

Signs of the Times

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Can We Bank on the Bible?

I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence in my heart. Peruse the works of our philosophers, with all their pomp of diction, how mean, how contemptible are they compared with the Scripture!—Jean Jacques Rousseau.



WE ARE forced to think sometimes of the words of the psalmist when he said in his haste that all men were liars, so unreliable are even the written statements of many to-day. The sense of responsibility seems to be fast dropping into oblivion. And what shall be said of this sense, in view of others concerned in the work or interest of which one is a part? In a word, supreme selfishness has firmly swept the world off its feet. In vain do we search here and there for something that is sure, firm, reliable, for persons who are constant, consistent, and conscientious. Amid all the unrest, uncertainty, this nerve-racking tension, how cheering and comforting it is to know that there is one thing sure and steadfast! That one thing is God's Book, the Bible.

Think a moment what the world owes

By A. EARL HALL

to the influence of this Book of books. It is not too much to say that all that has been or is now good and of service to man, has its origin and conception in the truth of divine revelation. A most wonderful and interesting story these records have for us. Their histories, biographies, orations, prophecies, and songs were generally recognized, accepted, and believed until a while ago some men sitting in their offices suddenly began to discover flaws and discrepancies in this Gibraltar of Christianity. "Mistakes of Moses," errors in Kings and Chronicles, historical blunders in Daniel, serious misstatement of facts, and deductions resulting from laboring under a misapprehension of the real facts and conditions, were found in abundance by these scholars noted for their

extensive learning and broad research. That compilation which had hardly even been questioned, now seemed rather flimsy and largely unreliable. The ground of faith appeared literally to fall out from under its adherents. The man in the street was puzzled, stunned, at these sudden contradictions of facts that he had believed implicitly from boyhood. And that these contradictions came from the so-called leaders, the scholars and thinkers, lent weight to the whole situation. What shall we do? is the burning question. In short, is the Bible right, or are these critics?

Fulfilled prophecies were not quite satisfactory evidence to some; the unity of the Bible's teachings did not appeal to another class; and not even the fact that its teachings were in good repute and held sacredly for centuries was sufficient for the more skeptical. So the defender



A photograph showing General Alvaro Obregon (left) and General Pablo Gonzalez (right) together in Mexico immediately following the overthrow of Carranza. What enigmas will Mexico's new administration present?

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of the Bible—an accommodated term—was forced to another line of proof; and just then—wonder of wonders!—groups of men with picks and spades began to find “things” of various shapes, sizes, and descriptions in the sand mounds of the Tigro-Euphrates and Nile river valleys.

What are these things? What languages? What do these pictures and wedge-shaped characters denote? What nations long forgotten and empires once world-wide do they tell of? The linguists set to work; and in a few years, we are told that the secrets of the old empire of Egypt are now known; a vast period of history is suddenly opened to the world; men, women, facts, civilizations of the past, fairly burst upon us.

In a few years more, we are told that a man has found, away off in a mountain range, a cliff that excites his curiosity on account of the smooth surface on one side. He comes nearer, and what do his eyes behold, but a hillside covered with characters! Almost breathless, he stands in awe before a piece of work done, as he soon learns, long before the birth of Christ.

In ten years, this is copied, deciphered, and a translation in English is published for the world. Then it is known that the two keys are found which will unlock the treasures of long periods of history of the nations of the East. These keys are the Rosetta Stone and the Behistun Rock. Now the silence of more than two and even three millenniums are broken, and bricks, tombs, pyramids, papyri, stones, clay tablets, cylinders, and monoliths yield up their secrets of the day when they were inscribed.

THE SPEAKING SANDS

Hundreds of men are and have been at work in these sand mounds, and materials by the hundreds of tons are now in the museums of the world. It is as if God had buried these records until man had vaunted his opinions to the extreme limit; and when the so-called “assured results” seemed overwhelmingly convincing, it was then that God uncovered these silent witnesses in the earth, and a whole flood of light was suddenly poured forth on the pages of Holy Writ.

Wonderful indeed are the achievements of man in deeds of mental prowess; but more marvelous is the providence of God in covering up these cities, palaces, and ruins until man was “making void the law,” when the hand is removed, the evidence is indisputable, abundant, and the “critics” are routed and chased off the field entirely.

But some reader says: This sounds rather “thin,” somewhat fanciful, not as if it were actual facts. Do these records really tell of men and events of Old Testament times? Can these statements be used as corroborative evidence that the Bible is accurate and true to the facts? Yes, we reply unhesitatingly, yes, this material speaks of kings, invasions, battles, cities, and periods of history that the Bible tells of. Pick and spade in the hands of workmen, and pen and pencil in the hands of scholars, are daily yielding up proof that when the Bible speaks of a king or an invasion, however casually, even items usually unnoticed, it does so with absolute accuracy.

STONES CRYING OUT

From the “Creation and Deluge Tablets” down to the time of Daniel the prophet, there is a line of extra-Biblical



ONLY TWO COVERS



HERE was a church, and in that church there was a deacon who believed that the Bible is every whit the Word of God. And the deacon rejoiced, for the pastor announced a series of lectures on the inspiration of the Bible. The deacon took the treasured Book and occupied the front pew.

The first evening, the pastor eloquently told his congregation that the first five books of the Bible, the Pentateuch, were a compilation of Jewish legends and folklore made during or after the Babylonian exile, and therefore Moses could not have been the writer. The learned and degreed pastor proved his point so conclusively that the unlettered deacon tore the “spurious parts” out and threw them into the fireplace.

In the next lecture (sermons are out of date now), the pastor proved that Joshua of Bible fame could not have lived at the time specified. He further showed that the books of Samuel, Kings, and Chronicles portrayed a fierce, tribal god, revengeful and moody, and could not in any way be a faithful portraiture of the God of the Christian.

The poetic books, such as Proverbs, Ecclesiastes, Job, and Psalms were next dispensed with; for, as the pastor said, “they are the effervescence of highly literary and idealistic brains, and certainly did not proceed from the mouth of God.”

The deacon hesitated long that night before taking out the writings of Job and David, for they had been such a consolation to him since his wife had died and trouble in varied forms had overwhelmed him. “But the pastor must know, for he is ‘educated,’ and the bishop said he was the banner man in the seminary and the pride of the diocese.” So into the fire they went.

The prophets, from Isaiah to Malachi, were easily set aside, for they dealt too much in symbolism. “And anyway, the Old Testament has no bearing on present-day conditions; it is practically obsolete to twentieth century civilization.”

And the simple-minded and credulous deacon took them out.

The four Gospels could not be brooked as infallible inspiration, for “they teach the divinity of Jesus of Nazareth, His preëxistence, and a literal resurrection from Joseph’s tomb, all of which are unthinkable to the scholar.” And the deacon took them out.

“Paul’s writings cannot be wholly inspired, for they teach original sin, a propitiatory atonement, and the necessity of regeneration, none of which doctrines are admissible in this age of enlightenment.” On the pastor’s advice, out went Paul.

When it came to Revelation—“It is preposterous to suppose that such a conglomeration of hoofs, horns, and wild animals can be divine revelation. God does not speak in such jargon.”

And the deacon took out Revelation.

When it came eventide, and the lonesome shadows enveloped his bereaved home, the deacon, as his custom was, took down the Book to find comfort, assurance, and faith; and, behold, he found only two covers. And the darkness deepened, for the light of the world had been extinguished.

evidence which no one can gainsay or, with any degree of respect for truth, deny. The invasion of Shishak mentioned in Kings has been pictured and told on the Temple of Amon at Karnak for three thousand years. Jehu's tribute is told graphically on Shalmaneser's Black Obelisk. The prayer of Nabonadius for his eldest son, Belshazzar, has been found in ruins of the town where Abraham lived when God called him to start on his world trip. The "Moabite Stone" also has a detailed account of events recorded in 2 Kings 3. And thus in scores of cases these "stones are crying out" their testimony to the fact that the Scriptures are wholly reliable. In other words, we can "bank on the Bible."

Sargon and Sennacherib seem as real as the kings of the nineteenth century. Bricks with the name of Nebuchadnezzar are found all over the country over which

he ruled. Cyrus tells us how he took the capital of the empire of the man who said, "Is not this great Babylon, that I have built?"

Only a few of the larger "finds" are here mentioned. To treat the subject with any degree of completeness would require volumes. But it is certain that the matter is now at rest as far as the honest seeker after truth is concerned. Now the man who says that history is in some way made to fit the prophecies, "has another think coming," because of this new light on the question. The person who cannot see the unity of the teachings of the Bible, now has the veil lifted a little at least; he too has a chance to go over the ground again. And the man who is not inclined to take the Bible on the strength of the fact that it was held as authentic for centuries and millenniums, sees why it has been held so by

the church generally. In short, these classes now have a new line of proof which is sound, evidence which cannot be gainsaid, and arguments which no one can get away from. And how we all should thank God for these evidences to strengthen our faith! This new line of proof is the "reply of archæology to 'higher criticism.'"

The "stones" are certainly "crying out." The text which says, "Speak to the earth, and it shall teach thee," now has a very literal meaning. This may be a part of the increase of knowledge which is a sign of the last days. (Daniel 12: 4.)

The Bible now seems more real and live. It seems more up-to-date—not stories of things long since forgotten; and the "anvil which has worn out many a hammer" stands in all its God-given dignity, and worthy of our best study and thought.

How God Writes a Letter

By BYRON L. POST



INSPIRATION declares that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2: 9. A never ending existence of supreme happiness is God's desire for His children. This eternity of being depends upon a knowledge of God as He is. And, as God is love, to know Him as love cannot fail to generate reciprocal love. The beloved disciple clearly states this truth in these words: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

"He that loveth not knoweth not God; for God is love." 1 John 4: 8.

That men might again know Him, love Him, and thus possess eternal life, God wrote a message on tables of stone. These words, brief, authoritative, a transcript of God's character, when kept, bring a knowledge of God, and thus eternal life. To this truth, inspiration bears clear witness. "He said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life." Deuteronomy 32: 46, 47.

"This is the love of God, that we keep His commandments." 1 John 5: 3.

"Hereby we do know that we know Him, if we keep His commandments." 1 John 2: 3.

HIS STENOGRAPHERS

That this letter, written in the language of humanity, might not be misunderstood or misconstrued, God saw fit to add explanatory words that would serve to teach a correct application of the law in human experience. These additional words were not penned by God Himself, but holy men were moved by the Holy Ghost to speak and write the things shown them. Thus was our Bible written.

Notwithstanding these precautions on the part of God for His children, they still failed to see "good will toward men" in the sacred writings. God had never designed that His Word should be understood as explained and interpreted by men. The secrets of God had been revealed to His servants the prophets, and by them written for us; yet none of these prophetic writings are of "private interpretation." 2 Peter 1: 20.

An infallible interpreter had been provided, one who fully entered into the thought and purposes of God. The same Spirit that indited the writings was to be their interpreter. "When He, the Spirit of truth, is come, He will guide you into all truth," says Jesus. "For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . Which things also we speak, not in the words which man's wisdom

teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Corinthians 2: 10-13.

This Holy Spirit method of teaching and interpreting makes the Bible its own expositor. Inspiration interprets itself. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28: 10.

