

Signs of the Times

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Columbia University honored prominent war workers by conferring honorary degrees of LL. D. upon (right to left) Herbert C. Hoover; Henry P. Davison; Bishop Charles H. Brent, chief chaplain of the A. E. F.; Admiral William S. Sims; and General Pershing.

The War God Still at Large

By JOHN L. SHULER



MAN with the worthiest motives and the highest ideals, may lay excellent plans for world peace; but there is a limit beyond which human effort cannot go. No league of nations or any other human arrangement can take strife out of the natural heart of man. No plan that man can devise, can bring permanent universal peace to this storm-tossed world. As the editor of the *Sunday School Times* declares:

"God's Word shows us that no form of human government,—autocracy or limited monarchy or republic,—supplemented by never so many peace conferences, will ever avail to bring final peace and good will on earth. God's Word makes it unmistakably plain that only when Christ comes to establish His kingdom, which shall take the place of all present forms of gentile rule on earth, shall peace come.

"The world will never reach lasting peace, save through the Prince of peace. There is no assurance in divine revelation or in human annals that man alone and unaided will ever solve the stupendous problem of saving humanity from the violence of its own passions. The social seer may have his dreams of human brotherhood, and the poet may sing of the furling battle flags,—and we believe with them that these things are yet to be,—but the realization of such hopes will appear only with that absolute monarchy wherein He whose right it is shall reign in reality upon this earth."

Those who are preaching peace now are saying, "Peace; when there is no peace." "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when

there is no peace." Jeremiah 6:14. Many great men to-day believe that before long there will be another war.

M. George Clemenceau, of France, is reported as saying: "I have said that the war is won. It would perhaps be more accurate to say that there is a lull in the storm. At least it is wise to face squarely the facts."

Sir John Foster Fraser, one of Great Britain's shrewdest journalists, said in the *Daily Province*, Vancouver, B. C., September 13, 1919:

"The world is in tumult. There is not a distinguished soldier who does not believe that there will be another great war. . . . Will the combination of the greater democratic nations, acting on the principle that to be ready for war is the best guarantee for peace, be successful in preventing war? I do not believe so. During recent months, I have never talked with a statesman or soldier in France, England, or America who believes so. And war departments are preparing. If straws show the way of the wind, and if shadows are any indication of the vicinity of substance, it is difficult to conceive that many years will elapse before the specter of world fury again blots the sun."

Many editorial writers feel that the world is in a worse condition to-day than when the world war was in progress.

"The general condition of the world, taken all together, is worse to-day than it was at the height of the war."—*Dearborn Independent*, February 14, 1920.

WHAT WILL HAPPEN?

Men are already talking about the dreadful things that will happen if war breaks out again. A correspondent in the Wash-

ington Post of February 15, 1920, reports the premier of Great Britain as saying:

"What would happen if we had another war baffles imagination. Discoveries made almost at the end of the war, if they had been used, would have produced horrors indescribable—discoveries by all the principal belligerents.

"If we are to have a repetition of that, civilization might well be wrecked and this world be driven, not to the condition of the Middle or Dark Ages, but to something which the world has never conceived of in its most imaginative moment."

Lord Robert Cecil believes that "the next war, if it took place, would be as much more horrible than this war as this war has been more horrible than any preceding war. It would mean the wholesale destruction of the civil population."

Secretary Baker, speaking in Boston, as reported by the Associated Press, "warned a large audience here that unless the league of nations idea prevailed, scientists would invent for another war, weapons of destruction beyond the comprehension of those who fought in the recent world conflict."

Regarding some of these inventions, the editor of the *Commercial Appeal* (Memphis, Tennessee) says:

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants. In the next war, cannon will be used that can accurately hurl shells a distance of forty miles. Forty miles is as far as your great-grandfather could ride in a day's journey when traveling on business of state.

"In the next war, shells weighing 2,100 pounds will be hurled from these cannon, and their destructive force will be twice as great as that of any shell now manufactured.

"In the next war, a poison gas will be used which can penetrate wool and leather. One drop of this gas on the bare skin of the foot will destroy that member. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal or vegetation, within the area of five acres, and then will spread over other acres and do serious damage.

"In the next war, the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armored and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armor-penetrating shells. These aeroplanes can lift containers of poison gas material weighing a ton. When dropped over a fortress, they will destroy every living thing within a 400-foot radius."

RAPID MOVEMENTS COMING

The last great conflict will come so suddenly and unexpectedly, that many will be caught unprepared. We have an illustration of this in the extraordinary rapidity with which the world war was brought about. In a week's time, Europe was transformed from a land of peace to a great armed camp. Buildings where the industries of peace had been carried on, were transformed into arsenals and munition plants. That crisis came on with a suddenness that is absolutely unparalleled in the history of the world.

Speaking of this, the London *Daily Telegraph* of August 1, 1914, said, "Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

In "The History of Modern Contemporary Europe," page 713, the historian says, "Events moved so rapidly that the world was dazed." The change was unexpected even to those best acquainted with the political situation of Europe.

This is an object lesson of the rapid manner in which events will occur in the closing days of earth's history. Surely we need to be on our guard, lest that last great day come upon us unawares. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16: 15. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

Late dispatches report recent clues in Russia, Turkey, Germany, Poland, the Balkans, and elsewhere, and international weather sharps report low depression in these areas, indicating potential storm centers for another tornado.

Everything in Europe east of the Rhine and the Julian Alps remains in a totally impermanent state. The work of the Paris conference, the theory of the League of Nations, have broken down before the fury of national aspiration released by the recent world war. —Frank H. Simonds.

There is a well based feeling among the representatives of the world powers in the Far East that the germs of the next great war exist in the Orient—in China, to be exact.—J. B. Powell.

Premier Hughes, of Australia, is credited with prophesying another war, in a different quarter, even before the seeds of conflict so plentifully sown in Europe have time to germinate. The prophecy credited to the Australian premier is that "the next world war will break out in the Pacific."—Toronto "Sentinel."

The Brazilian congress has appropriated \$27,500,000 for the support of the army for the current year. Under a plan of reorganization it will number 3,626 officers and from 25,000 to

FRESH FOOTPRINTS OF MARS



29,000 men, in addition to 10,000 reservists.—San Francisco "Chronicle."

Airplanes and electricity—not explosives—will furnish the big surprises in the next great war, according to M. Turpin, the inventor of molite. . . . "The terrible effects of some of the shells I made," he continued, "were mostly due to spontaneity of detonation. I believe that in the development of electricity, which did not play a great part in the last war, the greatest progress will be made and the most terrible results achieved."—*"French Wireless Service."*

"In the next four years," said Chairman Butler of the naval committee, "the United States will put out the most formidable armada the world has ever seen produced in a similar period." In 1924, he continued, Great Britain will have 60 battleships, the United States 47, France 26, Japan 15,

and Italy 13. While England will have more ships, he added, those of the United States will be about equal in power.

"For the first time in many years," he said, "the only naval establishment and program in the world at all comparable with ours is that of England. No other navy or naval program is of a size and strength even remotely approaching ours. In fact since the practical wiping out of the German navy, all the remaining navies and naval programs of the world, exclusive of England, do not equal ours." —San Jose "Mercury-Herald."

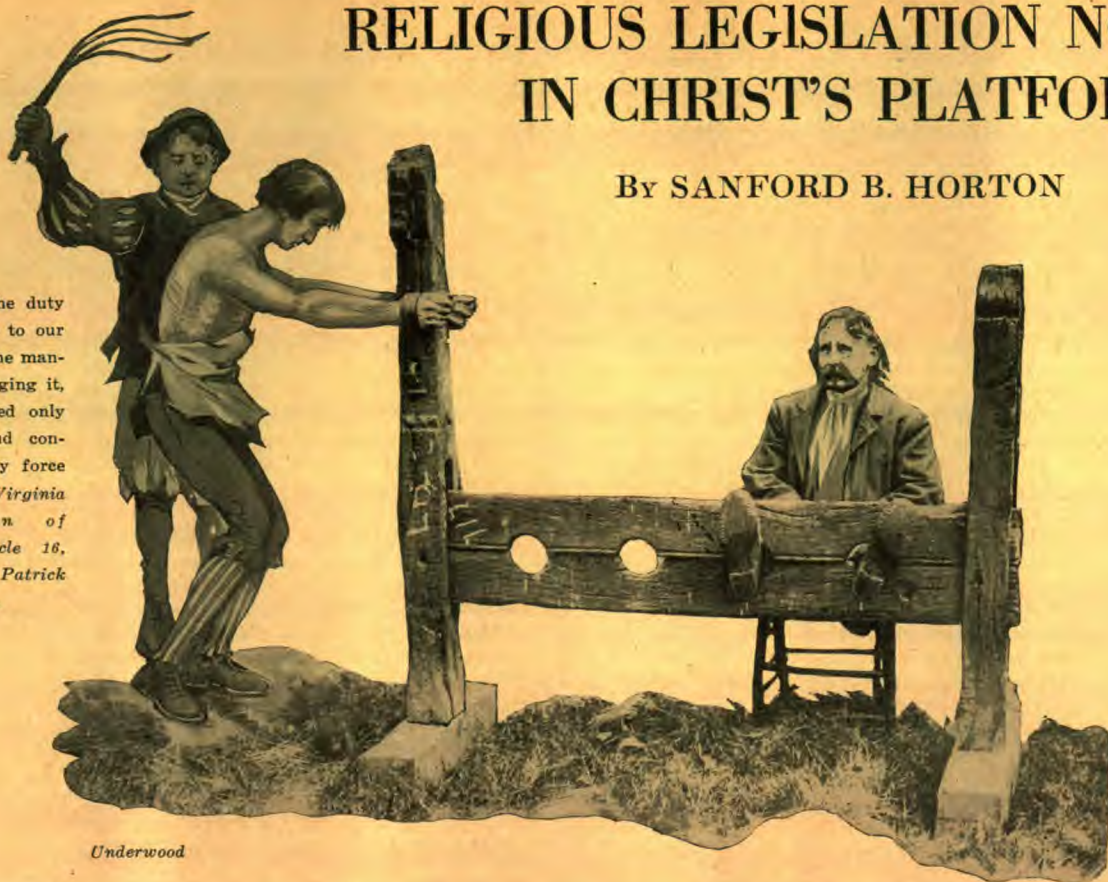
Publicly all the allies are committed to the complete establishment of the Jewish home. Privately and actually they are caught once again in the snare of a secret treaty, which threatens to dismember the Jewish state and cause enduring friction in the Near East.—*"New Republic."*

The world is under the shadow of very real and active apprehensions, the twin bugbears of Prussianism and of bolshevism. Whether Germany goes violently radical or vehemently reactionary, the danger to the rest of the world will remain considerable; and since bolshevism is the thundercloud of the present hour, the world is watching the German affair with very keen dread that what has occurred in Russia may happen in Germany.—Frank Simonds.

