

Signs of the Times

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The non-stop record for the United States was broken when John L. Larsen (standing on the ground), owner of the Larsen all-metal monoplane, with a pilot and mechanic, started from Omaha, Nebraska, at 4 a. m., and landed at the Curtis field in Pine Valley, New Jersey, at 8:12 p. m. New York City had been the destination, but a heavy fog caused the aviators to lose their way.

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Regulating the Summer Fires

Are you using less common sense about your body than regarding your furnace?

By GEORGE H. HEALD, M. D.



WEEKS ago we ceased to feed coal to the furnace or to pile wood into the heating stove; for old Sol had undertaken to do his share of the heating, and he was succeeding much better and much more inexpensively than we could. But there is one furnace that we still feed, and perhaps some of us are feeding it just as vigorously as we did in winter; and meantime we are wondering why we feel so bad in warm weather. When Mr. Sun undertakes to do the heating, we should lighten up on our share of the job, else something will be overheated. Just as we lessened our fuel consumption when the sun came north, so we ought to have lessened our food consumption; for food is largely fuel. What we eat is burned in the body; and unless we regulate our consumption by the season, we are liable to be very uncomfortable, if not ill, from the overfeeding.

Some furnaces are equipped with thermoregulators governed by a thermometer, which, when the outside temperature falls, automatically increases the consumption of fuel, and when the outside temperature rises, automatically diminishes the fuel consumption, so that the temperature within the house is kept very nearly at one point.

Unfortunately we do not all have such thermoregulators to govern the amount of food we should eat; or perhaps it would

be better to say we do have such regulators, but we deliberately put them out of commission. In spring, when the weather warms up a bit, we note that our appetite is not so good as it was in the winter. It should not be. We do not need so much fuel. But what do we do? Well, some of us take a "spring tonic"—something to spur up the appetite, and we go on eating just as if it were winter. How comfortable would your house be if you kept up the winter stoking into the spring and summer?

Well, besides this thermoregulator, calling for a let-down in our food consumption, there come the garden vegetables. How delicious they are after the long winter's feeding on more solid foods! And we can eat a lot of them without adding much fuel to the body. They are nature's antidote for hotweatheritis. The great trouble is that some of us eat them *in addition* to our winter foods, as "side dishes," whereas the best diet for summer consists largely of these light foods.

If one has a vegetable garden and makes proper use of it, the problem of what to eat should be easier to solve in summer than at almost any other season; for with the abundant variety, one can almost live off the garden, feasting on green peas, string beans, sweet corn, with lettuce, spinach, chard, and the other greens in their season. These are only a few. The variety is almost endless.

But what about meat?—The less the better! And the man who has discovered that he can fare sumptuously without even a smell of meat will live the most luxuriously, the most royally, of all. For him, the hot weather has none of the terrors that it has for one who consumes meat. For some unexplained reason, the use of meat causes a rise of body temperature more than the actual food value of the meat can account for. In other words, it seems in some way to be a stimulant of combustion. It fans the fires so that they burn the more brightly and fiercely, and the man who has eaten a juicy beefsteak seeks in vain to get some comfort from an electric fan. If there is ever any excuse for eating meat, it is not during hot weather. So, my timid meat-eating friend, whoever you are, do not be afraid to experiment, for this summer at least, on a meatless diet. And perhaps after you have given it a thorough trial, you will want to continue the new menu throughout the year.

To get back to that summer menu. Vegetables from your garden, or from some other garden, *ad libitum*. Eat them freely. If you have neglected to raise a garden in the past, resolve to reform next year, and get the physical benefit to be derived from raising your own vegetables. Meantime secure an abundance of the best vegetables you can obtain.

You may take an egg occasionally if you crave something of the kind, but you do not need it. The protein of your diet will be better supplied with a pint to a quart of fresh whole milk; the top for your cereals, etc., the rest for a drink. And right here is the place to remark that milk is a *food* rather than a drink. It is the cheapest animal food produced, and the best. Even at eighteen and twenty cents a quart, it is much cheaper

fresh cows' milk, you can have recourse to powdered milk. So far as this product has been tried, it does not seem to have lost its vitamins. The same cannot be said of condensed milk.

Thus far your menu consists of vegetables, milk, perhaps an sparingly than in the cold season. The cereals are largely starch, and starch is fuel. Every ounce eaten does just so much toward raising the internal temperature. The aim should be to secure the vitamins, the salts, the minimum amount of protein needed to keep the body in good repair, and to avoid any excess of starches, sugars, and fats, which must all be burned in the body. Nuts and olives should be eaten sparingly, for they are heavy fuel foods.

Another class of foods particularly adapted to the warm season is the fruits. These are rich in salts, and usually their fuel content is rather low. The banana is an exception. Especially are the berries, and the citrus fruits—oranges, grapefruit, and lemons—adapted for warm weather.

One can eat freely of these foods and of vegetables, so that there need be no feeling of not having eaten enough; yet the entire fuel income for the day may be one third to one half less than during the winter. This reduction in fuel consumption will do more to make the summer bearable than anything else.

One caution is worth while: It is better to eat the fruits at one meal and the vegetables at another. Do not mix potato and gooseberry at one meal, else you may afterward be inclined to vote the vegetarian *régime* a flat failure.

There are certain foods, as the tomato, the squash, etc., that may be called vegetables or fruit, according to your humor. Usually they may be eaten with either vegetables or fruits. However, the starch of potato and the acid of tomato sometimes have a family row when they get too close together.

Avoid using much milk in connection with acid fruits. Do not use more sugar than is absolutely necessary. (Perhaps this advice is superfluous at present sugar prices.) Sugar is a fuel food.

Tea, coffee, or cocoa?—You do not need them. If you feel in need of a hot stimulant in the morning, try the effect of a cup of hot milk. Its stimulant effect is the result of its food value, and therefore it is a real adder of strength and not merely a *goad* (*stimulus* is the Latin for goad) to whip you up to action. Or if the morning is warm, there is no more delicious drink than a glass of cold milk.

Now your menu is complete:

A fruit toast for breakfast, possibly a cereal and cream, a glass of milk, or a dish of strawberries and cream. An egg if you feel the need of it. Any uncooked fruit in season.

A dinner rich in all that the garden affords, from cabbage to squash, from lettuce to cucumber, from corn to tomatoes. And eat to your heart's content, for you are not likely to overdo the calories unless you sandwich in the bread and butter pretty freely. One substantial cereal, as rice or macaroni, may be in place at noon.

For supper, perhaps bread and milk, or a cream toast, or fruit. Or if preferred, the lunch may be served at noon, the dinner in the evening.

For a drink between meals, weak lemonade, unsweetened, and perhaps colored with some other fruit juice, as raspberry.

No attempt has been made, in this article, to go into the mathematics—the grams of protein, etc., and the calories. On such a diet as the one suggested, there will be no danger of a shortage of protein; and if the diet seems light for the amount of work to be performed, the difference can easily be made up by the use of more breakfast cereals, bread, etc.

A delightful summer lunch may consist largely or wholly of sherbet, or frozen fruit whip, of which there are many varieties.

Regarding candies and the sweetened drinks of the soda fountain: All these contain heating material, every ounce of which means the evolution of heat. This heat is of course thrown off, so that in health, the actual internal temperature of the body is not appreciably increased; but the process of passing that extra heat off through the skin creates an exceedingly uncomfortable feeling. If you want real comfort during the hot season, avoid all sweets, especially the between-meal sweets, whether solid or liquid. Confine your food intake (sugar in any form is a food) to mealtime, and you will be better off.

Some may find the use of vegetables, except as luxuries or relishes, beyond the reach of their purse. Doubtless vegetables will be exceedingly expensive in some places this summer. The very best substitute for vegetables is milk, as it contains the minerals and the vitamins derived from vegetables. The main lack in milk is the iron. In some way, sufficient green food should be furnished to supply this lack.



than meat or eggs, and is a much more serviceable food. A quart of milk is fully equivalent in food value to three fourths of a pound of beefsteak or to eight eggs; and it better meets the requirements of the body than either meat or eggs. In the interest of economy and health, one can do no better than to reduce the consumption of both meat and eggs and increase the consumption of milk.

The growing child should have a quart of whole milk a day, if possible, throughout the year. Experiments in schools with undernourished children indicate that milk is almost indispensable to the best development of the growing child. The reason for this is that milk, in addition to its content of protein, fat, and carbohydrates, has just the minerals the body needs (iron excepted), and in addition, is rich in those wonderful bodies which do so much to stimulate normal growth—the vitamins. Be sure your summer menu has an adequate supply of fresh, wholesome milk, especially for the children, and give them the green vegetables for the iron needed in the blood. It is true that the most essential of these vitamins of milk are carried over into the butter. But milk contains important body-building substances that are lost in the butter. Therefore do not neglect whole milk on your menu.

If you happen to live in the tropics, where you have at least four summers in the year, and where it is impossible to obtain

THIS JAZZ GENERATION

The criticism is sometimes heard that this magazine is too drastic in its condemnation of the tendencies, the follies, the sins of the day. Those of our friends who believe that the world is steadily improving, and that divine intervention will not be necessary, say that our religious convictions color our interpretation of the world's condition. To show that we are not alone in our views of the condition of society, we have obtained permission to republish this article, which appeared as an editorial in the Dearborn "Independent" of May 8, 1920. These trenchant paragraphs from the pen of an editor who is not a religionist and who is not seeking to prove a hypothesis, are indeed a striking description and condemnation of the age.

OUR times are out of joint. They rattle. With loose and dislocated frames we go stumbling and falling from one humiliation to another, from one catastrophe to a worse one. In this the notable Year of Peace, Strikes and Profiteers, we discover ourselves in a worse case than the oldest of us has ever known, than the most truthful of our chronicles ever have recorded.

We are immersed in times whose coming we made possible but did not foresee; and if we follow the course of all the previous generations, we shall continue our present way until we come smash up against some Cosmic—"Thus Far, and No Farther!"

