienable rights America recognizes in its charter of liberty, based upon the immortal Declaration, which holds that "life, liberty, and the pursuit of happiness" shall not be abridged by statutory or constitutional law. Without going into the matter of relative values of either system, is it not the right of parents to begin the training of their children for God's kingdom while they are young and impressionable? Is there not a hereafter? Is this the only world possible to live in? And does death end

it all? Was the public school system devised to train children for the kingdom of God, or for any particular religious communion? There are those who think religious instruction should be the province of the public school system, but they are either unmindful of or antagonistic to the platform upon which our forefathers built this nation—Christian forefathers at that.

If the American people elect to close up church or parochial schools, and forbid sectarian education to children whose parents desire it, and at their own expense, and compel all children to attend the public schools, they must be prepared for a movement which will certainly be made, namely, the sectarianizing of the public school system.

The public school authorities are at present having great

difficulty in keeping the school system secular. Every ecclesiastical bigot with a panacea for reconstructing the world or this nation is trying to convince the electorate that what they need is some degree of religious training in the public schools in order to develop "Christian statesmanship," and thereby "save the world for democracy." But who shall determine of what religious persuasion teachers should be?

We sincerely believe that no true American can vote for the measure proposed by the Wayne County Civic Association, for it is directly opposed to the letter and spirit of the Declaration of Independence and the American Constitution, which provide for the religious liberty of all American citizens, be they Roman Catholics or Protestants.



IF WE acknowledge that spiritism has some reality in it, and is not all fraud, in the sense of being trickery, what are we to say with reference to the source of these communications, or the identity of the spirits? This question we will answer by a process of elimination; namely: Are

these spirits from God? If not, are they the spirits of the dead? If not from these sources, whence are they?

The test God has provided for all such manifestations as modern spiritism is expressed in the following words: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

Or again: "Beloved, believe not every spirit, but try the spirits whether they are of God. . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3.

With these rules, spiritism comes amiss at every turn. It denies the personality of God the Father, and the divinity of His Son Jesus. It denies the Bible as the inspired Word of God. It denies the Bible account of the creation of the world by the voice of Jehovah. It sets aside the claims of the law of God, and denies the existence of sin. It therefore denies emphatically the atonement or need of the atonement of our Lord.

This denial of the very fundamentals of Christianity is so openly taught and acknowledged by spiritistic writers and speakers, as scarcely to need deductions from their statements here; but a few quotations will not be out of place. From Sir Arthur Conan Doyle's book "The New Revelation," we read:

"Again too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea. Every religion has equally had its martyrs. Men die continually for their convictions. Thousands of our lads are doing it at this instant in France. Therefore the death of Christ, beautiful as it is in the gospel narrative, has seemed to assume an undue importance, as though it were an isolated phenomenon for a man to die in pursuit of a reform. In my opinion, far too much stress has been laid upon



CAN WE TALK WITH THE DEAD?

Christianity, the Bible, and Spiritism

BY ELMER L. CARDEY

Christ's death, and far too little upon His life. . . .

"Now let us look at the light which we get from the spirit guides upon this question of Christianity. High above all these [spirits] is the greatest spirit of whom they have cognizance—not God, since God is so infinite that He is not within their ken—but one who is nearer God and to that extent represents God. This is the Christ spirit. His special care is the earth. He came down upon it at a time of great earthly depravity—a time when the world was almost as wicked as it is now, in order to give the people the lesson of an ideal life. Then He returned to His own high station, having left an example which is still occasionally followed. That is the story of Christ as spirits have described it. There

is nothing here of the atonement or redemption. But there is a perfectly feasible and reasonable scheme, which I, for one, could readily believe."

According to the revelations received through spiritism, then, Christ's death was only the death of a common man. There is no atonement for man's sin at all in the death of the Son of God. Of course, they deny the resurrection of Jesus entirely. Man, therefore, becomes his own savior.

THE SOUL DIES

To this the Word of God answers: "All have sinned, and come short of the glory of God." Romans 3:23. And because all have sinned, and must receive "the wages of sin," which is death (Romans 6:23), God sent "His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:3, 1, 2. John said of Him, "Behold the Lamb of God, which taketh away the sin of the world." In this only hope of salvation, the apostle Paul rejoiced when he wrote to the Roman believers:

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Romans 3:24-26.