RELIGIOUS LEGISLATION NOT IN CHRIST'S PLATFORM

By SANFORD B. HORTON

Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.—Virginia "Declaration of Rights," article 16, drawn up by Patrick Henry.



Underwood

IF Jesus Christ were upon the earth to-day, how would He relate Himself to the problems that confront the world? What would He advise the rich to do to meet the obligations and responsibilities resting upon them? What would He recommend the wage earner to do when injustice menaces his happiness? What would He say to the state concerning its duties in the matter of legislating for the welfare of the people? What would He exhort the church to do for the salvation of souls?

For many years, some religious leaders have insisted that for the safety of the nation, there must be civil enforcement of Sunday observance, assuming that God requires nations as well as individuals to keep Sabbath. Therefore, it is held, civil government must in legal way protect the first day of the week from secular uses. In the April number of the *Christian Statesman*, this question is asked on its first page: "What right have the nations to ask Christ to save them in the day of calamity, unless they have given themselves, as nations, to Him?"

NOT BY NATIONS, BUT AS INDIVIDUALS

If there is any one thing plainer than another, it is that salvation is primarily a matter involving the individual, and the "whosoever" at that. Nothing is farther from truth and reason than that nations in their political or numerical entity are to be saved in the everlasting kingdom. Conclusions to the contrary proceed either from false premises or from misunderstandings concerning the province of the state and its differentiation from the church and its domain. The scripture,

"Open ye the gates, that the righteous nation which keepeth the truth may enter in," is at times cited as evidence that nations will be saved. The claim is illogical, preposterous, and chimerical.

God's people are called a nation, in Holy Writ, in contradistinction to other nations of the world; yet salvation can come to it only as each unit accepts and follows the conditions prescribed. We read that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We hold to the Scriptural teaching that Christ died for the individuals of all nations; but gospel preaching is to be directed by the Holy Spirit, not by the state. The principle of the kingdom of God is love, and obedience to the divine commands proceeds from love; whereas the principle of civil government is enforcement of law by the sword, and present punishment for infraction of law.

CHRIST'S KINGDOM NOT IN THIS WORLD

The question raised in this article is, What would Jesus say and do regarding the relations of the people of the nations to civil government and Christianity, were He in the world to-day? First of all, He would show the clear distinction between His kingdom and the kingdoms of this world, by saying, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence."

But, says one, does not Bible prophecy indicate that "the kingdoms of this world are become the kingdoms of our

Lord, and of His Christ; and He shall reign forever and ever"?

Read of the future state of the kingdoms of this world from the prophecy of Daniel: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44.

By reading the entire chapter of Daniel 2, one will see that there is to be a literal destruction of all the kingdoms of the whole world. Kingdoms have been crushing one another, and are not through with the process yet. But when the hour for final reckoning comes, the crash of nations, as shown to the prophets, will terminate the history of all nations under the sun; and the everlasting kingdom—not the kingdom set up through the gateway of politics, not the kingdom brought about by amendment of the Constitution of the United States, not the kingdom produced by religious legislation—will be established, by "the zeal of the Lord of hosts," through the ministration of the Holy Spirit operating upon the hearts of believers. That is the kingdom we are praying for in the Lord's Prayer.

That is the kingdom in which righteousness will cover the earth "as the waters cover the sea," where equal and exact justice will prevail. That is the kingdom where immortality will be given to each inhabitant.

If Christ were here, He would be preaching the gospel of that kingdom.

(Continued on page 14)

Let forty of the high priests of the critical schools of our time, who reckon themselves the scholars of the world and profess to know exactly what the Bible is not and what it ought to be, furnish us with a volume dealing with like lofty themes to take the Bible's place, and we shall



see whether or not a unity such as is a crowning distinction of the Word of God is possible without the supervision and control of the God to whom the Bible owes its claim to be believed. This is a challenge which destructive criticism dare not accept.—Joseph Kyle, D. D., LL. D.

PARALLELS OF INCARNATION AND INSCRIPTION

By S. G. JACQUES



HE Bible is a perfect product. Men are no more able to understand this truth through mere human processes of reasoning, than they are, through the same reasoning, to understand how Christ was perfect, though garbed in human flesh and subject to all the limitations that human flesh is subject to. The Bible is clothed in human language, reflects the characters of the men who wrote it, is printed in various sizes and styles of type, on both cheap and expensive paper, is bound in board, cloth, or leather, is translated into many languages and dialects, is made to conform to idioms, laws of grammar, and rhetoric; yet in spite of all these requirements, it preserves its individuality and perfection.

Between the life of Christ and the Bible a beautiful and striking parallel exists. The rejection of Christ by His own, is paralleled by the rejection of the Bible by many professed Christians. The leaders and rulers of the Jews rejected Christ for the doctrines and traditions of men; but we read that "the common people heard Him gladly." Mark 12: 37. To-day religious leaders are turning their backs upon the Word as a standard of living, and are accepting the teachings of evolution, higher criticism, and heathen philosophy, all being but the fables, speculations, and traditions of men; but simple men and women, with minds unconfused by idle speculation, and burdened with the knowledge of their sins, are hearing the Word gladly.

REJECT THE ONLY GUIDE

It seems that all through Christ's life, He had to bear the reproach of His miraculous birth and lowly origin. As an excuse for their rejection of Him, the religious leaders accused Him of being illegitimate. (John 8: 41.) They alluded to His native city, Nazareth, in terms of scorn. To-day men are rejecting the Bible upon practically the same grounds. They claim that it is a relic of a semicivilized age; that it does not fit into our civilization. They cast contempt upon its lowly and obscure origin. They wax contentious over technical points, and see not its divinity. They like to show that God had nothing whatever to do with its being brought into existence.

Just as they acknowledged that Christ did some good things, and declared that they did not condemn Him for that, but because He claimed to be the Son of God (John 5: 18; Matthew 26: 63-65), just so men are compelled to acknowledge that the Bible has many good precepts and teachings, that its morality is of a higher type than that of any other book, and that it leads men to greater heights of ideal living; but as for its being the authoritative Word of God, there is where they draw the line. They are willing to grant that there are some good things about it; but as for being all good, perfect and complete, "sharper than a two-edged sword," they prefer to accept some Barabbas book instead. As a book among books, the Bible is accepted; as the Book of books and the Word of God, it is rejected.

FOR OTHERS' BENEFIT

But the Bible is more than a book, just as Christ was more than a man. He was a vital, inspiring power among men. His feet were often soiled with the dust and mire of the roads and streets of Palestine. His hands, though, often helped the tired and overburdened. His vision penetrated eternity, and helped men to see beyond this life to the greater life beyond. His ears caught the sound of angel voices, and translated it into tones that men could hear.

The Bible, likewise, is a living book. Its feet, too, have been soiled with the records of the evil deeds of sinful men. Jacob, eleven of his sons, David, Solomon, and many others have left badly soiled footprints across its pages. But look up at its loving, helping hands. The Bible has hands to help—encouragement, strength, spiritual food, are given us by this Word.

It has eyes to see. What visions, what ideals, what glorious rewards, what spiritual eyesight, we find in its pages! It has ears to hear. The voice of Jehovah speaking through the ages to the prophets and sons of God has been caught and preserved like phonograph records, for those whose senses are in tune with the infinite. It has a mouth to speak to us of God's love and mercy, His precious promises, and of the things He is preparing for those who love Him. Yes, though subject to human limitations, its message to us is perfect.

NOTHING LIKE IT

Like Christ, the Bible needs no apologist. (John 8: 13, 14.) Its record is true. It bears its own proof. Whether in individuals or in nations, the influence of the Bible is seen in the daily life, in the mental vigor, in the attitude toward everything great and good. Judging from the results, we assert that its record is true.

The Bible being perfect, nothing can be added to or taken from it. In the beginning, this instruction was given to Moses. (Deuteronomy 4: 2; 12: 32.) In the last book of the Bible, this same instruction was given to the apostle John. (Revelation 22: 18, 19.)

Christ preached to all classes and types of men. His own personal power was unlimited; but the power of His words to move men was limited by their education, aims, desires, viewpoint, environment, their mental ability to comprehend, and their moral strength to obey the promptings of an enlightened conscience. The results of His work varied. They ranged the whole scale of human life, from loving obedience by the disciples to hostile opposition by religious leaders, and even to betrayal by a trusted disciple.

How the Bible parallels Christ's life! It speaks to all nations, classes, and conditions of mankind. Its power over them is limited only by their comprehension of its message and their belief of its truths. Its reception by men is the same as that accorded Christ. Some believe, others reject. Some are merely intellectually pleased; others wage war upon it. Trusted disciples would betray it for the baubles of worldly praise. Some study it to increase faith; others, to destroy more skillfully. Some cannot see the truth, and others would not obey it if they did see it. Every individual has an opportunity to learn the truth, but none is compelled to learn it.

The aim of the Bible is, to present the character and will of God, and the principles which govern His universe, and to lead humanity to conform to them intelligently and faithfully. Everything else in the Bible is subordinate to this great principle. If it pleases, entertains, or instructs, thank God for that much additional; but in it all, do not lose sight of God and His truth.

"The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Timothy 3: 15-17; 2 Peter 1: 21.

CHRISTIANITY AND WOMAN'S RIGHTS

Christ has lifted woman to a new place in the world. And just in proportion as Christianity has sway, will she rise to a higher dignity in human life. What she has now, and what she shall have, of



By Kay M. Adams

privilege and true honor, she owes to that gospel which took those qualities peculiarly and which had been counted weak and unworthy, and gave them a divine glory in Christ.—Herrick Johnson.

ONE of the most striking changes of modern times is the way in which the women of America have been admitted to fields of activity hitherto considered the prerogative of the sterner sex. Many countries of Europe have followed and are rapidly following suit. This cry for women's rights is finding an echo in the hearts of the inmates of the harem, for the news has been published that in Constantinople itself, one of the strongholds of Mohammedanism, the women are walking the streets with unveiled faces—a startling innovation for the East.

