

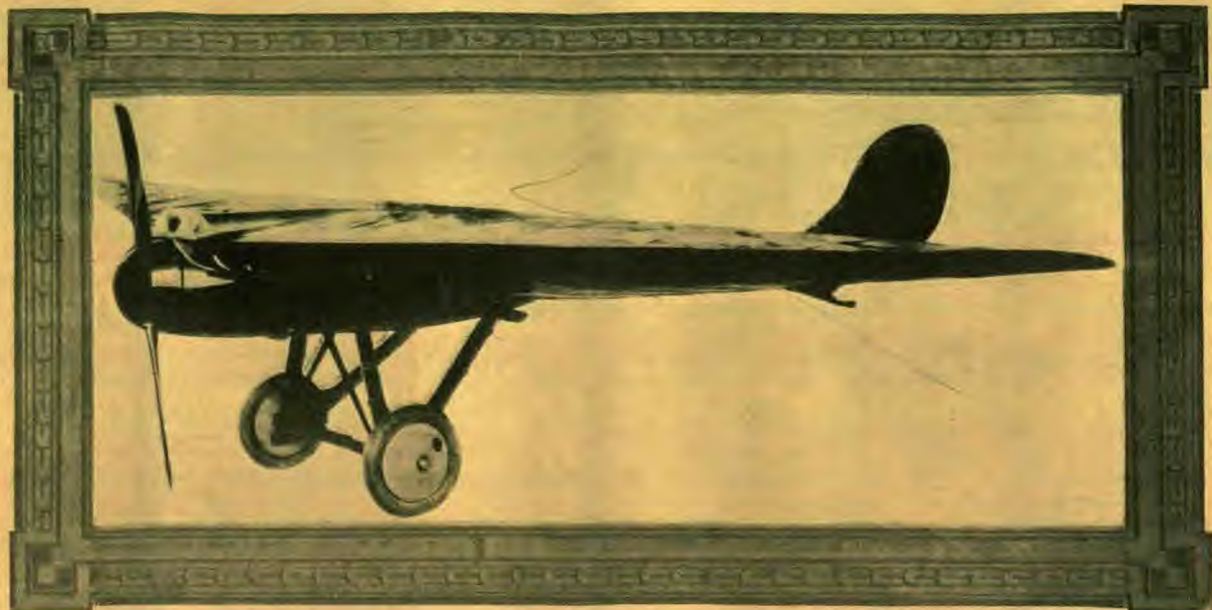
Signs of the Times

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Underwood

This is the wonderful new monoplane that the papers recently stated had made the speed record of over 200 miles an hour. William B. Stout, American aeronautical engineer, is the inventor. The "Batwing" is nothing but a giant wing, with all machinery, trussing, etc., in the wing. Even the landing gear may be pulled into the wing on the larger types after the plane has left the ground. Although it has 480 square feet of wing, 40 square feet more than the best army two-seated fighters, it weighs less than half as much, 1,550 pounds as against the 3,220 of the army machines. It can climb a mile in two and one half minutes, and is capable of ascending 32,000 feet; yet the motor required is only 180 horse power. Wonderful achievements are expected from this new type.

Christianity Versus American Paganism

BY WILLIAM G. WIRTH

SPIRITUAL declension and hypocrisy are sadly but too truly summing up present-day Christianity. Religion is rapidly leaving the heart, and is found either in the mouth or tucked away under the clothes of respectability. Far from being the serious, sober concern of the individual, it is but one of the social obligations of the multitude. You expect to find it in the home. Disappointedly you go away, again realizing that more and more is Christianity becoming merely a social force. It is not meant for the family. It used to be the foundation of character; now it is but the upper crust of pretension.

"Religion Among American Men" is the title of a recent book published by the Association Press of New York City. It is a compilation, by the Committee on the War and the Religious Outlook of the Y. M. C. A., of reports and findings of about one hundred chaplains, Y. M. C. A. secretaries, officers and privates, based on a questionnaire prepared and distributed by the committee. The book does not treat on army religion merely, but on the state of religion among American men as revealed by army life and experiences.

It considers such subjects as the attitude of the men toward Christianity and toward the church, the moral standards, the quantity and quality of personal religion among our men, and lessons for the church. The book has come as a shock to the thousands who believed that the war and army experiences would show that after all we are a Christian nation, and that our men would come out of the army mighty heralds and founders of a new era in religion. It shows rather that we have been appraising ourselves altogether too high. Let me quote a few sentences from this illuminating book:

"As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans."—Page 11. "America is not a Christian nation in any strictly religious sense; it is a mission field."—Page 13.

The volume also contains a strong indictment of the churches in that they have shunned the teaching of doctrine, and hence men are without definite knowledge and conviction regarding the verities and fundamentals of Christianity. Again we quote: "The average American knows very little about God, Christ, prayer, faith."—Page 14. "This was true of men of all denominations; comparatively few of them had any reason for the faith that was in them."—Page 15.

All too plain is the underlying reason of all this. Many Christian preachers and laymen are taking their religion too lightly. Treating it as a social bond of fellowship with those in their own community or church or organization, they are losing sight of its individual responsibility. Individual heart depth is sacrificed for collective social width. And the results are patent. Weeds spring up in a thinness of earth; it takes a deep soil to produce the sturdy oak. Let us get the lesson.