CAN THE DEAD TALK TO US?

Further, there is not a particle of experimental evidence to prove that the dead are conscious. But there is an abundance of evidence in the infallible Word of God to prove that "the dead know not anything." The Bible is absolutely opposed to the survival theory, as we shall presently show. Man has not inherent immortality, or a soul that never dies. Such teaching is against the Word of God and against every established fact.

"Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." Ezekiel 18:4.

Immortality is entirely a gift from God, made possible to us through the death and resurrection of Jesus.

"To them who by patient continuance in well-doing seek for glory and honor

(Continued on page 7)



ANNALS of Siamese Missions

*The Blood of Martyrs and the
Death of Missionaries
Pave the Way for
the Gospel*

BY
ADELAIDE BEE EVANS



Go into a Buddhist temple, and look at the serene countenance of unruffled peace and ineffable wisdom as it smiles down on you from its lofty pedestal, and then think of the face of anguish under the crown of thorns, the face of the Man of sorrows, who suffered and died to save mankind.

NOTWITHSTANDING the unfailing courtesy of the people of Siam, and the friendly attitude of the government toward the missionaries in general, the religion of Jesus has never been popular, or gained to itself a large following, in the land of the yellow robe. By nature, the Siamese is easy-going and indolent; anything that is difficult, or that calls for serious effort or sacrifice or personal inconvenience, he avoids if he can. Reforms of any nature, when they come, proceed from the more enlightened classes; the rank and file are well content to continue as they are.

"Buddhism is such a comfortable religion!" an educated Siamese once remarked, expressing at the same time the opinion that the people would never be anxious to exchange it for another. "All a man has to do is to observe the five commandments [which forbid killing, lying, stealing, adultery, and the drinking of intoxicating liquors], which the average Siamese does not find it particularly difficult to keep, adopting as he does a somewhat low standard of what is needed; and for the rest he can live his life free from all care and anxiety. A little positive merit making, in the way of giving charity or building temples, is a good thing, too, and will better his chance in the next life; but there is no necessity for him to embark largely upon works of supererogation."

Early in the Christian era, some say in the third century, Buddhism was introduced into the valley of the Menam, coming by way of Ceylon, which had received it from India two hundred years before the angels announced the birth of Jesus to the shepherds on the hillside of Judea. At the present time, Siam is one of the southern strongholds of Buddhism, Ceylon and Burma being the other two.

The story of Buddha, the founder of this great religious system which has so profoundly molded the thought and influenced the lives of millions of human beings, has been told so often that it need

not be repeated here; but it may be helpful to compare for a moment the two great religious systems whose influence is most strongly felt at the present time in Siam—Buddhism and Christianity. In "Siam in the XXth Century," J. G. D. Campbell gives the following clear presentation of this subject:

THE REAL RENUNCIATION

Buddhism "is completely agnostic as regards God, and the ultimate origin of things. It assumes two great laws,—the law of universal causation, and the law of moral justice or retribution, and these laws form the foundation of its system. . . . Buddhism on its practical side contains an enlightened code of ethics, comprising positive and negative duties, but its sanctions are all purely selfish. There is no appeal to love of God or sense of duty, as the ultimate mainspring of right action."

"The belief in a God on whom man can throw himself, in whom he can seek comfort and support, in love for whom lies his supreme motive of duty and conduct, would seem, except in the case of a gifted few, to be a necessary basis of morality. It is this that Christians find in Christ, and that Buddhists fail to obtain from Buddha. . . . Christianity is, indeed, no mere ethical code. Strong as may be the feeling of duty it invokes, it is the passionate devotion to Christ that is the mainspring of Christian conduct; it is love for Him, and no mere abstract sense of duty, still less in the true Christian is it a desire to better himself in another world, that is the stimulus to all high endeavor. It is the concrete pattern and example of Christ's life that are the beacon and guiding light, to which His followers direct their footsteps amid the darkness of doubt and despair. Contrast with this the influence of Buddha. It is not even as moonlight unto sunlight. Go into a Buddhist temple, and look at the serene countenance of unruffled peace and ineffable wisdom, as it smiles down on

you from its lofty pedestal, . . . and then think of the face of anguish under the crown of thorns, the face of the Man of sorrows, who suffered and died to save mankind. What is the Act of Renunciation, great and admirable though it be, compared with the agony of the cross? . . .