A FAITHFUL AMBASSADOR

The world was dark through misapprehension of God. The very means that God had given to bring to men a knowledge of Himself, had been so perverted by them that it had been made a means of hiding God from men. All this called for a still greater effort to enlighten the human race. And last of all, God sent forth His Son, to become a member of the human family and to reveal God to men. That all this might be accomplished, it was necessary for Jesus to surrender the tables of His heart, that upon them might be written in living characters the commandments of His Father. This He did; for, said He: "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak." John 12: 49, 50. Through David, He also said: "In the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 7, 8.

To this living letter, God signed His name; for of Christ we read, "Him hath God the Father sealed." John 6: 27. The expression "to seal" indicates the signing of a name. "In the name of King Ahasuerus was it written, and sealed with the king's ring." Esther 3: 12. The signet rings of royalty, when stamped upon a document, indicated that it was written in the name of the ruler. God is represented as presenting His Son to men as a revelation of the thoughts of His heart. Here are My words written in a life. I have signed My name to this letter, that all may know I am the sole author of it. It reveals My thought to you. Then Jesus could say, "I have manifested Thy name unto the men which Thou gavest Me out of the world." John 17: 6.

This same letter, through the ministration of the new covenant, will be written in every willing and surrendered heart. "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." Hebrews 10: 16.

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Corinthians 3: 3.

John, in vision, had a view of last-day conditions. He saw the angry nations, and the pent-up passions of men about to be loosed in a storm of strife and destruction. He saw that

angels of God would hold in check this fierce war spirit until the gospel work was finished—until every honest and willing heart had been separated from evil, and had allowed the Spirit to inscribe within them His law in all its fullness; and then these spiritual Israelites were to have the signature of God placed upon their foreheads. The Sabbath of Jehovah is by them recognized and kept as a sign of confidence in God, that He will finish that which He has begun. Says Paul: "Being confident of this very thing, that He which hath begun a good work in you will perform it ["finish it," margin] until the day of Jesus Christ." Philippians 1: 6.

The company thus described are finally seen before the throne of God in heaven. They are victors in the last great battle between good and evil. "I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four

thousand, having His Father's name written in their foreheads. . . . And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14: 1, 5.

These living love letters to men will have written in them no word of hate or malice. Pride, selfishness, and love of the world will have been removed from them, for God will not sign His name to the adversary's writing. Then let us forever keep in mind that God will not sign His name to that which He has not written. Dear reader, is God's hand now writing in your life? Would you be among that victor band who have the Father's name written in their foreheads? Then let God do all the writing now. Submit to the Spirit's pen, and He will inscribe on your heart the same ten words once written on tables of stone, without a jot or tittle missing. Salvation rests with your choice in this matter.



WHO WAS MELCHIZEDEK?

Not a Subject for Speculation, but Another
Pointer to Heaven

By LUCAS A. REED



HE discussion of what Christ is as a priest after the order of Melchizedek, occupies the central portion of the book of Hebrews. It is the very heart of the book. It was for this primarily that the book was written, and the author had this in mind from the first verse of the first chapter. This is evident from the writer's own words in Hebrews 8: 1, where he asserts that "of the things which we have spoken this is the sum: We have such an high priest," etc.

Hence, if we miss the meaning of this work performed by Christ in His priestly office "after the order of Melchizedek," we have not grasped the real message of the book of Hebrews, we have failed to realize God's purpose in giving us this revelation of the divine mystery of a priest after another line.

The writer of that book has spent all of chapter 6, and all of chapter 5 from the tenth verse to the close, in warnings and admonitions to understand the many things to be said of Melchizedek—things hard to be uttered, because of our dullness of hearing; and that we should receive the solid food of the Word regarding this subject, having passed on from the milk-diet state of immaturity to the condition where the mind and the soul shall be exercised in the discernment of good and evil, in contemplation and use of the Word of righteousness. (Hebrews 5: 10-14.) After six chapters of the book of Hebrews have been written to bring us to the place where there could be presented to us an understanding of the new and better priesthood of Christ, it would be a pity, indeed, for us to fail to comprehend the message and purpose of God.

Who then is this Melchizedek? What were his office and work? What is there in these, that he should be selected by inspiration as a type of Christ in His great and exalted work as priest of God Most High?

The peculiar theme of Hebrews 7 is the phrase from Psalm 110, "after the order of Melchizedek." There is much in the expression, for the unmeasured purposes of God are therein contained. To disclose

the significance, the account in Genesis 14 and the divine commentary thereon in Psalm 110 are analyzed and expounded to us. The actual historical record of Genesis, and the idealized presentation in Psalms, are blended into one compact whole and viewed together; and from the two combined is deduced the real intention of God in His divine idea of "a priest after the order of Melchizedek."

NOT HARD TO UNDERSTAND

As the writer of the epistle to the Hebrews does not go outside these two sources of information regarding Melchizedek in order to teach what God means regarding the new order of priestly service, certainly no one else, in attempting to explain it, should go outside these two sources. And if a person does venture outside, it is safe to predict that he will thereby enter into the realms of speculation, which only cloud and obscure the subject of Christ and Melchizedek. If the Word saw best to present the subject to us through the two windows only of Genesis 14 and Psalm 110, it will be well for us to view the subject in the same way. The two scriptures give us exactly the right things to present properly the marvelous theme in all its grand and glorious possibilities.

"Some commentators, on the strength of what is said of him [in Hebrews 7], have supposed him to have been some superhuman being; and many theories have been propounded as to who and what he was. All such views have arisen from a misconception of our writer's drift; from regarding the representation of the ideal which Melchizedek typified as part of the account of what he actually was, the actual and the ideal being somewhat blended in the exposition. That no more is implied about the man himself than what is recorded in Genesis may be concluded, not only from the purport (rightly understood) of the passage before us, but also from the analogy of the rest of the epistle, throughout which the arguments are based on the contents of the Old Testament itself, as it was read and received by the Hebrew Christians. For example, neither David, nor Solomon, nor Isaiah is adduced as having been

other than what the sacred record represents them to have been, though it is shown that what is said of them in the spirit of prophecy points to an ideal beyond them."

It is impossible to find another exactly like Christ by whom to represent Christ, for there is none such. The reason why some would believe Melchizedek to be more than human, is because of their interpretation of Hebrews 7: 3: "Without father, without mother, without pedigree [margin], having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." If we take this as the actuality of Melchizedek instead of an idealized view of him, we are confronted with inexplicable difficulties. The crux of the matter is, how Melchizedek is "made like unto the Son of God."

NO USE OF SPECULATION

The writer of this scripture is appealing to the witness of the Old Testament, and hence cannot be telling us of something outside of and beyond what it says. Everywhere throughout the book there is constantly an appeal to what the Old Testament says, and it is adduced as the final authority in all things. The Hebrew Christians could not refuse the words of the Old Testament, for it was their Bible. And if they were at all inclined to turn back from Christianity to Judaism, anything that the Old Testament had to say in doctrine, argument, or prediction in witness to the new order, would establish and confirm them in the religion of Christianity.

Melchizedek is made to appear in the Bible record without mention of his father or mother, because they have no relation to his priesthood. So far as we are informed, he is without pedigree, or beginning of days, or end of life. In the actual sense, none of this can be said of any created being. He has at least a father, for even Adam was called "the son of God." It could not be said of the angels, nor of the Adams of the unfallen worlds, that they have no beginning of days nor end of life. All had a beginning of days, and of none of them would it be

(Continued on page 5)



IS THIS A CHRISTIAN NATION?

By WILLIAM F. MARTIN



HE above question has been a mooted one for a number of years. When our forefathers omitted to answer it at the time of writing the constitution, certain classes were much shocked. The name of the Deity does not appear in that great document, and so it has been branded as godless.

Years later, a supreme court decision was handed down which contained some clauses that it was declared settled the question, and the claim was made that this is indeed "a Christian nation." The next step was a demand for religious legislation.

The argument was made that if this is a Christian nation, suitable laws should be made to guard its Christianity, and all should be made to pay homage to the prevailing religious usages. Thus, it was thought, a true theocracy would be ushered in. From some pulpits and religious publishing houses went out a strong plea for the general government to adopt a religious amendment to the constitution, declaring the nation's allegiance to God, and its acceptance of the moral law as its rule of action.

It has been a wonderfully good thing that these demands have never been accepted by the government or the people. Otherwise many honest Christian men and women would have had to suffer from the intolerance of religious bigots. The same spirit that demands a law to govern the consciences of men will use that law when once it is enrolled on the statute books. This means persecution to the dissenter. An intolerant professor of Christianity always feels it his duty to compel his fellow men to conform to his ideas of religion.

THE LAW CANNOT MAKE CHRISTIANS

Now comes one of the leading men of the National Reform Association, seeming to question the idea that a court decision can make a nation Christian. In a paper read at the last Christian Citizenship Conference, he made the following statement: "Even if the supreme court, or indeed if the constitution itself, had solemnly said this is a Christian nation, that alone could not make it so."

"Profession will not take the place of either possession or practice." Nothing truer ever was said. No decree of any council, or law passed by any legislative body, ever made a single soul truly a Christian. On the contrary, many noble Christians, men, women, and children, have had to suffer great hardships because such decrees have been passed and enforced.

The Saviour did not draw the sword of carnality to promulgate or foster His work. He sent His apostles forth among the nations, "to take out of them a people for His name." If nations, like individuals, are to be judged by their conduct and not by their profession, we fear that but few will measure up to the standard set by the Saviour.

The paper referred to closes with the following succinct statement: "Is the United States a Christian nation? Yes, if by Christian is meant Christian



By the first amendment to the Constitution of the United States, it is provided that "Congress shall make no law respecting the establishment of a religion, or prohibiting the free exercise thereof," and the states of the American Union have, in their various constitutions, placed the same restriction upon their legislatures. The amendment of the constitution and the like provisions in state constitutions were not dictated by indifference or hostility to the principles of the Christian religion, but aimed to prevent not merely the establishment of any one form of religion, however widely spread, but to establish upon a firm footing the right before law of every religious sect.—Solicitor for the Department of State (Washington, D. C.), in statement presented to Edinburgh World Missionary Conference, 1910, in "Missions and Governments," page 124; volume 7 of report of commission.

usages, customs, laws and institutions, all of which pervade and influence her life and conduct. No, if by Christian is meant doing the will of Christ because it is His will and out of a supreme desire to honor Him."

Weighed in these scales, neither this nor any other government can be truly called a "Christian nation." By a separation of church and state, and guarantee of liberty of conscience, this nation has come nearer the ideal than any other

nation so far. The Prophet of Judea declared for liberty of conscience. All governments will do well to heed the injunction. He gave the church the power of the Holy Ghost. That is enough. He did not place in its hands the sword of carnality. The latter has ever proved a curse when wielded by the church.

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an empire of tyranny in the hands of the state." The church, through the faith of its adherents, rules in the spiritual realm. The state governs the conduct of its citizens. "The church is the reign of love: the state is the reign of justice." We should render to each the duties due to them. The state governs in the realm of man's relation to his fellow man, and is properly neither Christian nor antichristian. As already stated, it is purely secular. May these truths never be forgotten!

Who Was Melchizedek?

(Continued from page 4)

said that they have no end of life, until they have become immortalized.

Melchizedek appears in the Bible record exactly as the book of Hebrews describes him. In the Bible, no mention is made of his father or his mother; it does not contain his pedigree, and there is no mention of any as being necessary, as was the case with the Levites. The Bible does not tell when he was born—that is to say, his beginning of days; nor does it specify when he died—that is, his end of days. And these matters are omitted intentionally and advisedly, although the man who wrote the record did not know the purpose of God in thus inspiring his words.