There are many people who are prone to blame Christianity as one of the forces prominent in keeping women down. They point to the statements in the Bible which speak of the woman's being cursed because she led the man into sin, and those which say that wives should obey their husbands, that women should not teach in the church, etc. Then, too, attention is called to the polygamy of Abraham, Jacob, David, and Solomon, and it is said that such practices are the teaching of the Bible.

It is wise, however, to look to the explicit teaching of the Scriptures, and to the practices of Christianity in its treatment of women, rather than to certain disconnected statements and examples culled from the Bible and thrown together. It is significant that all movements for the betterment of woman's condition, generally speaking, have originated in Christian countries. It is significant, too, that the Christian church throughout the world stands for monogamy. The church knows that in ancient times, when polygamy was practiced, it brought great trouble and sorrow. With Abraham, it led to separation of father and son. In the case of Solomon, it led to idolatry. Polygamy is nowhere commanded or condoned in the Bible. The fact is noteworthy that to Adam was given only one wife, and that the first record of polygamy in the Bible is that of Lamech, who was a murderer. Throughout the world, whether in China, India, or Africa, it is the practice of all Christian missions to require all polygamous converts to put away all wives but one before receiving the rite of baptism. Neither the Bible nor Christianity, its exponent, is in favor of polygamy.

GIRLS NOT WANTED

Go where you wish throughout the world, and nowhere else will you find the lot of women so favorable as in Christian lands. In non-Christian countries, there is no such thing as a home. There may be a mansion, with riches and luxuries on every hand; but loyalty of wife and husband, reverence for the mother, and the sweet companionship that exists between brother and sister, are the excep-

tion and not the rule. There are no family gatherings, and none of those relationships so dear to the heart of people in Christian lands.

Let us notice China for example. As soon as a little girl is born, her troubles begin. She is not wanted, because she cannot be the head of the family, and worship her father, and carry on the worship of his ancestors after he dies. Perhaps if there are several daughters already in the family, she will be sold, or given away into a life of shame, or even cast into the rubbish heap to die. If she is allowed to remain in the family, she must remain withindoors after she passes childhood, lest she be seen by young men. She has no voice in the choice of a husband, and is not even supposed to see him until after the marriage ceremony is performed, all these matters being arranged by relatives and go-betweens. After the marriage, she does not go into a home of her own and set up housekeeping, but she is straightway taken to the home of her husband's mother, there to be little better than an unhappy slave, subservient to the lightest whim of her mother-in-law. If her married life is unhappy, she has no hope of release; for if she should run away, she could be arrested like a common criminal and taken back to the house of her husband's family. The only means she has of escaping her unhappy lot is suicide, and thousands take this course every year.

I was once talking with a Chinese father about the Chinese methods of marriages. He said, "Well, I think our custom—that of the parents arranging the match—is far better than the American custom. Look at the divorces in your country. Chinese never have a divorce." That is true. Chinese never divorce, because they cannot. No one knows how many suffering Chinese wives would get divorces if they could. I hold no brief for the American divorce system. I think that separation could be granted if necessary, without the lax laws in regard to remarrying. But my Chinese friend's remark was about as logical as the fa-

mous witticism of a Chinese diplomat who came to this country. "What a dirty people the Americans are!" he said. "Why, they bathe nearly every day. In China, the people only bathe once or twice a year."

Polygamy is a common practice among the richer Chinese. For the second and succeeding wives, there is no marriage ceremony like that with the first wife. Their status is more like concubinage.

CHILD WIVES OF INDIA

Of course, it is well known that conditions are becoming better in the coast cities, and in other places where Christian missionaries are holding up better ideals before the people, and where the moral influence of returned Chinese who have gained their education in Christian lands is having its effect.

Women's lot in India is far worse. There contracts for the marriage of girls are made when they are mere babies six years old or younger. Should the husband die, even before the marriage is consummated, the child is considered a widow, and is held morally responsible for her husband's death. She is taken from her childish play and put at the most servile tasks. This is in punishment for her supposed sin that has caused the death of her husband. She can never marry, and is doomed to lifelong slavery.

Should her betrothed live, the marriage is consummated when the girl is eleven or twelve years of age, while her husband may be a man of thirty; and this poor mite must enter upon the duties of wifehood and motherhood when girls of similar age in this country are still in the grammar grades and playing with their dolls. She too must live with her mother-in-law, and obey her slightest wish. The women of India are not even allowed to eat with their husbands and sons. Yet there are thousands of women in this enlightened land who are silly enough to flock to hear Indian priests lecture upon their religions. If they wish to see how these much vaunted isms work out in the home life, let them journey to India and look upon the condition of their sisters there. If they wish for that kind of life, let them remain there and live it.

Mohammedanism embraces nearly one sixth of the earth's inhabitants. How do its women fare?—They are subject to the practices of polygamy and concubinage. They must live in the harem and have little or no chance of association with distant male relatives even. When a Mohammedan woman goes out of her home, as little as possible of her face must show. She can be divorced at the pleasure of her husband, but has no chance of securing a divorce from him.

Such examples might be multiplied, but these are sufficient to indicate how favorable the religion of the Bible is to the

condition of women. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." James 1: 27. Christianity has ever been a religion to protect and care for the weak and downtrodden. Fortunate are the women who live in a land where its tenets are still practiced to some extent.

Around the World

WE have had too much legislation by clamor, by tumult, by pressure. Representative government ceases when outside influence of any kind is submitted for the judgment of the representative. This does not mean that the opinion of constituents is to be ignored. It is to be weighed most carefully, for the representative must represent, but his oath provides that it must be faithfully and impartially, according to the best of his abilities and understanding, agreeably to the rules and regulations of the constitution and laws. The authority of the law is questioned in these days all too much. The binding obligation of obedience against personal desire is denied in many quarters. If these doctrines prevail all organized government, all liberty, all security are at an end.—Governor Calvin Coolidge, of Massachusetts.

ONE of the best means—indeed, the best—of bringing freedom to the world is to carry Christianity to all peoples. In Christianity we find the very genius of democracy. We find in service and in love of one another the source of freedom and of real democracy. I always maintain in my political work that to have progress we must bring the gospel to all people.—His Excellency C. T. Wang, Chinese plenipotentiary at the Paris Conference.

WILLIAM A. PINKERTON, famous detective, recommends the strictest censorship of motion pictures, and expresses the opinion that crime films or magazine illustrations of criminal acts should be prohibited by federal law. "No one is a bigger bug about the movies than I," he said, "but we make a mistake by making the bandit of the film heroic. Boys who can see it, say, 'That's easy, we can do it,' and they do. Movies are a great educational medium, but they also can be a harmful one."—"Globe" (Toronto), June 8, 1920.

MR. GEORGE B. WILSON, a Howard medalist in statistics, estimates that the United Kingdom in 1919 spent £386,600,000 on intoxicants as compared with £166,600,000 in 1913. England is still very wet, according to these figures, and it will take more than one eye of "Pussyfoot Johnson" to make it dry.

ANIMAL and savage dances, the abolition of modesty and the cult of nakedness, are still other expres-

sions of this same reversion of modern materialistic society to savage types, though Christian traditions yet hold the world in check. Riches, material developments and higher education are but a thin veneer upon the surface of civilization. They cannot transform a paganized people, but merely serve for a time to gild the ugly truth. Without a return to God, without religion in education, the reversion to savagery cannot be stayed. The world war was not its worst manifestation.—"America."

SIXTY-FIVE per cent of all reported fires occur in dwelling houses, representing 28.5 per cent of the aggregate damage.

IN Syria, Palestine, Mesopotamia, Anatolia, the Balkans, the Caucasus, Persia, and Egypt, there are 564 primary and secondary American mission schools, with a total of 31,329 pupils, 135 foreign teachers, and 1,079 native teachers. Twelve colleges have a total enrollment of 4,572 students, with 165 American teachers and 200 assistants.

It cost the United States \$20,573,000 to collect \$3,850,150,000 taxes last year, according to a statement made by the Internal Revenue Bureau. This is at the rate of 53 cents for each \$100.



Ho, Every One That's Thirsty

F. B. Meyer told me that he was once in a country house in England, and he was left alone, designedly, with a lady who was not a Christian.

"Let me ask you point-blank, right now," he said, "are you saved?"

"Well," she said, "I never could understand about what I have to do. It has been explained to me innumerable times, but I cannot understand it at all."

While she was going on with what she could not do, he had gone to a side table there and poured out a glass of water, as if he were thirsty, and helping himself to a drink. Suddenly he turned around to this lady and extended the glass of water and said, "Are you thirsty?"

She said, "In point of fact, I am, Mr. Meyer."

"I have brought you this glass of water."

"Oh, thank you!" she said, and took it and drank.

He said, "You know how to take that glass of water."

"Oh," she said, "I see it! I see it! I do, Mr. Meyer! I surely do see it! Is it as simple as that? Do I just have to say, 'Lord, here am I; I receive You now as my Saviour'?"

"Yes," he said, "that is it. That is all there is."—Dr. C. I. Scofield, in "Sunday School Times," May 29, 1920.

THE Bible Films Corporation, which is filming many of the scenes of the Bible, will not allow movie stars to depict Biblical characters, but is providing for the feminine casts some one hundred young women of education and refinement from different parts of the country, who, in charge of proper chaperones, will be brought to the corporation's studios at San Gabriel, California, for a try-out of ninety days at the corporation's expense for living and traveling.

THERE are now nearly eight million automobiles in the United States, and it is estimated that in 1925, eight hundred million barrels of oil will be required for this industry alone. England, France, and Germany combined have little more than a million autos. America produces two thirds of the world's supply of oil, and consumes three fourths of the world's supply.

THE new United States super-dreadnaught Tennessee is the largest battleship afloat at the present. It cost \$20,000,000, has a complement of 631 men, is 625 feet long, and registers a displacement of 32,500 tons. Her size makes possible spacious lockers, baths, and recreation quarters, handsomely furnished club-room and library, a printing shop with linotype and presses, and a motion picture machine. Ten years ago the men on battleships were supposed to sleep and find amusement wherever they could, in spaces left from necessary machinery and guns. Times are changing even for battleships.