"Christianity is essentially a religion of love. The primary and dominant motive of the Christian is love of God and of Christ, and following from this love, and subordinate to it, is the desire to do justly and to love mercy. It is not the salvation of his own soul that is his end; still less is it to lay up treasure for himself in another world, though this may follow as a legitimate reward on right doing. But what of the Buddhist? To accumulate merit, he is deliberately told, must be his supreme object, so that he may better himself in a future life, and ultimately attain to that blissful state where he is to be freed from all the evils of existence. . . . No Buddhist could, like St. Paul, consistently wish himself anathema from his Master for his kinsmen and his brethren, and herein lies the gist of the whole matter."

This difference between the two systems is vital. "It explains the entirely different coloring of the two religions,—the fervor, the depth, the intensity, of Christianity, as compared with the placidity, the shallowness, and the egoism of Buddhism."

MONASTICISM OF THE EAST

In Siam, every father, husband, son, and brother must at some time enter a monastery, and live the life of a monk. The usual age for entering is about the nineteenth year, though occasionally boys much younger are seen in the temple service. The time spent in the monastery varies from three months to a number of years; many priests spend their whole lifetime in these quiet temple retreats. Early in the morning, the brethren of the yellow robe may be seen, with shaven heads and downcast eyes, begging bowl

in hand, going about from house to house, each in his assigned territory, to gather up the food that is supposed to form his breakfast and his midday meal. No solid food is permitted after noon, according to the regulations, but certain liquid foods are allowed in case of faintness. Bathing, repeating chants in the temples, and a little work for those who care to do it, complete the day.

Naturally, a religion which thus enters every home is widely diffused, and there is created in the minds of the people a sympathy with and tolerance for it. This, added to its natural appeal to the human heart,—the appeal to man's inherent desire to make himself better by his own efforts, to merit favor by his own right doing,—gives it a well-nigh impregnable position.

Of later years, too, there is an increasingly large class in the East who, coming to reap in industrial lines what has been sown in tears and by toil and sacrifice, make it their habit to speak slightly of the missionary and his work, and are free to express the opinion that the native is "better off" if left to follow his own religion in his own way. "I have heard it remarked by more than one European in Siam," says one writer, "that after all Buddhism, with its high ethical code, is as good a religion for all practical purposes, as Christianity." Even in our own brief stay, we heard the same opinion expressed by men whose position and enlightenment, which make them recognizedly superior to the Siamese, are the result of the principles of Christianity wrought into the characters of their forefathers.

THE SEED OF CHRISTIANITY

For more than a hundred years, Siam has been open to the influence of the gospel, dating back to "the honored name of Mrs. Ann Hasseltine Judson. She never visited Siam, but she met some Siamese in Rangoon, and through them heard such accounts of their country that she became deeply interested, learned the language, and translated a tract, a catechism, and the Gospel by Matthew." The first Christian booklet that was ever printed in the Siamese language was this catechism, which was issued by the English Baptist mission press at Serampore in 1819. One cannot but honor the noble woman who, in the midst of her own heavy burdens and pressing cares, was so interested in giving the gospel to this unentered land that she mastered its difficult tongue, and translated these works into it.

Dr. Gutzlaff, of the Netherlands Missionary Society, and the Rev. Jacob Tomlin, of the London Missionary Society, were the first Protestant missionaries to enter Siam. They came in 1828; but Mr. Tomlin was forced by ill health to leave the following year, and in 1831 Dr. Gutzlaff left for China. One convert, a Chinese, and an impassioned appeal to the churches of America to send workers to this distant field, were the result of their work. This appeal met a prompt response by the American Board. In 1831, the Rev. David Abeel arrived from Canton; but, his health failing, he remained only a little over a year. However, in

ENROLLED IN HEAVEN

ENROLLED in heaven! What ledger fair
Can with this scroll of our God compare?
Thy name subscribed by the King of kings
In surest receipt of thy offerings!
And first of thy treasures, thy humble soul
For His cleansing stream and complete control;
And next in the trophies recorded there
Are the jewels thy soul will delight to wear—
Not jewels of silver or jewels of gold,
But gems that have heavenly wealth untold.