BUT A SIMPLE TYPE OF CHRIST

"The whole place Melchizedek occupied in history is one of the most remarkable proofs of the inspiration and the unity of the Scriptures, as written under the direct supernatural guidance of the Holy Spirit. In the book of Genesis all we know of him is told in three short, very simple verses. A thousand years later we find a psalm with just one single verse, in which God Himself is introduced, swearing to His Son that He is to be a High Priest after the order of Melchizedek. Another thousand years pass, and that single verse becomes the seed of the wondrous exposition in this epistle, of the whole work of redemption as revealed in Christ Jesus. All its most remarkable characteristics are found enveloped in the wondrous type. The more we study it the more we exclaim: This is the Lord's doing; it is marvelous in our eyes. We see in it nothing less than a miracle of divine wisdom, guiding Melchizedek and Abraham with a view to what was to take place with the Son of God two thousand years later; revealing to the psalmist the secret purpose of the divine mind in the promise made to the Son in heaven; and then by the same Holy Spirit, guiding the writer of our epistle to his divinely inspired exposition. To the believing mind no stronger proof of inspiration could possibly be

given. It is indeed the eternal Spirit, the Spirit of Christ Himself, through whom all was wrought and in due time recorded."—*Andrew Murray*.

It is Hebrews 7:3 which some use in an attempt to prove that Melchizedek is something more than human. However, we have but to enter into the mind of the writer to see that this is not so; for the ideal of the psalm, suggested by and based upon the historical type, purposely recording only that of the real which would conform to the ideal, is what gives color to the language used in Hebrews 7:3.

No created being could in the full sense prefigure Christ, hence if one is used as a type of Christ, he must, by the record of his appearance in this world, by his name and office and work, appear only in so far as the character and work of Christ demand. Melchizedek's name was typical, his work was typical; and while his life as a man, if fully revealed, would not be, yet, by the proper suppression and non-recording of facts, he could be "*made like unto the Son of God*"—in the fleeting moment in which he appears to view—without beginning or ending, abiding a priest. Such inspiration finds him, such it leaves him, that all the while we see him, he may point forward and foreshow One who in the fullest and the real sense is all that Melchizedek was ideally.

As another has said of Melchizedek and Christ: "We know of no beginning or end in either case; in the one because *none are recorded*; in the other because they do not exist."

LOOK NOT TO MAN, BUT TO GOD

Melchizedek is assimilated to Christ, in the sacred record, no less by what is left untold than by what is told. It is not said that he "is like," but that he is "made like"; in other words, represented so as to resemble Him. What is here taught is the essentially eternal being of the Son of God; and in this, no being is actually like Christ among all the creatures of the universe. It is therefore very plain that no created or finite being could really or actually prefigure Christ in this.

Furthermore, only a human being, a man in the flesh, subject to infirmity, could be a priest, or a type of Christ; "for every high priest" is "taken from among men." Hebrews 5:1. Even Christ was no exception to this rule. The priest is to be one "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Verse 2. It was in the days of His flesh that Christ offered up His gifts and sacrifices. (Verse 7.)

In this sinful world, it is only men whom God calls to be priests, and they must be those who can represent the two involved, man and God. No outsider can enter here. "Every high priest taken from among men is ordained for men in things pertaining to God." Verse 1. He presents men to God, he represents God to men.

Those who indulge in speculation in regard to the identity of Melchizedek, and imagine him to be more than human, miss the fundamental meaning of the office of a priest. In thus going into the realms of the speculative, they emphasize the unknown to the hiding and obscuring of

that which is revealed. And if the scripture implies that Melchizedek is more than human without identifying him, it encourages men to delve into the unknown. Let us not emphasize the thought as to *who* Melchizedek was, but let us put

all our serious attention on *Christ* as a priest, our intercessor and advocate. The vital question is not, Who was that man of four thousand years ago? but, Who is this Man now in heaven above? What is He to me?

The Fame of Jesus

By WILLIAM P. PEARCE

"FAME! Fame!" wrote the eccentric Russian girl, Marie Bashkirtsev, who died in Paris in 1884. In her remarkable "Journal," she wrote: "It is the new year. At the theater, precisely at midnight, with watch in hand, I wished my wish in a single word, Fame!"

Few things are loved so dearly, sought so eagerly, and admired so ardently, as fame. It is the luscious plum on the upper and outer limb—the long longed-for distinction of notoriety. But good or bad, it is usually brief as the shadows—"something, nothing, words, illusion, wind," as Byron called it.

"Of all the phantoms fleeing in the mist
Of time, though meager all and ghostly thin,
Most unsubstantial, unessential shade
Was earthly fame."

Fame is not necessarily renown. That is more substantial and better founded. Fame is mere report. (Latin, *fama*, report.) But the report substantiated, if a good one, is helpful and encouraging to others.

Jesus was famous, and His fame arose from three things,—teaching, preaching, healing—mostly healing. (Matthew 4:23, 24.) Indeed, in nearly every instance where the word "fame" is used in relation to Jesus, it is connected with some miracle. (Matthew 9:18-31; 14:1; Luke 4:33-37; 5:14, 15.) Like a prairie fire swept on by a powerful wind, the name of Jesus was on every lip in Galilee and Syria and the regions round about. (Mark 1:28; Matthew 4:24.) Suddenly He leaped into fame; and when His sun waned on Calvary, His fame widened and brightened.

Jesus is famous—the most famous character in history. No man of fame can be found who denies the historicity of the life and labors of Jesus. His name is "above every name." (Acts 4:12.) His reign in hearts abounding is felt the wide world round. Said Napoleon to his friend Bertrand on his lonely exile isle: "My life once shone with all the brilliancy of a diadem, and yours, Bertrand, reflected that splendor; but disaster came, and our gold has become dim. Such is the fate of great men. Thus it was with Cæsar and Alexander, and now I too am forgotten. The name of a conqueror and emperor is a college theme. My exploits are assigned to students, that they may sit in judgment upon me to award praise or blame. Behold what is soon to become of me! Behold near at hand the death and grave of him called Napoleon! What an abyss between my deep misery and the eternal reign of Christ—an empire loved and adored and extending over all the earth!"

Time, with its second, minute, and hour hands; new moons, sunrises and sunsets,

get correctness from Him. Jesus, not Greek Olympiad, or Rome's foundation, or Alexander's world triumph, or Mohammed's flight—Jesus, not conqueror or philosopher or king—Jesus is the starting point to reckon time backward or forward—backward to Adam, forward to the period when the angel shall stand with one foot on the land and the other on the sea, and declare "time no longer."

Every art—musical, pictorial, sculptural, architectural—has found its inspiration in Him. Run off the list of hymns by Cowper, Newman, Toplady, and Wesley; anthems by Bach, Handel, Haydn, Mendelssohn, and Gould, and the theme and keynote is Jesus. Read the poems by Longfellow, Browning, Lowell, Tennyson, and Whittier, and they tell of the nobler principles of Jesus. Study the allegories and novels—"Pilgrim's Progress," by Bunyan; "Paradise Lost" and "Paradise Regained," by John Milton; "Les Misérables," by Victor Hugo; "What Would Jesus Do?" by Charles Sheldon; and the winsome spirit and personal attraction of Jesus throb in them. Gaze upon the famous pictures of Guido, Rembrandt, Da Vinci, Scheffer, Doré, Blake, and West, and Jesus is the outstanding character. Enter St. Paul's, St. Peter's, St. Mark's, Notre Dame, and ten thousand other religious edifices, and worshipers bend the knee to the lowly but now exalted Nazarene.

Famous! In wars and rumors of wars, Jesus is the Prince of peace. In calls of need, folks are spurred to give "freely" (Matthew 10:8), according to the Jesus principle. When mourners refuse to be comforted, we quote the magic words of Jesus, "Let not your heart be troubled." John 14:1. And when we stand before the covered grave, our hopes would die were it not for the Jesus declaration, "I am the resurrection, and the life."

Jesus is futurity's famous King—the hope of the ages. The magnetic needle of coming events points to Him. He alone is the solution of the world's problems, the Pacifier of the world's anger, the Saviour of the world's lost, and the Deliverer of the entombed saints of every age and clime. As they rise from their dusty mausoleums, and living saints ascend to meet Him, they will cry: "Lo, this is our God; we have waited for Him." Isaiah 25:9. Then shall begin the epoch eternal, when every sound will be music, every breath fragrance, every association and relation holy. Jesus will reign over a people pure and a kingdom thistleless, diseaseless. His name, every lip will frame; His fame, like time, will be timeless; His reign "over the house of Jacob" will be forever; "and of His kingdom there shall be no end." Luke 1:33.



The Source of Spiritualism



By ELMER L. CARDEY

THERE are three living, moving, morally responsible, intelligent forces in the world, of which the Word of God speaks: namely, God, and the angelic hosts associated with Him; the human family now living on the earth; and Satan, and the angels who fell with him.

The existence of the second class of these intelligences will be admitted by all; and we do well to know that there is an innumerable company of heavenly intelligences, called angels, who were created higher than the human race, whose work is to coöperate with the Godhead in governing the universe. For proof, the reader is invited to note the following scriptures: Hebrews 2:6, 7; 1:6, 7, 13, 14; and Revelation 5:11. As to the existence of the third class of intelligences, called the devil and his angels, there will be more or less doubt. Nevertheless, an intelligent acceptance of this fact will give us an understanding of certain phenomena which are not easily explainable.

According to the twenty-eighth chapter of Ezekiel and Isaiah 14, Satan is an intelligent being who once was one of the highest angels of heaven. His position was that of covering cherubim over the throne of God. He was perfect in beauty, and his intelligence was superior to that of all the other angels. Self-exaltation and pride entered his heart, and he sought to overthrow the government of Jehovah, and establish his throne above that of the Creator. Millions of angels took sides with Satan against God and His angels. In the conflict that followed, Satan and his angels failed and were cast out of heaven. (Revelation 12:7-9.)

In the process of time, Satan tempted our first parents to doubt the wisdom and kindness of Jehovah. They yielded to his suggestions, and sinned, thus accepting the rulership of Satan rather than that of God. Sin entered our world; and here the great controversy between truth and error, right and wrong, righteousness and sin, has been raging for the past six thousand years. See Genesis 3; Romans 5:12.

APPLES OF SODOM ON ITS TREE

Jesus recognized the existence of these fallen angels. He once said, "I beheld Satan as lightning fall from heaven." Luke 10:18. And again: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Satan even has power to appear in the form of an angel of light. "Satan himself is transformed into an angel of light." 2 Corinthians 11:14.

He possesses the ability to work wonders. "The working of Satan with all power and signs and lying wonders." 2 Thessalonians 2:9. The Gospel writers give many accounts of Christ's setting men and women free from the influence of Satan or his angels. Obsession as recorded in New Testament times is now

admitted as possible by spiritists themselves. By passivity to the influences of spirit teachings, the same horrible results are seen in the end. Christ cast out these demons. Satan and his angels, or spirits, are real beings with whom we have to reckon.

As the spiritists acknowledge, spirits speaking through the most honest mediums, lie, cheat, dissemble, and overthrow faith in God, Christ, and the Bible. "By their fruits ye shall know them." The fruits of spiritualism show clearly that its roots are nourished by satanic agencies.