Christianity cannot be merely a social force. Its very base is individualistic. Its life, its power, its *raison d'être*, are wholly to be found in the individual, the personality, Jesus Christ. The very name "Christianity" clearly indicates that it springs, in its origin, from an individual; and to find its best expression, it must be a personal, individual matter in our lives. To be a Christian means to be a follower of Christ, to be Christ's man. That means that Jesus must be in my life, control my life, if I am to be His and He is to be mine.

Some one has said: "Christ embodied the perfection He taught, and embodies the glory He promises. He is His own religion; the object of its faith, its love, its hope; the soul and secret of its life." A study of His teachings shows the truthfulness of this.

Take that verse we all know so well, John 3:16: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here Christ declares that life or death depends upon

believing, not about Him or regarding Him, but *in* Him. A belief that only hovers closely around Him will not do; it must get *into* Him, as the Greek really expresses the word "in" in the text quoted. That means that Christ as the personal "Him" must be the vitalizing factor in our lives, and that we must personally and individually know Him. There is great need that we recognize this fundamental fact that Christianity is not simply a social force, not only a religion that satisfies all argument and the psychological demands of our nature, but that it is a personal force, as verily a part of our lives as the air we breathe, and that this personal force is the Person Christ.

THE SOURCE OF POWER

Paul gets at the heart of the matter when he says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20. Christianity was Christ to Paul.

Dr. Bengel was a devout German theologian and preacher. So potent was his influence for good over his students, that one day one of them resolved to find out where Dr. Bengel got his power. At night, he hid in the doctor's room. Having been out on his usual mission of good, Bengel came in quite late; and when he sat down in his chair, he took up his Bible, and after meditatively reading a few verses, he raised his head and with holy joy softly said: "You and I have had another blessed day together, dear Jesus. We have talked together and enjoyed each other's company. If it is Thy will, wake me in the morning to spend another day with Thee. Good night, dear Jesus; good night."

When the student left that room, he knew where Dr. Bengel received his power—from a close walk with his Master. And so it must be with us. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Colossians 2: 6. It is not enough to acknowledge Him as our Redeemer; we must walk with Him as our Saviour.

We have but to read the sayings of Jesus to be struck with the predominant personal element contained in them. After the feeding of the five thousand, He declares: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6: 35. As we need to eat the material bread to sustain our physical life, just so truly do we need actually to eat the spiritual Bread, Jesus Christ, to sustain our religious life. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6: 51.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8: 12. Many are the Christians who are groping about in the darkness of a soul discontent, struggling to break out into the light of peace. Let us give up our futile strugglings, apprehend Him who is the Light of life, and we shall have peace. It may be we are only in the twilight of a church membership or association, without experiencing the full light of our re-

ligion in a personal way. Fellowship with our divine Friend will put us in the noonday radiance of a holy, a happy life.

"I am the good shepherd, and know My sheep, and am known of Mine." John 10: 14. Do we feel we are off by ourselves, grazing on the scant and unsatisfying grass of the meadow of our own righteousness? There are verdant and bountiful fields beyond if we would but run to the Shepherd of our souls. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." Psalm 23: 1-3.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14: 6. Would we follow the road to the better land? With Christian, in Bunyan's "Pilgrim's Progress," we must go the narrow way of the Wicker Gate, which takes its direction from the foot of the Cross. Would we ask with Pontius Pilate, "What is truth?" The answer comes rolling back to us, laden with heavenly power: "I am the truth."

THE THING MOST PRIZED

There is nothing that men count dearer than life. Money will be freely given, journeys taken to the ends of the earth, in quest of this one of the chiefest of blessings. It is said that the great American financier, J. Pierpont Morgan, traveled thousands of miles in this country and Europe to avoid death, before he finally died in Italy. Satan knew whereof he was speaking when he said, "All that a man hath will he give for his life." Job 2: 4. How cheering the words, then, of Jesus: "I am come that they might have life, and that they might have it more abundantly." John 10: 10.

These "I am's" mean nothing to us if they do not teach us that Christianity cannot be content to be a theory or a system or a social force or a psychological principle. It must be a personal connection and fellowship with a living, personal God, Jesus Christ, or it "profiteth nothing." An outstanding characteristic of Christianity is that its message cannot be taken without its Messenger, Christ, as may be done with all men's teachings. I may be a follower of Wilson, or Harding, or Bryan, without being one whit affected by their personal lives. Not so with Christ. If I am His follower, it is not enough that I believe in His principles; I must talk and walk and live with Him. This is the essential lesson the church of to-day needs

to learn. Organizations, activities of every kind, can never substitute for this personal, individual relation with the central Person, Individual, Jesus Christ. Christianity succeeds or fails as it is or is not a personal force operating in our persons. Simply stated, it is Person with person. I would not be understood to be opposed to organizations and activities for the promotion of salvation among men. I gratefully recognize the good work they are doing. However, with others, I feel to point out the danger of being content to join an organization, thinking this is all that is needed to be a Christian, while overlooking the soul-important fact that we must go higher,—we must be joined to Christ Himself. May we not lose sight of the glorious fact that "Christ is all and in all."



"The average American knows very little about God, Christ, prayer, faith."

OUR SAVIOUR SHEPHERD

By GRACE ADELE PIERCE

The Shepherd seeks His sheep.
I hear Him calling,
Through woodlands cold and deep,
Through shades appalling:
"Come home! Come home!
The chill of night is falling.
Come home! Come home,
O My beloved sheep!"