THE famous Golden Horses of St. Mark's, Venice, which were removed for safety's sake during the war, have now been restored to their original position.

BISHOP WARNE, of Lucknow, India, had a unique experience when he attempted to come to the M. E. General Conference last May. He could obtain passage no farther than Suez as a passenger. He therefore accepted a job as oil wiper on a tanker bound for New York, at \$75 a month and board. On arrival in this country, he was "in" \$57, and none the worse for his experience, probably better physically, and with a broader outlook upon life. It would do all brain workers good to have to spend several weeks each year with the toilers, and the able-bodied non-producers among the moneyed classes should spend all of their time with the laborers.

ANNOUNCEMENT is made by Director R. G. Cholmeley-Jones, of the Bureau of War Risk Insurance, that former service men, if they were injured or contracted disease while in the service, even though the injury or disease was of a minor character, should be sure to apply to the Bureau of War Risk Insurance, Washington, D. C., for a certificate of injury, before one year after the date of their discharge or resignation, in order to protect themselves and their dependents against possible aggravation of the trouble hereafter.



AS OTHERS SEE IT

If America stands firm and makes good on prohibition, England will adopt the same policy within ten years.—Premier David Lloyd George.

No Use of Being Selfish

A MAN may work as selfishly as he pleases, he may rule out of his mind all thought or intention or desire to do something for some one else, but he will find in the end that Nature has tricked him: he has not been permitted to live for himself alone, his very works of selfishness have been made to serve others; he has only deluded himself, robbed himself of the higher and more satisfactory rewards which come from including the good of others in one's own good.—Dearborn "Independent."

The Two Thieves

IN all of the volumes of print and the volume of sound concerning the wrongs suffered by the under dog I have yet to discover an admission or inference that he owes anything at all to the upper dog. Frantic little uplifters sing doleful songs about the rights of the wage earner, and leave us to infer that the wage payer is a criminal who has forfeited all rights and privileges and as such should be bled

to death and buried in the woods. . . . The employer who pays his workmen less than they are worth may be an unjust and criminal master. Granted. Having granted as much, let us in all fairness admit that the workman who accepts pay for hours of labor he does not deliver is closely related to the thief. Further the workman who poses as a master craftsman and delivers shoddy work obtains money under false pretenses and deserves full measure of condemnation.—Robert Quillen, in the "Saturday Evening Post," May 15, 1920.

Christ or Barabbas?

IT is vital for man to face the question of Christ crucified, because the cross is the central fact of this world's history, and no one can evade it. Pilate did not know what to do with Christ, and turned coward. Christ looks down on each succeeding generation and each individual, and He must either be confessed or rejected. The one thing that is admittedly impossible is the ignoring of Christ, but when He is received into heart and mind and soul, very soon will be realized the personal experience of a perfect fitness between Christianity and human nature. Out of the ocean of God's love comes the

answer to our needs, and this meets and fits every part of the shore of our nature. Christ is the returning tide of life, the ever fresh adaptation of eternal Power, Wisdom and Love to all mankind.—Toronto "Globe," June 16, 1920.

The "Red" Clergymen

If socialism stands for a practical denial of faith in God, it is an anomalous situation to find ministers of the church among its advocates. This is the charge of Dr. C. Mawbray White, who has been investigating bolshevism and kindred doctrines for the National Civic Federation. "I defy any one," says Dr. White, "to bring me a socialist book that speaks of God, and there is hardly a book they have published which does not speak against a supreme Being." That some clergymen and many theological students are disciples of radicalism is too well known to admit of argument. The church is concerned in all questions of social and industrial reform, but clergymen who line up with Reds, and give the radical atheistic element their support, are with the wrong crowd, and should be promptly told so by the churches which they misrepresent. A great university expelled from its faculty a professor who was

When the final decision is made that we as a nation will take no part in solving the problems of this region [Armenia] which are so inextricably interwoven with the motives that sent us into the world war, and are so inevitably the forerunner of future wars, if not righteously solved, there will be no member of our American military mission to Armenia who will seek the duty of explaining our attitude to a wondering world. Some one who has not seen the horror of starvation and the abomination of desolation in this war-worn region can more satisfactorily present the virtue of our adherence to the non-entangling advice of George Washington, and inquire as did Cain in this same neighborhood—"Am I my brother's keeper?"—Major General James G. Harbord, formerly chief of staff under General Pershing, and head of the American Mission to Turkey and the Near East, "World's Work," June, 1920. The illustration shows a number of Armenians on board boat as they wend their way back to their stricken country.



using his position to destroy the social and political order and institutions for which the university stood. Should not the church clear itself of all responsibility for those who support a social philosophy which has no place for a supreme Being and is often avowedly hostile to faith in a supreme Power?—*“Leslie's Weekly,” June 19, 1920.*

Abomination of Desolation—Armenia

WHEN the final decision is made that we as a nation will take no part in solving the problems of this region [Armenia] which are so inextricably interwoven with the motives that sent us into the world war, and are so inevitably the forerunner of future wars, if not righteously solved, there will be no member of our American military mission to Ar-

menia who will seek the duty of explaining our attitude to a wondering world. Some one who has not seen the horror of starvation and the abomination of desolation in this war-worn region can more satisfactorily present the virtue of our adherence to the non-entangling advice of George Washington, and inquire as did Cain in this same neighborhood—“Am I my brother's keeper?”—*Major General J. G. Harbord, formerly chief of staff under General Pershing, and head of the American Mission to Turkey and the Near East, “World's Work,” June, 1920.*

Only One Third of Population Producers!

So long as the present indifference of the people toward agriculture continues, and as the population in the country districts decreases on account of the people

forsaking the country for city life, there will be a decrease of foodstuffs and a gradual tendency toward a food famine and almost prohibitive prices.

The lack of production is bringing us face to face with a most serious problem, which the entire world has been called upon to solve. The time was when 75 per cent of our people were producers, but now the proportion of producers has declined until there are 33⅓ per cent producing, and the wild scramble of the 66⅔ per cent to provide themselves with the small amount now produced has put many of life's actual necessities beyond the reach of the wage earner. This condition threatens to tear asunder the very fabric of our economic existence.—*Asa Ramsay, chairman board of directors, Federal Reserve.*

THE DISAPPOINTMENTS OF JESUS

DISAPPOINTMENTS are incidental in one's life. Jesus was no exception. Nowhere, however, do New Testament writers say He was disappointed; but incident after incident proves that Christ was keenly and painfully disappointed.

The first was His parents' *lack of insight*. Jesus was a remarkable babe, prophetically revealed, Spirit-conceived, angel-named, God-honored. At the age of twelve, He was taken to the Jerusalem feast. His parents missed Him on the way home, and retracing their steps, found Him debating with eminent teachers. They upbraided Him for leaving them. He did not show resentment, but He did show disappointment, as expressed in the double question: “How is it that ye sought Me? wist ye not that I must be about My Father's business?” Luke 2: 49.

Ignorance in an intellectual disappointed Him. He had just begun His ministry, when the scholarly Nicodemus failed to discriminate between the natural and the spiritual birth. What a note of disappointment rings in the words, “Art thou a master of Israel, and knowest not these things?” John 3: 9.

Once He called Himself the Bread of heaven, and urged the necessity of partaking of His body, without which no life eternal could be secured. To this, many followers said, “This is a hard saying.” Jesus then challenged the faith of some, whereupon many “went back, and walked no more with Him.” Then, saddened, He voiced His disappointment: “Will ye also go away?” John 6: 60, 66, 67.

Ingratitude disappointed Jesus. Ten lepers once accosted Him with the cry, “Master, have mercy on us.” They were bidden go and show themselves to the priest. On the way, they were cleansed. Of the ten, but one returned; and he “with a loud voice glorified God.” Disappointment at the ingratitude of the nine is revealed in the question, “Where are the nine?” Luke 17: 12-17.

Selfishness disappointed Jesus. A ruler, young, rich, earnest, and pious, became interested in the Christ-philosophies. His reach was eternal: “Good Master, what shall I do that I may inherit eternal life?” Mark 10: 17. Christ's answer dampened the young man's ardor. With bowed head, he turned sorrowfully about and departed. Christ's



When the scholarly Nicodemus failed to discriminate.

disappointment echoes in the phrase, “How hardly shall they that have riches enter into the kingdom of God!” Mark 10: 23.

Unbelief disappointed Him. The transfiguration was Christ's glorification on earth. Three disciples saw and heard things unutterable, unwritable. At the base of the mountain, the other disciples contested, but could not control, an evil spirit. Jesus appeared on the scene, and rebuked them in the words, “O faithless and perverse generation, . . . if ye have faith as a grain of mustard seed.” Matthew 17: 17, 20.

Rejection disappointed Jesus. Jerusalem was His loved city. Prophetically He was to perpetuate its memory eternally. What a pathetic picture, as He sat on Olivet's slope, and sobbingly said: “O Jerusalem, Jerusalem, which killest the prophets, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!” Luke 13: 34. Here was the unbelief of a whole race: “He came unto His own, and His own received Him not.” John 1: 11.

By

WILLIAM P. PEARCE

Sleepiness disappointed Jesus. Gethsemane was His battle ground. Three stops He made in it: stop one, when He said to eight disciples, “Sit ye here, while I go and pray yonder”; stop two, where He said to the three, “My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me”; stop three, where He fell on His knees and prayed that God's will be done. Three times He returned and found His disciples sleeping. What a cry of disappointment rose in the words: “Could ye not watch with Me one hour?” “Sleep on now: . . . the Son of man is betrayed.” Matthew 26: 36-45.

Treachery disappointed Jesus. Judas was an apostle devil-directed. Jesus knew and declared that he would betray Him. From prophetic Scripture, He knew the price, and possibly the place; but it must have wrung the heart of a tender Saviour to be sold by one of His own disciples. “Friend, wherefore art thou come?” Matthew 26: 50. “Betrayest thou the Son of man with a kiss?” Luke 22: 48.

Denial disappointed Jesus. Peter was Christ's “right-hand man.” Unfortunately, he had a weak spot in his nature; and the Master told him of it. In the trial-room, when he should have been fearless and courageous, he was fearful and cowardly. He denied His Lord, and denied Him wickedly. What a disappointment was written on the face of Jesus when He “turned, and looked upon Peter”! Luke 22: 61.