This is a jazz generation. The multitudinous wheels of its enterprises have somehow gotten into its head, and we live to the whir and sleep to the hum of machinery to which long ago we lost the steering wheel, and now the brake is gone. We are joy-riders on a rutted turnpike whose terminus is a wady marsh.

Nothing that we have attempted in the serious work of arranging our social organization has stood the test. The wage system seemed best and safest for the worker, but now wages have been raised to the status of profits; they have gone beyond that and have become a levy on capital; they threaten to go still further and become economic brigandage practiced upon both producer and consumer. The end of that must come very speedily, because when bandits have stripped every possible victim, what is there left for the bandits to do? The tree stripped of its fruits is stripped for a year—and a man may starve to death many times in a year.

TOO MUCH INDIVIDUALITY

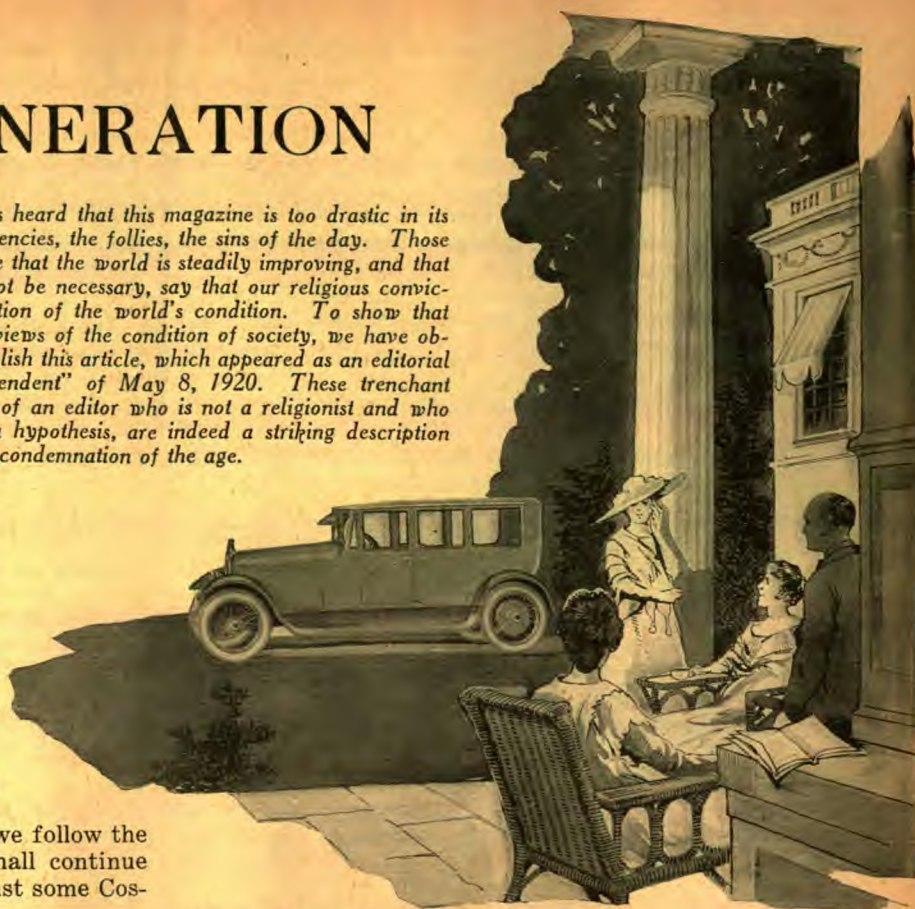
WE have taught the people to ride instead of walk, and the result is that riding has taken on a difficulty we never knew in walking. Vehicles are everywhere. Wheels interlock on every thoroughfare. The boy who is sent by his mother to the corner grocery, dashes madly thither in his motor car. The lady going a block to return a call must have her limousine brought round. On any morning on any thoroughfare you will see from \$2,000 to \$6,000 worth of skilled labor and fine material, in the shape of a vehicle, required to get one man from his breakfast table to his office. The question always is: Is it worth it?

People always have hopes that the transportation problem will be solved. Their hopes, of course, take the direction of there being more trans-

portation for more riders; never the thought of there being possibly less need for transportation at all. Even though you fill the streets with private and public cars and the air with air-busses, the transportation problem will remain. Like too many fish in the sea, this congestion is bound to kill off part of itself. There is too much individualism about it. Individualism has its limits. Privacy of utilities has its limits, too. It is plain that nature has limited our rightful privacy to the family, all else is shared with the public and lived in the public view. Individuality beyond the home threshold is preserved in only two instances—the umbrella which is a private protection from rain and sun, and the private conveyance.

WE DELIGHT IN THE ARTIFICIAL

WE have also taught people to talk and write by wire and so have dealt grievous blows to the two finer forms of communication, verbal conversation and the epistolary letter. It was not easy to teach the people the way of the wire. Enormous inducements had to be offered. One smiles now at the lures which telephone companies used to attract patronage. The hello girl would gladly wake the family in the morning, give baseball and election returns, and generally act as a down-town friend of the family and a dependable alarm clock as well as a handy errand girl. But no telephonic system has been found that would stand up under the test of the burden its patrons placed upon it. The history of telephones in the past ten years has been one of constant restrictions in service and increase in prices. It seems that nothing that we have invented lends itself to universal use; its heyday of usefulness and prosperity lasts only as long as it remains a class luxury. Ease of use has made for uselessness everywhere. The further we get away from the



unanswerable fact that under present conditions the child can learn more at work than he can at school.

The church is not dying as an organization. No one conversant with church conditions in our great cities will deny that church accommodations on our avenues are many times insufficient. But no one pretends that the church as a power and an influence is what it formerly was. Why? Because this jazz generation has turned the church from its special business, which is not to rival the concert hall in its choir lofts, nor to rival the lecture platform and public forum in its pulpits, nor yet to run competitor to the dance hall in its parish houses, but to stand by its own specialty, which is spiritual religion, and in which alone it can lead all competition. Jazz has come into the church in all its departments, and now that great imitations of the war money drives are in progress, and the church finds all her funds in the control of bodies not noted for their respect for the old and safe anchorages, we may expect to see raised against her also the warning Hand—"Thus Far, and No Farther!"

Our homes have ceased to be our social centers: we look to amiable women's clubs to supply these. Children go out o'night to the companionships of "uplifters," foster mothers who are too busy to have children of their own.

Instead of the family sitting room being the hub of the children's life, it is a mere adjunct to the home eating and lodging rooms. One reason why our houses are being built smaller is that we use them less. They are, so to speak, our domestic lockers. We keep our spare clothing there, and do our dressing there, but in reality millions live at the show and the chop suey joints. There are multitudes of people in the United States who see moving pictures every day; hundreds of thousands of working girls and school children who see moving pictures every noon and night. There are literally millions of children in our great centers who know nothing of love, work, home life, business, politics, nature or indeed anything else, save what the movies have to tell them; and even in this boastful age there will no one arise to say that the movie is a safe or even a decent teacher.

Our pianos are heaped high with senseless slush. The old popular songs of sentiment, even the picturesque ragtime of a few years ago, have vanished, and we have instead blatant orgies of sound of the Ja-da, Da-da, monkey talk and jungle sounds that mean nothing to the mind but may convey endless significance to the animal nature—mere grunts and squeaks and gasps, suggestive of cave men or gorillas reveling in their beastliness. The "music"

in almost any respectable parlor would give the alienist material for a whole survey of the degeneracy of modern taste. As for art, what most claims that high name to-day is mere looseness daubed with paint and decked with bits of Nietzsche's phraseology. Philosophy has become a mere mouthing at divinity. And "self-expression" is the idol to which the people bow themselves, when "self-control" at its hardest will barely save them alive. A newspaper has pictured with pathetic comedy a Boy Scout pleading with his mother to give up smoking cigarettes!

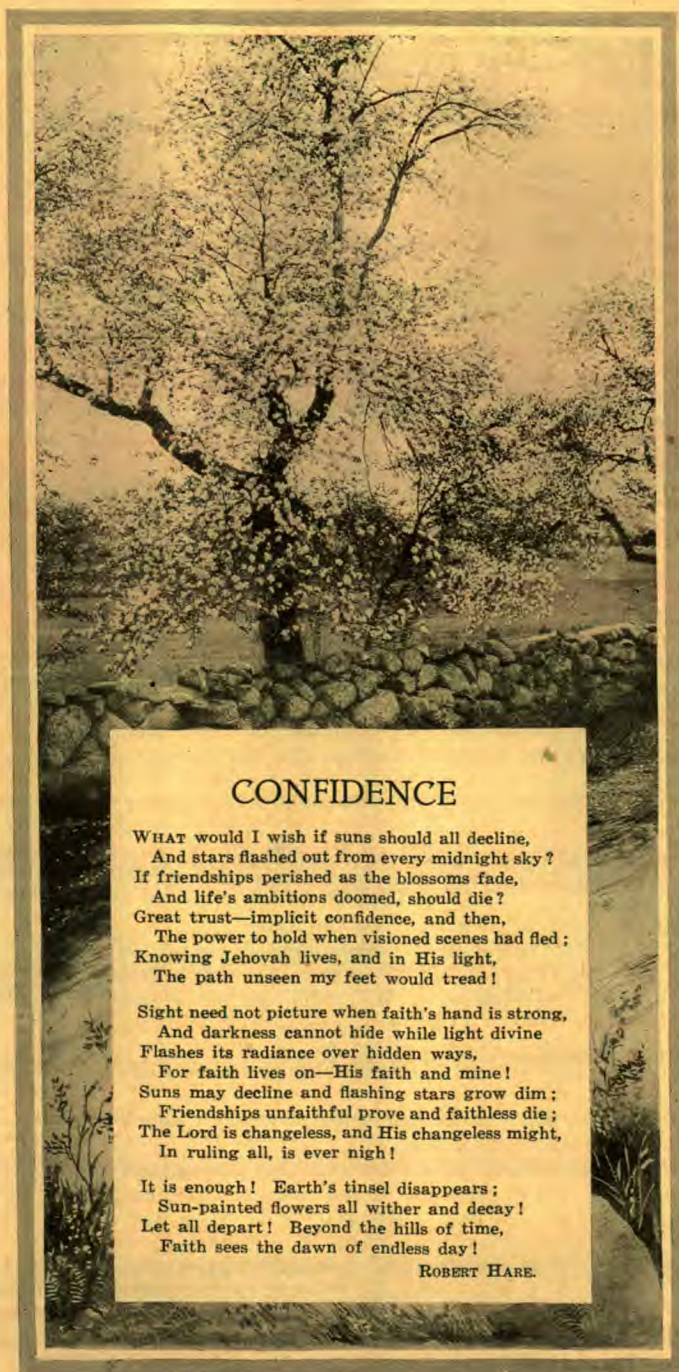
CLOTHES AN INDEX OF THE TIMES

MORE wives of workingmen are themselves working to-day than ever before—for clothes! More families are stinting themselves on housing and food and spiritual culture than ever before—for clothes! Astute observers can very accurately foretell the arrival of a domestic break-up simply by observing the barometer of—clothes! Many young men are hindered of marriage, more young women are unfitting themselves for marriage, because of the common, insane devotion to—clothes! The overall and gingham protest would be one of the most healthful signs of the times, if it meant anything, but like many other movements of promise it will dwindle out as a passing fad.