The Shepherd leads His sheep.
I hear Him singing,
O'er pathways dark and steep,
His tired flock bringing:
"Come home! Come home!
The bells of night are ringing.
Come home! Come home,
O My beloved sheep!"

The Shepherd feeds His sheep.
I see Him turning,
Where by the gate I creep,
All comfort spurning.
"Come home! Come home!
For thee My heart is yearning.
Come home! Come home,
O My beloved sheep!"

The Shepherd folds His sheep:
And, from Him turning,
No longer now I weep,
His comfort spurning.
I'm folded safe,
His gracious kindness learning.
I'm folded safe
With His beloved sheep.

The Birth of American Freedom

By WILLIAM F. MARTIN

(CONCLUDED)



IN this brief history of the rise of religious freedom, one feature must not be overlooked. That is the part acted by the Presbyterians. In 1776, the presbytery of Hanover addressed a memorial to the General Assembly of Virginia. Here are a few sentences from this memorial: "Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion, and there is no argument in favor of establishing the Christian religion but what may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a chair of infallibility which would lead us back to the Church of Rome."

Again: "Neither can it be made to appear that the gospel needs any such civil aid. We rather conceive that when our blessed Saviour declared His kingdom is not of this world He renounces all dependence upon state power." The following pertinent truths were also contained in this memorial: "We would humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence; but that the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge."

Thomas Jefferson was as strong an advocate of both religious and civil freedom as was Madison. For nearly a decade, he fought to establish religious liberty in Virginia; and in 1785, he succeeded in having the following enacted into a law:

"That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities."

Mr. Jefferson considered his work in securing this law as of equal importance with the adoption of the Declaration of Independence. No one will question the fact that Jefferson was a true American patriot. No one can be the advocate of civil freedom that he was, and at the same time give countenance to coercion in religion. Complete religious liberty can exist only where all sects are placed on the same footing.

"There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on

religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege."—*Thomas S. Cooley.*

"Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord of both body and mind, yet chose not to propagate it by coercions on either as was in His almighty power to do."—*Works of Jefferson,* volume 8, page 454.

During the debates on this, a singular proposition proved that its protection of opinions was intended to be universal. "Where the preamble declared that coercion is a departure from the plan of the holy Author of our religion, an amendment was proposed by inserting the word 'Jesus Christ,' so that it should read, 'a departure from the plan of Jesus Christ, the holy Author of our religion.' The insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the gentile, the Christian and the Mohammedan, the Hindoo and infidel of every description."—*Works of Jefferson,* volume 1, page 45.

The careful reader will see in this a forerunner of the statement made by President Washington in the treaty with Tripoli in 1797: "The government of the United States of America is not in any sense founded on the Christian religion."

That is no slur on the Christian religion, but simply a recognition of the fact that the government is a civil and not a religious institution. Under the American flag, the rights of the Jew and the Mohammedan are as sacred as those of the Christian. The fearful lessons of religious bigotry and intolerance had taught men wisdom. The germ of liberty was growing into the mighty oak of freedom.

In the year 1787, there was called to meet in Philadelphia a convention to draft a national constitution for the new nation. For five months, the men of this convention sat in council; and as a result of their deliberations, the United States constitution was drafted, sent out for adoption, and made the supreme law of the land. As originally drafted and adopted, the constitution declared:

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

All true lovers of religious equality will recognize the justness of the sentiment contained in this clause. Noted thinkers and statesmen in America and

out, have voiced their praise of the constitution, and especially its spirit of freedom. The historian Bancroft wrote:

"Vindicating the right of individuality, even in religion, and in religion above all, the new nation dared to set the example of accepting in its relation to God, the principle first divinely ordained in Judea. It left the management of temporal things to the temporal powers; but the American constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."—*History of Formation of the Constitution,* book 5, chapter 1.

Philip Schaff, learned preacher and author, said:

"The United States furnishes the first example in history of a government deliberately depriving itself of all legislative control over religion, which was justly regarded by all older governments as the chief support of public morality, order, peace, and prosperity. But it was an act of wisdom and justice rather than self-denial. Congress was shut up to this course by the previous history of the American colonies and the actual condition of things at the time of the formation of the national government. The constitution did not create a nation, nor its religion and institutions. It found them already existing, and was framed for the purpose of protecting them under a republican form of government, in a rule of the people, by the people, and for the people."

"North America was predestined from the very beginning for the largest religious and civil freedom, however imperfectly it was understood by the first settlers. It offered a hospitable home to emigrants of all nations and creeds. The great statesmen of the Philadelphia Convention recognized this providential destiny, and adapted the constitution to it. They could not do otherwise. To assume the control of religion in any shape, except by way of protection, would have been an act of usurpation, and been stoutly resisted by all the states."—*Church and State,* page 23.

Even this guarantee of religious freedom, however, was not sufficient in the minds of some of the statesmen. Jefferson was in Europe at the time of the adoption of the constitution. In a letter to Madison, in 1787, he wrote:

"I will now note what I do not like. First: the omission of a bill of rights providing clearly, and without the aid of sophism, for freedom of religion, freedom of the press and protection against standing armies. A bill of rights is what the people are entitled to against every government on earth."

When General Washington was first chosen president, Mr. Madison was elected by the people of Virginia as a

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THE LIFE OF JESUS

"That the life also of Jesus might
be made manifest in our body."
2 Corinthians 4:10.