What reforms has this movement fostered? What schools of learning has it established? Where are its orphanages, sanitariums, or hospitals for the relief of the sick? While the world is needing a rebirth and resurrection of the teaching and work of Jesus, "who went about doing good," this movement goes about in the dark—because its deeds are evil—seeking the destruction of its devotees through the gratification and worship of self.

TOO VILE TO LIVE

The nations which were overthrown by ancient Israel were so steeped in spirit manifestations and necromancy (professed communications with the dead)

OUIJA CRAZE KEEPS PSYCHOPATHS BUSY

Every Demented Person in Land Is Talking to Other World, Says Expert

CHICAGO, April 27.—You'd better tie a can to your ouija board and kiss your favorite spirit control good-by—unless you want to end up in the psychopathic laboratory struggling desperately to pass the moron test. Dr. William J. Hickson, director of the world's leading psychopathic laboratory, which is located in Chicago's city hall, is watching the ouija board craze with a keen professional interest. Dr. Hickson is considered the leading psychopathologist in America.

"We've been getting dozens of spiritualists in here," he explained, "as well as ouija board fans and séance habitués. They are, of course, precox cases to begin with before they go in for listening to the ghost rattle the tambourine and watching him spell out the messages from the other world on the ouija board. If they weren't they wouldn't go in for such imbecilities.

"It is not exactly inexplicable—the other world craze. The world is continually full of precox victims. A precox is a person whose innate desire is to get away from the world of fact; to evade his material responsibilities. He resorts to curious devices for the fulfilling of this ambition. Hallucinations, obsessions and what not seize upon him. The ouija and the séance offer escape also.

"The advertising spiritualism has received its slowly turning the attention of all the precox victims to it, and if it keeps on we will find practically every demented, semidemented, underdeveloped and precox in the country talking with the other world."

As Dr. Hickson was talking, a woman entered the laboratory. She smiled and chatted for a moment and then broke suddenly into singsong, apostrophizing God and His angels and wailing lugubriously of the spirits beyond.

"Made to order," said Dr. Hickson, "an advanced case—this one, however, has religious hallucinations. We get dozens of them.

"We have a case now of an advanced spiritualist, whose wife and eight children have been living off the city for years. The man belongs to a spiritualistic cult and is regarded as a medium. I have examined him. He knows he's not a medium and that the ghosts he brings one are pumped rubber affairs or partners wearing sheets, but he is so far gone that such light things make no difference. He wants to believe and therefore he believes, although all the phenomena with which he proves his belief to himself he manufactures himself. Incidentally he is a violently degenerate person."—*Washington "Times."*

that God called for their complete destruction, and warned Israel thus:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." Deuteronomy 18:9-14.

Those nations believed and practiced just what modern spiritism teaches and demonstrates. It is "an abomination" to Jehovah.

When Israel fell back into idolatry, the work of spiritism, through witches and mediums, would break out among them. Thus it was in the days of King Saul. He lived a long life of sin and transgression. God had turned from him, and would no longer answer him by priest or prophet. A crisis came in his life and in the nation's history. God having turned from him, he deliberately went for knowledge to a source which he knew was of the devil. The witch of Endor brought forth a spirit that professed to be God's prophet Samuel, who told Saul that he would die that day. Was it Samuel who came up? It is unthinkable that God would resurrect Samuel to satisfy the wicked heart of Saul, and Satan has not the power of resurrection; therefore it was a plain case of materialization of spirits of evil, trying to represent Samuel. Satan possesses this power of transformation and materialization. This fact answers the question of the materializations taking place through spiritism today. Spirits of evil, fallen angels, are preying upon the curiosity and credulity of men and women, making them believe, as they did Saul of old, that their dear friends are appearing to them.

These are the last days. Deceptions will increase rather than decrease. Signs and wonders will be wrought by the great deceiver, to deceive, if possible, "the very elect." And as the human race rejects more and more God's messages through the Bible, the way will be prepared for that last great delusion, when Satan himself will materialize in the appearance of Christ, performing miracles, and healing the sick.

"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the

beast, which had the wound by a sword, and did live." Revelation 13: 13, 14. See also Matthew 24: 23-25; and 2 Thessalonians 2: 8-11.

God's Word has warned us. It points the way to victory through Jesus. He alone must be our sure foundation, our hope in a time like this. He can and will save those who come to God by Him.

HEAVEN A REAL PLACE

And the reward will be eternal personal existence in a material heaven, and not as ethereal spirits that must spend ages and ages in "progressing" through interminable spheres before being ushered into some shadowy existence.

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

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 3, 4.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Revelation 22: 3, 4.

Blessed truth as revealed in the Bible! After the resurrection, we shall, if faithful to God, be with Him, know Him, and "see His face" forevermore.

Then, throughout the ceaseless ages of eternity, the righteous will dwell in the world,—this world,—where there will be no more death, nor pain; a world where life untrammelled by the weights of sin may blossom forth to enjoy the fullness of God's creation.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65: 17, 19-22.

But He still "had time and strength to reach out and pluck a sin-scarred soul for Paradise." (Luke 23: 39-43.)

CATCHING THEM IN THE DESERT

His mission is our mission. As with the Master, so with the servant. We read, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." Then we read, "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me." Then further we read, "Philip findeth Nathanael." John 1: 40-45.

Another picture: A high official of one of earth's great powers is passing through the desert, alone. His mind is stirred over the story of redemption he is reading. The evangelist Philip is tremendously busy in Samaria, so much so that he has to send for help; and yet, for a time, the net that he is successfully wielding, is taken from his hands, to be replaced by the hook and line, and the Ethiopian is saved for the kingdom of God. (Acts 8: 26-39.)

IN A JAIL

Behold Ananias searching for one Saul of Tarsus. And a persecutor of the church is turned into "a chosen vessel" unto God, "determined not to know anything . . . save Jesus Christ, and Him crucified." Acts 9: 1-18.

See the open doors of the jail in Philippi; from the human viewpoint, in the wonderful providence of God, that Paul may have his liberty. Why does Paul not flee? Ah, a jailer with an awakened conscience, pleading, "Sirs, what must I do to be saved?" stands before him; and that man saved for the kingdom of heaven, is worth more to Paul than freedom. (Acts 16: 22-34.)

The word the Master is thundering in the ears of His people to-day is, *Go*. It is thundering in the ears of all. Where are we to go? We are to go *out* "into the highways and hedges," reaching "every creature." Wherever there are Christless souls—in the hut of poverty, the haunt of sin, on "the Jericho road," out in the storm of the night, upon the desert or the mountain—anywhere in all this world where there are lost sheep, remembering Him and them of whom it is written:

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Far out in the desert He heard its cry,—
Fainting and helpless, and ready to die."

O, the joy of soul winning, and the divine providence of it, and of individual touch and personal effort! The audiences of one are waiting everywhere, and the Lord still speaks, "I will make you fishers of men."

SOMETIMES men get so far away from God they cannot hear the "still small voice." Then God has to call in thunderous tones, or through the earthquake or other violent means, so that men may be attracted from themselves long enough to know that God still lives, and calls, "Be still, and know that I am God."

FISHING

Glorifying the Art of Izaak Walton

By ALEXANDER R. BELL

JESUS, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men." Matthew 4: 18, 19.

In Matthew 13: 47, the kingdom of heaven is likened to a net. A net betokens the taking of a good number of fish in a single haul. "But not many of us can wield the net. Not many of us can stand before the multitudes. Yet every redeemed one is to be a soul winner." No one will reach heaven alone. And "most of our fishing is to be done," not with the net, but with "hook and line."

Here is a lesson from the great Fisherman. The story is told in Luke 8: 41-48. The Saviour, pressed by a multitude, is on His way to the home of Jairus. In that press, a woman whose heart, in spite of her twelve years of suffering, beats with a new hope, touches "the hem of His garment." Then what? It was surprising to the disciples that Jesus should ask at such a time, "Who touched Me?"

Apparently forgetful of the great throng, and of His mission to the chamber of death, the Saviour brings the

blessing of healing to that one needy soul, bidding her, "Go in peace."

Another lesson is given in John 4. Jesus was passing through Samaria, and His resting place must be Jacob's well. Ah, He knew that a certain woman would come that way for water! She came. In her coming, her need of the water of the well of Sychar was forgotten. "A mysterious hand was turning the pages of her life's history." Her soul was awakened to its higher need. That which had been withheld from the Jews because of the hardness of their hearts, was made known to this sinful woman.

Here is another lesson: Nicodemus, learned and cultured, "the teacher of Israel," came to Jesus. He desired that Jesus should be favorably impressed with his coming. His salutation savored strongly of flattery. But Jesus, coming directly to the point, revealed to Nicodemus, whose mind was already under conviction, the one matter paramount, in the words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 1-3.

See the awful tragedy of Calvary—the Son of God upon the cross in the agony of death. The weight of the woes of a world was crushing out His life.



As Others See It



A Russian Terror

IN my opinion, the time is coming when the Russian masses will take things into their own hands, and another bloody revolution, equaling the French Revolution in ferocity, will follow.—*Dr. C. J. Cahill, a member of the American Red Cross mission to Russia.*

True Worship

ACCORDING to its [the New Testament's] standard true worship consists not merely in hymn, ritual and prayer, but in striving to know and obey His commands—in life; not in respect for creeds, ordinances and outward observances only, but in resistance to that which is evil, in inner development and growth; not in mere belief, profession or passive, unfruitful desire, but in action and effort toward the right, the attainment of truth and the service of man.—*San Jose "Mercury-Herald."*

Orthodox Baptists

AUTHORITY for our message must lie somewhere, and it lies nowhere else save in the Word of God. When the Baptists have given up their belief in the inspiration and infallibility of the Bible, they have no longer a reliable compass and chart and must ultimately disappear, since they have surrendered their last logical reason for their continued existence. I am prepared to stake my soul's salvation on the naked Word of God rather than scholarship, but I believe that all true scholarships will harmonize with what was written in the Scriptures. The Baptists believe in the Lord of the Book and the Book of the Lord.—*Dr. Shields, Jarvis Street Baptist Church, Toronto, Canada.*

Too Much Noise

THE world to-day is full of big bass drums. Their booming is deafening. It shuts out the music of laughing children and singing maidens. On account of the noise of the big bass drums you cannot hear the sweet melody of life, which should fill your soul, and keep you content through all the trials that may come. But don't be discouraged. Remember that if you beat a bass drum hard enough, it will burst, and forever after there will be peace and quiet.—*Dearborn "Independent."*

Can the Church Do It?

TWO great agencies operate continuously to shape the minds of the people—the school and the church. If both function adequately public thinking should be sound. The church especially has to do with determining men's attitude toward one another. . . . Proclamation of the eternal verities is her mission. Therein she should be a real social solvent, a softener of acerbities, an interpreter of brotherhood and a steadfast champion of sheer justice. Is the church equal to it? That question strikes deeper than all pending ecclesiastical problems, such as interchurch federation and organic union; the raising of vast sums for religious endowments, and the whole collection of questions which commonly engage the thought of assembled churchmen.—*New York "Herald."*

Gambling in Daughters

IN these days, when the need of standing alone is accompanied by the opportunities for learning to do so, the parents who seek to make their beloved daughter merely marriageable are preparing her for nothing else than to risk her future on a single toss of the coin.—*"Collier's Weekly."*

The Golden Rule in Industry

THE Golden Rule demands that what we regard as necessary and advantageous for ourselves and our families we shall regard as necessary and advantageous for others and their families; what we claim and accept as our rights we shall admit to be the rights of others; that labor should have a voice in the management and the share in the profits and risks of business; that it is unchristian to accept profits when laborers do not receive a living wage, or when capital receives disproportionate returns as compared with labor; that we condemn profiteering, which takes profits not justified by the value or cost of the service rendered, and recommend legislation which shall secure to labor a fair wage, adequate to the proper standard of living,

to the business a fair profit, adequate for its continuance and to the public all returns in excess of these.