God's personal withdrawal disappointed Jesus. Calvary was the maximum of suffering.—mental, affectional, spiritual. He bore pain without a flinch, sneers and jeers without a murmur, isolation from His apostolic band without a criticism, stretching of heart-strings to the breaking point as He looked upon His mother; but when the Father turned His face from Him, the disappointment of Jesus was so great that He cried with a loud voice, “My God, My God, why hast Thou forsaken Me?” Matthew 27: 46.

Jesus not only was, but now is, disappointed in many of His followers. Might it not be well to scan our ledger and see if we have withheld our affection, our appreciation, our devotion, our gifts, our faith, our service, to the disappointment of Jesus?



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER
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United States Commissioner of Education on the Michigan Crisis

MR. G. R. FATTIC, of Berrien Springs, Michigan, wrote to Mr. P. P. Claxton, United States commissioner of education, concerning the attempt of certain organizations of Michigan to close parochial schools, as featured in our issue of July 6, and asking for Mr. Claxton's judgment in the matter. The following communication was received in reply:

"My dear Mr. Fattic:

"I have read with interest your letter of May 11. I am writing at once to assure you that I have no sympathy with any movement that would close private, parochial, and church schools in Michigan or anywhere else.

"The public school system of the United States is our most important coöperative enterprise—the agency through which the several states attempt to give as nearly as possible equal opportunity to all children for the quality and quantity of education which will best develop their manhood and womanhood and fit them for making a living and for the responsibilities of citizenship. All Americans are under obligation to support this system willingly and liberally, and none should be exempt from taxation for it. I believe no good American who has given the subject intelligent thought opposes the public schools. We should all do all we can to make them as good and effective as possible.

"On the other hand it is, I believe, wholly un-American to attempt to prevent the initiative of private individuals and societies in the promotion and support of education as such. There are many reasons why other schools than those supported and controlled by the state should be encouraged. All such schools, however, should be required to submit to such inspection as may be necessary to insure that they are giving opportunities for American and democratic education measurably equal to those provided by the state. The state is under obligation to see that no child is denied the kind of education for which the public schools exist and are supported; and if children are permitted to go to other schools, then the state must be sure that the opportunities offered in the other schools for education are not inferior to those offered by the public schools.

"Yours sincerely,

"P. P. Claxton, *Commissioner.*"

We believe that Mr. Claxton has taken a just and American attitude on this subject. As he says, "There are many reasons why other schools than those supported and controlled by the state should be encouraged." And if certain denominations, such as the Roman Catholics and the Lutherans, are willing to support and defend the public school system as the best device possible for a large majority of the children and youth of the country, and yet are desirous further of providing institutions where their own children may obtain that religious education which they deem necessary for the child's spiritual and moral development; and if such parochial schools equal or surpass the standards of the state schools, and are ever open to inspection, as they are at present, there can be no legitimate complaint against the maintenance of the parochial schools. Any attempt to suppress them under such circumstances is unchristian, unconstitutional, and un-American, and should be resisted by all lawful means on the part of liberty-loving citizens.

How Are Your Roots?

IN a forest where there is a good stand of first-growth timber, the slender, straight stocks of the younger trees are very noticeable. Because they are overshadowed by the great monarchs of the virgin shade, they need not develop strong roots. But after the first growth is cut out by the lumbermen, often the second growth is blown down in high winds, because it had so little root anchorage.

In many churches, persons may be found who have grown up under the shadow of firmer personalities, and whose spiritual lives, though seemingly well developed aboveground, have little root beneath. Some day, however, these spiritual preceptors and friends to whom they have looked for shelter, guidance, and help, will be removed, or perhaps themselves give way to some temptation. Or the leaners may be forced out,

by prevailing circumstances, into unfriendly environment. It then becomes apparent how deep, how sincere, how sturdy has been their Christian experience.

Christians weaken their heart growth by remaining in one place when duty has called them elsewhere. Such a course is a frequent source of weakness to the community where these fearful professors of religion congregate. Their lack of courage manifests itself in every Christian activity. These are the kind who, having lost their spiritual initiative, refuse to join in any forward movement. Their presence forms a dead inertia antagonistic to all progress, and weighing down others who have the spirit of doing. As barnacles upon a ship's hull, they impede all motion.

It is quite possible that we may be of special service to the Master in some particular place; but there may come a time in every Christian's life when, like Abraham, he will be called to get out from his kindred and his people for duty elsewhere. If he does not heed the call—if he refuses to develop his faith roots and moral fiber—then he had better beware, for God may cut the first-growth away from him if he is determined to stand where he is.

It is not the will of God that we become fossilized, lose our originality, or become stereotyped copies of some one else because we dislike to leave their shelter. It is written of Abraham, "I called him *alone*, and blessed him." Our greatest blessing may come in standing alone also.



International

This photograph shows the heads of railway brotherhoods and the newly appointed Labor Board in conference for the first time in Washington, D. C.

Progress in India

AN Indian newspaper contains an item concerning the proposed marriage of a man of fifty years and a girl of ten. When the fact became known, the local Seva Samaj, a Hindu charitable society, influenced the officials to issue a prohibitory order, and the high court later decreed that the girl should not marry until fifteen years of age, and then not contrary to her wishes.

Twenty or even ten years ago such a marriage would have aroused no protest or comment from Hindustan. Customs and times are changing indeed in old Hindustan.

Another reform which promises much for the country is the active interest taken by the better class of Indians in the depressed castes. Annual conferences are held to foster this movement.

People of the West little realize the disabilities under which the untouchables labor. In some parts of India, they are still forbidden to travel over certain roads, and from others they must withdraw whenever a high caste man is seen approaching. In many places, they are refused access to the village wells, and have to depend upon open tanks of filthy water for their supply. Their touch and even their shadows are defiling, it is believed.

Sir N. G. Chandavarkar, in his presidential address before the last conference, held May 3, said:

"The curse of untouchability prevails to this day in all parts of India. It is not mere untouchability. It is worse than that. While all of the depressed classes have been for centuries untouchable, some have been unshadowable, some unapproachable, some even unseeable by the higher castes. And this degradation has been imposed by these castes of Hindu society on one fifth of the total population of their own country, race and creed, or thirty per cent of the Hindu population of India. Out

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FILING THE EVIDENCE

By Walter E. Gillis

The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power

and divinity; that they may be without excuse: because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reason-

ings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God.—St. Paul.



THE present age is essentially one of organization and system, and into every phase of human effort has come the necessity of keeping records for daily and future reference. Archaeologists, in uncovering the buried cities of ancient empire, are finding that filing systems of some kind have always been employed by the higher civilizations in their internal federations and extensive commercial relations.

It is interesting to note the many different methods that have been in vogue for the arrangement and preservation of valued archives. In the buried cities of the Old World are found large stores of clay tablets inscribed with the records of business and history. The writing had been done in the fresh molded clay, and this was afterward submitted to heat, that it might be baked hard and made safe for storage. Later a means was found for treating leather so that writing could be done upon it with ink and it could be safely stored away. On such parchments the prophets recorded their visions. In later times, the discovery of printing and the profuse manufacture of all sorts of paper have greatly facilitated the keeping of records, not to speak of the immense service done for mankind by making these annals of the past available to the great mass of the people, and especially to those whose thirst for knowledge leads them to delve into the findings of other men and other times.

But there are records besides those which are made in writing. The musician records for persons who have the ability to translate into song and harmony, the emotions that are produced in his sensitive soul by the moods of nature. The artist with his brush paints in delicate colors his interpretations of like impressions. Their productions are as much a record as are those written in the more conventional hieroglyphics.

How often we have seen the record of a local flood written by the raging waters, upon the bark of trees or upon the walls of old buildings! And are we aware that we all, to a greater or less degree, bear on our faces a record of the hours given to careful thought or to dissipation—a record that careful observers read with great accuracy?

WRITTEN ON NATURE

There are still other records that have been of great interest to me; for instance, the Creator's record of His infinite love, power, and wisdom, as seen in the things that He has made, the visible thus unlocking the mystery of the invisible; then again the evidences of the truth of the account of a universal Flood in the days of Noah. In every continent today are seen multiplied evidences that the world at some time was suddenly submerged and its framework submitted to a terrible breaking up and devastation. The struggle of nature is traced in the animals and vegetation imprisoned in the icebergs of the arctic, and in the coal beds and rocks of every land.

The reason for this destruction is recorded in the Bible: "God saw that the wickedness of man was great in the earth, and

that every imagination of the thoughts of his heart was only evil continually. . . . And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; . . . and, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh [save that preserved in the ark], wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

The whole interesting record is found in the sixth, seventh, and eighth chapters of Genesis. This instruction should be of intrinsic interest to the men of this generation; for the Bible predicts that in spite of the information so widely written, they will be willingly ignorant of the facts, and will duplicate the deeds of that wicked generation, and will, because of their wickedness, be destroyed by the glory of the coming of Christ. Here are the very words:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they

willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:3-6. "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:38, 39.

Solemn predictions indeed, which we see daily fulfilling! Yea, the end truly is imminent.

Progress in India

(Continued from page 9)

of every ten Hindus, three are treated as beyond the pale of decent humanity.

"The degrading treatment accorded to the depressed classes for centuries makes their condition worse than slavery. We say we are fit now, at this very moment, for the right of self-government. We ask the British government to give it at once. But when it comes to the question of the depressed classes, what is

our attitude? I will express it in the language of two Indian political leaders, who have been most actively complaining that the Montagu-Chelmsford reforms are unsatisfactory and disappointing, because they have not given us at once and now full responsible government, though we are fit for it. At a conference of the depressed classes held two years ago in Bombay under the presidency of his highness the Gaekwar of Baroda, one of these political leaders counseled those classes to have patience, to try for their elevation step by step, and to wait till we all got full self-government. The other told them: 'You want to be the equals of higher castes. First become saints like



Archæologists, in uncovering the buried cities of ancient empire, are finding that filing systems of some kind have always been employed. In the buried cities of the Old World are found large stores of clay tablets inscribed with the records of business and history. Above is the famous Rosetta Stone, now in the British Museum.

Chekha Mela, the mahar, and then we will admit you to equal rights with us.' That is to say, the depressed classes must all become saints before the higher castes will treat them as human beings, with the elementary rights of citizenship. But the higher castes, according to this political leader, are exempt from that impossible condition of wholesale saintliness!"

