

Signs of the Times

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Underwood

One of the most terrible railway accidents that has occurred for some time, recently took place at Porter, Indiana, when a New York Central train crashed into a Michigan Central train. Thirty-seven persons were killed. Some of the coaches were smashed to kindling wood.

The Widening Breach in the Industrial World

By PHIL. C. HAYWARD

ORGANIZED labor is defiant. At this writing, the American Federation of Labor is in session in Washington, D. C., and in a sizzling five-thousand-word statement has issued an ultimatum to the nation and to all employers. Judicial injunctions in labor disputes are to be resisted, according to the manifesto, "be the results what they may." And this leads the *Chicago Tribune* to point out that "if organized labor backs the Gompers program with all its resources, a state of rebellion of serious proportions would test the power of the government to enforce the law." This revolutionary declaration, signed by representatives of 109 labor organizations, is labor's answer to the nation-wide open-shop campaign, which is suspected of not being an open-shop campaign at all, but a campaign for a shop where every one, except a union man, will be free to work, at whatever wages the employer chooses to pay. And this suspicion seems to be well-grounded, if we may judge by the reports of government investigators, civic bodies, and the Industrial Commission of the Federal Council of the Churches of Christ in America.

But underneath the vest are not all men very much akin? As the *Tribune* remarks editorially, "The proletarian solidarity is not based on un-

selfishness. . . . The proletarians are neither better nor worse than their fellows. They have about the same composition, and the instinct of self-preservation is not eliminated by the union card." In times of great national need, labor organizations flourished and obtained about everything demanded, but at the same time and by methods which were the same in principle, capital also flourished and multiplied its millions inordinately. The laboring man seeks to compel an employer to use only union labor or to go without help, and capital sometimes, as in the New York building trades scandal, compels its customers to use only non-union labor or to go without material. Union labor makes use of its "unfair" list; so does capital.

A case in point is the ill-fated Interchurch World Movement. Because it advocated steps to increase the independence and welfare of the laboring class, it is charged that funds were deliberately withheld to such an extent as to cripple the movement. And just as this article is being prepared, there comes to light another such instance. Certain large industrial interests in Pittsburgh are sending out a circular, urging business in general to withhold funds from the Young Women's Christian Association, because at its international convention it adopted a platform declaring for industrial democracy, collective bar-



gaining for workers, protection of laborers from enforced unemployment, and other boons necessary to a contented and prosperous laboring class.

Thus, one by one, every element in human society is being drawn into the age-old struggle. Even the church has not escaped the blighting influence of these contending forces. Labor is sullen and defiant, and capital unsympathetic and oppressive. Seventy million American citizens own only five per cent of the nation's wealth, while one rich man owns more than do three million of the laboring class. And this is not oil on troubled waters, but oil in a raging furnace. Labor seeks to protect itself by adding organization to organization, and capital seeks to intrench itself behind a multiplicity of combinations. Fear and perplexity grip the hearts of both capital and labor, and this, the Master said, would be an outstanding sign of His soon coming.

HUNTING PEACE WITH A GUN

"Associate yourselves, O ye people, and ye shall be broken in pieces; . . . take counsel together, and it shall come to naught; speak the word, and it shall not stand" (Isaiah 8:9, 10), is the handwriting on the wall for these opposing forces. And then the Lord counsels: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Verses 12, 13.

But who heeds the divine counsel? Daily, men are becoming more distrustful, even as they become less trustworthy themselves. "None calleth for justice, nor any pleadeth for truth: . . . they hatch cockatrice' eggs, and weave the spider's web." Isaiah 59:4, 5. Therefore the Scriptures say: "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. . . . The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Verses 6-8.

League to Combat a "Sunless Sunday"

THERE are leagues and counter-leagues; leagues to enforce and leagues to combat; leagues to keep the sun in Sunday and leagues to cause an eclipse. One of the most recent of these to be organized is the League for the Preservation of Sunday Recreation, founded by Robert L. Moran, of New York City. The League promises shortly to become nation-wide.

Just what motives are behind this league and who are supporting it, we do not know. But in so far as it may stand for liberty to choose one's occupation on Sunday or on any other day of the week, so long as one does not interfere with the liberty of others, the league stands for right principles. But isn't it strange that men of the world should have a clearer view of what constitutes inalienable rights than many religious leaders?



International
"Punishment for Kissing
Your Wife on Sunday,"
one of the figures in a
recent anti-Sunday law
parade in New York City.

We would not indorse any of these leagues, for we know not what motives are back of them. They are too often allied with the theaters and other questionable amusements which Christians should not patronize either on Sunday or on any other day of the week. But we welcome the publicity that is being aroused by this agitation, and the dramatic portrayal of the bigotry which prompted the blue-law atrocities under the Puritan régime. The effect of such advertising causes thinking men to think, and who knows but some honest soul that has not bowed the knee to Baal may inquire, "What is the 'sun' in Sunday, anyway? What is the basis of the day?" Thus men's minds are being directed to the real principles of religious liberty and the Sabbath of Jehovah. If men will sincerely seek to know God's will concerning the day that He has appointed as a memorial of creation and redemption, the Spirit of truth will guide them into all truth.

Of course there are many who care not a fig for principle, with whom self-interest and expediency are the only motives. For such there is little hope until they have a real change of heart under God's converting power. There are others who think they do God service by compelling men to be good. How little they realize the futility of their misguided zeal! How can we improve morals by rejecting the very foundation principle upon which morality is built—absolute freedom of choice in all moral questions? Most of us thought that the "might-makes-right" heresy had been violently exploded in the war; but here it is cropping up in its most insidious form in this Sunday blue-law movement. Why insidious?—Because of its avowedly moral and apparently innocent aspect. But in questions of principle, the great danger is in taking one step in the wrong direction. Only one step in any kind of religious legislation takes one onto the Devil's Slide of church and state union that plunges a nation deeper and deeper into the vile pit of persecution, and ends, as it has always ended, in final cataclysmic ruin. Sunday laws are wrong in principle and dangerous in practice.

To-day we need more men like the great Spurgeon, who said, "Your Sunday bills and all other forms of act-of-parliament religion seem to me to be all wrong. . . . Let true religion triumph by the power of God in men's hearts, and not by power of fines and punishments."



International
County Clerk Robert Moran,
of New York City,
founder of the League
for the Preservation of
Sunday Recreation.



Underwood
"Punishment for Bowl-
ing on Sunday," another
figure in the parade.

Men have sought for peace in paths of strife—each contending for his own self-interests. They have sought for security by opposing force to force and organization to organization. They have striven for advantage before courts of law and in legislative halls. They have retained shrewd counsel in a battle of wits, but they have not sought for the way of the Lord. Because of these things, we look out upon armed camps in the industrial world. On one hand we hear talk of breaking down the capitalistic system, and on the other, of crushing the labor unions. We see force opposed to force, injunction opposed against strike and boycott, and political power opposed by political power. Under the stress of this contention, we see the ranks of labor growing more sullen and threatening, and capital growing more stern and unsympathetic. Truly there is no peace to the wicked.

THIS WAY OUT

But a brighter picture looms. The rosy tints of morning brighten the eastern sky, and pierce that "darkest hour" which is always "just before the dawn." It is in such a time as this that the Master has promised to return. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32:16, 17.

Into the kingdom thus established, we are invited to enter. But first our hearts must be renewed; for is it not evident that self-serving and human force can only plunge us deeper into the night of human woe? Christ offers to implant in the heart, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But these traits will find lodgment only in warm Christian love,—in that love which loses self in service,—in that love which forgives, and accepts forgiveness,—in that love which confides, and inspires confidence,—in the love of Christ. His coming is near,—proclaimed so in all the prophecies, and made evident by the very hopelessness of the human tangle. "Even so, come, Lord Jesus."

A. N. Anderson.



A LIFE OR DEATH ULTIMATUM

By Stemple White

"FIRE! Fire! Fire!" frantically cried a man, yet he made no effort to put out the fire or to rescue those within the burning building. Some day this earth itself will melt with fervent heat, and it is now that brands are to be plucked from the burning. Those who hear the Word of God and heed it not, are the tares that will be consumed in the fire. (2 Peter 3: 10-13.)

"Babylon is fallen, is fallen" are stirring words, found in Revelation 14: 8, prophetic of religious declension in the "last days" when the "sound doctrine" of Bible truth would be rejected while "fables" taught by teachers who desire to please those "having itching ears" would be widely accepted. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18: 4), are also startling words to be uttered by evangelists of the gospel ultimatum.