We call our people to sympathetically seek to understand the problems of life as they confront the classes of labor, and thus rightly estimate their pleas for justice and find in them allies in the struggle to realize the ends of fair play, humanity and brotherhood, and we urge that all citizens in the ranks of employees living in a Christian land and endowed with its free citizenship are under obligation to do faithfully the work for which they take the wage, to treat no engagement as a "scrap of paper" and to carry a brother's heart to all their fellow citizens.—*Statement issued by the General Conference of the Methodist Episcopal Church.*

The National Game

IT is now acknowledged as the great American game, this "passing the buck." The philosophy of it is: Get rid of trouble by shoving it on some one else; get rid of the responsibility by pushing it on some one else; evade the blame by steering it toward some one else. The capitalist, the labor union, the government, the educator—everybody—is doing it. That is the one reason why the United States is whirling round and round in a mad maze—the buck is being passed around; it is a whirligig game of tag.

The inevitable end of such games is that presently the players drop from sheer dizziness. Swifter and swifter swings the game of evasion, the "buck" goes round at lightning speed, but when the gay passers are prone on the ground holding their wheeling heads, there is the "buck" still in the midst of them, challenging them all.—*Dearborn "Independent."*

How Do I Measure?

A PERSON who is trained to consider his actions, to undertake them deliberately, is in so far forth disciplined. Add to this ability a power to endure in an intelligently chosen course in face of distraction, confusion, and difficulty, and you have the essence of discipline. Discipline means power at command; mastery of the resources available for carrying through the action undertaken. To know what one is to do and to move to do it promptly and by use of the requisite means is to be disciplined, whether we are thinking of an army or a mind. Discipline is positive. To cow the spirit, to subdue inclination, to compel obedience, to mortify the flesh, to make a subordinate perform an uncongenial task—these things are or are not discipline according as they do or do not tend to the development of power to recognize what one is about and to persistence in accomplishment.—*John Dewey.*

Too Many Theorists

THERE are many who busy themselves with the intricate problems of the Bible who have no mastery in the experimental knowledge of Christ. They spend their time studying the guidepost, but they have no vital acquaintance with the road. They have a magnificent knowledge of the map of the country, but they are not familiar with its bracing air, and its refreshing springs, and its coverts from the tempest, and its pleasant arbors by the way, and its lilies of peace, and its rich and plentiful fruits which are good for all the changing seasons of our life. They know the Book in the letter, they are strangers to the spirit. They know it as literature, they do not know it as revelation. They come to it as students, they do not come to it as sinners; they bring their curiosity, they do not bring their needs. They treat it as a manual of absorbing mental interest, they do not regard it as a *vode mecum* in the eternal concerns of the soul. They do everything with the Bible, except prove it. They remain in the lecture room and discuss its doctrines, they do not go into the infirmary and apply its teachings to broken lives, and more particularly to their own.—*Dr. J. H. Jowett.*

Socialism Recommends Religion

OWING to the divorce between knowledge and religion the engineers of the new knowledge transmuted it into irresponsible rather than responsible power. The present awful predicament of civilization is born of this transmutation. The steady ex-

(Continued on page 15)

THE NETHER REGIONS

What are Sheol, Hades, Gehenna?

By CHARLES D. UTT

IN the Bible, various terms are used to designate the abode of man in death, the place of the future punishment of the wicked, and the everlasting home of the righteous. It is the purpose of this article to examine representative passages of Scripture, in order to ascertain the teaching of the Bible with reference to the nature of these places, and the condition of man in them.

Sheol in the Hebrew means the place of the dead, both righteous and wicked, where they await the resurrection. In the King James, or "Authorized" Version, *Sheol* is translated both "hell" and "grave," and sometimes "pit." In the American Revised, it is not translated, but the Hebrew word is retained.

Sheol is the abode of the dead, a "land of darkness." (Job 10: 21.) It is in the lower parts of the earth. (Numbers 16: 33; Proverbs 15: 24; Isaiah 14: 9; Amos 9: 2.) The good and the evil alike go there. The patriarch Jacob expected to go there. (Genesis 42: 38.) The wicked Korah and his company went down into *Sheol*. (Numbers 16: 30, 33.) All men go there. (Psalm 89: 48.) *Sheol* receives the whole man at death. Jacob expected to go there with his gray hairs. Korah, Dathan, and Abiram went there bodily. Even animals are said to be laid in *Sheol*. (Psalm 49: 14.)

CONDITION OF MAN IN SHEOL

Man is not cognizant of what occurs on the earth. (Ecclesiastes 9: 10; 2 Kings 22: 20.) *Sheol* cannot praise God. (Isaiah 38: 18; Psalm 6: 5.)

There are two other words besides *Sheol*, used in close connection with it. These are *geber*, generally translated "grave," and *bor*, translated "pit." For instance, in Psalm 88: 3-5 (substituting the Hebrew words):

"My life draweth nigh unto *Sheol*." Verse 3.

"I am counted with them that go down to *bor*." Verse 4.

"Like the slain that lie in *geber*." Verse 5.

Again this parallelism in Isaiah 38: 18.

"*Sheol* cannot praise Thee: . . . they that go down into *bor* cannot hope for Thy truth." There is no distinction made as to the condition of man in *Sheol*, *bor*, or *geber*, for all three of these words refer to the same place, the abode of the dead. It is always spoken of as a place of silence, where people are unconscious, and not in touch with what goes on on the earth.

IN GRECIAN THOUGHT

Hades is the Greek word generally used in the Septuagint wherever *Sheol* occurs in the Hebrew.

Hades was first used as a personal name, the god of the nether world; later, used locally, the nether world itself. In Greek mythology, the different deities presided over the heavens, the sky, and the sea; but, as Murray says in "Manual of Mythology":

"There still remained a region which could not escape the observation of people

like the Greeks, gifted with so keen a sense of the various operations of nature. That region was, however, itself invisible, being under the surface of the earth. . . . Thither returned, after its day on earth was spent, every germ of life. In conceiving a god who should be supreme in the management of this region, it was necessary to attribute a double character to him: first, as the source of all the treasures and wealth of the earth, as expressed in his name Pluto; and secondly, as monarch of the dark realm inhabited by the invisible shades of the dead, as expressed in his name Hades."

In this latter aspect, to quote further, "he appears as the implacable, relentless god, whom no cost of sacrifice could persuade to permit any one ever to return who had once passed his gates. For this reason, to go to Hades' house, to pass out of sight, to be lost in the darkness of the lower world, was looked forward to as the dismal inevitable fate awaiting all men."

Much in every religious belief of antiquity was built around the belief in the passage of the souls of the dead into some unseen region. The Egyptians had Osiris, who was supposed to preside over the region corresponding to the Greek Hades. They taught that the record of the life of the soul accompanied it, and that Osiris sat in judgment while the good and the bad deeds were weighed in the scale of truth.

WITHOUT SCRIPTURAL AUTHORITY

Hades, like *Sheol*, was the place of the dead; and to the minds of the Greek translators of the Old Testament, both represented the same idea. They had their conceptions of Hades, and attached the same ideas to *Sheol*. *Sheol* thereby received a Greek mythological coloring; and ever since, these notions have clung to both words, even in the minds of Christian people. In considering such words, we should look to a better source for their meaning than heathen mythology. As Hastings, in his preface to Green's Greek-English lexicon of the New Testament, says:

"The Greek of the Septuagint was full of Hebrew ideas and idioms; and hence the Greek of the Jews in Palestine, and of the New Testament, which is also saturated with Old Testament ideas, differed from the ordinary language of the Greeks, new meanings having been imparted to various words, in order that they might represent Hebrew words and Hebrew ideas. For example, when the Greek word *Hades* is used, we are not thereby committed to a belief in all the fabulous ideas of the Greeks concerning the abode of the dead, for the word was but the representative of the Hebrew word *Sheol*, which is almost always translated *Hades* in the Greek Old Testament. Hence in studying this Greek word in the New Testament, we are not to go to the Greek classics to find out what they mean by the word *Hades*, but rather to the Hebrew prophets to learn

in what sense they use the word *Sheol*, of which it is the Greek equivalent."

Sheol as used and interpreted by the Hebrew writers of the Old Testament possesses none of the characteristics ascribed to *Hades* by the Greeks. In defining *Hades*, Moulton and Milligan, in their "Vocabulary of the Greek New Testament," which represents the latest research in the Greek of the New Testament, say:

"Except for its appropriation from the literary language to represent *Sheol* in the Septuagint, we should probably not find it in the New Testament."

THAT RICH MAN AND LAZARUS

In fact, the word *Hades* is used comparatively few times in the New Testament—eleven in all. This shows that it does not occupy a very prominent place in New Testament theology. The only one of these passages which may be mistaken to indicate a conscious existence in Hades is Luke 16: 23.

To see if this really teaches the conscious existence of man after death, let us consider the nature of the text, and what it is really designed to teach. The setting indicates that it is a parable, and not an account of any real occurrence, and that its language is allegorical. In an allegory, life and action are often attributed to inanimate objects, for the sake of illustrating some particular truth. Similar examples are to be found in Judges 9: 7-15, and 2 Kings 14: 9.

What is the object of this parable?—To rebuke the Pharisees, who were covetous. Read Luke 16: 14. They thought that riches in this life were a mark of divine favor, and would secure their entrance into the next world. Christ wanted to warn the Pharisees that if they gave themselves up to the selfish enjoyment of their riches, not using these riches as faithful stewards would, God's wrath, instead of His favor, awaited them; and that the poor, whom they considered as outcasts, will in the next world receive the blessings, set forth in the figure of "Abraham's bosom," of which the Pharisees thought themselves certain.

In this parable, Christ represents Abraham as telling the rich man that his brothers yet living have Moses and the prophets, who will teach them regarding what awaits them in the afterworld. (Luke 16: 29.) We have already seen what they teach regarding man in death,—in *Sheol*, the grave. How, then, can we conclude that the rich man is conscious and intelligent in *Sheol*, or Hades, when Moses and the prophets have taught us that Hades, or *Sheol*, is a place of darkness and silence, without knowledge, wisdom, or device?

Acts 2: 31 contains a reference to Psalm 16: 10, where it is said, "Thou wilt not leave My soul in hell [*Hades*]; neither wilt Thou suffer Thine Holy One to see corruption." If this applied to David, the writer of the psalm, there would be ground for the supposition that David's soul was not left in Hades, but

journeyed to some other place after his death. But the apostle Peter applies these words to Christ, and not to David; for in the thirty-fourth verse of Acts 2, he states plainly that "David is not ascended into the heavens." David was in Hades, or the grave. (Verse 29.) No one will presume to question Peter's interpretation.

(To be concluded)

If All Men Are Created Equal

ALL men have rights, and the rights of all are equal.

It does not make any difference at all who the man is; he has rights.

One man may be a Christian, and another an idolater or an infidel, but that does not affect their rights.

The rights of the Christian are not superior to the rights of the unbeliever; for the rights of both are God-given and inherent.

Pagan Rome persecuted the early Christians, and tried to compel them to worship the gods of Rome. In this, they assumed that only pagans had rights.