By WILLIAM P.
PEARCE



MANY years ago an Englishman by the name of Mallock wrote a book entitled, "Is Life Worth Living?" A witty American critic answered that it depended on the life.

"No life

Can be pure in its purpose, and strong
in its strife,
And all life not be purer and stronger
thereby."

The recognized ideal life thus lived was the Jesus-life. Enemies of the Christian religion have spoken in glowing terms of His character; and His reputation, instead of becoming dim with the passing of the ages, has gradually brightened so as to have eclipsed all since His day, as before His day.

There were two sides to the life of Jesus, the inward and the outward, the outward the result of the inward. Outwardly His life was one of toil and trouble, inwardly it was what Henry Drummond called "a sea of glass." Outwardly it descended to man and the grave, inwardly it ascended to God and life eternal.

Isaiah, speaking of Him, said, "His delight shall be in the fear of Jehovah." Isaiah 11:3, R. V. George Adam Smith, in his work on this prophet (Expositor's Bible), points out that the literal Hebrew reading is, "He shall draw breath in the fear of the Lord." His life was the God life.

The life of Jesus was a clean life, "undefiled, separate from sinners" (Hebrews 7:26), like a lily growing in a muddy pond, yet unsullied by its touch. He was earth's first Galahad, of whom Tennyson sang:

"My strength is as the strength of ten,
Because my heart is pure."

In an appeal to men, William E. Biederwolf wrote a booklet in which he commended the life of Jesus as "the white life." Said he: "The generation of His time was one of wickedness and corrupting sin. Society in all its circles was cursed by a deplorable looseness of morality, and heaven-born chastity was a thing of light esteem. He held Him-

self aloof, however, and walked unspotted through its midst. He allowed His early associates to feel it His purpose to be a manly man; and as He grew to manhood, the people knew Him as a singularly pure man. By His side, as Spenser sings of King Arthur, the most unprotected woman could feel 'she was as safe as in a sanctuary.'" Even now, amid the warped characters and social evils, He stands forth, a man—

"Who never did amiss
Or shamed his mother's kiss."

The life of Jesus was a consistent life. He practiced what He preached. There were no curves or turns in His character. Unfortunately, some great men stand forth noted for their weakness. The poet Byron sang sweetly of purity, but wrought wickedly. Charles Stewart Parnell was a clever statesman, but his moral crookedness was the lever that switched him to a grave disgraced, dishonored. Jesus—not a man of massive masculinity, if traditional writers are correct—towered above all other men, but there was no leaning tower deviation in His daily acts and conversation. He was perpendicular; and what He said and did, was only the index of what He felt and was.

The life of Jesus was a thoughtful life. He was always looking after the comfort of others. Incident after incident is recorded, but one of the most simple and unnoticed will suffice. Mark, in his graphic Gospel, tells that throngs went out to hear Him preach, and He commanded His apostles to "make all sit down by companies upon the green grass" (Mark 6:39)—not on the sand, or in the dirt, or on the rocks, but on the soft cushion of nature's lap. His consideration was in minute detail. Thoughts with Him were things; and in the glorifying of the whole, He magnified the littles.

The life of Jesus was and is the unequalled life. Napoleon Bonaparte, who was neither a pietist nor a weakling, said: "From first to last, Jesus is infinitely severe and infinitely gentle. His conduct compels our admiration by its

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The Birth of American Freedom

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member of Congress. He brought with him to the national legislature ten amendments and urged their adoption. The first Congress under the new constitution met in New York City, March 4, 1789. Mr. Madison presented the ten amendments April 1. He offered the following as a preamble:

"The conventions of a number of the states had at the time of ratifying the constitution expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declarative and restrictive clauses should be added, and that extending the ground of public confidence in the government would best insure the beneficent ends of its institutions."—"Constitutional History," G. T. Curtiss, volume 2, page 154.

MADISON FOR THE MINORITY

It will be well, right here, to say a few words regarding the character of Mr. Madison. The claim is sometimes made that antagonism to Christianity prompted the framers of the constitution to refuse the recognition of the Christian religion in that document. No such motive can be ascribed to Madison. He was a diligent student of the Scriptures and an earnest Christian. In his early life, he thought seriously of entering the ministry. He had seen the bad results of a church and state union, and did all in his power to form the government so as to avoid a repetition of these results in America.

Especial emphasis was given to the first amendment. "The minority," they said, "must be protected. The majority will take care of themselves."

In the original, the first amendment reads as follows: "The civil rights of none shall be abridged on account of religious belief, nor shall any national religion be established; nor shall the full and equal rights of conscience be in any manner or on any pretext infringed."—"Annals of Congress," volume 1, page 451.

REAL CHRISTIANITY NEEDS NO STATE SUPPORT

In the debates that followed the introduction of this amendment, some interesting things were said. The fact was brought to light that the founders of the government had learned the fearful lesson of the evils resulting from a church and state union, and proposed to build a strong wall to shut out future religious encroachments and dominance over the minds of its citizens, thinking thus to prevent, in this government, at least, a repetition of the religious persecutions that are such a foul blot on the history of the Old World, and also the early history of America. "Mr. Sherman thought the amendment altogether unnecessary, inasmuch as Congress had no power delegated to it to make religious establishments."

Mr. Carroll said that "as the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand, he was in favor of adopting the amendment."—"Annals of Congress," volume 1, pages 757, 758.