In the *Century Magazine* of March, 1915, there appeared an article significantly entitled, "The Bondage of Modern Religion," from the pen of the Rev. P. Gavan Duffy. He truly pictured religion as "playing with temporal things when she should have been prosecuting her full spiritual warfare." Her empty churches cause her to complain and wail that so few give their lives to her service. He says: "The Christianity that men read of in the Bible, is one that possessed scarcely any money, but much power; the Christianity he sees, reverses the order, and pitifully lacks power, despite material possession. Where is that spiritual power to-day? When was it lost? Why was it lost? How was it lost? Can it be recovered? . . . In this recovery once more men will discover in the religion of Jesus Christ not simply a solace in earthly troubles or a divine sympathy with human affliction, or a patience with men's infirmities, but a power that is able of itself not only to show, but actually to be *the way out*."

THE MOST HOPEFUL SIGN

Any prayerful student of Holy Scripture well knows that the Holy Spirit has been grieved from the hearts of those who have refused to walk in the light of the Word of God. And those who thus fall away from the truth, drifting with the world, are usually swept along on the wave of higher criticism, and heed not

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the warning signals from the prophetic lighthouse. As one feeling for the way out of the "Modern Bondage" of Babylon, Mr. Duffy significantly wrote: "One of the most hopeful signs of our times is the clear restoration of prophecy."

In the Book of Revelation is brought to view those who will get entirely out of Babylon, and they are called the "remnant" seed of the woman. (Chapter 12: 17.) In doctrinal faith and practice, they will be truly apostolic. Following in the footsteps of the Seed Himself, they are spoken of as those who "keep the commandments of God, and have the testimony of Jesus Christ" which is "the spirit of prophecy." Revelation 19: 10. As the everlasting gospel wings its flight to the ends of the earth, it will be imbued with the spirit of the prophecies of Him who is the very Person revealed in the Word from Genesis to Revelation. It is fitting to inquire, How did the Master and the apostles relate themselves to Bible prophecy?

In the Sermon on the Mount, Jesus said, "Think not that I am come to destroy the law or the prophets." Matthew 5: 17. The whole life-work of the Messiah is but the fulfillment of divine prophecy. He was Himself that great "Prophet like unto His brethren." All Old Testament prophets wrote of Him. His first recorded sermon (Luke 4: 16-27), was based on the prophecy of Isaiah. In His ministry, He linked with His own mission the Old Testament prophets,—even Jonah, whose inspired writings are so ridiculed by Babel's critics. He urged those who read the prophecies of Daniel to "understand" them. (Matthew 24: 15.) He prophesied up to the cross, even on the cross, and His very first sermon after the resurrection was a remarkable presentation of "Moses, and the prophets, and the psalms." Then sixty-five years after His ascension to the right hand of

the Father, He gave through the beloved John on lonely Patmos the most sublime of all prophecies, "the Revelation of Jesus Christ."

IMPORTANCE OF PROPHECY RECOGNIZED

At Pentecost, multitudes were brought to a decision as Peter preached from the prophecies of Joel, holding forth the person of Christ. In his second epistle he writes: "This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets." 2 Peter 3: 1, 2, A. R. V. In Stephen's address and in James' discourse, prophecy is emphasized. The writings of Paul make up the major portion of the New Testament. Hear him emphasize the importance of divine prophecy!

In his speech before Agrippa, he said, "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that He first by the resurrection of the dead should proclaim light both to the people and to the gentiles." Acts 26: 22, 23. This is the same Paul who said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Corinthians 2: 2. Paul had especially presented to the church the prophecies of Daniel upon which he based his prediction of the mystery of lawlessness recorded in the second chapter of Second Thessalonians. The book of Daniel was the only place in the Old Testament where the rise of the papal power was brought to view. Hence he could speak with certainty to the assembled elders at Ephesus concerning oncoming apostasy.

So, to-day, the evangelist of the "remnant" church, in calling men and women out of the bondage of modern Babylon, will present all the fullness of all the Bible prophecies, not with enticing words of the wisdom of men, but in power and demonstration of the Spirit of God. As Christ is thus lifted up through sanctified lips of clay, the preaching of the Word will be effectual, and every soul will decide,—the few to obey, the masses to scoff.

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IF THERE is one truth emphasized more than another in the New Testament, it is that of holiness. The aim of the teachings of the New Testament is to assure its readers that Christ's life and mission is purity, perfection, holiness. The New Testament speaks of the "Holy Ghost," the "holy child Jesus," the "Holy Scriptures," and "the holy priesthood." Christ's conduct on earth was in harmony with the character and perfection of the "holy Father."

It is sometimes said that Christ came to do away, under the new covenant, with many things that were taught in the Old Testament. The Saviour could not do away with a thing that is holy, for He repeatedly quoted from the Old Testament to substantiate the truth of His holy life and teaching. What Christ came to abolish and to abrogate were sin, death, and their author. Here is what is written: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

AN IMPORTANT FEATURE OF CHRIST'S MISSION

In His inaugural address, after having completed the beatitudes, the Saviour made plain one feature of His mission. He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17.

Why should Jesus, so early in His public life, make such a pronouncement? He repeatedly said that His great purpose in coming was to accomplish the will of His Father in heaven. (See Matthew 6:9, 10; John 6:38-40.) But what is His Father's will? This was prophetically described hundreds of years before Jesus came to earth. (See Psalm 40:6-8; compare Hebrews 10:5-9.) This will is God's law; and this law is holy. (Romans 7:12.) So the Son of God came from heaven to live, in the presence of men, the "holy law," through the power of the "Holy Ghost," according to the will of the "holy Father."

Now it is recognized by those who have faith in the Bible and in the Author of the Book, that in the bosom of God's holy law is contained the fourth commandment which reads as follows (The translation here rendered is a more literal one from the original text.):

"Remember the day which is the Sabbath, to keep it holy. Six days thou mayest labor and do all kinds of thy work; and the day which is the seventh is Sabbath to Jehovah thy God. Do not all kinds of work. Thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger within thy gates. Because in six days the Lord made the heavens and the earth, the sea, and all that is in them; and rested in the day which is the seventh. Because of this, the Lord blessed the day which is the Sabbath, and hallowed it." Exodus 20:8-11.

A DAY OF HOLINESS OR HOLLOWNESS?

It is very clear that the Sabbath is God's holy day. This Sabbath, the seventh day, is not man's day; it is God's day, and is different from any other day; for it is specifically stated that it is the Sabbath of the Lord. Since Christ came to do the will of the Father in heaven, it



A CERTIFIED SABBATH *for* THE CHRISTIAN

By
Frederick C. Gilbert

would be expected that part of His life's work would be to make clear the meaning of this "holy day."

One thing should be considered by those who give thought to this question of the Christian's holy day, the seventh day, and that is, Jesus never once discussed the question of the time of the Sabbath with the Jews. The difficulty the Saviour encountered with the Pharisees and the scribes with regard to the Sabbath was not the day, the seventh day, nor the time of its observance, nor yet the hours of its sacredness. The perplexity was over the manner of its observance; how this seventh day should be observed. The rabbis and doctors of the law said that to keep the seventh day "holy" meant to empty one's pockets of every form of burden, even the pocket handkerchief; never to rub the hands together, even with soap; never to stoop to earth to tie the latchet of the shoe; nor even to write upon a piece of paper, or unseal a document, however important it might be, though its contents might mean the saving of life. More than four hundred regulations, instructions, and teachings of such character were deemed essential to observe the Sabbath holy at the time of Christ and His apostles. The day as regarded by the rabbinate was not a day of Biblical holiness; it was a day of human hollowness. It had sham, farce, burden, load, misery, and woe. There was nothing about its observance which indicated the day of devotion and joy that God intended it to be.

Jesus made plain real Sabbath keeping. He revealed by precept and conduct

the holy Father's purpose in allowing the children of God to observe this precious day. He went to God's house on this holy day to read the Holy Scriptures, in order that those who accepted this holy calling might know how to be holy brethren. (Luke 4:16-21.) Jesus showed the disciples how to do God's will on earth as it is done in heaven. He saw that the disciples needed food, and He gave it to them. (Matthew 12:1-8.) He did not tell them to go fishing that day, and to purchase food. No, indeed. He saw a sick man who needed help, and He helped him on the Sabbath day. (John 5:5-10.) To the Son of God who came to reveal in His life the will of His heavenly Father, the Sabbath was a day of blessing, of joy, of helpfulness, of ministering to the needs of others, of every form of godly endeavor to lift the soul to a closer communion with God and with heaven.

Before He left this world, Jesus told the disciples that as the Father had sent Him into the world, so He sent them into the world, to teach all things that He had commanded them. (John 20:21; Matthew 28:18.) It is evident that when the apostles went forth to teach and to preach Christ and His salvation, they taught nothing different from what He had commanded them by precept and example. He never mentioned a word concerning the observance of any other day than the seventh day as the Christian Sabbath. He was the Lord of that day. (Mark 2:28.) That was His day.