By and by Christianity became dominant in Rome; and then the Christians, assuming that they alone had rights, persecuted the pagans.

Still later, one faction or party of Christians, assuming that they alone had rights, persecuted the adherents of the other faction or factions. And this continues in a measure to our day. In various ways and under varying pretexts, adherents of the dominant religious faction persecute the adherents of other systems of belief.

In America and in some other Protestant countries, Sunday is set forth as a symbol of Christianity, and laws are enacted for its protection as a sacred day. He who profanes it or treats it as an ordinary day, is held to show thereby open disrespect not only for Christianity, but for its Author; and he renders himself liable to certain civil penalties. Wherein does the enforcement of Sunday observance differ from enforced respect for religious processions in Spain?

It may be urged that the Sunday institution, while primarily religious, is also civil and has a civil phase; yet except for the religious character of the day, would any one ever think of requiring its observance under penalty?—Certainly not. We have other civil days, as the Fourth of July, Decoration Day, Flag Day, Labor Day, Thanksgiving, and Christmas; but it never occurs to any one to compel their observance by civil penalty. And why not? Simply because they are more civil and social than religious in their genesis and in the way in which they are observed. And so, whatever may be claimed for Sunday laws as civil statutes, the fact remains that they are enforced for religious reasons only. Indeed, one of the very chiefest advocates of the so-called "civil sabbath," said some years ago to a committee of the United States Senate, "Take the religion out and you take the rest out."

In the enforcement of Sunday, men show themselves as intolerant as pagan Rome, and lacking in the first principles of Christianity and Americanism—civil and religious liberty.

C. P. BOLLMAN.



WARM WEATHER DISEASES

How to Keep Cool and Keep Sweet

BY LAURETTA KRESS, M. D.

DYSENTERY, cholera morbus, and kindred diseases prevalent during the summer months, figure largely in the mortality statistics. Notwithstanding the enormous loss of life occasioned every year by these diseases, they are all known to be preventable. Careful attention to the following simple rules will be quite certain to afford protection from the bowel disturbances so common at this season:

Make the diet simple and light. Avoid all articles of food that are difficult of digestion, as fat meats, food highly seasoned with condiments, rich cake or pastry, and confectionery of all sorts. Meats are not the best foods to eat during the hot months.

Avoid eating between meals and taking late suppers. For persons who are not engaged in severe physical labor, two meals are preferable to more; and many will perform harder physical labor on two meals than on three. If an evening meal is taken, it should be light.

The diet should consist chiefly of ripe fruits, nuts, and grains, with well matured vegetables. Fruits and grains are the most wholesome and cooling diet for this season of the year. Vegetables in general use are less easily digested than fruits or grains. The greatest care should be taken to procure ripe fruits and well matured vegetables. Fruit picked when green and afterward ripened to hasten its preparation for market, is premature and unfit for food. Raw cabbage, cucumbers, celery, and lettuce are very beneficial.

During the hottest part of the season, the free use of ice water or ice cream is dangerous.

Avoid overheating the system by too violent exercise while exposed to the direct rays of the sun.

Be sure to take plenty of sleep. Late hours are especially detrimental at this season of the year, when the vital forces are at their lowest ebb.

Avoid excesses of every sort.

With children, and especially with very young children, care of the diet is the most essential thing. Great care must be exercised in changing the diet of infants. Except for some unavoidable cause, young nursing infants should not be weaned in hot weather. There is no room to doubt that the greatest share of mortality among infants comes from bad feeding.

On a hot day, when the little one feels languid and tired, and there is an inclination to vomiting or purging, at once stop the food, and increase the amount of

boiled water used. Sometimes it may be needful to stop the food of even a child only a few weeks old for twelve or twenty-four hours, or even longer. Food fermentation in the stomach is worse than want of food.

Stomach and intestinal disturbances in the summer months are usually attributed to the weather, to taking cold, to some epidemic influence—to almost any cause but the right one.

Milk is probably a more frequent cause of stomach and bowel disturbance than any other food. Great carefulness is often exercised in filtering and boiling drinking water; yet few persons seem to think that milk needs to be Pasteurized, though it always contains vast numbers of bacilli, a fraction of which would be considered sufficient to condemn any water as unfit for drinking. The straining of milk through coarse muslin is considered sufficient. This only removes the cow hairs and other conspicuous objects; but most of the filth is held in solution and readily passes through the muslin, with the small organisms that are responsible for so many of these summer diseases.

Milk forms one of the best cultures for the growth of germs in warm weather. These germs, as they continue to grow, cause the souring of the milk, and also give rise to the rancidity of butter, and the so-called "ripening" of cheese. If milk or cream is used, by all means sterilize or boil it.

IF SUNSTRUCK

In the warm season, many people are smitten with sunstroke, especially in our large cities. More properly, we should call an attack of this kind a heat stroke. It usually affects persons who are not in a good physical condition. Perhaps they are working in confined places, producing an elevation of bodily temperature, or in the open air on days when the air is especially oppressive. The symptoms are, first, pain in the head and a sense of heat and depression. The skin is dry and hot, and there is no perspiration. The face and the neck are flushed and livid. The attack may culminate in loss of consciousness, with heavy, labored breathing.

What shall be done for a person in this condition?—First lower the body temperature. This is best done by removing all or most of the clothing, and covering the patient with a sheet dipped in cold water; then pack the head and the neck in ice, if there is any at hand; if not, keep on fresh cloths wrung out of cold water. Continue this treatment until the temperature approaches the nor-

mal, or the patient begins to perspire freely and feels better. It is not well to pour or dash water over the body, as this produces an unnecessary shock. A cold bath is good if you have a tub large enough to keep the body immersed. If the patient is thirsty, give him all the water he wants to drink; but he should not be permitted to drink very cold water. In many cases, it is found that the stomach is full of decomposing food, when a few glasses of lukewarm water

will usually cause the patient to throw it up. The stomach should be emptied. Give the patient plenty of fresh air, and keep him quiet. Heat stroke is really a serious thing, and may be followed by impairment of the intellect.

Heat exhaustion should not be confused with sunstroke, for it is entirely different. A person who has heat exhaustion feels a general depression of the system. His skin is pale, cold, and moist, instead of red, hot, and dry, as in the former;

therefore the treatment calls for hot sponging of the body, warm applications to the feet, and sipping of hot lemonade or hot water. In these cases also, the patient should be kept perfectly quiet in bed, and have plenty of fresh air.

Prevention is better than cure. Avoid exposure to excessive heat. If obliged to be out in the hot sunshine, protect the head carefully; also keep the stomach in a healthy condition, avoiding greasy foods, and living largely on fruit and bread.

NO SCRIPTURAL AUTHORITY FOR SUNDAY

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.—“Catholic Press,” Sydney, Australia, August 25, 1900.

By JOHN O. CORLISS

THERE should be some strong reasons for so general a practice as Sunday observance, especially when it is maintained as a religious duty. On nominal Sunday keeping, simply as a relaxation from daily toil, we have no criticism or advice, for the reason that no rule for such action is necessary beyond individual judgment. If one is financially able, and desires to devote one or more days each week to recreation, that is a personal matter with which others have no concern.

But when Sunday rest is indulged wholly as a religious service, on the ground that it is essential to piety and final redemption, then one should be quite sure that it has been authoritatively made a necessary element of religious devotion. It is not enough simply to say that Sunday is observed because some definite day must be maintained as a time of worship; for homage to the Most High should be a daily occupation. It is highly proper to have a weekly rest day devoted to public worship, but it should be one supported by divine authority. If the requirement to observe Sunday religiously is a human invention, rather than an institution of heavenly origin, all should be so informed, in order to render intelligent and acceptable worship.

It is generally well known that the Old Testament maintains that the seventh day of the week is the Sabbath. (Exodus 20: 8-11.) The only question, then, to be settled is, Does the New Testament depart from this standard, and provide another weekly rest day for our observance? If it does, then so far as that account goes, it is in direct opposition to the older heaven-sent Book, and thus raises a doubt as to how much reliance may be placed on the Bible as a whole. But if we find that the New Testament does not displace the Sabbath of the Old, then both books blend into one harmonious whole on this point at least, and serve to settle our faith as to their unity of purpose in other directions.

THE APOSTLES DIDN'T BELIEVE IT

All are well aware that Sunday is the first day of the week. In Bible times, all days of the week except the seventh were designated by numerals, as first day, sec-

ond day, etc., until the seventh day was reached, which was called Sabbath. So in looking for the mention of Sunday in the New Testament, we must expect to find it under the title of “first day of the week.” Such mention, however, occurs only eight times, in six of which it has reference to the Lord’s resurrection.

The first allusion to this day is by Matthew, who, in writing his Gospel, near the sixth Christian decade, simply calls it the day following the Sabbath. Had there been a hint, before the death of our Lord, of a contemplated new day of rest to supersede the law-prescribed Sabbath, Matthew could not have written as he did: “In the end of the Sabbath, as it began to dawn toward the first day of the week.” Matthew 28: 1.

FEARED THE JEWS; NOT FOR WORSHIP

Mark wrote his Gospel probably between A. D. 60 and 70, yet he offers no intimation of a change in the day of worship. “When the Sabbath was past, . . . early in the morning the first day of the week.” Mark 16: 1, 2. Like Matthew, he has Sunday follow the Sabbath in rotation, not take its place. The ninth verse of the same chapter speaks of the same day as that on which Christ rose from the dead, and of His revelation to Mary Magdalene.

Luke gives a more extended account of what happened on the days clustering about the Lord’s death, burial, and resurrection. He tells that the day of Christ’s death and burial was the one just preceding the Sabbath, and that the women of the Lord’s acquaintance went from the tomb to their home, there to prepare anointing oil, after which they “rested the Sabbath day according to the commandment.” Not even the sacred office of anointing their blessed Lord could cause them to overlook the holy obligation of Sabbath observance. But on the next day, the first day of the week, on coming to the sepulcher to pay the last reverent respect to Him who had died for them, they found that He had risen, and was about His Father’s business. (Luke 23: 52-56; 24: 1.) This record, like the others, gives the Sabbath its rightful place in the calendar of days.

One other evangelist records the events

of the great resurrection day of Christ, and his account is substantially the same as those already cited. His Gospel was written about the close of the first century, yet he gives no title of sacredness to Sunday. (John 20: 1.) He relates further, in verse 19, that on the day of Christ’s resurrection, He appeared to the disciples, who had locked themselves into their own common living room (Acts 1: 13) for safety, in their fear of the Jews; but no intimation is given that henceforth that day should be sacred as the Lord’s rest day.

That the disciples, in their concealment, were in no way observing the day sacredly in honor of Christ’s resurrection, is clearly seen from Mark’s account of the occasion. He tells of the Saviour’s appearing to two of the disciples who were walking in the country, and that when Christ was made known to them, they immediately went to the place where the others were assembled, and joyfully reported that they had seen the Lord alive. Their testimony, however, was not believed; but as the story was being considered, Christ Himself appeared in their midst, and “upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.” Mark 16: 12-14.

NOT TAUGHT TO GREEKS

The apostle Paul was called of God to be the leading gentile evangelist. (Acts 9: 15; 13: 47.) If it was Heaven’s design, in calling the gentiles, to fill the place in gospel work refused by the Jews (Acts 13: 45, 46), and therefore a special leader was sent to instruct them in the ways of God, it is at least reasonable to suppose that, were a new day of worship to be given them, Paul, their leader, would have been commissioned to announce it. But instead of doing anything of that sort, he openly declared that the gospel of Christ is one and the same to Jews and gentiles. (Romans 1: 16.)