The "art of doing without" is not an American accomplishment.

All this means that more than these mere superficial changes have come. In spite of the little change we can observe in the individuals around us, the condition of the age denotes subtle inner changes in the very tissue of life. Some germ has invaded the social organism and is setting up a fever which destroys the finer perceptions. If one were limited to a single instance as illustrating the common ailment, one would say, The lack of reverence. Not the change in the things we reverence, though great and dangerous changes have come there: but the change destructive of reverence itself. We have largely lost that form of reverence which we called self-respect. We have lost reverence for work. We have lost reverence for mystery. We have lost reverence for morality—we are never quite sure whether it is stupidity, mere temperamental coldness, or idiosyncrasy. We have lost reverence for the faiths which sustained our fathers—it has become "stuff for old fogies." What should follow but that the marriage certificate should also lose our reverence, and that a more valued document should be the written decree of divorce, a document which is linked in the newspaper headlines with such words as "freedom" and "liberty"!

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CONFIDENCE

WHAT would I wish if suns should all decline,
And stars flashed out from every midnight sky?
If friendships perished as the blossoms fade,
And life's ambitions doomed, should die?
Great trust—implicit confidence, and then,
The power to hold when visioned scenes had fled;
Knowing Jehovah lives, and in His light,
The path unseen my feet would tread!

Sight need not picture when faith's hand is strong,
And darkness cannot hide while light divine
Flashes its radiance over hidden ways,
For faith lives on—His faith and mine!
Suns may decline and flashing stars grow dim;
Friendships unfaithful prove and faithless die;
The Lord is changeless, and His changeless might,
In ruling all, is ever nigh!

It is enough! Earth's tinsel disappears;
Sun-painted flowers all wither and decay!
Let all depart! Beyond the hills of time,
Faith sees the dawn of endless day!

ROBERT HARE.

Power for Example in Practice

By A. E. HAGEN



Once an English photographer deposited in his bank, among other pieces of money, a much worn sovereign. He was amazed to find afterwards that he had been credited with a guinea. In reality, the coin was a counterfeit; but the base was of platinum, heavily gilded. Now, though platinum, at the time when the counterfeit was probably made, was worth about one third as much as gold, it is now more valuable than the yellow metal. This is because so little of it is mined, and there is so great use for it in the arts and industries.

It is quite unusual, as will be agreed, to find a counterfeit that is more valuable than it pretends to be; but in the domain of the spirit this discovery may be made all the time. Indeed, spiritual counterfeits are always of the platinum variety.

What I mean is this: that in spiritual counterfeiting the counterfeiter gives away quite priceless possessions, for which he never gets an adequate return. He may be counterfeiting piety, or virtue, or love, or honesty, or industry. Into every counterfeit he puts his honor, his happiness, his self-respect, his hope, his character, and his eternal welfare.

A valuable coin, that! No need of gilding it, surely! The only difference between it and the platinum sovereign is that its metal is of use to no one but the counterfeiter. But to him, ah, how priceless! And how endlessly foolish is this counterfeiting in the realm of spiritual realities!—Amos R. Wells.

WE FIND, from a study of the life of our blessed Master, that the people were astonished at His gracious words and the strong conviction of sin that accompanied them. They also rejoiced over the tender messages of love that He brought to them.

They had been so long accustomed to dry formalism and shallow hypocrisy, that His teaching impressed them as having something vital and real in it. They saw and heard not merely the letter, which kills, but the Spirit, which quickens conscience and the desire for the better life.

There is a very fundamental reason for this revolution in the teachings from the Scriptures. Christ taught the same Bible, the same prophets, the same law, as the scribes and teachers in Israel; but He taught as one having authority, and not as the scribes.

Christ tells us why the scribes lacked power and authority in giving their message. In Matthew 23: 3, He says, "They say, and do not." It is very evident, then, that our authority comes when we both do and teach.

Christ both did and taught; first did, then taught. No one could look back of His words and profession and see a sepulcher of unrighteousness.

When He taught the children and youth to honor and obey their parents, no one could ask Him why He had not done the same, because He had been subject to His parents. As He told the people to love their enemies and bless them that persecuted them, His life bore this teaching out to the extent that He laid down His life for His persecutors. Again, He embodied His teaching to be patient, kind, and gentle, in His own life; because no man ever had his patience tried as did our Lord, yet without giving expression to an impatient look or word.

Temperance and plainness in dress were two of His doctrines; and before entering upon His public ministry, He went into the wilderness and fasted forty days. He practiced self-denial and temperance daily, then taught the same. His plain garments gave the power of example to His admonitions not to adorn the outward man.

Long, loud, ostentatious praying in public was one of the common mistakes of His time—praying to be heard of men. We never read of the Lord's offering a long or wordy prayer in public. His public prayers were short, right to the point, and full of faith and power. In spite of the long, prosy prayers of the Pharisees, devils were rampant, fever and disease raged everywhere, cripples and palsied

were on every corner. All of these long prayers combined did not have power enough to heal one sick person or cast out one devil.

"IF I HAVE NOT CHARITY"

But just one word from Christ, and the devils fled, the sick were healed, the blind saw, the deaf heard, and the dumb spoke and praised God. This was the result of doing as the Word said; going to the mountain, the closet, and the garden, and in secret laying hold of victory and power and glory, then going back to the multitude, not for display or favor, but for humanity's sake, to impart the blessing so received.

Christ left us an example, that we should follow in His steps. We may speak with power and authority, not like the scribes, who said and did not, but like Christ, first appropriating to our own soul's experience the thing to be imparted, then going forth and ministering to the people with God's Word.

If I desire to teach patience, the influence of my words will end just where my impatience begins. Should my message be on love and forgiveness, my words will bear weight just as far as my own love and forgiveness extend, and not one bit farther. Do I want to teach the necessity

(Continued on page 15)

IN THE magnificent Memorial Chapel of Stanford University, I attended the recent baccalaureate services. For richness and lofty grandeur, this edifice is unequaled on the Pacific coast. Though the architecture of the exterior is not so extraordinary, there is everything in the hushed stillness of the sanctuary within to inspire the soul to holy devotion. It fills one with silent awe. Down the long aisle the worshipers move in reverent contemplation. The very quietness floods the soul with peace. From pillared arches and vaulted spaces, frescoed angels outspread their pinions, and the heart is lifted in adoration to the heaven that seems so near.

From chaises of pictured windows, translucent and glorified in the radiance of sunbeams, is "spilled the wine of light." Dimly it filters through within the shadowed transept, and along the nave the figures of saints and seers shine transfigured in the streaming splendor of the morning rays.

The organ's solemn symphony pealed forth over the waiting audience the hymn:

"Breathe on me, Breath of God!
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do!"

There was silence then, unbroken, till the voice of the chaplain was heard intoning some of the stately Anglican prayers. The responsive reading was the latter part of the beautiful nineteenth psalm, and the Scripture lesson was the eighth chapter of Deuteronomy; and I have wondered since if in their selection there was any providential significance relating to the sermon that followed.

The preacher of the day was the Rev. G. A. Johnston Ross, of the Union Theological Seminary of New York City. The discourse was thoroughly representative of the scholastic erudition of the modern school. Was it representative of modern religious teaching?

The doctor delivered what was in many ways an admirable oration. He held up some excellent ethical ideals, he enunciated some high moral principles; the address was eloquent, intellectual, philosophical, and brief, but—

IS RELIGION MORAL ANARCHY?

From wandering in speculative fields of abstract thought, he came at length to the premise, "Religion is liberty." As religion was to salute the graduates in their passing out to the work of the world, he wished to remove from their minds, he told them, some false impressions which they might have gathered as to its nature. He desired to relieve them of the idea that religion was a burden, an obligation to be met, or any system of restrictions. "Religion is liberty"—that was the central thought of his discourse.

Dr. Ross drew a fine distinction between "religion in its various embodiments, institutions, and denominations," and the essence of religion. What persuasion the reverend gentleman is of I do not know; but while he defined the essence of religion as freedom, he condemned almost wholesale these "various embodiments" of religion as "intellectual slavery, mental incarceration, spiritual imprisonment."

The impression was conveyed that they were decidedly a hindrance to progress, clogs and drags to happiness. Young people were justified in shying away

Bolshevism IN THE College Cloisters

By Llewellyn A. Wilcox



from such a concept of right living as they presented, he thought; and it was his aim, the speaker averred, to show that the spirit of religion was the very opposite of restraint.

In support of his deduction, he wished to interrogate what were "probably the two greatest religionists the world has ever seen, Jesus, and Saul of Tarsus, the first of Jesus' propagandists with a university education." In his comparison of the two, it would have been difficult for the close listener to mistake Dr. Ross's views on the divinity of Christ. "In temperament, the Galilean was the more calm and placid, while Paul was the more virile, the more militant of the two men—with the better education."