ONE HOLY DAY FOR THE CHRISTIAN

When the disciples were scattered abroad at the time of the persecution at Jerusalem, they went everywhere preaching the Word. (Acts 8:1, 4.) They preached among the Jews, the Samaritans, the Grecians, and all the gentiles. (Acts 8:5; 11:19, 20.) Their teaching and preaching were the same among all peoples.

We find that when the apostle Paul entered upon his work, he preached in the synagogues on the Sabbath, and the gentiles also were in the synagogue on this same holy day to hear the Word of God. (Acts 13:14, 42, 44.) There was no other holy day on which the Christians could worship. After the Saviour had been in heaven for several decades, the writers of the New Testament wrote to the Christians everywhere how Christ regarded the seventh-day Sabbath while on earth, and how they believed and taught it since. So Matthew calls the seventh day the Sabbath; Mark does the same; so also does Luke, and likewise John. A number of times we meet the Sabbath in the book of Acts; and Matthew tells us that Jesus bade the disciples to begin to pray that their flight might not be on the Sabbath (Matthew 24:20), when Jerusalem should be destroyed, which event did not occur till after the Saviour had been in heaven forty years.

The Saviour, the apostles, the early Christian church, and the New Testament recognize but one holy day for the Christian, and that day is the seventh day of the week, the day we call Saturday, the same identical day which God gave to His people anciently.

WHO IS A GENTILE?

The question, however, is raised: Did not Christ give the gentiles another day as a holy day? Perhaps the question

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THE LAST SUPPER OF JESUS

FEW incidents in the life of Jesus are so sad and full of meaning as "the Last Supper." Sometimes it is referred to as "the Breaking of Bread." (1 Corinthians 10:16.) In the early history of Christianity it was called "the Eucharist," because it was accompanied with special thanksgiving. Some call it "the Communion;" but it should be "the Communions" (1 Corinthians 10:16), as there are two.

The Supper of Jesus was instituted *the night of the Passover*, which was the night of His betrayal (1 Corinthians 11:23), and "the first day of unleavened bread." Mark 14:12, 17.

The Supper of Jesus was spread in "a large upper room furnished and prepared" (Mark 14:15), perhaps in the home of an acquaintance and friend of Jesus. "Go," said He to Peter and John (Luke 22:8), "into the city to such a man." Matthew 26:18. Jesus described this man as carrying a pitcher. (Luke 22:10.)

The guests at this Supper were twelve disciples. At the Passover "He sat down with the twelve." Matthew 26:20.

The Supper of Jesus consisted of two emblems—bread and wine. "Jesus took bread," saying, "This is My body." And

By WILLIAM P. PEARCE

He took the cup, saying, "This is My blood." Matthew 26:26-28. "And they all drank of it." Mark 14:23.

There are some remarkable and blessed features about this Supper, which should be carefully considered. It is sacramental: "As often as ye eat this bread, and drink this cup, ye do show." 1 Corinthians 11:26. It is sacrificial: "Ye do show the Lord's death." Verse 26. It is commemorative: "This do in remembrance of Me." Verses 24, 25. And it is to be continual: "Till He come." Verse 26.

NOT TO PARTAKE UNWORTHILY

In coming to the Lord's Supper, one needs to examine himself. That is what Paul says. (1 Corinthians 11:28.) It is a dangerous thing to partake of the emblems in an unfit condition. To do so, said the apostle, is to "be guilty of the body and blood of the Lord." He is classed as a crucifier of Jesus. Better never come to the table than to come unworthily.

The proper way to partake of the Lord's Supper is by discerning the Lord's body. To do this is to be benefited. The

death of Jesus means two things—salvation of the soul and healing of the body. "Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3. Unfortunately the majority of Christians have not learned the full significance of the broken body and spilled blood of Jesus. Ask the question, "Why was His body broken?" and then turn to Isaiah 53:4, 5, and read: "Surely He hath borne our griefs [original, "sickness"], and carried our sorrows [original, "pains"]": . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Here we have soul salvation and body healing coupled together. Matthew quotes Isaiah and applies it to body healing. Peter teaches the very same truth. (1 Peter 2:24.) This is what might be termed "a full salvation."

Let us not spiritualize what Jesus literalized. Let us get out of the Lord's Supper all that He meant we should. Let us lovingly and prayerfully and reverently seek the Lord's table "till He come."

SOON CHRIST WILL COME

"Till He come," not past, but future. Not the sorrow of separation, but the

gladness of reunion. When I was a lad, I left my village home to work in a distant town. After months of absence, I returned one Saturday night. Mother and sister were asleep. Father was out on business. I took off my shoes and put them by the old-fashioned fireplace and went to bed. A bit later, father came home and, going to mother's room, awoke her and said, "Our Bill has come, hasn't he?" Mother answered in the negative.

"I'm sure he has," he answered, "for his shoes are by the fender." My sister, awakened by the conversation, joined in. "Those are my shoes, father." But father was incredulous and, instead of looking in my room, he said, "I'll go down and look at those shoes again, for I'm sure they're our boy's." To save him the trip, I cried, "I'm here, father; I'm here!"

"Twill not be long ere the Lord's Supper will be complete and God's people

everywhere will cry of Jesus, "He has come!" And as the mountains bow before Him, and tombstones sway and break and cemeteries give up their dead, He'll answer: "I'm come! I, the Resurrection and the Life, am come. Whosoever believeth in Me shall live."

"Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of righteousness."

The system denies the Redeemer, placing Him on a par with any chirping, muttering medium.

A DETERMINED effort is being made by a certain section of the press to popularize spiritism, and to give it free advertisement. This is done largely by working upon the emotions. But a safe attitude toward this teaching is obtained only by dissociating oneself from the merely emotional impression, and considering it purely in the light of revealed truth.

Paul, the great apostle to the gentiles, in writing to the Corinthians says, "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. "Now" and "then," present and future, embrace all those things which so vitally concern us.

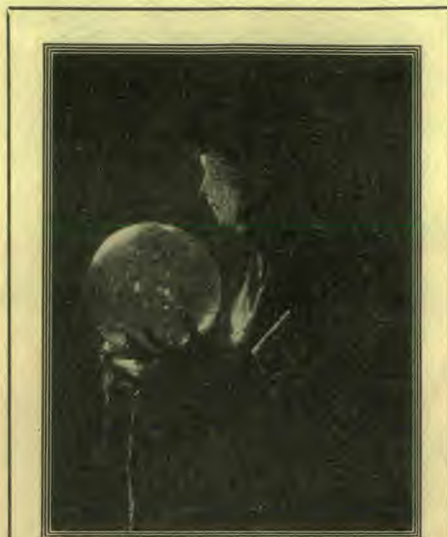
We are conscious of our limitations; we recognize that only partial knowledge can be obtained on this side of the grave. The veil suspended between those living on earth and the dead, is of divine appointment, in order that faith and hope may effect that transformation of character which will manifest God's love in human souls.

God's love was revealed from the very first; everything created shows it, and each new discovery in the realm of science furnishes fresh evidence of it. It is made known, too, in the observance of that law of God in the keeping of which there is great reward. But its final development was only reached by God manifest in the flesh, in the person of Jesus Christ, of which mystery we are told, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

FUTILE NATURE WORSHIP BASED ON FEAR

Some of our early ancestors were nature worshipers, and their creed was pantheism: God was in everything, but of His true nature they were profoundly ignorant. They feared Him exceedingly, and were far more impressed by His works of destruction, than by His beneficent works of mercy. If they were filled with a sense of the sweet delights of the beauty which surrounded them, or marveled at its grandeur, always in the background hovered those sterner features which inspired awe.

Those nature worshipers to-day, who say they can worship God on the hillside or seashore by merely contemplating the beauty of their surroundings, should take warning from this. The mere looking at a beautiful portrait will not make us



SPIRITISM *the Zenith of* IDOLATRY

By Archibald I.
McMaster Yair

beautiful; neither will the admiration of God's creation imbue us with His nature or regenerate our souls.

Out of the fear which pantheism inspired, grew polytheism. Seeing God in everything, men began to discriminate between the forces of good and the forces of evil. Fear was far more potent than love in their minds, and so they began to be demon worshipers. Believing in many gods, some good and some bad, they considered it far more important to propitiate those that could harm them. They thus rendered themselves an easy prey to satanic influences.

The power of the devil is a spiritual one; it is psychic and not material, and we make a great mistake if we imagine that all the wonders associated with paganism are fraudulent. The deeds done by the magicians of Pharaoh were only a shade less wonderful than those performed by Moses himself; and the reputation of the Delphic oracles was by no means founded entirely upon falsehood. And so it will always be. The counterfeit will closely approximate the genuine, and it will be difficult to distinguish between them.