These words give food for considerable thought, when coming, above all, from an Indian of such intelligence as Sir Chandavarkar. He also pays tribute to the rulers of the Indian states, such as the Gaekwar of Baroda, who, through the Compulsory Education Act, has brought the children of the depressed classes in line with those of the higher castes; and the maharajas of Mysore, Kolhapur, and Cochin, who are using their influence to break down these caste customs, which cause nothing but discord, disintegration, and the utmost degradation.

The maharajah of Kolhapur, who rules over an area nearly the size of the state of Connecticut, and over nearly a million people besides nine smaller feudatories, in laying a corner stone for a boarding school the latter part of March, made some of the most sensational statements, for a Hindu, which have been recorded. He said:

"To the leaders of the different communities, I have only one message to convey: Do not be shortsighted. Have a vision of the future. To dissolve castes is a necessity. To uphold them is a sin. Castes are an obstacle in the path of the common advancement of us all, and our duty therefore is to remove it with

all the courage we can muster. Hold your caste meetings, but ignore not the point that they are only a means to an end. The end of our caste meeting is to end the castes. Let not, then, your caste meetings help to mend them.

"We must never slacken the efforts we are making to dethrone the Brahmins [the highest caste, and priests of Hinduism], in order to enthrone the Indian nation. To do away with the differential advantage which the Brahmins enjoy, we must no longer call them to officiate in religious ceremonies. Nor should we listen to the professional Brahmins expounding the religious books, or expressing his sermons; for they only serve to strengthen in us the feeling of reverence which is inculcated and which it is our duty to eradicate. The sanctimony of birth which elevates the Brahmins above the rest of us can no longer be tolerated. We must establish an equal start at birth for us all."

In closing, Sir Chandavarkar said, "I cannot conclude without a warm acknowledgment to Christian missionaries who have been the pioneers of the movement for the elevation of the depressed classes since the advent of the British in India."

It is encouraging to every Christian and every freeman to see that the shackles of religious and caste slavery are being broken, and to know that the money which has been so freely given to missions in this and other countries is bearing fruitage in Christian principles among the people themselves.

QUESTIONS ON A MUCH MOOTED SUBJECT

By CLARENCE SANTEE

QUESTION: "Where in the Bible is it said that the seventh-day Sabbath was or is Saturday?"

The Bible does not use the word "Saturday," or any other of the names now used to designate the days of the week. It says, "The seventh day is the Sabbath of the Lord thy God."

Question: "Where is your proof that Saturday is the actual seventh day of creation? Give proof from the Bible." "Can you fully prove that the day you keep is the seventh day coming down in regular succession from the day on which God rested? Give Bible proof. If you cannot, your day is no better than ours."

The answer to these questions is easy and plain. Yet the question is one of greatest importance. All will admit that the command, given on Mount Sinai, to "remember the Sabbath day, to keep it holy," refers to the day when the Lord rested, at the end of creation week. The command itself says this is so. (Exodus 20:8-11.) Thus we have the word of God Himself for the definite day during the twenty-five hundred years from creation to Sinai.

Again, as we come to the crucifixion of the Saviour, we read: "That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:54-56.

Notice that after the burial of the Saviour, these women prepared spices and ointments, and then, when the sixth day had passed, they "rested the Sabbath

day according to the commandment."

What commandment?—The one that regulated the Sabbath day. The Holy Spirit, speaking through the disciple, could not make a mistake, because God knew. This was the day following the sixth day upon which our Saviour was crucified, and preceding the first day. (Luke 23:54; 24:1.) It was the seventh day, and God said that it was "the Sabbath day according to the commandment." The commandment pointed out the Sabbath of creation. (Exodus 20:8-11.)

It is easy to trace the days of the week since the beginning of the Christian era, and hundreds of years before, by astronomy and in other ways. But we do not apprehend that there is any one of mature years who is not well enough informed to know that no day has been or could be lost since that time. The Jews have been a miraculous means of preserving the identity of the Sabbath since the earliest times. So the proof is *positive* that we have the seventh day from creation, and that it is still "the Sabbath," or rest day, "of the Lord thy God." The proof is positive, also, that those who conscientiously believe they should observe the first day of the week, can be sure of its identity, and fear no uncertainty. The proof that locates the one makes sure the other.

Question: "Where is your Bible proof that man kept any Sabbath for the first twenty-five hundred years after creation?"

There is ample Scriptural proof that the Sabbath was kept during the first twenty-five hundred years; but if there were not, this would not absolve us from obedience. Moses, in recording the acts of

creation week, says that on the last day of that week, God rested, then "blessed" and "sanctified," or set apart, His rest day. (Genesis 2:2, 3.)

The question may be asked, For whom? Christ, who was there and knew, said, "The Sabbath was made for man." Mark 2:27. There can be no mistake about that. Then while the children of Israel were in the Wilderness of Sin, before they came to Mount Sinai, the Lord upbraided them for their slackness in keeping His commandments; and especially He mentioned the Sabbath. Notice His words: "The Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Exodus 16:28-30.

From the foregoing texts, it is evident that the Sabbath was given at creation, "for man"; and when men forgot to keep it, or tried to bring their own works into its sacred hours, the Lord upbraided them for their neglect. Another thing that is evident is that the Sabbath command was *in His law*. He said, "How long refuse ye to keep My commandments?" then singled out the Sabbath as the one in question at that time. This was before the children of Israel had reached Mount Sinai, and before they heard any precept from His lips. It refers directly to God's existing commandments, with the Sabbath as a part, during the twenty-five hundred years after creation, and before He had repeated them on Mount Sinai.

Abraham, far back in that period, was a faithful keeper of the commandments of God; and we have found, by the testimony of God Himself, that the Sabbath was a part of those commandments. He promised blessings upon Abraham "because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26: 5.

Question: "If the Sabbath was to be kept in regular succession from creation, why did not God give the Sabbath law in Eden instead of twenty-five hundred years after, at Sinai?"

That is exactly what He did. The prophet Moses so stated when writing the book of Genesis, while in the wilderness keeping sheep, before he was called to deliver Israel from Egyptian bondage. See Genesis 2:1-3. Not only was it given in Eden, but the very first seventh day in Eden was chosen as a sample upon which to base the Sabbath for all time. When the Lord, twenty-five hundred years later, repeated this commandment, He referred to the same time, and the same reasons, based upon His creative power in creation, as previously given: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 11.

Question: "Where did God make a Sabbath covenant with the human race for the first twenty-five hundred years, inasmuch as the Sabbath covenant made in Sinai was not made with Abraham, Isaac, and Jacob, or any previous race?"

The Lord made a special agreement with the children of Israel, that if they would obey His words, they should have His special blessing and guidance. He said: "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Exodus 19: 5, 6.

This covenant was not His law, but an agreement concerning the keeping of His law. After the Israelites agreed to obey the words of the Lord (Exodus 24: 3), Moses wrote their agreement in a book and again placed it before them. Again they agreed, or covenanted, to obey the words of the Lord. (Verse 7.) Then Moses summed up the covenant they had entered into by saying, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verse 8.

The questioner supposes that because the Lord did not make this special agreement with Abraham, Isaac, and Jacob, they were not amenable to His law. This cannot be so, as the Lord made a far more comprehensive covenant with Abraham, that embraced these promises and more, in which obedience to God's law was the basis on man's part, even as in this. He says of His agreement with Abraham: "I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."

Real Religion Wanted

Above all else, this country needs a nation-wide revival of old-fashioned prayer-meeting religion—

A religion that makes men realize that if there is a heaven there must of necessity be a hell—

A religion that makes a man realize that every act is recorded on his own conscience, and that, though that may slumber, it can never die—

A religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber—

A religion that makes an employee know that if he does not give full and efficient service, he too is a robber. . . .

In short, we need a revival of that religion which will make every man and woman strive in every act of life to do that which, on the great Judgment Day, they will wish they had done, as with soul uncovered they stand before the judgment seat of the Eternal.

Until the people of this nation accept and live this religion there will be strife where there should be peace, there will be strikes and lockouts and murder where there should be coöperation and harmony; there will be hatred where there should be friendship and love.

In the Golden Rule, followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble; there would be created friendship between employer and employee; capital and labor would work in harmony and with efficiency, efficiency for the capital and efficiency for the labor, with profit to both.

Religion of this kind is not measured by the hope of a heaven hereafter, but by the full fruition now of "peace on earth to men of good will."

It is not merely the chanting of hymns here or in the world to come, but it is in the recognition and full application by rich and by poor, by learned and unlearned, that each one is indeed his brother's keeper, that we can bring this country and the world back to safety.

A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where there is now turmoil, and men would then cease to seek to gain their aims by lawless acts of immorality, but would in spirit and in deed follow the divine command, "All things whatsoever ye would that men do to you, do ye even so to them."—"Manufacturers' Record."

Genesis 26: 3-5. This promise to Abraham embraced the whole world, "all the nations of the earth." He was called "the father of all them that believe," Romans 4: 11. This is positive evidence that Abraham knew the law of God and obeyed it. "Abraham obeyed My voice, and kept My charge, My commandments." The Sabbath command is one of those commandments. The Lord especially pointed to this truth when some of the children of Israel violated His law in this particular, before the law was spoken on Sinai. (Exodus 16: 28-30.)

Question: "If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice circumcision, seeing it was plainly commanded in those ages?"

First, let me say that we do not keep the Sabbath because it was kept by God's people before they came to Sinai. We keep it for the same reason that they kept it, and that Abraham did (Genesis 26: 5),—in obedience to the plain command of God. Circumcision was no part of the Ten Commandments, and its obligation was done away at the cross, and became a matter of no consequence. Note the statement of the apostle in the matter: "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Corinthians 7: 18, 19. In "The Twentieth Century New Testament," the last clause reads, "but to keep God's commands is everything." The keeping of the commandments, and not circumcision, would avail.

Two Brands of Optimism

ONE who can by strength of vision look into the future and always see the silver lining instead of the dark cloud, success and never failure, triumphant victory without a defeat, could be termed an optimist. But in the day when final reckonings and rewards are made, much will depend upon our great objective. God's Book of inspiration furnishes two striking pictures that can safely be used to illustrate the contrast between two kinds of optimists.

THE FIRST PICTURE

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 16-21.