JESUS A SABBATARIAN

The preacher inveighed quite vigorously against the doctrine of "personal liberty." He flayed its adherents. And yet—what but nothing less than spiritual bolshevism can we call such a message, which declares a religion founded upon "Thou shalt nots" a "humbug"?

Jesus took special delight, it was affirmed, in showing His disregard for the restrictions placed upon religion by the old Jewish inhibitions. He was free from the yoke of the law. With emphasis Dr. Ross asserted: "I cannot conceive of any one in such an intelligent audience as this who could imagine Jesus a Sabbatarian."

I have no intention of assailing the doctor of divinity's knowledge, but he erred sadly when he made that statement. Jesus Christ *was* a Sabbath keeper. He who makes us free—did He count it serfdom to obey His Father's precepts? Listen to Him in Psalm 40: 7, 8: "Lo, I come; . . . I delight to do Thy will, O My God: yea, Thy law is within My heart." Did He come to abrogate and overturn the unalterable constitution of the eternal government? Listen to Him in Matthew 5: 17-19.

Does He make liberty incompatible with law when He declares, as recorded in John 15: 10, "If ye keep My commandments, ye shall abide in My love; *even as I have kept My Father's commandments, and abide in His love*"?

Turn and read the commandments of His unchanging Father, in Exodus, the twentieth chapter, and ask, in the light of John 15: 10, in the light of His example and precept, if Jesus was a Sabbatarian. "Who art thou that repliest against God?"

Yet a religion founded upon "Thou shalt nots," Dr. Ross calls a "humbug." This is the logical conclusion of the preceding; "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. This is the logical conclusion; is it not the inevitable conclusion? It is the inevitable, but not the ultimate conclusion.

The ultimate conclusion for the professed Christian "who turns away his ear from the hearing of the law," I found in the solemn warning contained in the Scripture lesson of that service:

"Thou shalt keep the commandments of the Lord thy God, to walk in His ways. . . . Beware lest thou forget the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, . . . lest . . . thine heart be lifted up, and thou forget the Lord thy God. . . . If thou shalt forget the Lord thy God, . . . I testify against you this day that ye shall surely perish."

THE BIBLE OR HUMAN WISDOM?

Merely as a corollary to his previous statements came this: "I don't care two straws for the kill-joy religion of some evangelists and prudish conservatives who wear the clerical garb, and preach, 'Thou shalt not go to theaters,' 'Thou shalt not play cards,' 'Thou shalt not go to dances.'" In other words, Do as you please. Is this the advice to give young college students?

Dr. Ross now proceeded to Paul. To the inhibitions of the law, the apostle was long in captivity, he stated. There is no inspiration in the law for better things, commented the preacher.

Like a flash, the words of the responsive reading came to me: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

How different from Dr. Ross's is the inspired commentary on the law! Who is right?

After years of bondage, Paul found the secret of Jesus. Just how the first faint glimmer came to him, we do not know, said he. A rather fanciful story of Paul's evolution into soul freedom followed. As nearly as he could tell, Paul's novitiate lasted about twelve years. This time he spent in libraries of the world's greatest universities, investigating the philosophies of the ancients, and then came forth from his retirement to disseminate the truths of which he had fully satisfied himself.

I wonder where the professor gets his information. One in his position could not have failed to read the rich spiritual account contained in Acts 9 and 26 and Galatians 1: 17, 18. Has the Union Theological Seminary relegated the Bible to the scrap heap?

WHAT WILL THE HARVEST BE?

Somewhat later in his remarks, he alluded to the "Hebrew legend" of the Garden of Eden, which man was to dress and to keep. Evidently it was full of weeds, he said, a parable of the continuous disintegration that was ever to go on in the world. The words of the Scripture lesson, immortalized by Jesus, that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live," Dr. Ross evidently does not subscribe to. Of course, with a Christ of his own manufacture, this is not at all surprising.

To Paul there were two limitations, and two only. One was, "All things are lawful, but all things are not expedient." The other was that "he saw in Christ the ego he was to be." Those same two limitations are ours, it was claimed. "To become a Christ" is not a blasphemous utterance if one flouts and scouts the divinity of Jesus.

To university students, molders of their country's future, carvers of destiny, going forth from the cloisters to sway the scepter of influence over the minds of men, this was the message given. What shall the harvest be of that hour's sowing?

And what of the young men of the Union Theological Seminary, sent forth as leaders of America's spiritual life? They will not be cramped by the Bible. "Cramped! No pilot, no compass, no chart, no lighthouse, no foghorn,—just freedom, utter and abandoned freedom, and rocks, and shoals, and reefs, and storms, and a wreck!"

Yes, religion is liberty, but it is not anarchy. Its liberty is confirmed in law—not the old Jewish intolerable legalism, but "the perfect law of liberty." James 1: 25 and 2: 12. "Pure religion and undefiled" is not so broad but it can enter the narrow gate.

"THY WORD IS TRUTH"

And when, by the new covenant of God's grace, His irrevocable fiats are written in the fleshly tables of the heart, it is no mental incarceration, neither spiritual bondage, but the keeping of the commandments is the portal into life (Matthew 19: 17), and the law is a delight (Psalm 1: 2; 119: 77, 92, 143, 174).

The sermon was over. Once had the preacher made an allusion to the Old

Blotted Out

By
George B.
Thompson



A LITTLE boy who read the promise that the Lord would blot out sin, went to his mother and asked: "Mother, what does God mean when He says He will blot out my sins? What is He going to do with them? I can't see how God can really blot them out and put them away. What does it mean—blot out?"

The mother, who is always the best theologian for a child, said to the boy, "Did I not see you yesterday writing on your slate?"

"Yes," he replied.

"Well, fetch it to me."

He fetched his slate. Holding it in front of him, the mother asked, "Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if it was really there?"

"Oh, mother, I don't know! I know it was there, and it is gone."

"Well," she said, "that is what God means when He says He will blot out our transgressions."

Are you troubled about your sins? Do the past mistakes of your life haunt you, and does a dread creep over you lest you are lost beyond recall? If so, take courage. The list of your transgressions may be a long one; but believe the cheery words of the Man of sorrows as He says to you, "I have blotted out, as a thick cloud, thy transgressions." Through the sacrifice of Christ, the work is done.

*" 'Tis done, the great transaction's done:
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine."*

With His pierced hands and precious blood, Jesus writes across the page of our sins the word "Pardon." His promise of salvation brings life and salvation to the soul; and though sinners, we claim His promise and rest in the blessed assurance of forgiveness of transgressions. It is so because He says so.

The heart burdened with sin is cheered by the promise, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43: 25. Sin is a blot upon the individual character. Here is a promise to remove the blot of sin. The Lord says again, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 44: 22. In Christ, we have cleansing from all sin; in Him is plenteous redemption; through faith, our sins are put away. The new covenant promise is that the Lord will remember them no more.

Book: "If the Son . . . shall make you free, ye shall be free indeed."

Before me flamed in sequence three other texts, which the learned theologian quite certainly forgot, but which I do not want to forget. The three are these:

"Ye shall know the truth, and the truth shall make you free." John 8: 32.

"Thy Word is truth." John 17: 17.

"And Thy law is the truth." Psalm 119: 142.

Graven in the enduring stone, where all might read as they passed out—the doctor faced it as he spoke, but he did not read it—is this sentiment:

"There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven. And it is not civilization that can prevent this, it is not civilization that can compensate for it. No widening of science, no possession of abstract truth can indemnify for an enfeebled hold upon the highest and central truths of humanity."

"Deliver Us from Evil"

ONLY severely tempted natures really pray when they repeat that part of the Lord's Prayer, "Deliver us from evil." Moreover, only those tempted souls who realize their weakness really pray that prayer.

The request, "Give us this day our daily bread," has a universal appeal; and humanity is almost universally satisfied with the answer to the entire prayer, if the material gifts are supplied. Material gifts will relieve hunger, thirst, cold, weariness; but they cannot purify the heart or give it strength to resist temptation.

It is the evil within rather than evils without from which man needs deliverance. A thousand years before the Saviour taught His disciples to pray, David had expressed this need in his psalms. David had less confidence in himself, and more realization of his moral and spiritual weakness, than any other man of Bible times. Saul, for example, was a much weaker man, but he had much more confidence in himself.

Again and again David voices his need and his yearning for God. "I am poor and needy," "Let me know how frail I am," "Heal my soul," "My soul thirsteth for God," he cries. Through entire psalms, such as the thirty-eighth, the fifty-first, and the sixty-third, he expresses these related ideas. Other psalms are full of relieved thankfulness for the craved deliverance from evil within, through the God of his salvation.

The secret of David's deliverance was his recognition of the evil tendencies of his disposition, and his longing for divine help. In the same way, we may secure deliverance.

CAROLYN FOSTER.

THERE is one thing that should make every one take courage. That one thing is the fact that God never begins anything He cannot finish. If a person has the desire to be a Christian, it is because God has impressed him to be one—because God has started him. Now if God starts any one on the straight way of life, He will see him through. No power in the universe can make him fail if he has implicit faith in Jesus. W. E. BELLEAU.

No Rice Christians These

By
JOHN E.
FULTON



The fisherman's little cot (referred to in article).
Our missionaries travel from village to village on the canals in the delta of the Ganges in our "canal friend," the house boat.

AS IT is true that the Nile has made Egypt, so it is true that the Ganges has made a large part of Bengal, India. The rivers of Hindustan are noted for the great amount of silt they carry to the sea. It is estimated that the Ganges and the Brahmaputra carry, during the four months of rainy weather, an amount of deposit sufficient to fill 24,000 steamships, each of 14,000 tons burden. Steadily the land is encroaching upon the sea, and many acres are built up yearly. But at the same time, large tracts of cultivated land are swept away; and many poor Indians do not notice that the rivers make amends in any way for the loss inflicted upon them.