Among the first churches to receive the labors of this eminent apostle, was the one at Antioch. The record shows that this church was raised up under Sabbath preaching. At least, we hear of no other

(Continued on page 13)

GETTING DRESSED FOR HEAVEN

Not Our Own but God's Dress Suits Necessary. "I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself."

By

TYLER E. BOWEN



GOD can save in His kingdom only righteous people. All others are shut out. And these people who are to enter heaven must be altogether righteous. This is the requirement. They are to be without "spot, or wrinkle, or any such thing," the Book says.

"Well, that shuts me out," says one, "for I know I am not without fault, even after I have been trying these many years to be a Christian." And then passing on to another thought, "I wonder who then *can* be saved," as thought the disciples of Christ one day.

It may be well to stop and ponder a little before coming to this ultimate conclusion. Impossibilities with men, become possibilities with God. How do you expect to be saved anyway? Do you expect to climb up to heaven, or to have some one from heaven come down and save you? Do you expect to gather great glory to yourself for your wonderful ability in saving yourself, or is the One who really saves you to have the credit for it?

As you answer these questions, you solve the whole problem of the salvation of the soul. The Bible tells us, in simple language, how Abraham obtained his righteousness, and was justified by God Himself. And as we learn how Abraham obtained his righteousness and justification, we learn how we are to obtain ours.

"IF THOU BELIEVEST"

"Abraham *believed* God, and it was counted unto him for righteousness." Romans 4: 3. What did Abraham do?—He "*believed* God." And because he actually believed God, God counted "it"—his believing Him—righteousness. This is how Abraham became a righteous man before God. Of course, there is much connected with the story; but his obtaining righteousness is told in this one statement. Let us never forget that "Abraham believed God, and it was counted unto him for righteousness."

And what did Abraham believe?—He believed that God was able to perform His promise in giving him a son when he was nearly a hundred years old, and Sarah his wife almost as old as he. Did God promise Abraham an impossibility?—Yes, from the human standpoint, it was an utter impossibility. Yet Abraham believed that God *could* and *would* fulfill His promise. And that belief, on his part, that God would do the impos-

sible thing according to His own promise, put Abraham into that relationship with the Almighty which made it possible for God to do the other impossibility by imputing or giving outright to Abraham the perfect righteousness of His Son, that righteousness which is without "spot, or wrinkle, or any such thing."

What God did for Abraham He is able and willing to do for you and me to-day. The promise may be of a different nature; but as we believe the promises of God to us, impossible of fulfillment as they may seem to be, that faith in God, in Christ, is accounted to us righteousness.

CAN'T BUY IT

Did Abraham *earn* his righteousness?—Never! If so, then God could not have *given* it to him. Can you earn yours?—Not while the world stands. "Now to him that worketh is the reward not reckoned of grace, but of debt." Romans 4: 4. Here it is in other words: "By grace are ye saved through *faith* [believing God]; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2: 8, 9.

Can you believe God? When He tells you that you are a sinner and lost, will you believe Him? When you admit that you are a sinner, and confess to Him your sins, will you then believe Him when He says, I will forgive you? When you tremble for fear you will fall and dishonor Him, can you believe His words when He says He is "able to keep you from falling, and to present you faultless before the presence of His glory"?

If you can believe these to you impossibilities, then you will come within the range of these promises and assurances of God, to receive of Him, as a gift of His love, righteousness, even the perfect righteousness of His Son Jesus Christ.

"To him that worketh not, but believeth on Him that justifieth the ungodly, *his faith* is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Romans 4: 5-8; 3: 22.

No Scriptural Authority for Sunday

(Continued from page 12)

meetings held with them. (Acts 13: 14, 15, 42-44.) One thing worthy of special mention about this effort is that, after the first Sabbath talk, *when the Jews had all left the meeting place, the gentiles present besought to have the same things preached again to them the following Sabbath.* (Verse 42.) The conclusion is readily drawn from this that so late as A. D. 45, no other day of public worship was recognized aside from the Sabbath, since gentile worshippers assembled in common with the Jews at this series of meetings.

More than this: The request to have the same sermon repeated for gentile benefit the "next Sabbath," also shows that the petitioners were anxious on behalf of other gentiles not then present; and so for the next Sabbath meeting, "almost the whole city" was rallied to attend the service. (Verse 44.) Another item in this connection is worth considering. When the gentiles, in the *absence of the Jews*, ask for a repetition of the sermon for the next Sabbath, how proper for the apostle, had it been designed for Sunday to be the gentile day of worship, simply to have said: "True, I have preached to the Jews to-day, which is their stated day for public worship. But to-morrow, Sunday, is really the day to be observed by gentiles; so come together then, and I will preach to your people." But we look in vain for any such proceeding. This is the best of evidence that no thought of such rearrangement of divine rest days was contemplated by the inspired apostle.

The church at Thessalonica was also raised up under Sabbath preaching. See Acts 17: 1-4. The membership was composed of "a great multitude" of Greeks (gentiles), who followed the apostles' teaching given on Sabbath days.

A WORKDAY FOR PAUL

It was the same with the church at Corinth. There the apostle remained for a year and a half, teaching each Sabbath, and working at his trade on other days of the week. (Acts 18: 1-11.) From verse 6, we learn that a large part of this time was devoted to teaching gentiles, yet with no mention of Sunday observance.

Two New Testament Scriptures reveal how the great apostle regarded Sunday.

At one time, we find him at Troas, which is located on the northern side of a promontory projecting into the Aegean Sea. There he met with the brethren to "break bread" on the first day of the week. (Acts 20: 7.) But inasmuch as Bible reckoning of days commences them at sunset (Leviticus 23: 32; Mark 1: 32), we must conclude that the meeting at Troas was on what is now called Saturday night, as the first day of the week began when the sun set at the close of the Sabbath preceding the meeting. It will be noticed that this meeting continued all night. When the next morning dawned, Paul started on foot journey across the cape, twenty miles, to Assos. (Verses 8-11.)

This being true, Paul employed the daylight part of that Sunday traveling across country to Assos. It may be said that he was simply going to meet an appointment, and therefore it was no violation of sacred time. But a clause in that history will show that he considered the day as working time. Verses 13-15 tell us that when Paul was holding that farewell meeting with the brethren at Troas, he appointed that his companions, eight in number, including Luke (see verse 4), should sail the vessel around the cape to Assos, a distance of more than sixty miles, where he would meet them by his foot journey.

Summing up the account, we find that Paul wanted a farewell meeting with the Troas brethren on the night after the Sabbath; and so, to lose no time, he had his traveling companions sail the vessel while he talked, he promising to meet them on schedule time at Assos, by walking in daylight of the Sunday. Thus it is plain that the apostle attached no sacredness to the time thus employed.

Dean Alford says in comment on Acts 20: 7, "The idea of the transference of the Jewish Sabbath from the seventh day to the first, was an invention of later times."

Again we find the apostle giving instruction to the church at Corinth to help provide funds for the poor brethren at Jerusalem. They were to do it this way: On each first day of the week, they were to estimate how much they had been prospered the past week, and then set apart in their homes a certain portion, so that when he came to them, they would have to make no collection for the purpose. (1 Corinthians 16: 1-3.)

Neander says of this text: "We may fairly understand the whole passage to mean, that every one on the first day of the week should lay aside what he could spare, so that when Paul came, every one might be prepared with the total of the sum laid by. . . . We could not infer that special meetings of the church were held, and collections made on Sundays."—"Planting and Training of the Church," page 99.

In the face of all this testimony, it is in place to ask: Why keep Sunday? On the other hand, why not keep the day God has set apart as sacred to His creative power?

The Lawyer Cornered

A TALENTED lawyer stood up and tempted Christ with the question, "Master, what shall I do to inherit eternal life?" Jesus replied by asking, "What is written in the law? How readest thou?"

He did not ask the lawyer's opinion of the law, but rather, "How readest thou?"

The conditions of eternal life are plainly stated in the Word of God. They do not depend upon men's interpretation of the Word. We should take no man's explanation of the Scriptures unless it is fully supported by "Thus saith the Lord." When at last the whole world stands before the judgment bar of the Eternal One, then "every one of us shall give account of himself to God." Romans 14: 12. The conditions of eternal salvation from sin and death are so simply stated that they need no interpretation.

The lawyer answered his own question by repeating a passage of Scripture recorded in the Old Testament: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. Jesus approved his answer. "This do, and thou shalt live," said He.

The lawyer stood self-condemned. But instead of repenting and humbly acknowledging his lack of love for his fellow men, he sought to justify himself by asking, "Who is my neighbor?" He stifled conviction, vindicated self, and nourished hatred against his enemies.

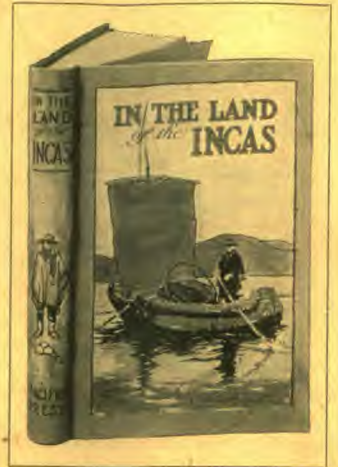
The Saviour quickly recognized the condition of His questioner, and instead of arguing with him, related the parable of the good Samaritan. He graphically set before him the man who, in journeying from Jerusalem to Jericho, fell among thieves, and was left by the wayside bruised and bleeding. How cutting must have been His words to the priests and the Levites, who were attentively listening to the answer to the lawyer's question, when He said that the priest and the Levite passed by on the other side, but the hated Samaritan had compassion on the unfortunate man, dressed his wounds, took him to an inn, left him in charge of the landlord, and paid his bills. Jesus, fixing His eyes upon His interrogator, asked the terse question, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer reluctantly replied, "He that showed mercy on him." This Jewish teacher hated his Samaritan neighbors; and the words of Christ, "Go, and do thou likewise," pointed out an unpleasant duty that he was unwilling to perform.

Millions to-day are more willing to justify self than to crucify self. The way to eternal life leads along the pathway of self-denial. We must suffer with Christ, and be crucified with Christ, if we would reign with Him in glory. Wherever vital piety exists, there the hand of persecution will be raised to smite. "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3: 12.

He that loves God with all his heart, soul, and strength, will love his neighbor as himself, even though that neighbor be a bitter enemy. Eternal life is not obtained by hating our enemies. Hatred is murder. It leads to the overt act. (1 John 3: 15.) It was hatred of their enemies that blinded the Jewish nation to the love of God. He who taught the people, by the parable of the robbed and bleeding man, to love their enemies, said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5: 44.

E. HILLIARD.

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Successful Loving

WHATEVER else a home has or does not have, one thing it must possess if it is to be a success, and that is love.

"Of course!" you cry; "of course!"

Yes, all the world agrees on that point. We know well enough that a home from which love has departed is like an empty shell, a withered husk, a last year's nest, a casket from which the jewel it was fashioned to protect has been filched. And no matter how crude or poor,—an igloo on the ice plains of the north, a thatch of palm leaves on an island in the South Pacific, a "shack" in a crude mining camp, or a tent in a desert,—the home in which unselfish love bears rule is "a little bit of heaven."