It was out of a state of religious disorganization into which the world had

sunk, that God revealed Himself to Abraham who had the faith to receive Him, obey the divine call, and forsake his idols.

From that time onward, pure monotheism, the belief in the one God, was conserved by the Jewish race whose creed was, "Hear, O Israel, the Lord thy God is one God." The law given to Moses was an additional protection to hedge them round about from the spiritual dangers which threatened them through contact with surrounding nations. The very geographical boundaries of the country assigned them served to guard them from such intimate intercourse with the heathen that must have been fraught with grave peril to their religious belief.

THE LIGHT THAT DISPELLED THE SHADOWS

But the law and their environment were insufficient in themselves to teach the true nature of God. They were only the shadows cast before the substance to follow after, the cradle prepared for Christianity. It was not until the advent of Christ, that a clearer vision was given of the nature of God, and His relationship to human souls; and with it the power to become sons of God. Light had come into the world; a new moral force was born, which could uplift and raise men from the degradation of superstition and the path of vice. But alas! men loved darkness rather than light because their deeds were evil.

The teachings of Jesus Christ have been handed down to us, and each successive generation has passed its criticism upon them and perverted their message. We see the presentation of Christianity to the world as through a glass darkly, because the light that Jesus Christ brought into it has been hidden beneath the mantle of old-time beliefs and obscured by pagan superstitions. Monstrous excrescences disfigure and mutilate the original design. We know the truth only in part, because we have not the spirit of Jesus by which we can see God. "He that hath seen Me," that is, he who has grasped the spiritual and divine properties which distinguished Jesus from other men, "hath seen the Father."

To many the knowledge of the historical Jesus means little. We learn about Him, and may even be moved to admiration of His personality; but like other historical facts, it does not minister to the everyday pressing necessities of our starving souls. Very curious views do some persons entertain with regard to the nature of God and His relationship to their souls; they quite overlook that spiritual connection and discipline by which the body is brought under subjection and trained to do the will of God. Jesus Christ died that we might live;

not simply after the decay of our mortal body, but now, henceforth, and forever. The life in Christ which is our promise of salvation, we enter upon in the covenant of baptism.

REVERSION TO TYPE IN RELIGION

There is spiritual wickedness in high places as well as in the lower ones on earth; the Scriptures leave us in no uncertainty about that. That fact at once shows the possible danger to which we are exposed when we seek God by any other channel than that by which He has revealed Himself.

When Jesus Christ declared, "I am the way, the truth, and the life," He literally meant what He said. "No man cometh unto the Father, but by Me." To-day the world is experiencing a revolution in religious ideas, for the most part a reversion to primitive type.

A pantheistic spiritism is the prevailing atmosphere which is sought as the breath of life to jaded nerves and distraught beliefs seeking a loophole of escape out of a haze of uncertainty and doubt. The devil plays with loaded dice, and human gamblers are but pawns in his hands. It is because men do not believe in a devil that they are so easily deceived. The devil always presents forbidden things before men, as good and greatly to be desired. However we interpret the parable of the forbidden fruit in the garden of Eden, this lesson which it teaches is self-evident.

"Ye shall not surely die, but shall be as gods, knowing good and evil," is the lodestone which throughout the ages has drawn men after it as the magnet does steel. This is the bribe which forever is being dangled temptingly before men's eyes to lure them on. It feeds their vanity, and the devil's promise of immortality has more attraction for them than the pledge of life in and through Jesus Christ.

THE FATAL SEQUEL

Man does share with God the knowledge of good and evil; but in stating a deadly half truth, the devil flatly denied God's sentence of death, and withheld the fatal sequel of the second death, in which all that are ungodly suffer a just and final retribution. I stated just now that in their views on religion, men are reverting to primitive type, and adopting a pantheistic spiritism. A revolution from the gross materialism of the past century has led them into a deeper sense of the all-pervading presence of God, the spiritual constitution of the universe, and the invisible agencies which control its destiny.

The majority of men believe in the survival of a certain spiritual essence, which is clothed by the mortal body. Death seems to them to be the stirring up of these hitherto dormant psychical faculties which we are all thought to possess in a greater or less degree. External spiritual influences are able to exercise more power over us than formerly.

In the desire to know more about those who have passed from us beyond the veil, and whom most men feel still to live, we are tempted to trespass on forbidden ground. Spiritism preaches from the devil's text, "Ye shall not surely die," but does not teach us how to live in Jesus Christ so as to avoid the second death, or to fear Him who has the power to cast both body and soul into hell.



Behold Thy King!

O ZION fair, behold thy King!
Thou canst not see Him now?
Nay, not with earth-born eyes may'st see,
But lift thy pallid brow;
Look through the eyes of Him who saw
Time's ending from its birth;
Look through the reign of sin's deep maw
To God's replenished earth.

Behold the King's own city fair,
Descending through the sky!
Behold your King in triumph there,
And see His coming nigh!
Behold the new earth, glory dressed,
A gorgeous diadem;
Behold the ransomed crowned at last
In New Jerusalem.

Behold the triumph 'fore thee spread,
O'er sin, o'er fate, o'er pain;
Behold the rising of the dead
Through earth's dark ages slain;
Behold the conquering legions now
Through countless cycles blest;
Behold no more with pallid brow,
But in this comfort rest.

ALBERT CAREY.

Why is it that throughout the whole Bible, which God has given us as a guide-book, we find that all such attempts on the part of men to hold communication with the departed are sternly condemned? It is held forth to us as the worst feature of idolatry, because it is the most dangerous. Surely it can only be because our spiritual perceptions are so imperfectly formed, through their inability to understand the divine will, that we are unable to distinguish between right and wrong under this aspect.

Evil spirits fashion themselves as angels of light in order the more readily to deceive, and flesh and blood which dominates even the most psychical natures is powerless to discriminate in this respect.

UNDERMINING THE CITADEL OF FAITH

Reverent inquiry and research are the natural antidotes to conservative ignorance; but the sad fact remains that higher criticism and modernism have done much to undermine the foundations of Bible truth. The devil had to remove much material before the ground was clear for his new revelation with its direct frontal attack upon the citadel of Christian faith.

We cannot harmonize the teaching of the unexpurgated Bible and the doctrines of Christ, with the doctrines of devils, however much these latter disguise themselves as true prophets. We are compelled to reject a great deal that the Bible has set forth for our instruction, if we are to accept teachings which are opposed to those principles laid down for our guidance. There is only one true test which will satisfy the Christian, and that is the witness of the inspiration derived through Christ. Under that supreme test, spiritualism completely fails;

for it adopts Him as a fellow medium, imbued with exceptionally high psychic powers we should endeavor to imitate; but it ignores His claim to redeem or regenerate mankind. It carries us back to the stage of a very primitive religion when men were very much under the influence of the fall; indeed it is the sure herald of a second and far more grievous fall from grace. It seeks to draw us away from the light which Christ has given us to guide our feet into the way of the path of peace, and would lead us to the dark abyss, which God has reserved in store for the devil and his angels. We are called upon to cast away the works of darkness, and put upon us the armor of light; to have no fellowship with the unfruitful works of wickedness, which minister to man's pride, but not to his salvation.

In conclusion, consider the warning words of God's prophet Isaiah, with their direct appeal to the witness of Holy Scripture as the one infallible testimony of the truth. No words of stronger condemnation could be uttered with regard to a soul-destroying movement, which is unfortunately gaining an ever increasing popularity among all classes in every country. "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isaiah 8: 19, 20, A. R. V.

A Certified Sabbath for the Christian

(Continued from page 4)

will answer itself if we can ascertain the New Testament view of a gentile. Here is God's definition of a gentile:

"Wherefore remember, that ye being in time past gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 2: 11, 12.

A gentile is an alien, without Christ, a stranger from God's covenant, without hope, without God.