A few months ago a most destructive tornado visited East Bengal, and many thousands of the people were left homeless. The like had not been known in a generation. Houses were blown to fragments. In many instances, not a piece of thatch or a stick could be found. Crops also were destroyed, and this added to the distress of the poor inhabitants. Public subscriptions were taken up among the Europeans and well-to-do Indians, and distributions made for the relief of the suffering. But even then the indi-

vidual grants were very small. The loss of life was heavy; and how many were drowned and killed by accident will never be known. Bodies were seen floating here and there. I saw by the river bank one which a dog was gnawing, while circling about were a dozen or more vultures waiting their turn.

NOT ENOUGH TO EAT

Some of our Bengali Christians suffered greatly in this terrible storm. We are glad to be able to report no loss of life. As an example, however, of real suffering, we would mention a fisherman and his little family. The tornado took away their little home, not a fragment being left. From friends and neighbors, some bits of thatch and timber were borrowed, and a rude hut was built. Then the fisherman hastened to his nets, for the family were dependent upon his daily toil, and his earnings were meager, the fish sometimes being scarce or not easily caught. Yet this family made no complaint; and at the time of the annual ingathering for missions, this poor brother gave several rupees as his share.

We visited the little village and looked at the wretched hovel. The Indian min-

ister who accompanied me called to the inmates, and the wife of the fisherman and her little children came to the door. She commenced to cry when she saw us. Her tattered garments were scarce enough to cover her decently, and these she vainly tried to adjust and readjust.

Our Indian brother learned that the husband had gone away from the home in a state of discouragement. He had done poorly in his fishing of late, and the day before, had not earned anything. They had had breakfast, but there was nothing for dinner. It was a touching scene. They were not a family of beggars, but on the contrary, they had been helping to support the cause of God. Some immediate relief was given and gratefully received, although a spirit of independence not always noticed in the East was found here. These certainly were not "rice Christians." A few days later, at a general meeting, this same fisherman brother came forward with another rupee as a donation to the work.

At another time, I was touched by seeing a frail woman with her small baby in one arm operating with the other arm and one foot a rice pounder to prepare the food for the family. It seemed beyond her strength, yet the struggle for bread demands just such hardships.

Many have but one meal a day, and thousands have a very scanty one at that. After this terrible storm, some of the suffering poor cried out: "Why did not God take us away with the storm? Why are we left to hunger?"

Should not the knowledge of such suffering and poverty lead Christians under more favorable conditions to greater care in regard to wealth God places in their hands? Has He not made us stewards? Are we faithful to our trust?

As the seed of a flower will produce the full bloom after it has been buried and grows again into life, so the Word of God, the incorruptible seed, the germ of immortal life, obtained through the gospel, gives to us a possession that, though we may die, will produce an immortal bloom on the resurrection morning.



An Indian Camel Carriage



The Day of the Lord

Its Duration, Its Nature, and Events Included

By CHESTER E. KELLOGG

SINCE the creation of the human race, man has had his day. He had his day in the innocent joys of service in his first home—Eden. After the transgression, the sons of Adam had their own way in sin and sorrow, in rebellion against the will of God, and in defiance of His commands. And still, from outward appearances, the vast majority of men have their own way, and continue to do evil in the eyes of the Lord, and to walk in the ways of their fathers.

But to the man acquainted with God's Word, there have been times and ways when the human will has bowed to the plain "Thus saith the Lord." These have been times when the Creator of the universe has manifested His power and glory for the blessing of, or for retribution upon, the peoples thus concerned.

God still has *His* day. "The day of the Lord" is a prominent theme to both Old and New Testament prophets. When did this day begin? When will it end? What events are included within its limits?

The great day of Jehovah as characterized in His Word is briefly described under the following paragraphs.

EVENTS MARKING THE BEGINNING

"In what period of earth's history," the question may well be asked, "does this at once ominous and auspicious day have its setting? When did it begin?" Again we turn to that "more sure word of prophecy; whereunto ye do well that ye take heed," and note with what unerring accuracy certain events are pointed out on its sacred pages as a *beginning of Jehovah's great day* in the earth. Said God's holy men of old:

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate. . . . For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isaiah 13: 9, 10.

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel 2: 30, 31; 3: 14, 15.

As a part of the events under the "sixth seal" (Revelation 6), which marks the closing scenes of the world's history, these astronomical phenomena are spoken of thus:

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Space forbids a multiplication of Scripture on these signs of the coming of "the day of the Lord." These wonders in the heavens have not been and cannot be accounted for in any other way than that they are waymarks set by the Creator of the universe, for those who shall be heirs of salvation. On the darkening of the sun, I quote the following from men of science:

HISTORICAL CONFIRMATIONS

"The dark day of North America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."—Herschel.

"That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time; for the moon was more than one hundred fifty degrees from the sun all that day. . . .

"The primary cause must be imputed to Him that walketh through the circuit of the heaven, who stretcheth out the heaven like a curtain, who maketh the clouds His chariot, who walketh upon the wings of the wind. It was He that commanded these exhalations to be collected and condensed together, that with them He might darken both the day and the night; which darkness was, perhaps, not only a token of His indignation against the crying iniquities and abomination of the people, but an omen of some future destruction."—Dr. Samuel Stearns, in "Independent Chronicle," Boston, June 22, 1780. The "dark day" occurred May 19, 1780.

Of the moon's becoming "as blood" on the night of May 19, 1780, and of "the

falling of the stars" November 13, 1833, there is abundance of proof, both from men of science and from theologians, that the phenomena are inexplicable except as *divine tokens of some future event*. Said the Creator, when these celestial bodies were spoken into existence, "Let them be for signs, and for seasons, and for days, and years." Genesis 1: 14. And unmistakable signs they are.

Let us therefore carefully note that according to fulfilled prophecy, "the day of the Lord" has its beginning in the eighteenth century (1755-1780); and that subsequent events, including those of the present, are to be considered as coming within this prophetic time.

A DAY OF INVESTIGATION

"The day of the Lord" is replete with solemn and momentous events. The first of these, in point of both time and importance, is the *Investigative Judgment*, which, according to the prophecy of the seventh and ninth chapters of Daniel, began in the year 1844 A. D. Says Daniel of the beginning of the event:

"I beheld till thrones were placed, and One that was ancient of days did sit: . . . thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7: 9, 10, A. R. V.

The case of every soul who, from the beginning of earth's history, has confessed the name of Christ, is to be investigated in this judgment hour. There is no escape; for "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Acts 17: 31; 2 Corinthians 5: 10.

Whether we will or not, reader, that work of judgment is to-day going forward in the heavenly courts. The all-absorbing question is, "Will my name, on being considered, remain upon 'the Lamb's book of life' until that day when He shall gather His own?"

THE CLOSE OF HUMAN PROBATION

Since the day that the human family first transgressed the divine precepts, there has been waged over man's soul the greatest conflict of all ages—the conflict between Christ and Satan; between the world's Redeemer and its destroyer. In this warfare, it is left with man to determine upon what side of the momentous question his will shall be placed—whether aligned with the ways of the prince of darkness, to eternal destruction; or under command of the Lamb of God, to life eternal.

But man's hour of probation is fast closing. When the work of investigation which began in heaven more than seventy-five years ago (Daniel 7: 9) shall have been finished, then shall go forth the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 11, 12.

It has not been given to mortals to know the hour of probation's close, but there are signs which give unmistakable evidence of the nearness of that event. Soon after the completion of the work of examination in the heavenly court, the Son of man will be revealed in the clouds of heaven. For, "Behold," says He, "I come quickly." "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 30, 31.

The apostle Paul, in describing this same time in "the day of the Lord," writes thus:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.

This, the coming of our Saviour, is the crowning event of "the great day of Jehovah." The day that closes human history in the earth, to the sinner, will be a day of battle, of wrath, of darkness; a day of desolation, and terror, and anguish; a day of retributive judgment, when sinful man will reap of the rewards as his work has been.

According to the Bible, "the day of the Lord" is a day of judgment, both investigative and executive. Of one phase of the Executive Judgment, "Enoch also, the seventh from Adam, prophesied, . . . saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15.

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle of the day of the Lord." "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." Ezekiel 13: 5; Zechariah 14: 3.

That the prophecy of which these verses are a part, applies not only to old Jerusalem of Ezekiel's time, but has a special application to a much later period, and that our own, is quite evident from a study of verses 5-11 of Zechariah 14.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it."

In narrating the overthrow of the Egyptian army at the hand of Nebuchadnezzar, Jeremiah wrote, "This is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood." Jeremiah 46: 10.

A DAY OF TERROR

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Joel 2: 1, 2; Amos 5: 18-20.

(Continued on page 15)

The Disappearance of Jesus

By William P. Pearce

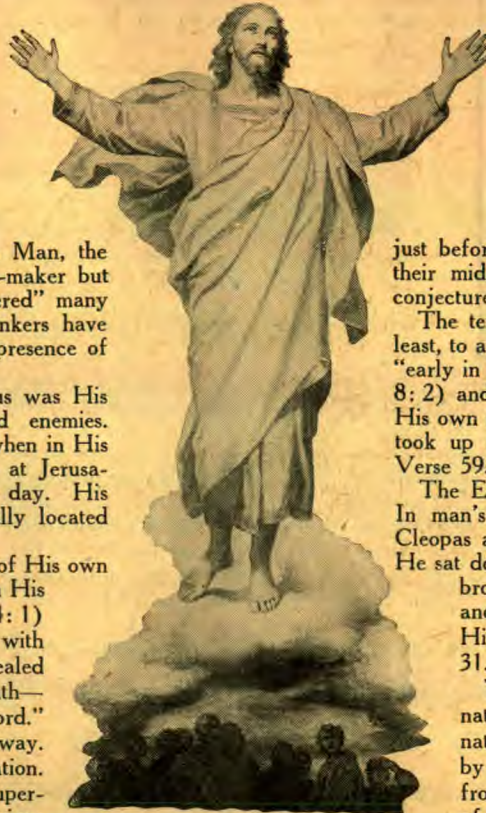
IN beginning his book on "The Problem of Jesus," George Dana Boardman says, "Jesus the Nazarene is the most remarkable phenomenon in human history." He was, and is, an enigma—a puzzle difficult to solve. In many things human, social, secular, and religious, He is easily grasped by man's mentality; but His God-nature, His deeper feelings, His strange acts, keep us in wonderment.