The attitude of this man was very much the same as that of many earth dwellers in these days. They increase their acreage and buildings, and enlarge their business enterprises, thinking to establish their names that they may con-

(Continued on page 13)



Choosing Your Employer

By W. E. Belleau

MAN is indeed poor, needy, indigent. All that he is physically, mentally, and spiritually, and all that he possesses materially, are made possible only through the gift of the Creator. These things God can take away or reclaim at any time, so that man would be destitute. But there is one thing God has given to man which He will never reclaim. That is the power of choice. We all have the privilege of exercising this power as we choose. It is as a colored man once said: "There are three persons voting. God votes for me to be saved, Satan votes that I be lost, and then I cast the deciding vote." Upon what side we cast our vote, depends our destiny.

That is predestination. Man chooses his own future. It all rests upon his making the right choice. God, in His holy Word, bids us, "Choose ye this day." How imperative it is that we choose to follow Christ to-day! To-morrow may be too late. As we lie down to rest at night, we never know whether we shall again see the sun rise over the horizon.

It was Victor Hugo who said, "Go to sleep in peace; God is awake." That indeed is true to him who has chosen to do the right. At any time, we may pass off the stage of action. God realizes this more than we do; hence He warns us, "Choose ye this day." We are not to wish, desire, or hope to be saved, but to choose and determine. Hoping and desiring will not get us anywhere. We must choose. The central note, the highest anthem, the sweetest music, the most wonderful declaration, of all the Bible, is that man has the privilege of choosing to follow Christ.

Whether we are aware of it or not, we all must choose at some time or other in our life. Every man has to choose. Abraham was called to leave Ur of the Chaldees, to leave his relatives behind, and go where God bade him go. This was the supreme moment of his life. He there chose to follow his Master.

Job also had to make his decision. After he had lost his children, and all of his possessions, and was himself afflicted with grievous sores, his wife advised him to "curse God, and die." Even his best friends turned against him, yet Job remained true to God. Thus we see that he determined to follow Him.

Martin Luther met the paramount issue of his life when he was asked to recant at the Diet of Worms. His reply was: "Here I stand. I cannot do otherwise."

Florence Nightingale, the heroine of the Crimean War, determined to serve Jesus, when she saw her countrymen mu-

tilated and dying upon the blood-stained battle fields.

Christ Himself had to make the decision to die upon the cruel cross of Calvary for you and me. Of these heroes, it can be said truly, "They climbed the steep ascent of heaven through peril, toil, and pain."

We all have to make decisions daily. However, one choice may affect our whole future life. For this reason, we should be prepared to meet all decisions as they come to us. One resolution we should make to-day is, to follow Christ. Satan tries to *force* us to follow him; but Jesus only knocks at the door of our heart—He never forces His way in. Who is the better master?

To Napoleon there were no Alps. If we determine to press on, there will be no mountains of difficulty before us. Paul's motto is worthy of adoption. It is, "One thing I do." May the one thing we do, be to follow Jesus Christ.

Two Brands of Optimism

(Continued from page 12)

tinue forever; but while receiving the favors and plaudits of men, they have failed to become "rich toward God." The divine verdict is, "Thou fool."

ANOTHER PICTURE

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great. . . . So Abram departed, as the Lord had spoken unto him. . . . And Abram was very rich in cattle, in silver, and in gold. . . . And the Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . .

"And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Genesis 12, 13, 15.

With all these promises in view of fulfillment, and the evidences of material prosperity surrounding him, this man who lived back in the days when the world was young, took time to "build an altar" and call upon the name of the

Lord. His perception of reward did not stop when the limit of his physical eyesight was reached, as the record again declares: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob: . . . for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11: 9, 10.

Jesus bears prophetic witness that Abraham will reach the eternal inheritance in fulfillment of the divine promise, when He says that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8: 11.

Shall we who live in these days of unrest, when peoples and nations are perplexed beyond measure at the increase of crime and distress, when the entire fabric of our social and industrial institutions is giving way to the lust and greed of the unregenerate heart, look for a millennium of righteousness and peace? Would it not be better to heed the admonition, "Seek ye first the kingdom of God, and His righteousness"? Matthew 6: 33. For "there is no peace, saith my God, to the wicked." Isaiah 57: 21. Which brand of optimism shall we choose as individuals to-day; that of the "rich fool," or of the man who was called the "friend of God"?

CHARLES C. KING.

WHEN the earth is filled up with trees of righteousness, then we can truly look for an abundant crop of peace. When the Prince of peace rules over the earth made new, then settled, abiding peace will be established on this earth. "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of His government and *peace there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 9: 6, 7. "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm 72: 7, 8.

J. L. S.

YOUR name may be entered upon the church book upon earth, and never be entered in the book of life in heaven.

THE reason why tobacco is smoked, and not straw or hay, is because it contains nicotine. Remove the nicotine from the tobacco leaf, and it will become as unpopular as alcohol-free beer.

Men drink beer because it contains alcohol. Remove the alcohol, and the demand for beer ceases. Men smoke tobacco because it contains nicotine. With the nicotine removed, smoking would be at an end.

The *Journal of the American Medical Association* of August 30, 1919, claims that the "various schemes to eliminate the nicotine from tobacco have not proved successful." But this, claims Otto Olson, of the United States Bureau of Plant Industry, "is not strictly in accordance with facts." It seems that Dr. George Garner, in charge of the tobacco investigation for the United States Department of Agriculture, has succeeded in greatly reducing the amount of nicotine. He in fact has been able to bring it to the point where it is no longer desirable. Mr. Olson writes:

"While conducting experiments in growing Cuban cigar-leaf tobacco in Texas, we reduced the nicotine content of several strains of this type of tobacco down to an average of .60 per cent, with one of the individual plants as low as .12 per cent, proving that nicotine could be wholly eliminated from this type of tobacco if desirable, which it is not. Since the writer was transferred to the experiment station at Ephrata, Pennsylvania, we have succeeded in lowering the average nicotine content of one strain of Pennsylvania seed-leaf tobacco, which is used extensively in medium-priced cigars, from 3½ to 1¼ per cent.

FOR A NEW FORAGE CROP?

"We do not boil the tobacco, as the Germans do, in order to extract the nicotine so as to produce a nicotine-free cigar, but we follow Dr. Garner's method of selection, analysis, and seed-breeding. In other words, we select, say, one hundred plants from a strain of tobacco, which we know is absolutely pure, having been inbred by us for several plant generations, place a paper bag over the flower-head to prevent cross pollination, number the plants, and harvest the leaves separately. The leaves are then analyzed after being 'cured,' and the seeds from the plant containing the lowest amount of nicotine planted the next season, and the experiment repeated. In this simple manner the nicotine content of any tobacco can be lowered, but it has not yet been possible to obtain a strain with a fixed amount of nicotine, owing to the influence of climate and soil. But the general average of nicotine content can be reduced by this method. We are now working on hybridizing low nicotine strains of different types, which promises much better results.

"In general, the cigars made from this low nicotine tobacco are very mild in taste and somewhat lacking in aroma, but this is also the case with all domestic cigar-leaf tobacco, regardless of nicotine content. Lack of aroma in a cigar has no definite connection with low nicotine content, but a fully satisfying physiological reaction cannot be expected in any tobacco which is abnormally low in nicotine any more than would a very light



THE INCENSE OF IDOLS

Tobacco Tabooed in Heaven

BY DANIEL H. KRESS, M. D.

wine meet the requirements of one used to strong, distilled liquors."

It seems to us that government officials could spend their time more profitably than in attempting to produce something that is undesirable, and for which there will be no demand; but if the tobacco leaf can in this manner be brought to the point where it can be safely fed to cows, and converted into rich milk, cream, and butter, these experiments are justifiable and of value.

Nobody who has smoked nicotine cares to smoke hay, and even the smoking of hay is not altogether harmless, for the smoke resulting from slow and incomplete combustion of any product contains poisons, which are highly injurious. Chief among these is carbon monoxide. If it is merely smoke the smoker desires, we might be able to utilize the smoke from the chimneys in the future.

The smoker wants tobacco, and he wants tobacco containing nicotine. None other will satisfy him.

But why smoke at all? How foolish it is for men of intelligence, made in the image of God, to fill their lungs with smoke, and to keep this up almost continuously! Those who first beheld the American Indians smoking, said the "naked savages" carried with them curious firebrands, from which they "drank smoke," and puffed it from their nostrils "like devils."

The North American Indians, it seems, first made use of this strange custom to pacify their angry deities. It was a religious rite connected with devil worship.

Walter Raleigh, in speaking of this strange custom among them, said, "They think their gods are marvelously delighted therewith."

In Bible times, the people of God offered frankincense and myrrh, typifying the fragrance of Christ's righteousness.

The apostle Paul said, "The things which the gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." Then, in conclusion, he added, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10: 20, 31. That which cannot be done to the glory of God should be left undone.

The practice of smoking is defiling to the body and the mind. Again Paul

wrote to the Corinthian Christians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3: 16, 17.

There is not much encouragement held out to the tobacco user, in these words, to hope for a future life in a place where nothing can enter "that defileth, neither whatsoever worketh abomination."

Tobacco smoke will not find a place in heaven's atmosphere. There is a place for it, but heaven is not the place. The sooner this practice is handed over by Christians to the devil worshipers with whom it had its origin, the better for the Christian church. Let no effort be made to supply a nicotine-free tobacco, but let this custom so strangely adopted by civilized man be forever abandoned.

Religious Legislation Not in Christ's Platform

(Continued from page 3)

It is certain that while He would denounce the selfish profiteer, the wickedness of the cities, and the wrongs of society, He would point men and women to heaven and its glories. He would tell the state to attend to its business of administering the affairs of men in their relation to one another in this life; and He would tell those who would associate with Him to attend to the work of gospel ministration, giving to men a winning message, holding them to account as to how they treat that message, yet granting them the privilege of believing or not believing. Christ, the Author of liberty, could not and would not be a leader of movements which spell sooner or later a union of church and state.