Who does not know that history records Sunday as "the wild solar holiday of all pagan times"? Sunday and paganism belong to the same family; they have identical parentage. Shall we, however, take the relic and memory of paganism and adopt it as God's holy day? Who has required it? Who has demanded it? Who has commanded it?—Not the heavenly Father, nor the divine Son, nor any of the apostles. Shall we take an unclean thing and make a clean thing out of it? It is true that when Jeroboam the king of Israel instituted another day as a feast unto the Lord instead of the day that God ordained, he devised this other day out of his own heart. In the doing of this, he turned the hearts of the people away from the worship of the true God to the worship of golden calves. (1 Kings 12: 26-33.) Shall we who claim to love the holy Christ turn away from

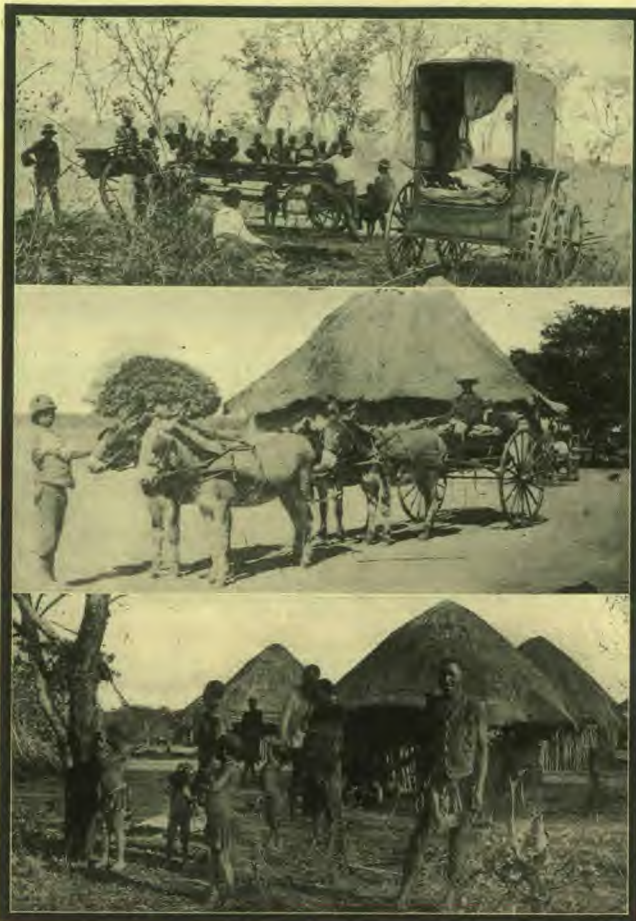
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FOR centuries the enemy of all righteousness has not ceased to pervert the right ways of the Lord, but has untiringly labored to bind Africa's sons in perpetual slavery, to enshroud them in the gloom of eternal night. Here more than in any other part of the world perhaps, for millenniums it seemed as if he had accomplished his purpose, that he had succeeded in inclosing them in impenetrable darkness, and that every door had been forever barred. But God's immutable decree had gone forth, "As truly as I live, all the earth shall be filled with the glory of the Lord." Numbers 14:21. Before the Saviour returns to earth in power and glory, a message must be carried "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." Revelation 14:6, 7. Clearly this embraces Africa—every inhabited part of it—just as truly as it does America, Europe, or any other continent on the globe. But evidently the enemy hoped that he had been successful in making this impossible, at least in Africa, and he has been successful in making many professed Christians believe it impossible. "The truth comprised in the first, second, and third angel's messages must go to every nation, kindred, tongue, and people: it must lighten the darkness of every continent, and extend to the islands of the sea."

When the fullness of time was come, that Word that framed the worlds out of things which do not appear (Hebrews 11:3), cleared the way, unbarred the doors, and once more "commanded the light to shine out of darkness, . . . to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6. To-day the Dark Continent that was so long closed is open. The One who burst the fetters of the tomb has broken its bars. The coming of the steamship and the railway has in recent years made its interior, formerly so inaccessible, now quite easily reached. The marvelous development of medical science has made it possible for a white person to live in comparative comfort where a few years ago none but the natives could exist. Large numbers of the many languages of Africa have been reduced to writing, the Scriptures in whole or in part have been given to her people, while the missionary has taught millions to read, and has led many to the fountain opened for sin and uncleanness.

THE MISSIONARY'S SUCCESS

Thus the way has been prepared for God's last message of mercy to be carried by His consecrated messengers to Africa's remotest parts; and already, thank God,



Bible readings are not unknown even in the heart of heathendom. (At the top) During an outspan, Missionary de Beer is unfolding gospel truths. (Center) The missionary and his family are ready for the first lap of the long journey to Shangani. To the superintendent of the Somabula Mission, such sights as are shown in the lower picture are common. This is a native kraal.

The Taming of an African Slave Raider

To-day slaves are being liberated from the most cruel form of bondage.

By ELMER E. ANDROSS

this blessed work is well on its way. The truth has been firmly planted in the north, in the east, in the south, and in the west of the continent. Its messengers are courageously pressing on into its central parts, especially from the south, where very strategic places are now occupied and a most successful work is being conducted. Training schools are being operated, where large numbers of promising young men are being prepared for gospel work as teacher-evangelists. This work is past its experimental stage, and is now entering upon a period of blessed triumph. The material upon which our missionaries are working and out of which they are developing their native workers, is not disappointing. True, not all prove to be gold, silver, or precious stones; neither do they in the more favored lands. Some bring disappointment and sorrow to the heart of the missionary, while others bring great joy; and those in the latter class far outweigh the former.

As an example of what God is doing for many of the native people of Africa

through our devoted missionaries, I refer to the experience of one whose earlier life had been devoted to slave raiding, but who, through the abounding grace of God, was rescued. He was so thoroughly transformed that now his life is devoted to the blessed work of preaching good tidings unto the meek, binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound.

MOSES CHAULUKA'S STORY

Here is the story of Moses Chauluka, which is told in his own words as follows:

"When I was about fourteen years of age, I visited Mponda's [Fort Johnston] where Dr. Livingstone's steamer was lying at anchor.

"As I grew up, I went several journeys with my father, and once I went with him to Chiwambu on the coast where the Portuguese sold guns, powder, cloth, and beads. We took tusks, hippo, teeth, and rhino. horns to trade for guns and other things. Then for several years I traded guns and cloth for tusks under our chief Tambala.

"At our village we heard the Angoni were crossing the Shire River and planting near Matopi. After a season or two they came to where we thought they would soon attack us. We prepared for war and went out against them, but were beaten off with great loss. Returning to our villages we built double fences around them and waited for the Angoni to attack us. Early one morning they came against us in force; but as we had plenty of guns, they thought it best to leave after trying several times and failing to rush our defenses.

CHAULUKA BECOMES A SLAVE

"When things were quiet again in our villages, a few of us set off to attend some 'initiation' ceremonies to be held at Mponda's, but we were ambushed and captured by a marauding party of Chidiaonga's Angoni. As slaves, we had to carry loads to the wars; but when I was fighting, I had to be in it. I caught a man, and took him to Chief Chidiaonga; this ended my slavery and made me a warrior.

"We warred against the Achipeta, exterminating those who could not flee. When it was found that these despised people could go to Blantyre and work for cloth which was, we thought, the clothing of brave men, Chikusi (successor of Chidiaonga) ordered war to be carried to Blantyre. As we neared Blantyre, a missionary came out on a horse to meet us, and spoke with our induna (commander). To our surprise, he gave us each a present of cloth: this was the first time we had ever seen a white man, and finding him peaceful and generous, we had no wish to fight. We had been told not to fear the 'fishes of the sea'—white men from over the water.

"We came on to Blantyre, and saw the

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EDITORIAL

Consistency, Where Art Thou?

THE Moody Bible Institute of Los Angeles, California, issues a monthly periodical entitled, the *King's Business*. This little magazine professes to be, and in many cases is, a staunch defender of the Bible. The majority of its articles and its editorials are polemics against the higher critics and their Bible-destroying propaganda. Its writers stoutly aver over and over again in every issue that they have no use for the findings of "scholarship," that this idea of the critics that the Bible was not divinely inspired but is only a human document, is the doctrine of devils; that the theory of evolution, which has so widely supplanted the truth of creation as found in Genesis, is a soul-destroying doctrine, and is of the devil's own making; and that no one can lay claim to being a Christian who does not accept the whole Bible as the very Word of God.

With these statements so often found in the *King's Business*, all genuine Protestants will heartily agree, although oftentimes they are expressed in such caustic and acrid terms that their truthfulness is partially eclipsed by the rancor displayed.

But much to our amazement, we found in the March issue of the *King's Business* an article by Charles C. Cook entitled, "The Truth About the Law," which entirely reverses the stand that that magazine usually takes on the validity of a whole Bible. Mr. Cook's burden is to prove that the Ten Commandments are of no force to-day, and that Christians are in no wise to observe them. In order to make proof for this thesis, he does away with the Old Testament. Here are his words:

"But has not the law and indeed the entire Old Testament been given to the church? Again the answer is No, if by being given to the church is meant that the Old Testament is in any sense intended to be to the church a rule of faith and practice."

And again: "As a rule of life the Old Testament has for the believer now no controlling value whatever. To follow its teachings would be not only to prefer the shadow to the substance, but would lead to hopeless confusion, inaccuracy, and erroneous practices and methods."

Asserting that the New Testament contains all that is necessary for the Christian, he says further: "If the Christian had never seen a copy of the Old Testament, he would be adequately prepared to order the course of his life, in every detail, in accordance with the will of God."