Yet from how many homes is love driven away by a spirit of bickering, faultfinding, and fretfulness! The husband criticizes the wife, the wife resents the authority of the husband, and the children are the victims of one-sided attempts at training and discipline that result in warped and one-sided characters.

The other evening, we were speaking of Henrietta, a charming, ladylike, "homey" girl of nineteen,—the kind of girl that generation after generation loves to call "old-fashioned," because her gifts and graces seem to embody and personify maturity's ideal of girlhood.

Seven years ago we first knew Henrietta,—a self-conscious, quiet, painfully shy child,—one of those children who seem so lacking in initiative and force of character that one wonders almost involuntarily how they will ever fare should some untoward mischance leave them alone to buffet with the world.

But Henrietta had one supreme advantage over many children who, by a superficial observer, might have been

thought to possess material and physical superiority over her—she was "greatly beloved." It was commonly said of her father that he was "perfectly silly over Henrietta!" And it is true that her perfections were often on his lips, and that he was never so happy as when planning some pleasure for her, and that he rarely addressed her by her name, but often by some fond and foolish title of his own devising. Her mother frankly adored her. Her very name seemed superior and precious, when pronounced by those loving lips. In public, she was never blamed. When censure was necessary, it was given privately, but always with kindness; reproof for faults was tempered with commendation for honest efforts to please.

"She will be completely ruined!" "She is a spoiled child!" agreed the neighbors.

But the neighbors were wrong. Year by year, Henrietta grew in grace and favor. Accomplishment was added to accomplishment, training was added to training, and to-day we see the shy little girl a self-reliant, self-supporting young woman. Quiet, modest, and retiring, it is true (only we admire those qualities now), but none the less efficient and capable. She is the light and joy of her home, an "angel in the house," loved and admired by all who know her.

Richly indeed are her parents repaid in the harvest of love they are reaping, in their declining years, from that lavish and unselfish sowing.

"I tell you, it *pays* to love children," said one of us, with emphasis, discussing Henrietta the other evening.

ADELAIDE BEE EVANS.

"BLESSED are ye that sow beside all waters."

Signs of the Times

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As Others See It

(Continued from page 9)

pansion of secular knowledge is the dominating fact in the lives of the Christian peoples. It is exercising an ever more complete and irresistible authority over both the conduct and the conscience of mankind. But its authority is devoid of moral sanction. The new knowledge has done little or nothing to enhance or to liberate human life as a whole. On the contrary, it is vesting the moral ownership of incalculably formidable engines of power in particular classes and nations whose special interests are opposed to general human fulfillment. If the secularization of knowledge continues it will ultimately wreck civilization. The integrity of the city of God can be restored only by the reunion of knowledge and religion.—*The "New Republic"* (Socialist).

The Maligned Minister's Son

So far as any record goes, the sons of ministers have in a higher percentage than the sons of men in other callings reached the positions in life attainable only to men of ability and high moral character. Every learned profession is full of them. They occupy high places in the ranks of business. They are among the leaders in statesmanship. Three Presidents have been sons of ministers, Cleveland, Arthur, and Woodrow Wilson; likewise many officials, among them Henry Clay, Edward Everett, Judson Harmon and Allen G. Thurman. Among other great Americans may be mentioned Louis Agassiz, George Bancroft, James Russell Lowell, Oliver Wendell Holmes, Henry Ward Beecher, Edward Everett Hale, Lyman Abbott, Henry van Dyke, Ralph Waldo Emerson, David Dudley Field, Cyrus W. Field, Richard Watson Gilder, John Hancock, Samuel F. B. Morse, and Levi P. Morton. These are but a few names selected because they are household words in America. The full list would include thousands.

Recently Roger Babson, in a speech in St. Louis, said that

the business and other institutions of the country are run by not more than two per cent of those connected with them, and would fail if these two per cent were withdrawn. Of these two per cent who are really running the business and professional life of the country, he stated that four per cent were the sons of bankers, eight of business men, twenty-five of educators and thirty of preachers. This places the emphasis of success in life upon the moral quality so strongly that there can be no dissent from the conclusion that it is the chief requirement. If confirmation were needed it might be added that in seven thousand replies received to an inquiry addressed to employers of civil engineers as to the qualities considered most important in selecting such employees of so highly specialized an occupation, moral character was put first by ninety per cent of them.—*"Watchman-Examiner."*

Irish Versus Dutch Intelligence

I BEGAN public life by being trotted about the streets of Dublin by Irish nursemaids whom amorous carmen treated, not forgetting a sip of ginger beer for the childher. I spring from a very large family; and every large family has its percentage of drunkards. I have lived in the house with tipplers. I have tested in my own person the alleged inspiration to be derived from what Mr. Chesterton will not let me call alcohol and yet honorably shrinks from calling booze; and I can bear witness to its enchanting reduction of my critical faculty as evidenced by the manuscripts which I have read over and torn up next day. I have watched the difference between driving a car before lunch and after, and have learned to insist on taking the wheel myself if even a spoonful of *vin compris* has formed part of the driver's lunch. And I remain incurably convinced that there is no future for Dutch courage or Dutch inspiration or Dutch poetry; alcohol is useful only in parliaments where the boredom is so intolerable that it cannot be borne without narcotizing the critical faculty, and incidentally the conscience, at the bar or after dinner.—*G. Bernard Shaw*.

It Makes a Difference

SUNDAY legislation advocates often claim it is on humanitarian principles they urge a weekly rest by law. Yet were they in a Mohammedan country, and the Mohammedans should attempt to pass a law making Friday rest compulsory, what a monster outcry there would be about religious persecution! Or suppose that a Zionist state were set up over in Palestine, and Sabbath observance, with all ancient restrictions, were made legal, and nonobservance a crime. Should these modern Puritans happen to be living in Palestine at that time, there would be such an outburst of petitions against such a measure, that it would probably become an international problem to appease them, or another weighty question for the League of Nations to consider.

It makes all the difference in the world whether that *one day of rest in seven* is Sunday or not.

We admire the stand of the mayor of Philadelphia, who, when a delegation of clergymen waited upon him demanding the closing of all places of amusement and the enforcement of old blue laws, said:

"I would like to see the churches filled every Sunday; but if people won't go to church, would you close everything else from them? I often ask myself where the people living in the congested districts are to go for recreation."

The editor of the *Portland Oregonian*, June 15, 1920, commenting, said:

"With the pertinent assertion that he was not the mayor of any particular creed or class, Philadelphia's first citizen informed the delegation that the dead past must retain its outgrown ordinance, and that the citizens of the Quaker city would continue in the exercise of their moral right to spend Sunday as they chose. Toilers of the six-day treadmill had been upheld in their birthright of fresh air, exercise and harmless recreation. An attempted absurd revival of theocracy had failed."

"Sunday should be kept sane and clean. No confirmed atheist would quarrel with such a fiat. The religious opinions of churchmen should be protected from ribaldry and riotous conduct. And they are. To those who attend divine services comes the strength of a vital morality and spiritual concept. Without belief, without houses of worship, the probable status of society would be precarious. No impulse more deep or true tinctures human motives than that of religion. But opinions are not created by law, nor thrust upon unwilling converts by ordinance. For that sufficient reason the 'blue laws' languished and passed. Only mistaken zealots, whose ardor harms their own cause, attempt the restoration."

Shall we be less liberal or broad-minded than the idolater? In China and India, many religions live side by side, and worship when and where they choose, as long as they do not interfere with others. Christians over there do not complain of being disturbed by others working on Sunday, and the Buddhists or the Hindus are not disturbed because the Christian

works while they are going to the temple or the riverside. But in this country, blinded religionists seem to think the whole country is going to the dogs because not every one keeps a certain day; and they are trying to move heaven and earth to bring about the observance of a day that has no divine authority, that is not considered sacred by the large majority of the population, and the legal enforcement of which would be nothing but religious persecution, the rule of class, and the overturning of the rights of the minority.

Perverted Tastes

SOME one has said that one's vocation does not affect the development of the mind and character as much as one's avocation. It is also true that we cannot judge the character of an individual as accurately by his regular duties as by his diversions. In the same way, we judge the psychology of the mass. The number and kinds of amusements in a



The "Sirena" is the latest amphibious monster invented by man. This particular motor car-boat is capable of making sixty miles an hour over the highways; and when it comes to a river or a lake, it just splashes out to where the propeller is under water, the driver throws in the clutch, and it starts off at twenty miles an hour through the waves. The inventors are now working on limousine and sedan models.

city indicate the inclinations of the population.

It is not reassuring to read, therefore, that Mr. James M. Beck, one of the country's leading lawyers, speaking before a large audience of women in Carnegie Hall, New York, said:

"In the fifty-three theaters of New York only ten plays of any real value are being produced at present. The rest are either frivolous or worse. The dialogue of the modern play shows wit which is an insult to human intelligence; and these frothy, valueless creations attract large numbers nightly, such is the superficiality of the modern day public taste."

In the movie world, this degeneracy is even more evident, and the patronage much greater; for a number nearly equaling half the population of the United States attend the movies each week. We may well inquire, Where and in what will this degeneracy end?

Altruism in Christianity and Spiritism

SIR ARTHUR CONAN DOYLE, in "The Vital Message," tells us that "in the two finest séances I ever attended, the psychic, in each case a man of moderate means, was resolutely determined never directly

or indirectly to profit by his gift, though it entailed very exhausting physical conditions. I have not heard of a clergyman of any denomination who has attained such a pitch of altruism—nor is it reasonable to expect it."

Such a sneer is quite unaccountable from a man as well read as Sir Arthur is supposed to be. His ignorance of missionary biography is only matched by his gullibility in things spiritistic. His course of reading might begin with such men as Boniface or a Raymond Lully, Zinzendorf, Schwartz, Carey, Judson, Mackay, Mackenzie, John Williams, and scores of other knights of the cross who could be mentioned. We have yet to hear of a spiritist who went through one year of sacrifice such as was witnessed through many years by these heroes.

Just one testimony against such slurs on Christianity follows from Major General James G. Harbord, formerly chief of staff under General Pershing, and head of the American mission to Turkey and the Near East. It is quite sufficient for proof that Sir Arthur should be better informed before writing for the public regarding the altruism of Christian clergymen. General Harbord, in reporting his travels, for the readers of the *June World's Work*, writes:

"There are families whose third or fourth generation are still doing missionary work in this fertile field. . . . Dr. Barton, the head of the American Relief in the Near East, Dr. Usher at Erivan, Mr. Riggs at Kharput, and many others have devoted their lives to this splendid work. The value of missionary effort in the single field of medical endeavor alone cannot be measured. Their experiences and devotion in the massacres of 1915 and those that periodically preceded them are quite beyond any words of mine. *There is nothing in my knowledge of history that quite corresponds to them.*"

It is easy to glean a wrong conception of Christian altruism amid the cigar smoke and popping bottles in an English clubhouse in India, Africa, or China, possibly where Sir Arthur obtained his; but let him find, if he can, *ten* of the most zealous spiritists who will sacrifice for others as much as *ten thousand* missionaries are doing this very year in China and India, and we will concede that there is some altruism in spiritism. Spiritism cannot produce them.

THE greatest thing any one can do for God and for man is to pray. It is not the only thing, but it is the chief thing. A correct balancing of the possible powers one may exert puts it first. For if a man is to pray right, he must first *be* right in his motives and life. And if a man *be* right, and put the practice of praying in its right place, then his serving and giving and speaking will be fairly fragrant with the presence of God.—*S. D. Gordon.*

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."