Enrolled in heaven! To register there,
Thy life must be holy and wondrous fair,
And Christ before angels will ever confess
Thy glory is only His righteousness;
For not one wrinkle or spot remains
To defile the purity Christ maintains;
The jewels of faith and hope and love
Shall adorn thy crown in thy home above,
And gems for His kingdom—all passing fair—
Bejewel thy crown in the Saviour's care.

Enrolled in heaven! O gift divine
To own that residence truly mine!
O, what has the glory and praise of earth
To proffer to heirs of this priceless worth?
A prince of God and to reign for aye
'Mid glory effulgent through endless day!
O, where are the treasures the world can bring
To offer a child of the heavenly King?
Then banish the pomp and the pride of earth,
And pledge to heaven thy royal birth!

WORTHIE HARRIS HOLDEN.

1834 and 1835, "seventeen missionaries, including wives, arrived, and for a time everything looked bright."

But these workers were unprepared to wrestle with the conditions inseparable from this pioneer work. The long voyage by sailing ship, a thing to test the physical endurance of the most hardy, followed by life in native houses in a most trying and enervating climate, and without the food to which they had been accustomed, weakened the resistance of the workers and sapped their courage. Disaster followed upon disaster. One of the men was drowned; three workers died in other ways; and another, broken in health, started home, only to be buried on the way. Those remaining struggled on among the Siamese; but in 1848, another of the party died, and the following year,

the remaining family departed for America. "Fifteen years of hard labor had not resulted in any baptisms; but the toil of these devoted missionaries in that hot, steaming climate, formed an essential part of the foundation upon which others were to build."

GORED BY AN ELEPHANT

The American Baptist Missionary Union also sent several families to Siam in those early days, one coming in 1833, another in 1835, and two more in 1836. These last brought with them the first printing press set up in Siam, "and before the end of that year the printed page began giving the people the good news of the gospel." Other recruits followed from time to time; but as the years passed, and the Siamese did not respond to the efforts made in their behalf, and death and other causes diminished the ranks of the workers, "the difficulties were felt to be too great," and the mission was closed in 1884, though a small work among the Chinese continues.

The Presbyterian Mission, which is the strongest Protestant body now at work in Siam, began its efforts in 1838, when one of their missionaries from China visited Bangkok on a tour of inspection, and was much impressed by the need and the opportunities of the field. In 1840, the first workers came; and in 1847, with the arrival of the Rev. Stephen Mattoon and Samuel R. House, M. D., the work took on permanent form. It is worthy of note that these two families gave a total of *forty-eight years* of service to Siam. And the kind of service it was may be illustrated by an incident in the life of Dr. House, which is related by the Rev. A. J. Brown, in his booklet on "The Nearer and the Farther East": "One day while in the country on an itinerating tour, he was attacked by a rogue elephant, which threw him to the ground, and with one of its tusks ripped his body open so that the intestines protruded. Dr. House's medical knowledge enabled him to see at once that the wound would be fatal unless instantly treated. There was no one near but a few frightened natives, so the sorely wounded man put his intestines back with his own

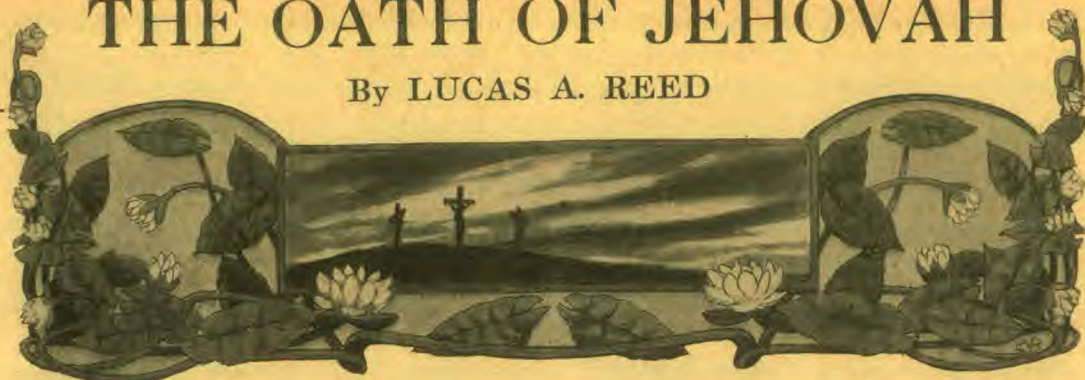
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These are schoolboys of the temple. They are wearing the yellow robe, the sign of their religious service.