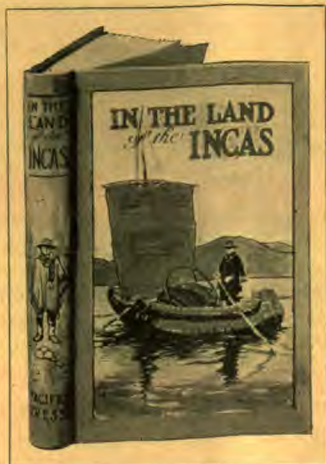
Joint Heirs

AMONG the most wonderful promises made to the believer is the one in Romans 8: 17, where the promise is given to the children of the Lord that they shall be joint heirs with Christ. A dying judge said to his pastor, "Do you know enough about law to understand what is meant by joint tenancy?" The pastor replied, "I know nothing about law, but a little about grace, and that satisfies me." The judge continued: "Well, if you and I were joint tenants of a farm, I could not say to you, 'That is your hill of corn, and this is mine; that is your blade of grass, and this is mine;' but we should share and share alike in everything on the place. I have just been lying here, and thinking, with unspeakable joy, that Jesus Christ has nothing apart from me, that everything He has is mine, and we shall share and share alike through all eternity."

How blessed is this promise! As you read it, reflect on your relationship with the Lord. Are you His child? Do you believe and obey His Word? Have you been washed from your sins in His blood? Have you a title to the promised inheritance through faith? If not, lay hold now. Accept Jesus as your Saviour, that you may share with Him in eternity.

G. B. THOMPSON.

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THE British and Foreign Bible Society in Constantinople was allowed to remain open throughout the duration of the war, and was in no way molested. During the Dardanelles campaign, it was feared that the allies were about to capture the city; and Turkish ladies, for the first time in the experience of the society's agent, the Rev. T. R. Hodgson, from 1890, came into the depot to buy the Scriptures.

THERE are now some 75,000,000 swine in the United States, valued at over one and a half billion dollars. And all for the final destiny of resting places in the stomachs of human beings! When will the race cease to make graveyards of itself, especially for scavengers like the hog?

WE are instructed to lay up for ourselves "treasure in heaven." Among the best receiving tellers for the bank of heaven of which we know are the Bible societies. Cast your bread upon their waters, which compass the seven seas and the five continents, and it will surely return, if not in this world, in the one to come.

It is estimated that twenty-three billion tons of oil-bearing shale are available for mining in Colorado, which should produce the same number of barrels of oil.

World Outlook tells us that the Chinese republic has over three times the population of the United States, but has the railway mileage of the state of Wisconsin, or one mile of railway to each 460 square miles of territory. This country has a mile of railway to each 12 square miles of land. This is one reason for the unprogressive condition of much of the new republic.

In an area approximating nearly 53 per cent of this country's population, births during the year 1918 showed excess over deaths of 34.4 per cent. Of every 100 infants born during 1918 in this area, 10 died before one year old. Mortality among male infants was greater than among females by 23 per cent. 15,342 pairs of twins were reported, and 147 sets of triplets.

In India, nearly one half the children die before one year of age, and in some localities, two thirds.

THERE are 600,000 Italians in New York, and only sixty mission workers among them. There are only 2,400 men and women laboring among foreigners in this whole land, where more than one in every five of the population is of foreign birth. A chance for missionaries!

The Bible in New York reminds its readers there are several different systems of type for the blind, such as New York point, American Braille, English Braille, moon and line letter. An entire Bible consists of from 8 to 58 volumes, each one about 12 by 13 inches in size. The entire Bible in one of these systems costs from \$25 to \$77. The New York Bible Society has just published the Gospel of John in the new universal system of raised type for the blind, called revised Braille, grade one and a half. Other portions of the Bible will follow until the whole is issued in the same type.

Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a Corporation of the Seventh-day Adventist denomination.

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JAMES COCHRAN, Circulation Manager.

Notice

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

AFTER MANY DAYS

Which has recently appeared in the *SIGNS OF THE TIMES*, is being published in a neat pamphlet for general circulation. In interest, this is one of the most gripping stories we have ever published in the *SIGNS*. Many requests have come for it in pamphlet form. It is particularly appreciated because of the clear way in which it helps in Bible study on points of special interest, such as spiritualism, the resurrection, the Sabbath, and others.

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Order of your tract society, or the Pacific Press Publishing Association, Mountain View, California.

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Paper Shortage

BECAUSE of the extreme paper shortage throughout the country, resulting, in some cases, in the closure of printing establishments and the curtailment of other large enterprises, we have been forced to reduce the size of the weekly SIGNS OF THE TIMES to eight pages in numbers 26, 28, 30, 32, 34, and 36, in order to conserve stock until an additional supply may be secured. Although great difficulty is experienced in obtaining any kind of paper at this time, and prices are still advancing, we trust that this expedient will not be necessary in the future, and that our loyal subscribers will bear with us through an exigency over which we have no control.

The Prisoner of the Vatican

THE Vatican now enjoys the greatest popularity since the overthrow of its temporal power in 1870. The *Western Watchman* (Catholic) writes as follows:

"The diplomatic representatives accredited to the holy see have considerably increased during the past year, and a number of important changes have taken place. There are now three embassies of the highest rank, the chiefs of which hold the style and title of ambassador, representing the countries of Spain, Brazil, and Peru.

"The governments whose representatives rank as ministers are: the Argentine, Bavaria, Belgium, Bolivia, Chile, Colombia, Costa Rica, Great Britain, Nicaragua, Holland, Portugal, Prussia, Finland.

"The new embassies which have been established recently are those of Poland, the kingdom of the Serbs, Croats and Slovenes, and Venezuela."

M. Jonnart, former foreign minister, has lately been appointed ambassador extraordinary to the Vatican from France; and a permanent Japanese representative may soon be appointed. The United States is practically the only great world power not officially represented at the papal court.

According to the *Philadelphia Public Ledger* of April 4, 1920, a *rapprochement* has been proposed by Cardinal Gasparri, papal secretary of state, between Italy and the papacy, by which either party will reap material benefits. St. Peter's would undertake to defend the government of Italy, through its well organized ecclesiastical system, against the "Reds" who threaten to overturn the government; and the Quirinal in turn is asked to provide:

"First. An exclusively papal route leading direct from the Vatican outside Rome to the sea, perhaps in the form of a 'corridor' to Civita Vecchia on the Tyrrhenian opposite Corsica.

"Second. Maintenance under sovereign papal authority of a railroad from the Vatican domain to the seaport.

"Third. The right of the pope to sail the high seas in a ship flying the sovereign papal flag.

"Fourth. The privilege of receiving at the Vatican accredited diplomatic envoys, such as the central powers sent to St. Peter's before the war, and such as

allied powers, like Great Britain, stationed there during the war.

"Fifth. Establishment of a *pro-forma* and altogether insignificant papal military police force, sufficient to guard the 'corridor' and the papal port.

"Sixth. Italy to account to the holy see for the accrued interest on the funded annuity of \$625,000, granted to the papacy in 1871, when Italy definitely abolished the papal states, but which the



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The butcher's boy in Constantinople. Cleanliness or sanitation concerning foodstuffs is practically unknown in the Near or the Far East. The screens used on these meat safes are only for the purpose of keeping out vermin the size of cats. Flies are admissible anywhere.

Vatican never accepted. That payment and future interest payments to be devoted to papal charities."

"It is said in Washington diplomatic quarters that confidential information available here presaging the Italo-Vatican *rapprochement* at one time moved President Wilson to consider sending to Rome as ambassador Dr. Maurice Francis Egan. Eventually Robert Underwood Johnson was appointed.

"Dr. Egan is not only a distinguished Catholic churchman and author of nobly liberal practices and views, but possesses more accurate knowledge than most Americans of church and state affairs in Italy. He was *doyen* of the American diplomatic corps in Europe through the war while stationed at Copenhagen."

Later dispatches tell us that Pope Benedict XV has broken an unwritten law of fifty years' standing and received in private audience an Italian army officer, and has abolished the established rule that the nobility of Catholic states will not be permitted audience at the Vatican if visiting the Quirinal.

The *Manchester Guardian* of April 9, 1920, reproduces an interview by a *Matin* (Paris) correspondent with "a high diplomatic personality" on the new European policy of the Vatican.

"The holy see has accepted the consequences of the Entente's triumph and the advent of the young democracies. 'In all the countries Rome wants to assure herself the support of believers, even Protestant and Jew, in order to influence through them the policy of the governments. . . . Rome would like to cultivate

friendly relations with the French republic, while attempting to influence in her favor the anticlerical *intelligentsia* of Paris. . . . In Germany the Vatican is merely watching the course of events. In Austria it is supporting all the remnants of the old *régime*, in view of a possible monarchic restoration. It has the same attitude in Hungary, where, according to the press, Jesuits and Cistercians have worked with an allied mission to maintain Friedrich, or at least the reactionaries, in power.

"All the roads of central Europe lead to holy Poland. . . . A Greater Poland, whose influence would stretch from Riga to Odessa, . . . is the pivot of the Vatican's Eastern policy on the Danube and in the border states is the Czecho-Slovak republic. But Rome expects a Czech crisis precipitated by the Extreme Left, and then reaction will set in, and support will be given to the Conservative parties. Such is the grand plan of the Vatican for the maintenance and reinforcement of the church in Europe; adaption to the democratic spirit in the west, support to the monarchic reaction in the center, and temporal and spiritual colonization in the east."

It is very evident, from these quotations, that the papacy has to a large measure regained the prestige she lost in 1870; and all roads are once more being repaired to lead to Rome. Just what this bodes for the countries concerned is difficult to say. But this we may know,—that the true church of Jesus Christ, which is to be made up of the faithful now among all classes and religions, is not that hierarchy which seeks diplomatic recognition of all the kings of the earth and temporal authority on an equality with them. Our Master said, "My kingdom is not of this world."

AN apparatus has been invented by Major General G. O. Squier by which ten persons may talk at the same time over the same wire. This is accomplished through the selection of high-frequency waves or oscillations of different frequencies through suitably tuned circuits, in somewhat the same way wireless instruments are tuned to send and receive waves of different lengths.

THE annual report of the American Bible Society shows that over 3,400,000 volumes were issued during 1919. Of these, about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions. These would make a solid line of Bibles 275 miles long, reaching from New York to Boston. Nearly 140,000,000 Scriptures have been issued by the society during its history of 104 years.

No wonder youthful crime is increasing when the greatest city in the world makes its Fagins as popular as vaudeville favorites and then wonders why outsiders do not admit that the New York idea is quite the thing to be proud of without grave reservations! Apparently, a new Dickens is needed to paint New York as it is and bring it to a realizing sense of some of its enormities.—"*Public Ledger*" (Philadelphia).