We doubt if Shailer Mathews or any of his colleagues in their work of Bible destruction could have minimized the first thirty-nine books of the Holy Scriptures in better fashion. They might perhaps go a step farther, and derogate the New Testament also; but that would be no worse than to do away with the first portion of the Bible. If one comes to the place where he is willing to do away with the first half of the Bible, it is only a small step to the rejection of the remainder; for the Word of God is an indissoluble book, and the two Testaments are like the Siamese twins,—when one dies the other soon passes away also.

Of course, Mr. Cook tries to salve over the question by saying that the Old Testament is "a priceless heirloom." And that is what the critics say. They are willing to admit that the Old Testament contains "matchless devotional portions" that are inspiring and comforting to the bereaved, and that it has many "legends" and "folklore tales" that are valuable for the student of Judaism, and that some of its passages are beautiful as literature; but as far as constituting a divinely given rule of life—bah!

In the same issue of the *King's Business* is an editorial by the editor in chief entitled, "Fatal Compromises." Here is one paragraph:

"Every compromise that has ever been made by the evangeli-

cal Christians has been fatal to the interests of the church. The Holy Spirit is the author of the Word of God and the holy defender of the Faith. He never leads into, nor does He ever sanction, any departure from the faith. There can be no honest compromise with error. Compromise is the first step toward apostasy, and the truth of this can be readily seen to-day in the condition of some once great religious organizations which now tolerate and commend infidel preachers and 'shorter Bibles.'"

But if it is not a compromise of the evangelical doctrine of the integrity of the Scriptures to say that the Christian could get along all right even if he had never seen the Old Testament, and if it isn't a compromise to say that a "shorter Bible," shorter by thirty-nine books, would be no great loss, then we fail to understand the word "compromise."

In another editorial, one of the contributing editors says: "I want to state positively there are no Christian evolutionists, as there are no Christian atheists! Evolution is the devil's counterfeit of God's doctrine of creation!"

Those words are indeed true; but pray tell, how can one carry a strong, clear-cut message on the doctrine of creation, the great narrative of which is found in the first book of the Old Testament, when it is conceded that the Old Testament can be easily separated from the New, and at no great loss to the Christian. If we let down one barrier to the critics, they will soon break down our other defenses.

Now you ask, "Why does the *King's Business* take this compromising and equivocal stand on the Old Testament?" The answer is obvious and simple. They know that if the Old Testament is allowed to stand as an integral part of God's will for man, then His divine law, expressed in the form of the Ten Commandments and incorporated into the Old Testament, would be binding on this day and generation; and if it is binding, then Christians should observe its precepts; and if they faithfully observe its precepts, they must keep the seventh day of the week as the Sabbath of God's own appointment. This they refuse to do; so to bolster up their practice, they must throw the Old Testament overboard in order to get rid of the divine command.

It is the old story of making the Bible conform to man's inclination or reason. "We want to keep Sunday as the Sabbath. The Old Testament says that the seventh day of the week, not the first, is the Sabbath; therefore, the only thing we can do is to get rid of the Old Testament. So away she goes." And in the course of time, if they follow out this mode of reasoning, they will throw the New Testament aside, too, as "a rule of faith and practice," for it nowhere countenances the observance of Sunday, but tells in dozens of instances that Christ, Paul, and the disciples kept the seventh-day Sabbath, and no other.

Christ Himself said, while upon earth: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31. Religionists to-day, in their anxiety to evade the plain command of the Lord, turn a deaf ear to the testimony of Moses and the prophets, the Old Testament; and the next step is a rejection of the custom and practice of Christ Himself, the observance of the seventh day of the week as the Sabbath.

With so many periodicals and so many teachers and preachers going over to the camp of the critics, it should be a cause of sorrow to see a magazine that in many instances stands for the fundamentals of the faith once delivered to the saints, turning its back upon the Old Testament. Surely Moody would turn in his grave if he knew that a Moody Bible Institute was affirming that the Old Testament is a dead issue so far as faith and practice in Christian living is concerned!



International

Wilson and Harding
on the way to the
Capitol for the Inau-
guration, March 4.

Men are wondering to-day why the morals of the world are in such a lamentable state, why crime is predominant, why the marriage ties are so lightly broken, why Sabbath desecration is so widespread. If the Ten Commandments were observed as God intended, all these ills would disappear in a moment. But with the Ten Commandments openly flouted even by religious magazines, is it any wonder that men allow their passions to run rampant? Listen to the doctrine that Mr. Cook preaches through the *King's Business*: "As a rule of life, the Old Testament has for the believer now no controlling value whatever." And because this "no law doctrine" is preached so widely, men think it a light thing to steal, to commit adultery, to covet the other man's wife, and to kill. If the Ten Commandments are not intended as a rule of life and practice to-day, if they have no controlling value whatever upon this lawless generation, why should not the sins prohibited by the Ten Commandments be everywhere committed? If the Ten Commandments were intended only for the Jews, as Mr. Cook says, then why should not we gentiles freely kill, steal, and commit adultery?

No! far from it! The principles of the Ten Commandments are the eternal principles of God's kingdom, and are the rule of life and practice for any man, Jew or gentile, who ever expects to enter God's kingdom. Of course the mere keeping of the Decalogue will not save men; the saving of men is of Jesus Christ alone. But although the formal keeping of the Ten Commandments will not get a man into heaven, yet the willful transgression of any of the commandments will keep him out. For the transgression of the law is sin (1 John 3: 4), and sin is the great barrier to the kingdom.

This day and age sees too much of the sort of preaching that makes the will of God a wishy-washy, namby-pamby thing. It hears too many false interpretations of that text, "We are not under the law, but under grace," until men have come to believe that they can do just about as they please, and God's grace will somehow smooth the matter over for them in the day of judgment. God's grace will never cover the willful and unforgiven transgression of the Ten Commandments, and in the great judgment day, the law of God will be the criterion of judgment. Those who, by the grace of Christ, have kept the commandments, enter the kingdom; those who have disobeyed them, will suffer eternal destruction.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. 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.

And to show that the New Testament is one with the Old Testament in the matter of commandment keeping, it is only necessary to remember the words of Christ: "If thou wilt enter into life, keep the commandments" (Matthew 19: 17), and "If ye love Me, keep My commandments" (John 14: 15); and the words of Inspiration through John, in eulogy of those who gain an entrance into the kingdom of God: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

THE MISSING LINK

By George B. Thompson

EVER since Darwin put forth his godless theory of a "missing link" connecting man with the ape, so-called scientists have been searching for some indisputable evidence which would establish the truth of the claim. Many theories have been advanced and some specimens dug up, but none of the evidence so far has been conclusive enough to be accepted as proof. Yet the unbelieving scientists have continued to make guesses, much like the lawyer who seriously told the judge that if he was wrong on this point, he had another "equally conclusive." As fast as one set of evidence has been shown to be spurious, they have produced others "equally conclusive."

According to recent press reports, having become desperate in their quest for this much desired "link," these scientists have at great expense organized an expedition to make a determined search for evidence which will demonstrate beyond cavil that the ape is the prehistoric ancestor of man. The headquarters of this expedition is to be at Peking, China.

THE "LINK" IN ASIA

Scientists have concluded that this "link" is hidden away in some secluded place in Asia. As Asia has a large area, and the "link" is necessarily small, the search, in all probability, will be quite extended, and we shall have to wait some time for the evidence.

In 1891, a Dutch army surgeon, we are told, excavating for fossils in Java, found a skull, two molar teeth, and a thigh bone. Scientific societies were thereby aroused to give renewed study to the ancestry of the human family. The question of this expedition in the interest of science is said to be, "Were the remains those of an extremely early type of prehuman manlike animal? If so, this ape-man must have lived approximately 500,000 years ago." The statement continues:

"With the exception of the Java specimen, a fossil human, fragments have been discovered in continental Europe or England. Nevertheless, the leading scientists of the day believe that Asia was the early home of the human race, and that whatever light may be thrown upon the origin of man will come from the great Central Asian plateau."

It is difficult to understand why men are so anxious to trace their historic ancestry to the ape family, unless their object is to discredit the Word of the Most High God, which gives a simple and authentic account of all created things, including man. William Jennings Bryan, in his masterly defense of the Bible, says he has as much evidence that man is descending to an ape, as that he ascended from this familiar specimen seen in the "zoo." We stand with Mr. Bryan in this conclusion.

How beautiful and simple the statement of the Scriptures concerning the creation of man: "The Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7.

THE APE NOT OUR FATHER

Man did not come from protoplasm, up through various forms of ancestral apes. How degrading this teaching is to the human race! How fitting that when God had created the world, and filled both land and sea with created things, and as a climax to His creation, was about to create a being endowed with reason and moral perception, who must render an account of his acts to a tribunal of justice, and who was to have dominion over all that God had made, the Creator should choose to make him "in His own image"!