In minor detail, not a few have been like Him; in major things, no one has neared Him. He was the common but uncommon Man, the definable yet undefinable Teacher, the yoke-maker but burden-lifter. Like His mother, who "pondered" many things in her heart (Luke 2: 19), great thinkers have bowed in reverent dumbness before the felt presence of this Unexplainable.

A rarely commented characteristic of Jesus was His disappearances from kinsfolk, friends, and enemies. Sometimes this was a natural proceeding, as when in His boyhood He "tarried behind" (Luke 2: 43) at Jerusalem to talk with the learned ministers of His day. His parents, missing Him, sought Him, and finally located Him among the grave doctors of the law.

His wilderness episode with Satan was not of His own volition. For forty days, He was absent from His home circle, led "of the Spirit" (Matthew 4: 1) into a desolate place—not to be in communion with God, but to battle with Apollyon. Satan appealed to human pride. Jesus retorted with divine truth—the Word "sharper than any two-edged sword." (Hebrews 4: 12.) Frustrated, Satan slinks away. Triumphant, Jesus receives angelic ministrations.

The disappearance at the pool was not supernatural, although it has a tinge of the mysterious about it. He had healed an impotent man who had been afflicted thirty-eight years. (John 5: 5.) A multitude gathered, and seeing the healed one carrying his bed, chided him for Sabbath desecration.



In the midst of the excitement, "Jesus had conveyed Himself away" (verse 13)—slipped out of the wrangling crowd.

The hill disappearance would seem to have been supernatural. He was in His home town. He had occupied the preacher's chair in the synagogue. His utterances were a reproof to His acquaintances. They stung and irritated, so that the people forgot where they were, and rising, rushed upon Him, and dragged Him to the top of a hill precipice, determined to murder Him. But just before the edge was reached, He "passed through their midst." (Luke 4: 29.) How? We can only conjecture.

The temple disappearance may have been, in part at least, to avoid a disturbance in the house of God. It was "early in the morning" that He entered the temple (John 8: 2) and taught the people. Scathingly He denounced His own race, until they became so exasperated that they took up stones to kill Him. But He "hid Himself." Verse 59.

The Emmaus disappearance was a supernatural one. In man's form, He walked, talked, and visited with Cleopas and his friend. The apostle Luke tells us that He sat down to the frugal meal, asked the blessing, then broke the bread as He did at the Lord's Supper, and gave it to them. The moment they recognized Him, "He vanished out of their sight." Luke 24: 31. The Greek *aphantos* is, He became invisible.

The cloud disappearance was beautifully supernatural. By the law of gravitation, it is perfectly natural to come down, but unnatural to go up save by some mechanical device. Jesus went up—from the Mount of Olives, up from the presence of the apostles, up into a cloud (Acts 1: 9), "up into heaven" (Luke 24: 51). This was attested not only by men, but by two angels, who declared He would come "in like manner" as He went. Acts 1: 11.

A Continental Sunday

OR AN

AMERICAN SABBATH?

By CALVIN P. BOLLMAN



WE hear much to-day of "the American Sabbath" in contrast with "the Continental Sunday." But just what do the terms mean? Both refer to the first day of the week. There is, however, evidently a difference; what is it?

"The Continental Sunday" is the first day of the week as it is observed in most of the countries of Continental Europe. As Continental Europe is largely Roman Catholic, "the Continental Sunday" is the first day of the week observed as a church festival, or in other words, by attendance at mass in the morning, the afternoon and the evening being spent pretty much as the people see fit, generally as a holiday rather than a holy day. And, inasmuch as the day has been set apart as a memorial of the resurrection of Christ, it would naturally be a day of joy. Throughout Christendom, Christmas, the reputed birthday of Christ, is more a holiday than a holy day. Little work or business is done upon that day, it being devoted largely to pleasure,—giving of presents, eating of good things, visiting, etc. And that is much the way in which Roman Catholics, after going to mass, observe Sunday. They claim for it no Scriptural authority. The day has been set apart by the church, and is treated as other church festivals are treated.

But not so "the American Sabbath." The authority of the fourth commandment is claimed for that day, and its advocates insist that it should be observed not as a holiday, or a festival, or even an ecclesiastical institution, but as a holy day, enjoined by divine commandment.

At the time of the Reformation, when the Reformers, rejecting the authority of the Roman Catholic Church, insisted that the Scriptures of the Old and the New Testament should be regarded as the only source of appeal, the Catholics pointed out the fact that the Protestants had no Bible authority for the observance of Sunday, and no right, according to their profession of loyalty to the Scriptures, to neglect the seventh day, the Sabbath plainly enjoined in the fourth commandment.

It does not appear that the Reformers on the Continent had any answer to this further than to deny that the Roman Catholic Church had any more authority in the matter than had the reformed church. With the Reformers, "the church" did not mean the Roman hier-

archy, nor even that hierarchy and its constituency, namely, the whole body of Roman Catholic believers, but as John Huss expressed it, "the totality of the predestinate, present, past, and future." The confession of the Swiss churches declares that "the observance of the Lord's day is founded not on any commandment of God, but on the authority of the church, and that the church may alter the day at pleasure."

The Augsburg Confession puts Sunday on a par with Easter, Whitsuntide, and other similar days, declaring that their observance is not to be regarded as essential to salvation, nor is their nonobservance to be regarded as a sin.

In England, both Cranmer and Tyndale repudiated the idea of any divine obligation to observe the first day of the week. The former said: "We now keep no more the Sabbath or Saturday as the Jews do; but we observe the Sunday, and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."

The latter made an even more sweeping statement, as follows: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day only if we see cause why."

This was not satisfactory, however, to the English Presbyterians and Independents; and in a book published about the year 1595, the Rev. Nicholas Bound, of Suffolk County, England, took the position that the Sabbath was not a day, but

an institution that might be placed upon any day; and further, that the fourth commandment required not the observance of any particular day in perpetuity, but a seventh part of time; that from the exodus to the cross, God's providence fixed the seventh day as the portion to be kept under the commandment; and that at the cross, the Sabbatic institution was by divine warrant transferred from the seventh day of the week to the first day of the week, so to continue to the end of the world.

WHAT GOD HAS ESTABLISHED, CAN MAN SET ASIDE?

This erroneous view was generally adopted by non-Catholics, and is the prevailing view to-day among Protestants. The sanctions of the divine law having been thus transferred, according to those

who accepted Dr. Bound's theory, the whole of the first day was believed to be holy; and here originated what is now called "the American Sabbath."

It was brought by the Puritans to New England, where it was fostered by rigid laws and regulations telling what might or might not be done upon Sunday. From New England, the idea spread to other colonies; and nearly all our Sunday laws are modeled more or less fully after the law transplanted from England to Massachusetts by the Puritans.

"The American Sabbath" is therefore the Puritan Sunday of Old and New England in contrast with the Roman Catholic or "Continental Sunday." Hence when the state is asked to recognize and enforce "the American Sabbath," it is asked to decide not only a question of religious difference between observers of the seventh day and Sunday keepers, but also a question as between Catholics and Protestants as to the nature of the day itself, the sanctions upon which it rests, and the manner of its observance.

Sunday, however, has not the least authority from the law of God or the Bible, and its observance is in direct opposition to the Decalogue, which declares, "The seventh day is the Sabbath of the Lord thy God." As a part of the moral law, the fourth command is entirely outside the jurisdiction of state or church enactments.

Blind Leaders of the Blind

A RECENT candidate for a pastorate in one of the largest churches in the West, when asked by one of the examining board what he would say if a poor sinner came to him inquiring the way to salvation, made this strange reply: "I would tell him to quit his meanness and join the church." As if we could stop sinning in our own strength! Is joining the church the extent of salvation? Where does the blood of a crucified Christ come in? Where is the sin-pardoning Saviour? Where is the "Christ that liveth in you?"

It is not Christ that the majority of the people are seeking. They love their own ways too well. The church seems to be degenerating into a mere social organization, and many of the pastors are forgetting that the souls of men are resting upon them. A pleasing talk is what the churchgoers of to-day in general want, and that is what the leaders are best prepared to give. This candidate was a popular lecturer. He could deliver an elegant address. The people liked him, and he won his office.

Paul saw by revelation this condition in the church; and in writing to Timothy, he says: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Do not these shepherds realize that the terrible woe of Ezekiel 34 rests upon them if they feed themselves only, and neglect their flocks? Are their hearts not stirred by the words of Christ: "Can the blind guide the blind? Shall they not both fall into a pit?"

J. HENRY WHITE.

We are more sure of Christ's coming than of death. Death *may* come, but Christ *will* come.

"I SAW another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 6-12.

In these stirring words, God tells us of His everlasting gospel message, calling upon all who dwell upon the earth to "fear God, and give glory to Him, . . . and worship Him that made heaven, and earth." This message to every nation, brings salvation, hope, and eternal joy to all who believe. Likewise we have in these words God's living, burning, unquestionable protest against the worship of the beast and his image. Nowhere else do we find words fraught with such solemn meaning, and mention of judgments so terrible. Surely it should arrest the critical attention of all mankind.

THE BLESSED DEAD

This thrilling announcement is now due to the world, and is being given "to every nation, and kindred, and tongue, and people." The call to all mankind everywhere is to keep the commandments of God, and the faith of Jesus. The object is to gather out from "all that dwell upon the earth" a people of whom God can say, "Here are they that keep the commandments of God, and the faith of Jesus." All such may escape the wrath of God, which is poured into the cup of His indignation, and then out upon those who receive the mark of the beast and those who worship his image.