THE OATH OF JEHOVAH

By LUCAS A. REED



IT is a solemn thing to take an oath, and make an appeal to God, who knows all things, to witness to the truth of what one says. But there is something more serious, more solemn, more important even, than taking an oath before God; and that is, for God to take an oath before man.

In the book of Hebrews, we are told of three times that God has sworn to the truth and infallibility of His word. First we are told in Hebrews 3: 11, "I swear in My wrath, They shall not enter into My rest." Second, we are assured in Hebrews 6: 13, that "when God made promise to Abraham, because He could swear by no greater, He swore by Himself." Third, in Hebrews 7: 21, we are informed that "those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchizedek." And this "word of the oath, which was since the law, maketh the Son [a priest], who is consecrated forevermore." Hebrews 7: 28.

In every one of these instances, God designs to show us the absolute certainty of what He says. When He declares that those who do not believe Him shall not enter in, and swears in His wrath that they shall not, it is to make absolutely certain that nothing else can come of it. To convince Abraham of His promise, He intervened with an oath; and it awakened confidence in Abraham, and he became strong in faith, glorifying God. That it might also give us strong confidence, God thus intervened. And now also He has consecrated His Son a priest by an intervened oath, to make sure to us all, the power and blessing of His ascended life and service.

We have a mighty assurance of Christ's ability to help us, in the fact that He is the Son of God, that He is a partaker of Deity, and that this divine nature is coupled with us by Christ's human nature. But God knows our hearts, and He sees that this is not enough. He calls our attention to His oath. He points to Himself and His honor as God, and by His eternity and omnipotence and glory, affirms the surety of Christ's priesthood in our behalf.

BIDDING FOR OUR CONFIDENCE

Now let us give our earnest attention to this. The fact that God intervenes His oath to confirm His promise, shows that above all things else, *He wishes to be trusted. He wants our faith in Him.* The oath is God's endeavor to convince us that He is worthy of our trust, of our entire confidence.

To have faith in God is to rely upon God to do for us what we cannot do of ourselves. God plans wonderful and blessed things to do for us. Knowing the great good this will be to us, God longs and desires to perform all that He has promised.

But we can, if we will, shut Him out from doing this. We may fail to yield ourselves to be quiet in His hands. We may refuse to surrender ourselves for Him to do His work in us. And so God seeks to convince us of the need of His work, and to awaken us to the certain

SOME one shows doubt in our word, and we are offended. We say, "Well, if you think I am a liar, you can; I will have nothing more to do with you." Not so God. He says, "If you think I can lie, I will try to show you that it is impossible for Me to do so." Then He takes an oath in our presence. And surely after this, every shade of doubt and unbelief ought to pass away. We should feel that we never will doubt His word again.

fact that we may surely and truly rely upon Him.

Until we learn to have faith in God, to let Him do for us, we are afraid and anxious, and seek to find some way of our own to relieve our need or distress. This is the cause of all worry and anxiety. Faith refuses to doubt God. It enjoys rest in Him and waits for His time. This is the one thing God asks of us—that we shall trust Him.

Hence God gives us two immutable, or unchangeable, things. He first gave His word, and that will not change or fail. But knowing our lack of confidence, knowing our evil heart of unbelief, He adds to His word His solemn oath.

Thus we have two grounds for confidence. It is demonstrated by two immutable things, that it is impossible for God to lie, that we might have strong encouragement to lay hold on the hope He awakens.

Wonderful condescension of God is this. It is as if God should say: You may not think My naked word enough; you may think, after all, that I shall fail of My word. Therefore I shall help you to see that I cannot lie, that I have put the matter where My whole existence and place in the universe are bound up in what I have promised. Then possibly some of you will part of the time trust Me.