Evolution strikes a blow at the Creator, the Son of God, our Saviour and Redeemer. But man did not come up from anywhere; he came from above. He was made by the Spirit of God. "The breath of the Almighty" gave him life and understanding. (Job 33: 4.)

Behind all the evolutionary teaching is a master mind,—the adversary of all good, the covering cherub who sinned and was cast out of heaven.

The times call for the message which precedes the coming of the Son of man. "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." Revelation 14: 6, 7.

CREATION'S MEMORIAL

The facts of creation distinguish the true God from all false gods. Satan desires, through the doctrine of evolution, to direct the minds of men away from the true God to a false god. One purpose of the Lord in the institution of the Sabbath was to fortify mankind against this awful crisis in apostasy. The Sabbath is based on the facts of creation, and keeps before us the true God. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

If, as some pseudoscientists assert, God did not create the world in six days, then there is no basis for Sabbath observance. So the conclusions of science as taught in evolution and "missing links," sweep away the evidence of the true God, and destroy some, if not all of the fundamental doctrines of Christianity.



DETECTING the HUMBUG in HEALING

By HARRY W. MILLER, M. D.

IT IS but natural that when infirmities begin to creep upon men and women they are aroused to the necessity of seeking relief; and since but few have given study or attention to disease and its causes, they turn to those who purport to have some knowledge of the healing art.

Some persons have entered upon the work of saving life in an unselfish way, for they highly appreciate the value of life; others, urged on by selfish motives, as was Simon Magus, practice methods of healing for personal gain. Since sickness has existed ever since the fall of man, and is so widespread, many systems of healing have been brought into existence, each system having its many or few advocates. Some systems of healing are founded on superstition; some have had witchcraft and sorcery as their basis; and too often, ignorant men or impostors have commercialized some remedy, claiming for it power to cure all manner of disease.

A sick man who is gradually reaching the end of his endurance, will grasp at almost anything that promises him a renewal of energy, and will bestow any reward within his power upon the one who puts it within his reach. The sick man's mind is frequently weakened and abnormal, and he thus becomes an easy prey to what may be termed the quack practitioner. Every one is aware that there are quack practitioners, but no one is quite sure just who in particular is of that cult. When it is remembered that Mohammedanism, Buddhism, and other kindred systems of religion generally regarded as false, have succeeded in deluding the great masses of the inhabitants of the earth, holding out false hope to the man or woman seeking salvation, it is not altogether strange that the human race is almost as greatly deceived in attempting to dis-

Sound principles by which the patient and his friends may avoid the bitterness of being lured by the phantom of a false hope.

tinguish between the true system of healing and the false, or quack, methods so often employed. Without being too idealistic or too restrictive, one can believe that we of modern civilization are exposed to as great danger from the sorcerer, false healer, or quack, as the ancients; in fact, inventions serve the purpose of the quack quite as truly as that of the true physician.

ANCIENT SORCERY EXPOSED

Before outlining the true system of healing, let us consider a few systems that Inspiration designates as false. The magicians and sorcerers of Bible times were those who endeavored to do supernatural things, and claimed to be able to produce wonderful results. Though at times they claimed to perform these wonders in the name of God, yet the Scriptures do not recognize them as heaven's agents. On the other hand, their working is said to be contrary to the purpose and principles of God's kingdom and to spring from the prince of darkness.

To give Pharaoh a sign by which he might know that Moses and Aaron received their power from Heaven, God commanded Aaron to cast down his rod before Pharaoh, and it became a serpent. The sorcerers, who were worshipers of false gods and did not recognize the workings of the true God, came before Pharaoh, and threw down rods that appeared to become serpents. But we are told that Aaron's rod which had become a live serpent, swallowed up theirs. This was the proof of the genuine serpent as

distinguished from the false serpents of the sorcerers. Finally, when the sorcerers could no longer deceive the people, they went to Pharaoh and admitted that the wonders done by Moses and Aaron were "the finger of God."

This same class of agents were in existence in the days of the kings of Israel and Judah. King Ahaziah fell, and was injured. He had backslidden from the faith, and done "evil in the sight of the Lord, . . . for he served Baal, and worshiped him, and provoked to anger the Lord God of Israel." 1 Kings 22: 52, 53. Therefore, in the hour of his greatest need he overlooked the source of real power in not seeking the prophet Elijah. Instead, he sent to inquire of one of great fame in his day as a healer, "Baal-zebub, the god of Ekron." To save Israel from the reproach of having a heathen sorcerer come to care for their king, "the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." 2 Kings 1: 3, 4. What a stern reprimand, and what a serious disaster to the king and his messengers for turning aside from God's appointed agents and His own system of healing! Undoubtedly, Ahaziah would have recovered without any physician, as his injury required only a little first-aid, rest, and care.

A POULTICE OF FIGS

How different was the case of Hezekiah, a later king of Israel who fell ill with an incurable disease. He was very near death's door. "Then he turned his face to the wall, and prayed unto the

Lord" (2 Kings 20: 2), and as a reward of his faith, the Lord told Isaiah the prophet to tell Hezekiah "Behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord." Verse 5. Then the prophet gave instruction to lay a lump of figs on the boil, and he recovered. The remedies for illness are very often as simple as that which the prophet Isaiah used, and this is a good illustration of how we may often show our faith in God by using His appointed remedies for the recovery of health.

In the days of the apostles many claimed to be able to heal the sick. One, called Simon, used sorcery, and bewitched the people of Samaria. He was a man of considerable fame, and must have succeeded quite well in deceiving the people for, the record says, to him "they all gave heed, from the least to the greatest," "because that of long time he had bewitched them with sorceries." Acts 8: 10, 11. But the fraudulent work of Simon was clearly exposed when Philip came into Samaria, healing in the name of the Lord. Of his work the Word testifies: "Unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." Verse 7.

"CURED" BUT STILL SICK

There was a great difference between Philip's work and that of the false healer, Simon. Philip came right into the territory of Samaria where this man Simon had so long enjoyed a great reputation, but whose work was a deception rather than a reality, and men and women were made really sound in health. Simon had bewitched the people by sorcery, and many thought they were greatly improved in health; yet they still suffered with the same old afflictions. The palsied were still paralyzed; the lame were still crippled, and the mentally deranged still cried with loud voices. And so it is in modern times. In following up the work of so-called magic healers, it will be found that while they tell of the wonderful cures and have pages of testimonials, the unfortunates who patronize them have their maladies still with them.

While Paul was at Ephesus God wrought many miracles of healing through him. "The diseases departed from them [the people], and the evil spirits went out of them." Acts 19: 12. At the same time there arose in the place certain Jews who thought to exercise this same power, doubtless for gain. They tried to imitate Paul, calling out over those having evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preacheth." Verse 13. The result was that on one occasion when they were thus crying out over a man, the evil spirit answered: "Jesus I know, and Paul I know, but who are ye?" and they were chased from the house naked and wounded by the man in whom was the evil spirit; and fear fell upon all the Jews and Greeks dwelling at Ephesus, "and many that believed came, and confessed, and showed their deeds." Verses 17, 18. There were doubtless many deceptive healers that were fearful, as well as many who had resorted to them for relief, and who now felt condemned and convicted for their course. These "came, and confessed, and showed their deeds."

True healing is administered only by true men. It made a great deal of differ-

ence who used the name of Jesus, whether the consecrated Paul or the Jewish exorcists. God works through His agencies. A man must first have experienced a reformation in his own life before he can use this power to reform the lives of others. An examination of the characters of those who claim to be God's agents of healing is the most certain way of determining the authority and source of their craft. Christ's disciples were at the foot of the mountain of transfiguration, with their hearts full of envy and jealousy, when a father besought them to heal his epileptic son. But they could not. When the Saviour came down from the mountain, the father turned to Him for help, telling Him that the disciples had failed. "Jesus rebuked the unclean spirit, and healed the child," and then in answer to the disciples' inquiry as to why they had failed, He replied, "Howbeit this kind goeth not out but by prayer and fasting." To do the work of healing in the name of Christ requires a living connection with Him, and there is no healing that is healing except by and through Christ, and through His consecrated followers. Apart from Christ, this gift of healing is not, never has been, nor ever can be accomplished.

To Eve the deceiver came as a beautiful serpent; to Saul, as an old man covered with a mantle; to Christ as the prince of this world; to others as an angel of light; and it is foretold of him that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Revelation 13: 13, 14.