Again, on this same page is recorded the real purpose that was in the mind of Mr. Madison, and that prompted him to introduce the amendment. We give the

account exactly as found in the original record taken August 15, 1789:

"Madison said he apprehended the meaning of the amendment to be that Congress should not establish a religion and enforce the legal observance of it by law, nor compel men to worship God in any manner contrary to their consciences."

Again: "Madison feared one sect might obtain a preëminence or two combine together and establish a religion to which they would compel others to conform."

This shows the remarkable foresight of this young statesman. He had been a witness of the evils of a union of church and state, and of the intolerance exercised by a class of religious bigots whenever power had been placed in their hands.

The only safe rule is to recognize the different spheres of religion and the state, and see that each keeps to its place, neither encroaching upon the realm of the other. A union of church and state is injurious to both. The lowest ebb the church ever reached was when it was united with, and supported by, the state. Filled with the power of the Holy Ghost and supported by the great commission, the church has no need of earthly arms to advance its cause. In the words of Franklin: "When a religion is good it will take care of itself. When it has to appeal to civil power for support, its cause is a bad one."

TO KEEP DOWN BIGOTRY

The first approach of the infringement on individual rights should be jealously opposed. If the power to persecute is placed in the hands of a dominant party, some one will be found who will exercise that power. "Eternal vigilance is the price of liberty." The greatest American orator said, "Liberty, the greatest of all earthly blessings—give us that precious jewel, and you may take everything else." Madison's words are made more significant by the recent efforts to form a church federation, by the great religious bodies of the land. Let this once be accomplished, and religious liberty will end.

The amendment passed the House, went to the Senate, was there amended, or rather changed to its present reading, came back to the House, and was accepted by that body September 24, 1789. Soon afterward it was submitted to the states, and was ratified by the required number, and thus became a part of the national constitution. This record of the struggle for religious liberty by these patriotic men, gives us an insight as to the value put on this great boon by the founders of the government. They saw the outcome of a church and state union, and by avoiding the cause, hoped to escape the calamity.

A noted jurist gives as his opinion why the first amendment found favor with the early statesmen: "It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, as exemplified in our domestic, as well as foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject."—*Story*.

WHAT WASHINGTON BELIEVED

In answer to an appeal from the Seventh-day Baptists, some of whom had

been arrested for laboring on Sunday, George Washington wrote:

"If I had the least idea of any difficulty resulting from the constitution adopted by the convention of which I had the honor to be president, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid religious persecution. You can, without doubt, remember that I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

On January 1, 1801, Jefferson reiterated: "Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only and not opinions, I contemplate with sovereign reverence, that act of the whole American people

which declared that their legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between church and state."—*"Struggle for Religious Liberty in Virginia," page 172.*

In 1807, Mr. Jefferson again declared: "Among the most inestimable of our blessings also is that you so justly particularize of liberty to worship our Creator in the way we think most agreeable to His will. A liberty deemed in other countries incompatible with good government, and yet proved by our experience to be its best support."—*Ibid., page 175.*

Thus the great struggle for soul freedom won the day. It was not in vain that the stanch Baptists and Quakers in New England and Baptists and Presbyterians in Virginia risked life and reputation for liberty. Farseeing statesmen grasped the idea contended for, and wrung from an unwilling and overbearing clergy, a recognition of the rights of all men to worship God as the conscience of the individual may dictate. Thus was established on American soil the divine right to "render to Cæsar the things that are Cæsar's, and to God the things that are God's."



THE PLEDGE OF RESURRECTION

By STEMPLE WHITE

BAPTISM is not only the divinely instituted memorial of the burial and resurrection of Christ (Romans 6: 3-6), but it is also a pledge and assurance to the baptized individual believer, that at the personal return of the Life-giver, the dead in Christ shall be resurrected to eternal life. See 1 Corinthians 15: 16, 29, 31, 34, with Colossians 3: 1-4.

This New Testament ordinance was first made prominent in connection with the ministry of John the Baptist. Jesus, as man's example, had to do all things that He expects us to do. In His practice, He filled to the full "all righteousness." And He must institute all New Testament ordinances before His death, for the simple reason that a man's testament, or will, cannot be changed after his death. (Hebrews 9: 16, 17.) But some one must administer the ordinance, and that some one was the forerunner, John. Though this great prophet confessed his unworthiness to baptize the Son of God, the Messiah gently answered, "Suffer it to be

so now: for thus it becometh us to fulfill all righteousness."

So Jesus, as our example, in whose footsteps all believers should willingly follow, was Himself baptized. (Matthew 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22.) "And Jesus, when He was baptized, went up straightway out of the water." It took "much water" for John to administer this rite, for the reason that baptism is a burial. (Colossians 2: 12.) Administrator and candidate must go "down both into the water," and then "come up out of the water," as did Philip and the Ethiopian. (Acts 8: 35-39.)

In harmony with the original gospel commission, only individual believers in all nations are eligible to baptism. (Matthew 28: 18-20; Mark 16: 15, 16.) Jesus' words to His baptized followers are, "Observe all things whatsoever I have commanded you." All true believers in the Lord will ever be willing and glad to "walk in the light"; and to all such,

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THE COMRADESHIP OF JESUS

By
GEORGE W.
WELLS



"The longer a man fellowships with Christ, the more he learns to know and love Him."