How much more condescension there is in God than in ourselves! Some one shows doubt of our word, and we are offended. We say, Well, if you think I am a liar, you may; I will have nothing more to do with you. Not so God. He says, If you think I can lie, I will try to show you that it is impossible for Me to do so. Then He takes an oath in our presence. And surely after this, every shade of doubt and unbelief ought to pass away. We ought to trust Him without fear and without reserve. We should feel that we never will doubt His word again.

This oath of God, making the Son the priest evermore, shows that Christ's priesthood rests in the eternal counsels of God. The priesthood of Aaron and Levi rested upon a temporary ordinance; but the priesthood of Christ rests upon the unchanging purpose of God.

What God swears to is only that which is to be fixed and immutable. He swears by His unchanging self. Only a being partaking of God's unchangeableness could be thus consecrated by such an immutable oath. The priests of the earthly line were not suffered to continue, by reason of death; but Christ, who once died, became alive evermore and ever living. He ever intercedes and also ever saves. He is as unchangeable in His priesthood as God is unchangeable in character. And the unchangeableness of God is the pledge of the oath which makes Christ the unchangeable priest.

Thus God, by two immutable things, His word and His oath, has given us strong consolation, to lay hold on the hope laid before us. The Lord will not change His mind. We can depend absolutely upon Him. The Lord has sworn and will not repent. He has consecrated His Son forevermore. He consecrated Him to our service. He pledged Himself that Christ would minister in our behalf, would ever live to plead for you and me. He made it doubly sure to us by sacred word and solemn oath.

What could He do more?

WHEN man sinned in the Garden of Eden, he hid himself away from God. But God called him; and from that day to this, God has been calling sinful men.

Annals of Siamese Missions

(Continued from page 5)

hands, and took a sufficient number of stitches to close the wound temporarily. Then he instructed the trembling natives to carry him to the station. He suffered long, but his first aid to himself had been so prompt that he finally recovered. The annals of war do not record greater fortitude."

"SOME FELL AMONG THORNS"

In 1849, the first church of that denomination was organized—with only the mission community as members. Not till 1859, nineteen long years after the arrival of the first missionaries sent out by this board, did the first Siamese convert, Nai Chune by name, reward the faithful toil of these devoted workers. "With tears of joy," Dr. House wrote, "the missionaries received the first fruits of labor among the Siamese."

The actual number of converts, in comparison with the effort expended, has never been so large in Siam as in some other countries; but in explanation of this, stress is laid on the undoubted social advantages that have been gained by the people—their schools and hospitals and churches—and the many reforms which the missionaries have been influential in producing. The Hon. Hamilton King, former American minister to Siam, once wrote: "By endeavoring to make the people to whom they were sent a little stronger, a little happier, and a little better, they have been gradually commending their gospel of a good and holy God, who is everywhere working out the best for His children, of which great family all men are members."

It may be questioned whether this view of mission endeavor is not on the whole as "comfortable" and as much in line with the natural inclinations of the human heart as Buddhism itself. However, it was not the view of those who, in the early days, counted not their lives dear, even to death, that the people of Siam might not only be "a little happier, and a little better," but might also recognize themselves as sinners, lost and undone, and dependent for salvation on the one Name given under heaven whereby men can be saved. That the fire which glowed in their own hearts has awakened some response, even in the Siamese themselves, is evident from the annals of the Christian church in this land of Buddha.

"FAITHFUL UNTO DEATH"

In Laos, in the early days, one Nan Inta, a Buddhist scholar of the province of Chiang Mai, was converted. Seven other men quickly followed his example; and the governor, becoming alarmed, began to persecute the Christians. Two of the new converts, Noi Su Ya and Nan Chai, were brought before the authorities to give an account of themselves; and when questioned, they confessed that they had forsaken Buddhism and accepted the religion of Jesus. "The death yoke was then put around their necks, and a small rope was passed through the holes in their ears (used for earrings by all natives), and carried tightly over the beam of a house. After being thus tortured all night, they were again examined in the morning; but, with a fortitude worthy of the noblest traditions of the early church, they steadfastly refused to

deny their Saviour, even in the very presence of death. They prepared for execution by a reverent prayer, 'Lord Jesus, receive my spirit.' They were then taken to the jungle, and clubbed to death. One of them, not dying quickly enough to suit his executioners, was thrust through the heart by a spear."