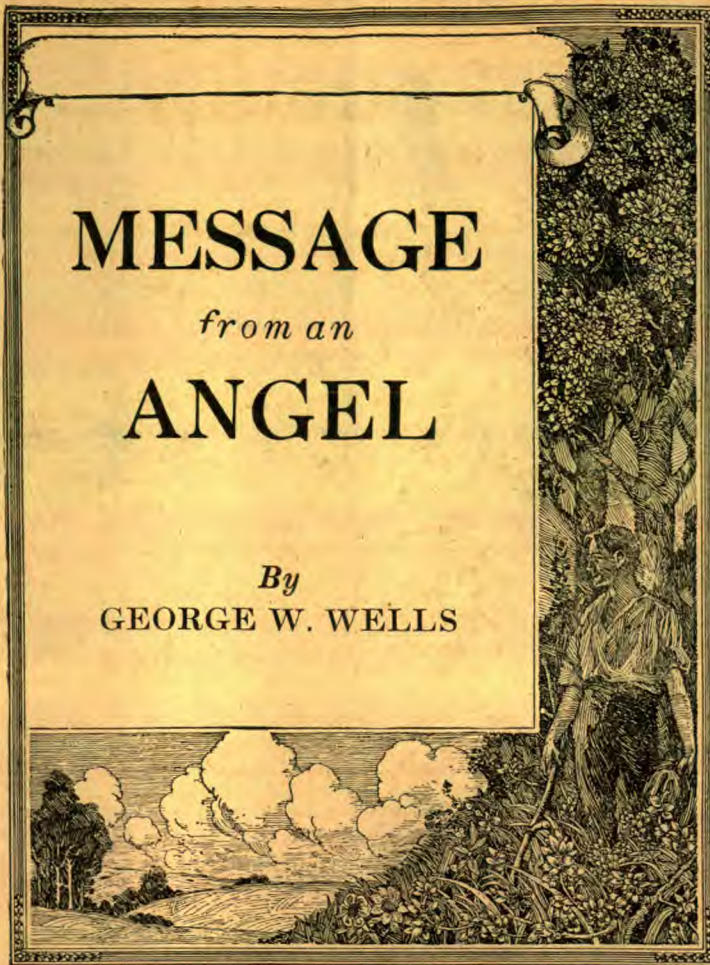
This message particularly warns all people against the worship of the beast and his image, whatever these may be, and whoever they may represent. It is clearly evident that they are living, active, organized powers that demand and

MESSAGE

from an

ANGEL

By
GEORGE W. WELLS



receive worship just prior to the time of Christ's coming; for we find that they are alive when the Lord comes in the clouds of heaven, and are both destroyed by the brightness of His coming. (Revelation 19: 11-21.)

A WARNING FOR THE PRESENT

Following and in connection with the giving of this message, John "heard a voice from heaven saying, . . . Write, Blessed are the dead which die in the Lord from henceforth." Revelation 14: 13. Immediately after this, the revelator says, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Revelation 14: 14, 16. "The harvest is the end of the world." Matthew 13: 39.

From every count, the facts show that this warning in a loud voice is a world-wide message, which ripens the harvest of earth, and prepares a people to meet the Lord at His second coming.

It is of special interest to note that not all worship the beast; for we read of those who gain "the victory over the beast, and over his image, and over his mark, and over the number of his name," and these are seen standing "on the sea of glass," before the throne of God. Revelation 15: 2. Again it will be observed that the message not only warns men what not to worship, but definitely informs us how to avoid that worship, and to be victorious; and the secret of it all is couched in the language of the twelfth verse of Revelation 14. We read,

"Here is the patience of the saints: here are they that keep the commandments of God."

All who will carefully consider, must be convinced that as the only way of escaping the fearful judgments of God that will be poured out upon all who worship the beast and his image, is to "keep the commandments of God, and the faith of Jesus," and as this message is world-wide and now due, it is incumbent upon all mankind now to study the commandments of God, and the faith of Jesus, as never before, and not only to study them, but to ask themselves what their relationship is to the law of God, and whether they are truly keeping the commandments of God. In order that there may be no doubt in the mind of any one as to what is meant by "the commandments of God," a few simple scriptures will be cited.

THE WORLD TO BE JUDGED BY THE DECALOGUE

The Bible is declared to be the Word of God, and every injunction in it a command of God. Yet certain parts of it are "commandments of God" above all others. "Holy men of

God spake as they were moved by the Holy Ghost" (2 Peter 1: 21); but in giving the Ten Commandments, "God spake all these words." Exodus 20: 1. God not only spoke the ten precepts; He also wrote them with His own finger upon two tables of stone. (Exodus 24: 12.)

When God came down upon Mount Sinai, He delivered the Ten Commandments; and they are very properly distinguished as "the commandments of God" above all other parts of the Word of God. This thought is again emphasized in Deuteronomy 4: 9-13, and Israel was exhorted to remember "specially the day that thou stoodest before the Lord thy God in Horeb." It was then that God declared the ten commandments.

These commandments are of equal importance to all the world to-day. In the keeping of them is summed up "the whole duty of man." Men will be judged by the law of God; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14. Therefore when the third angel's message calls upon men in all the world to "fear God, and give glory to Him; . . . worship Him that made heaven, and earth," "keep the commandments of God, and the faith of Jesus," it simply calls men to the performance of their "whole duty," to refuse to worship the beast and his image, and thus escape the wrath of God, and stand ready to meet the Lord at His appearing.

Who will give heed to God's call, keep His commandments, walk in His law, and have a right to the tree of life, and enter in through the gates into the city?

Who- soever Will May Come

By

John O. Corliss



LIFE in all its various forms is a profound mystery. No system of human logic can fathom its origin or explain its power. Yet certain elements of life cannot fail to attract attention. One of these is the continuation of peculiar constituent principles in its reproduction. For instance, a father's or mother's life habits are more or less marked in a following generation. These in turn impart significant facial lines, reflecting in some measure the likeness of those whose life has been thus transmitted.

This natural law well illustrates the process of life in spiritual lines. To be really born of God, a person must reveal in his life godlike principles, even to the reversal of natural facial outlines. Just how this is brought to pass, may be known only through Scriptural tracings of heavenly mysteries. Making reference to these, our Saviour said, "Unto you it is given to know the mystery of the kingdom of God." Mark 4:11.

The beginning of this mystery is thus stated: "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Timothy 3:16. But the beloved disciple once declared that the creative Word was God. Continuing, he said that this same Word was made flesh, and dwelt among earth beings. (John 1:1, 14.) The conclusion is quickly reached that "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19.

This mystery is further unfolded by the prophet Isaiah, who looked into the future seven hundred years to the Saviour's first advent to earth. Making reference to God's arm of everlasting strength to be extended to earth for the redemption of a lost race, the prophet raised the question as to who would discern the mystery of its revelation. He then delivers this concise message: "He shall grow up before Him as a tender plant, and as a root out of a dry ground." Isaiah 53:1, 2.

When one gives mature thought to these words, a profound impression is received. In the "growing up" of "a tender plant" through dry earth, whence no

nourishment could be obtained, the marvel is as to the power that impels it. One answer alone can satisfy the quandary, and this is found in the expression, "as a root."

THE POWER IN THE ROOT

A concealed taproot, having the necessary life power, *pushes up* the tender plant through the hard ground, thereby revealing to the minds of men the infinite energy of Him who had remained personally sheltered from human gaze through all the eternity of the past (John 1:18), but is now to be known through the operations of His "only-begotten," in whom is seen the divine image. (Matthew 11:27.) The assertion of the Master was therefore in place when He said to the unbelieving Jews: "I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for *I am from Him*, and He hath sent Me." John 7:28, 29.

To the Jewish nation, this Plant from God appeared only as one of them—a mere man. They saw no beauty of the divine in Him, and so would not receive Him as their long expected Messiah. In fact, they were so well satisfied with their Abrahamic lineage, through which only, they believed, God's favors were to be received, that they came falsely to think themselves "the temple of the Lord," in whom alone He might dwell. (Jeremiah 7:4.)

Although their own prophetic Scriptures were in hand, they could not seem to comprehend from these that a Man, to be named the Branch, would "grow up out of His place," to build the real temple of God—redeemed humans, in whom the Spirit of God might find habitation. (See Zechariah 6:12 and 1 Corinthians 3:16.) They did, however, cling tenaciously to those scriptures which tell of their having been chosen to be "the vine of God" brought out of Egypt and planted in the land of Jehovah's choice. (Psalm 80:8-11; Isaiah 5:2, 7.) They apparently did not think that their frequent and stubborn backslidings nullified this pledge in any degree.

This may account for the Saviour's address to them on a certain occasion, when He said: "I am the *true vine*;" you are *but the branches*. John 15:1-6. You were taken from Egypt, and adopted as God's earthly vine, to represent His will among the nations—a mission which you failed to accomplish. I came forth direct from Paradise to earth, as the only-begotten of the Highest, bearing the credentials of My Father, as the connecting link between earth and heaven. "I and My Father are one." John 10:30. I am here to reveal the person of My Father, as He chooses to dwell in righteous humanity, and so to reunite the lost sinner to Him. To have this close relation of branches to the vine of God, you must unite with Me. Otherwise you will be cast forth as a withered branch.

It is a most wondrous proposition,—that human beings sunken in iniquity may be privileged to unite thus closely with the Eternal One—receive of His life, and be moved by His divine impulse—through recognizing Christ as "the arm of God" reached down to earth, by which to make men a part of the glorious *Branch* of the Infinite. But best of all is the word that from none, of whatever name or nation, Jew or gentile, is the privilege withheld; but—

"Whosoever heareth, shout, shout the sound!
Send the blessed tidings all the world around!
Spread the joyful news wherever man is found!
Whosoever will, may come."

America's Need

DR. KELMAN asked an eminent American man of science his solution of the problems of modern city life.

"An emperor!" came the answer, swift and decisive.

"An emperor?" asked Dr. Kelman, in surprise. "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership."