HE had passed threescore and ten milestones of his life; the journey's end was rapidly drawing near. He looked back—back over the years gone by; and wherever he looked, he saw one character standing out above all others—Jesus, "which was from the beginning." He had heard Him with his own ears, he had seen Him with his own eyes, he had touched Him with his own hands; and now, after all the intervening years,—after preaching Christ, after suffering for Him,—John writes his epistle. He had already written his Gospel, telling of Jesus' coming, His life, His message, His work, His vicarious death and glorious resurrection; and now he writes the epistle, to accompany the Gospel out into the world and down through the ages.

What is it that he has to say as the journey's end draws near and the sun of his life is beginning to set? What message has he now to give to the world? Has he taken his pen to revise his creed? Has he found himself mistaken in his earlier estimate of Christ? Has he a new message to give to the world before passing out of it? No! On the contrary, the very opening statement is, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that . . . declare we unto you." Then he gives the assuring promise, "Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1: 1-3.

Ah, yes; the longer a man fellowships with Christ, the more he learns to know and love Him. The oftener and deeper he drinks of the wells of salvation, the richer becomes his experience, and the more he will feel impelled to commend Him to others. If perchance he feels that he must revise his earlier estimate of Christ, it will be a revision upward—always upward, never downward. So it was with John. He had nothing new to proclaim except new beauties in the name of Jesus. "That which we have seen and heard declare we unto you."

SHARES WITH US

For what purpose does he declare Jesus to the world? What does he desire to accomplish through his message concerning the Word of life?—That we "may have fellowship" "with the Father, and with His Son Jesus Christ." His ob-

ject in declaring Christ to men is that they, by accepting Him in faith, may have fellowship with the Father and with Jesus His Son. What a priceless gift, what a wonderful blessing, what a glorious privilege it is to have fellowship with God and with our blessed Lord! Shall we not sit at the feet of the aged apostle, and learn from the Word what it means to have fellowship with the Father and with His dear Son?

The word translated "fellowship" comes from a root word meaning, literally, sharing in common; having all things in common; or the common possession of things, by various persons. The same form of word is used in speaking of the early disciples' having "all things common." "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2: 44, 45.

We are assured that by accepting the Word of life, we come into fellowship with God; we have all things common with the Father and His Son Jesus Christ; we enter into partnership with Them, to enjoy all the blessings, gifts, and mercies that Christ has merited, and that the Father has to give to a sinful but redeemed world.

THE COMFORTER

Through faith, we are grafted into Christ, as branches into the vine. "I am the vine, ye are the branches," says the Lord. Now as the branches have all things in common with the vine, drawing from it strength and life as each one has need, so Christians—the grafted branches—have all things common with Christ—the vine—each one drawing from Him life, grace, and strength as he has need. What an amazing thought, what an overwhelming truth! Fellowship with the Son of God, all things common with Him!

Jesus came to seek and save the lost; to work out full and complete salvation for the human family. That salvation is for us. How much of it?—As every man has need, until the wells of salvation are exhausted. When could that happen?—When we exhaust the Infinite. We may go to Him daily, and drink freely; for is not our fellowship with the Father and His Son? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea,

come, buy . . . without money and without price." Isaiah 55: 1.

Let us lift up our eyes to the hills, the everlasting hills, for thence comes our help. Our help comes from the Lord, who made heaven and earth. Every good and perfect gift comes from above. It comes from the Father of lights, and He has taken us into partnership with Himself, that we may share in all His grace, mercy, and power. We may hear His voice coming down from the hills, saying: "Call upon Me in every trouble, and I will deliver thee." "Cast all your care upon Me; for I am caring for you." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." So we may go to Him daily with all our troubles, cares, and burdens, and draw on the treasure house of His mighty power and grace.

HE BOUGHT HEAVEN FOR ME

In this blessed fellowship, we share in the great inheritance of our Father over there. Yes, the Father has an inheritance over yonder, a blessed inheritance. Christ brought us into fellowship with Himself; and He says: "In My Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself." Of course, we shall be with Him. As the branches are with the vine, as members of the body are with the body itself, so we shall be where God is. A great and glorious inheritance! You shall have your share, child of God. I shall have my portion, by His grace. There is a place for you and for me. It is ours—all ours—through Christ.

The following is a narrative once told by Mr. Moody: One Sunday morning, as he was going with a friend to preach, a young man drove in front of them. He had an aged woman with him.

"Who is that young man?" Mr. Moody asked.

"Do you see that beautiful meadow," said his friend, "and that land there with the house upon it?"

"Yes."

"His father drank that all up," he said; and then he proceeded to tell about that father. He was a drunkard, and squandered his property. He died, and left his wife in the poorhouse.

"And that young man," he continued, "is one of the finest young men I ever knew. He has toiled hard, and earned the money to buy back the land and the

house. He took his mother out of the poorhouse, and back to the old home, and said: 'Mother, I bought it back. I paid for it myself. It is yours as long as you live, mother.'

This touching incident illustrates to some degree what we lost through Adam's sin and got back through Christ and fellowship with Him. Man had an inheritance with God, a beautiful inheritance. But man sinned. Through sin, he broke the sweet communion and fellowship with his Master. He lost his inheritance, life and all. The blessed Christ came. He toiled and sacrificed, suffered and died, and thereby bought it all back for us. He removed sin, took it away, and brought us into fellowship with our Father, that we might have all things common with Him. Beloved, what an amazing truth! Oh, let us revel and rejoice in the blessed fact!