The chief of the village was converted. He had been a wicked man, notorious for his evil life, and he determined to make his conversion public. So he called all his people together, and told them that he had become a Christian. He asked the forgiveness of those whom he had injured, paid in full the claims of his creditors, broke his store of liquor bottles, and put away all his wives and concubines, with their children, keeping only the first wife, making at the same time a suitable provision for their support. Then, "in the presence of all his people, he kneeled down, and solemnly dedicated himself and all his possessions to the service of God."

Such incidents, though not common in Siam, are an encouragement to those who in these days are dedicating their lives to the furtherance of the gospel by carrying the good news of the soon-coming Saviour to the people of this land. And when the heart of the messenger is touched with divine love, and filled with a longing that cannot be restrained, to see men redeemed and saved in the kingdom of God, the Holy Spirit will witness to the word spoken, and the honest-hearted will be gathered out.

Can We Talk with the Dead?

(Continued from page 5)

and immortality, eternal life." Romans 2:7.

"Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

The death of Christ does not save the race from this first death, except believers living at the time of the second advent, but He makes this an unconscious sleep.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

"As in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

But He will save from the second death those who accept of His atoning blood.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:6.

Instead of life continuing at death, the dead are asleep, unconscious, lying in the grave, waiting for the resurrection.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

"Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldst hide me in the

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JAMES COCHRAN, Circulation Manager.

grave, that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. . . . His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:12-15, 21.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice," John 5:28.

These scriptures are too clear to need comment. It is self-evident that since the dead are unconscious, communications from them are utterly impossible.

HERE is a question that will help us determine whether our anger is or is not sinful. When we are angry over an injury received, ask this: "Would your anger be the same if this injury had been offered to some one else?" Can you get above the fact, "He did it to me?"—*"Christian Herald."*

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Public or Parochial Schools

THERE are principles to be considered in the controversy concerning public and parochial schools, other than mentioned in the leading article this week.

Education is defined by the "New International Encyclopedia" as "the development of the whole nature of man, physical, intellectual, and moral, through interaction with every phase of his environment."

President Butler, of Columbia University, conceived it to be "the adjustment of the child to the spiritual inheritance of the race."

The "New Standard Dictionary" declares that education "includes not only the narrow conception of instruction, to which it was formerly limited, but embraces all forms of human experience, owing to the recognition of the fact that every stimulus with its corresponding reaction has a definite effect upon character. It may be either mainly esthetic, ethical, intellectual, physical, or technical, but to be most satisfactory it must involve and develop all these sides of human capacity."

These being generally accepted definitions of education, it is well to ask, Which can better meet these ideals, the public or the parochial school?

We have no doubt that the public school system has well cared for the intellectual development of the child in the ordinary branches of education. The body has received little attention in the American schools as compared with the European, but this deficiency is being remedied.

Were this life the end of existence, we might say that the public school meets all the needs of the child outside the home; but Christians, believing, as they do, that men and women are morally responsible for the deeds of this life, and will be rewarded in the Judgment to come for what they have done or omitted to do here, the vista of education at once widens to an almost unlimited extent.

To adjust the child "to the spiritual inheritance of the race" demands more than a materialistic education of the brain or the perfection of the bodily powers. These alone will not fit him for that delicate adjustment of the being in mature life to the needs of his fellow men or to his obligations toward his Creator.

Obviously, too much attention cannot be given to moral training, which prepares for pure and vigorous manhood and womanhood; for honest, God-fearing, law-abiding citizenship; for sympathetic brotherhood; for a progressive experience in religion; and for a life hereafter. This branch of education cannot be taught in the public school except through the personal example of the teacher; and we must admit that the personal element in instruction, the great essential, is too often lacking.

Generally speaking, we believe that the character of the educational forces of America has been of a high order, and many of our greatest and best citizens are products of the American schools; but it is also true that attempt after attempt has been made in the past to dominate public schools for this or that political or religious propaganda. Politics have always had more or less influence upon the personnel.