"Precisely," was the quiet answer; "and we know the Man; we are waiting for him, and His name is—Jesus."

ERNEST LLOYD.

This Jazz Generation

(Continued from page 5)

And this jazz generation demands an impossible thing: it says, "Show us how we can buck this thing through on the present plan." It cannot be done. There is no thoroughfare along this way. The fateful Hand is raised, "Thus Far, and No Farther!" Not only is there no road—there is no land! We must go back to the place where we lost the road. This is all that the prophets can tell us; and because it is all, we refuse to heed them.

One of the great novels of the times is "The Four Horsemen of the Apocalypse." One by one the author saw them ride out over Europe, the white, the red, the black, and the pale, livid beast. But he did not look beyond the fourth rider. Had his purpose been prophetic he might have done so, for after the fourth rider there came vast confusion on the earth, "the kings of the earth, the magnates, the generals, the rich, the resourceful, the slaves and the freemen" thrown into a panic of helplessness and calling upon all Nature to save them from the great "day of anger that has come, and who can stand it?"

The Day of the Lord

(Continued from page 11)

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate." "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Isaiah 13:9; Malachi 4:1; 1 Thessalonians 5:2, 3; 2 Thessalonians 1:8, 9; Joel 1:15.

But to the trusting child of God, the Master's return will be a day of all days.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Concerning the character of that day when God shall claim His own, as one has written:

"The redeemed shall 'know, even also as they are known.' The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels, and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth,'—these help to constitute the happiness of the redeemed."

That New Commandment

CHRIST said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34. And again, He said, "This is My commandment, that ye love one another, as I have loved you." John 15:12.

The Jewish people of Christ's day knew this new commandment in theory, but they knew nothing of it in practice. It had been given them in the days of Moses. Supreme love to God (Deuteronomy 6:4-6) and love to their neighbors (Leviticus 19:18) was understood by them to be the mainspring of the Ten Commandments, written in their hearts. Read Deuteronomy 5, 6. That they did know this is clearly shown in the record found in Luke 10:25-28.

A lawyer came to Christ, and asked Him, "Master, what shall I do to inherit eternal life?"

Jesus answered, "What is written in the law? how readest thou?" Like a wise teacher, the Master put the responsibility of the recitation upon His pupil.

By his answer, the lawyer showed that, in theory, he fully understood the new commandment of Christ. He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Jesus said, "Thou hast answered right." Then, by the parable of the good Samaritan, He showed forever how the works of the law will be manifested when it is written in the heart by the Spirit of the living God.

Christ said to the Jews, "I know you, that ye have not the love of God in you." John 5:42.

If they had not seen Christ as He lived out the principles of the law from day to day, there might have been some excuse for them. (John 15:22.) But there is no excuse, either for them or for us; for "the darkness is past, and the true light now shineth." 1 John 2:8.

In Matthew 22:37-40, Christ sums up the whole matter. He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Then He added, "On these two commandments hang all the law and the prophets." And we should let them all hang there. If we take down the law, or any part of it, we do not accept Christ's new commandment. If we believe not the prophets, we reject Christ and His new commandment. (John 5:46, 47.)

BAXTER L. HOWE.

Power for Example in Practice

(Continued from page 6)

of "all night" prayer, and of "arising a great while before day" praying? Can I do it on a ten or fifteen minute prayer experience? No; my authority ends where my prayer did. The same in our every word: it is attended by authority just so far as it is a personal soul experience.

Christ never sinned or broke one of the commandments; and how can I teach the law with authority when I have broken

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

all of it? Ah, here is the mystery of the gospel. The apostle Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And again: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" The apostle John replies: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Therefore, no matter how black your past may have been, you may preach against any or all these sins with authority, provided you have repented, confessed, and forsaken them.

Coöperation Corner

REQUESTS are continually coming to the SIGNS office from missionaries in foreign lands and some in the homeland, for clubs of SIGNS to use in their work. Readers of the SIGNS have responded liberally to similar calls made in the past. We now have six or eight urgent requests for clubs of 25 to 50 copies each, and one worker in India desires 150 copies.

The SIGNS weekly is the evangelist's greatest helper, especially in foreign countries where there is an English-speaking element. Never before in the history of our world were so many people desirous of knowing the English language as to-day. Hence missionaries in Japan, China, the Malay States, the Philippine Islands, India, and in fact throughout the world, are in great need of suitable religious literature in English.

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Can We Be Persecutors?

THE spirit of persecution is and always has been one of the wicked works of the flesh. "He that was born after the flesh persecuted him that was born after the Spirit." Galatians 4: 29.

Bigotry, intolerance, and persecution all come from the sinful flesh, and are no part of the gospel of Jesus Christ. One of the clearest tests of the genuineness of our own Christian experience will be found in the attitude we sustain toward the other man's religion. We may be thoroughly convinced that the other man's religion is wholly wrong; we may see very clearly that what he holds as religious faith is altogether at variance with the teachings and precepts of Jesus. But regardless of this conviction or knowledge on our part, we will be kind and gentle toward the other man and his faith. We may seek to win him from what we regard as positive error; but under no circumstances, if we are true followers of Jesus, will we act in a bigoted, intolerant, unkindly manner toward him. The essential principle of the gospel is love; and says the apostle, "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8. It was "while we were yet sinners," while we were in rebellion against God, that God showed His love toward us by sending Jesus Christ to die for us. Christ showed, by His life and teachings, that we are to be not only strong and courageous, but also kind and generous.

We are bordering upon a time when it is perfectly apparent that religious cults will seek by force to impose their views of Christianity upon all mankind. It is well, under these circumstances, that we should be deeply impressed with the fact that the Author of Christianity does not call for any such work.

When Jesus was here in person, He uttered the prophecy concerning His followers, that "the hour cometh, that whosoever killeth you shall think that he offereth service unto God;" and He furthermore says of these persecutors, that "these things will they do, because they have not known the Father, nor Me." True Christians may be persecuted by some one else; they may be called to pass through the cruellest tortures; but the spirit of kindness that they learn from their Master will never admit of their persecuting others.

Don't Forget the Best

THE story is told of an Alpine shepherd lad who watched his flock high among the rugged steepes, and with a boyhood chum held friendly rivalry in quest of a famous blue flower that tradition said was the key to fabulous wealth in some secret cavern of the mountain sides.

One day, the boy found the flower; and to his wonder and delight, a door leading into the rocks soon afterward opened to him. Before him was spread wealth in gold, silver, and precious jewels; and the guardian gnome told him to take all he wished, but not to forget the best. Crazy with greed, the boy dropped the flower, and stuffed his pockets with all they could hold. As he finally started for the entrance, the gnome again said, "Don't forget the best." Thinking he should take more costly gems, he went back and selected the largest and most beautiful he

great help or hindrance, or in our amusements, are we forgetting the best for what will eventually prove nothing but leaves as far as our character is concerned.

The Rev. Canon Dixon, of Toronto, Canada, is reported as saying in his sermon on July 11, that to educate the head alone makes of man an infidel; to educate the heart alone makes a fanatic; but if the head and the heart are educated together along the lines of God's Book, then there will be produced the noblest work of God, man, as God intended him to be. He continued: "Can you doubt the authenticity of this Book?

There is not so much evidence that Sir Walter Scott wrote 'The Lady of the Lake,' or that Shakespeare wrote 'Hamlet,' or that Milton wrote 'Paradise Lost,' as there is evidence that God, by the hands of His prophets, wrote this Book. It is the questionable novel and the nonsensical film that are filling the heads of too many of our young people to-day. Instead of the Old Book lying on the table after the evening meal there is often matter for reading that is not good for children. Keep the Bible on the table at home, and see that you read it, not only for your own light, but for the light of those at home with you."

There is wisdom in this advice. When there is so much trash lying about, and even much that is wholesome of itself, but of little benefit to us in the issues of life, we must use the best discrimination in selecting that wealth which is to increase our talents acceptable for the life to come. Let us not forget the best—the Word of God.

Superhuman Courage

MORE than ordinary courage is needed to meet the great demands of these trying hours.

The courage that comes from no higher source than the human will, the courage that is born of mere brute or animal force, is altogether insufficient to supply the needs of the soul in these times when the bravest men all about us are sinking beneath their loads of despair

and perplexity. We need the courage, in these times, that is imparted to us through the omnipotence of the divine Father. The individual needs to come in contact with God, and through a personal experience, gain an intimate acquaintanceship with the power that guides the entire universe.

It is from this personal acquaintanceship, this living relation to our God, from this knowledge of His mighty workings, that we gain courage, and are able to stand forth as men and women able to do the deeds and accomplish the works that the times demand. Never was there a moment in the history of the world when the heroism built upon divine courage was more needed than now. Never was there a time when sincere faith was so prophetic of final reward.



International
The old Roman amphitheater at Nîmes, France, which was built during the second century, is still in use; and here the airman has caught a picture of a bullfight in progress, the suffering animal plainly evident in the center of the arena, and the toredors grouped around the edge. The spirit which encourages these blood-shedding spectacles is but another form of that barbarism which gambled and joked over the gladiatorial combats formerly held by the Romans, or found devilish amusement in the groans and agonies of dying Christians. In highly (?) civilized America, the public taste takes the form of Negro baiting and burning men alive at the stake. And until we can purge the nation of the horrible lynchings which weekly foul the honor of its constitution and its pretensions, we have little to warrant a condemnation of Spaniards, Mexicans, or French.

could find, and with longing eyes, again made his way toward the door. Once more the voice was heard, "Don't forget the best." Retracing his steps, he loaded himself with still more of the abundant wealth lying about, then sought the open air.

But as he set foot upon the greensward, he thought again of the beautiful flower that had provided the key to the treasure. Too late he turned, for the door had shut, and he could not even discover a trace of it; and as he looked down upon the jewels with which he had loaded himself, they turned to leaves before his eyes. He had forgotten the best—the flower that made all the rest possible.

A story it is, but therein is a truth. Are we forgetting the best in our lives, in our quest for other things? For example, in our reading, which can be of