WE MUST DO OUR PART

We should not forget, however, that fellowship with God includes not only such blessed privileges, but also obligations and duties. If we will but glance at the life and work of Christ, we may note the full, unbroken fellowship with the Father in His work. He gives us the pattern. The Father was working to save the world. The Son also was working. The Son was working to build up His kingdom of grace, working for the salvation of a lost world. There was perfect fellowship.

If we are truly in fellowship with the Father and His Son, we shall be partners with Him in service. His interests will be our interests; His triumphs will be our triumphs. We shall work with Him, we shall fight with Him, we shall endure with Him, and if need be, suffer with Him, that we may be glorified with Him. Oh, the joy of this fellowship with the Father and with Jesus! The inexpressible joy of taking from God grace and mercy, and then the joy of serving God in love and gratitude! The closer the fellowship with God, the deeper the joy. There is joy in every blessing, every grace, every mercy, that comes from Him. There is also joy in every work, every service, be it ever so small. "These things write we unto you," says John, "that your joy may be full." By sweet communion with God, and fellowship with His Son, we shall be brought into the glorious inheritance of the saints, and with the aged disciple and the redeemed of all the earth, shall dwell where there is "fullness of joy" and "pleasures forevermore."

The Life of Jesus

(Continued from page 4)

union of force and gentleness. His spirit outreaches mine, and His will confounds me. All remains above my comprehension, great with a greatness that crushes me. I defy you to cite another life like that of Christ." Enough said, O mighty Corsican! It is the decision of the ages.

The life of Jesus was and is *far-reaching in its influence*. "When will your life of Christ be finished?" asked one of Henry Ward Beecher. "Finished? The life of Christ will never be finished," he answered. "It is a part of the life of humanity." Like the radiations of light, it penetrated every part of the promised

land, entered imperial Rome and created consternation, secured a firm footing in Asia, has gone into the heart of Africa and the forbidden city of Tibet, and today it is touching north, south, east, and west with its benignant authority.

The life of Jesus is *worth imitating*. It makes to the good, the sublime, the divine. It is "the light of men" (John 1: 4) to the solution of every problem and the achievement of every virtue. Even John Stuart Mill, after summing up all the great ethical ideals of philosophers and moralists, said, "After all, there is no better practical rule for life than to so live that Jesus can approve one's conduct."

Paul said, "For to me to live is Christ." Philippians 1: 21. What a positiveness! His conception of the Christ life was as clear and straight as a ray of light. What an intellectual comprehensiveness, physical, mental, social, and spiritual! Christ was the sum total in every realm. What an experimental demonstrativeness! Whether in tent making, in perils, or in preaching the gospel, Christ's love was his motive power, Christ's wish his aim, and Christ's example his testimony. What an influential persuasiveness—a far-reaching potentiality!

Christ's life should be our life, to save life. Henry Stanley went forth to find David Livingstone. He was seeking fame, caring for neither God, Christ, nor the Bible. He came in contact with the sick, weary missionary, who never spoke a word to him about becoming a Christian. But Stanley was not with him long before he found himself worshipping Livingstone's God, trusting Livingstone's Saviour, and reading Livingstone's Bible. He said afterward it was Livingstone's character that won him to Christ.

If we live the sweet, beautiful life of Jesus, we shall waft a fragrance over others as the orange groves of Florida perfume the air, and finally we shall hear the Father say, "Enter thou into the joy of thy Lord."

The Pledge of Resurrection

(Continued from page 5)

"Thus saith the Lord" and "It is written" will be followed as the only infallible guide amid the many bypaths of "Lo here" and "Lo there."

Belief, repentance, baptism, then joining the church—these are the steps toward Christian service. (Acts 2: 37, 38, 41, 47; 16: 30-34.) Conversion should be first, then baptism.

"As many of you as have been baptized into Christ have put on Christ." Galatians 3: 27. The world should see the Christ life in such "new creatures." "He that believeth and is baptized shall be saved."

Have you yet given your heart to God? Have you ever been truly baptized? Are you walking in all the light you have? Are you enjoying the peace of God which passes understanding? And are you rejoicing in the righteousness of God in the Holy Ghost? Are you witnessing for the Master and letting your light shine in personal soul-winning? Are you showing forth the power of His resurrection in your daily life? Have you the certain assurance of being awakened in the resurrection of the righteous?

Signs of the Times

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Do You Desire Honor?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isaiah 58: 13.

What is your attitude toward the Sabbath, which the Lord speaks of as "My holy day"? Do you call it a delight, the holy of the Lord, and honorable? Or are you saying that it is a yoke of bondage instead of a delight? We see that God Himself pronounces a blessing upon those who refrain from trampling upon His Sabbath, and from doing their own pleasure upon that day. He would have us esteem that day as a delight, and as a mark of honor. He wishes us to remember it to keep it holy.

He also says that we honor Him in not doing our own ways, or finding our own pleasure, or speaking our own words, upon that day. And what will be the result of our honoring the Lord in this matter? He says, "Them that honor Me I will honor." 1 Samuel 2: 30.

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A Financial Expert Confirms the Bible

It would be well for humanity if the books of Proverbs and Ecclesiastes could be read by every business man in the world at least once a year. The reading might save many of them from making a failure of their lives and losing their souls. Men have tried and are still trying all means they can invent to get money without earning it. Practically all these schemes are essentially the filching of another's property for the enrichment of self, and speculation is often but another name for stealing.