Of late, the meager wage scale of teachers has forced some of the best into

other employment; and radicalism, materialism, godlessness, and destructive criticism of all the fundamentals of the Christian faith are becoming rife throughout the schools of the country, imbedded in their textbooks, and taught openly in the classrooms. This is the indictment which Christians have to bring against the public school. The faith and morals of our youth are in the greatest danger because of the trend of present-day education.

A canvass of the largest theological schools of the country by Dr. McPherson revealed that the larger proportion of them were manned by teachers given over to higher criticism and modernism; so what may we expect to find in the non-



A \$50,000 reward is now on the head of Villa, the Mexican bandit, dead or alive. Approximately one thousand men have been sent to effect his capture.

sectarian universities, whose educators long looked to Germany and her godless systems of philosophy as the fountain-heads of wisdom?

This being the case, if Roman Catholics, Lutherans, or any other denomination, desires to preserve the character of their youth by maintaining parochial schools which should implant faith in God and prepare for better citizenship because of the religious tone of all the teaching given and because of the high standard required of parochial teachers, there can be no valid objection on the part of Americans against them.

As Vice President Marshall once said at the dedication of a parochial school: "In my opinion, no man is educated for citizenship until trained in body, and mind, and heart to reverence the omnipotent God. He must know that God reigns and that Jesus Christ is the supreme Ruler of mankind. In our day there are too many men losing their moorings. There are too many who forget that it is the unseen things—the things that are God's—that weigh."

The exigencies of modern life have thrown the burden of religious instruction upon the church, whereas it rightfully belongs to the home. If parents would fulfill their duty, there would not be so great a need of the primary and intermediate parochial schools; but conditions being what they are, it must be apparent to every devout parent, that a system must be provided which will provide proper safeguards for the faith of the child and his future usefulness in

the cause of God as well as a true outlook upon his duty to his fellows.

It is agreed by many, that such instruction could profitably be given in the public schools, from the Bible; but at once the question is raised concerning how much of the Bible should be taught, and what portions. The Jew would object to the teaching of the New Testament; the Catholic, to the use of the Protestant versions; the spiritist, to most of it; and the freethinker, to any religion. Then again, the personal leanings of each teacher would be challenged by persons of other religions. It would be manifestly unfair and unconstitutional to force the opinion of the majority in any community upon the minority. Should this be done, we at once break down the standards of justice and equality upon which this government was founded. It is apparent that religious instruction cannot be given in the public schools, for there cannot be an agreement as to what shall be taught. There is nothing left for the God-fearing parent to do but commit the child to the care of teachers who will protect his early years from the snares of entirely godless theories. For the state to forbid this right, unless there is proof that the parochial school is subversive of loyalty and patriotism, is trampling upon the inalienable heritage of religious liberty; and such a course will inevitably lead to religious despotism and civil tyranny.

On Causes and Remedies

In an address before the commissioners of the Presbyterian General Assembly, Dr. Nicholas Murray Butler, president of Columbia University, is reported to have said:

"Having come to feel himself quite superior to all that has gone before, and being without faith in anything that lies beyond, man has tended to become an extreme egotist. . . . In a world so constituted and so motivated, unrest, dissatisfaction, and disorder are a necessity. Set free a million or a thousand million human wills to work each for the accomplishment of its own immediate material satisfaction, and nothing but unrest, dissatisfaction, and disorder is possible.

"What appears to have happened is that in setting free the individual human being from those external restraints and compulsions which constitute tyranny, he has also been set free from those internal restraints and compulsions which distinguish liberty from license.

"The pendulum has swung too far. The time has come, the time is indeed already past, when the pendulum should begin its swing backward toward the middle point of wisdom, of sanity, of self-control, and of steady progress."

It would be found on final analysis, that this extreme egotism of which Dr. Butler speaks is a natural fruit of evolutionary doctrine, now so widely accepted; and that what has set free those "internal restraints and compulsions" is the insistent teaching that the law of God is abrogated, that the major portion of the Bible is a myth, and the atonement of Christ a fable. "Back to the Bible" and its simple faith, its teaching of the degeneration of man, and its Way of redemption, is the only means of retracing the downward path humanity is now treading.