If they but read the wisdom of Solomon, they would discern that such ill-gotten wealth brings nothing but poverty. That principle laid down by the apostle Paul is still operative and ever will be: "Whatsoever a man soweth, that shall he also reap." Whatever a man obtains through unprincipled business methods will most certainly be taken from him some day.

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great wealth." Proverbs 13: 7.

"In the house of the righteous is much treasure; but in the revenues of the wicked is trouble." Proverbs 15: 6.

"He that oppresseth the poor to increase his gain, and he that giveth to the rich, shall come only to want." Proverbs 22: 16.

"A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be unpunished." Proverbs 28: 20.

"He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him." Proverbs 28: 22.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. . . . There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt: and those riches perish by evil adventure." Ecclesiastes 5: 10, 13, 14.

Read in connection with these words the statement of Mr. John Moody, famous financial expert of Wall Street, recorded in the June *American Magazine*:

"In all my thirty years in Wall Street, I positively know of only one man who, beginning with a 'shoe string,' set out to make a fortune by plunging in the market, and got away with it. Of course, I have seen millions of dollars made through such plunging or gambling; but this man is the only one I know of who made a fortune in this way, and kept it.

"What I have observed from the beginning is that there is something like a curse on all easy money, or money that is made without your rendering an equivalent for it in hard work. Such money creates a kind of fever which confuses your intellect, warps your judgment, makes you deaf to the dictates of common sense, unfits you for honest work of any kind, and generally prevents you from leading a sane, normal life."

What better confirmation could be given to the truth of the Word of God! There are some very sure securities in

business yet, but there is nothing more substantial or secure in the universe than the principles laid down in the Holy Bible, for the life of men and women. You can stake your life upon the fact that everything it declares, will prove true.

Is Sectarianism Useless?

THE *Christian Century* of June 3 manifests considerable acerbity, almost bordering on the unchristian, in commenting on the failure of the Methodist General Conference to take definite action concerning organic church union. We read: "One sees in this failure of the Methodists to show an interest in Christian unity one of the results of the acquisition of big money by a denomination. With a full treasury, a religious body imagines it will be able to buy its way into religious success. It does not realize that



International
Dr. Fehrenback, formerly president of the Reichstag, has been elected as Germany's new chancellor.

sectarianism is the great obstacle which, in present-day society, stands in the way of faith. The Methodists will take their hundred millions of dollars and hire preachers and missionaries and secretaries who will vainly try to batter down the walls of opposition to the church which exists by virtue of sectarianism. Some day the church will have better statesmanship than it now has."

The critic, however, fails to demonstrate that the time for all sectarianism has passed. The *Century* will hardly deny that those mighty movements were beneficial, such as the Protestant Reformation,—primarily sectarian as compared with the established church of the time,—the Presbyterian revolt in Scotland against episcopacy, and the Methodist secession later on, or the Baptist as another offshoot. And who is willing to affirm that the Methodist or the Baptist creed is the *summum bonum*? Knowledge of truth is progressive, and some separation from these later developments of Protestantism is quite likely to hold more of the Word of God than its parent.

No denomination is infallible or knows all the will of God. That sectarianism is

to be shunned which adopts a "holier-than-thou" attitude and believes that only its adherents will be among the redeemed. We would that the legend could be carved deep over every church portal and inscribed on every denominational paper, "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." Acts 10: 34, 35.

It would be well if every professing Christian could have that experience of the apostle Peter's which led him to say, "Unto me hath God showed that I should not call any man common or unclean," or again, "Through His name every one that believeth on Him shall receive remission of sins." Acts 10: 28, 43.

We are quite aware that a large number of church members are unable and unwilling to grant salvation to any but those of their own persuasion, and such an attitude is indeed a curse to the world wherever it is found; but organic union demands a submerging of those great principles which called for separation at supreme crises in religious history, and these principles are not lightly to be surrendered. The fact that Methodism prefers to remain steadfast to what it believes, is not evidence that it is trying to "buy its way into religious success." And we bespeak the same right of conscience for every other denomination.

He That Slandereth Not

TELLING anything that will defame another's character, is a sin, and strictly against the Word of God.

"Whoso privily slandereth his neighbor, him will I destroy." Psalm 101: 5.

"Thou shalt not go up and down as a talebearer among thy people." Leviticus 19: 16.

That spirit of maligning a person who falls under suspicion, which oftentimes takes possession of whole communities, is but another type of the satanic mob attitude that lynches and tortures a man who is helpless in their power. He who joins with others to "kick" a man or woman who is "down" is a despicable coward, and more guilty than the one they condemn. "Thou shalt not follow a multitude to do evil." Exodus 23: 2.

Circumstantial evidence of the best kind is not infallible. An envelope containing a sum of money was once lost from the office with which a young man who afterward became noted, was connected. Officials of the department fastened the guilt of the supposed theft upon him. Only the confidence of his chief in the young clerk's honesty saved him from disgrace and imprisonment. It was not until thirty years later, after his death, that an old mail sack was sent to San Francisco for repairs, and the missing envelope, with the money intact, was found between the two layers of leather. Yet this man had suffered for many years under the suspicion that he was a thief. Such instances might be multiplied. They all go to show that the only way to save ourselves from sin is to follow the injunction:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."