THE ONE SAFEGUARD AGAINST DEADLY COUNTERFEITS

Undoubtedly the greatest of all deceptions that are and that are to come consist of so-called instances of healing claimed by certain deceptive systems working in part or wholly as the wizards and sorcerers worked in ancient times. Already several religious sects have arisen, claiming, as evidence of their authority, instances of healing. Every truth has its counterfeit. In the true church of Christ there is to be found the gift of healing as in the days of the apostolic church. And, as then, there will also be found counterfeit systems.

In the matter of healing, as in the discerning of spirits, the one safe standard is found in the book of Isaiah. "When they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isaiah 8: 19, 20, A. R. V.

A Certified Sabbath for the Christian

(Continued from page 7)

the observance of the holy day which He says is His and which He blessed, to observe another day which has been devised out of the heart of an apostasy, developed from heathenism. God forbid.

Says one: The seventh-day Sabbath was made for the Jews. Jesus never said

so; the New Testament does not teach it. Jesus stated that the Sabbath was made for man. Are you a man? Then the Sabbath was made for you. If, however, you say the seventh day was not made for Christians, you must deny your manhood. Happy is the man who sees in Christ the perfection of obedience to all of God's requirements, and has the courage and the conviction to obey and to follow Him.

WHAT ABOUT THE DEATH PENALTY?

Does not the Bible teach that in ancient times when a person broke the Sabbath he was stoned to death?—It does; but a person was stoned to death in those days if he swore, if he cursed his parents, if he stole, if he violated the seventh commandment. (Exodus 21: 16, 17; Leviticus 24: 10-16; Numbers 15: 32-36.) The death penalty was inflicted in those times for many forms of law violation. This was because God was their civil governor as well as their moral ruler. Their government in all its forms was administered by the Lord; and He declared what punishment should be administered for every form of lawbreaking. When the nation of Israel ceased to exist, many of the local statutes ceased by limitation. But the divine moral law, the will of the Father in heaven, could never cease; for that law is the foundation of God's government in heaven as well as on earth.

But is there no teaching in the New Testament with regard to the observance of the first day of the week, the day we call Sunday, as the Christian's holy day?—Indeed, there is none. The Saviour knew nothing of it; it was foreign to the disciples; and the early Christian church was absolutely ignorant of such teaching. It is true that several times we find that the New Testament mentions the first day of the week. Never, however, is there a word said about its being other than an ordinary day.

A WEEKLY MEMORIAL OF REDEMPTION

God made the Sabbath, the seventh day, as a memorial of His creative work in the beginning. Christ was the Co-creator; hence He was with the Father when this glorious work was done. Christ came to this world to redeem man. When He finished His work on the cross, again He said, "It is finished." This also occurred on the sixth day of the week, even as God in Christ ended the work at creation. Jesus rested in the tomb on the seventh day, thus confirming the seventh-day Sabbath as the rest day and memorial of redemption.

When the final work on earth is completed and eternity begins, the seventh-day Sabbath will be the memorial of the new creation. Then the new heavens and the new earth will be created. Thus from eternity to eternity the holy Father, with the holy child Jesus, has made the seventh day of the week the holy Sabbath day, to be observed as God's weekly memorial of creation and redemption, and the Christian's holy day.

Do you desire true holiness? Are you longing to be like the holy Jesus? Then bear in mind that "the Son of man is Lord also of the Sabbath" (Mark 2: 28); therefore, "Remember the Sabbath day, to keep it holy" (Exodus 20: 8). "If ye know these things, happy are ye if ye do them." John 13: 17.

THROUGH the influence of his friend George Clifford, Robert had gained an enviable place in the leading literary society of the college, and was developing into a prominent debater and orator.

The agreement between the college president and the ministers, as related in the last chapter, stopped for a time any open reference to the new and radical teachings. But there were other and important events that followed rapidly one after another, having direct relation to the past occurrences and indeed growing out of them.

For one thing, while in the presence of Dr. Morgan, the new Bible teacher, Robert was conscious of a thin-masked dislike on the part of the teacher toward himself. He felt that this growing spirit of antagonism boded ill for both teacher and pupil. No person in any official position can act fairly and justly toward those under him if he allows himself to be swayed by prejudice and dislike. Sooner or later, feelings are quite certain to overrule judgment and to lead to unfairness and even persecution.

Although the teacher seemed to hold him responsible for the present curbing of radical instruction, Robert felt that he was not directly responsible. It is true, he had reported some of the work of the teacher to the former instructor in Bible, but he had done so with no idea of the way it was to turn out eventually. He and Mr. Newton had gone to the former teacher merely to be aided and helped personally by their old friend.

They had nothing to do with the council and the resultant tying of Dr. Morgan's hands, so to speak. But Dr. Morgan evidently suspected Robert of having a part in the affair, and put the worst construction he could upon it, namely, that Robert had been a telltale and an enemy of those in charge at the college. He felt it wise to keep an eye on the young man, and he even stooped to listen to the unreasonable suggestions of Jim Erskine.

For a week or more Robert had not heard or seen anything of Jim, and he was glad that one avenue of trouble seemed closed. But the rest from Jim's envy and hatred was only seeming. As afterwards developed, it was but the calm before the storm.

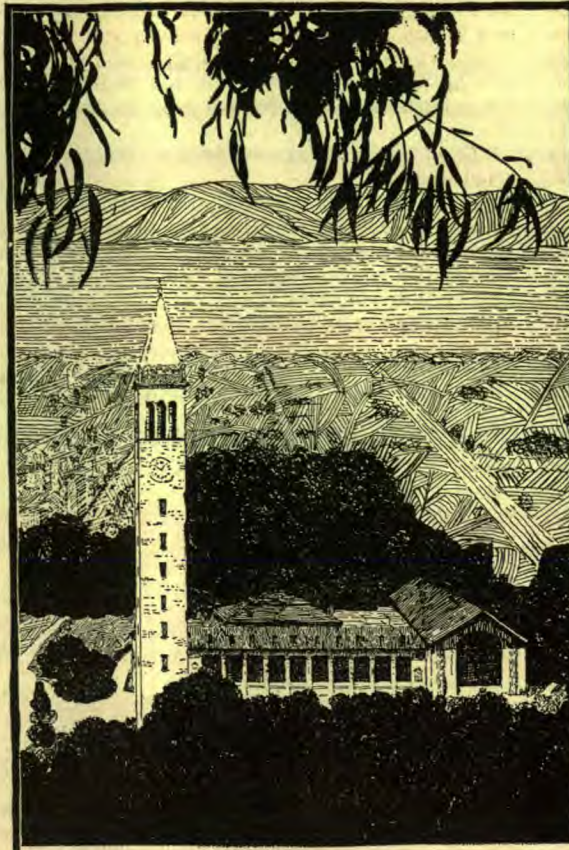
GEORGE CLIFFORD was just entering the house one evening near eight o'clock, when the telephone rang. He stepped to the telephone and answered the call. Some one was asking for Robert.

"I think he is here—upstairs—wait a minute and I'll call him."

Robert came at a call from George and took up the receiver while George stood near for a moment in a preoccupied manner.

"Yes," Robert was saying, "I can come. Where shall I go? Where do we meet? Society rooms? All right; I'll be there. Yes, I'll hurry."

While Robert was talking, George stood as if lost in thought. Something seemed to puzzle him. He was apparently studying on some problem in which were mingled wonder and curiosity.



MCDONALD- *Defender of the Faith*

*The story of a battle
with "liberal theologians"
of the day.*

by
LUCAS ALBERT
REED

PART TWENTY-FOUR

When through telephoning, Robert explained to his friend, "They want me up at the literary society rooms on a committee meeting. I won't be gone long. See you later."

Catching up hat and coat from the hallway, Robert hurried out of the door. George stood for a moment, then went slowly up the stairs. In his room he attempted to engage in his evening work, but at frequent intervals he stopped, and stared into space. He was trying to recognize the voice that had called for Robert over the telephone. Something had arrested his thought. Plainly he was puzzled and confused.

MEANWHILE Robert hurried over to the college grounds. He had been a trifle surprised at the request to go to the rooms of the literary society. Meetings of the society were usually announced on the college bulletin board and in chapel. There had been no such announcement. Doubtless this was an emergency meeting. Hence, without giving the matter much thought, or even inquiring who it was that had called him, he hurried to be at the meeting on time. He had been told to come to a rear door, as the main door of the building was closed.

Robert hurried around to the rear of the building and made his way back

through the dark shadows toward the door he was to find open. Just as he reached the deepest, darkest part of the shadows, some one jumped up from almost at his feet and seized him from one side. Almost at the same moment, another grabbed him from the other side, and numerous others crowded in about him from front and rear.

"Keep quiet, old man, and we won't hurt you. Give out a yip, and we'll knock you over the head. Now, march!"

"What do you mean?" asked Robert, holding back. "I'm called to a committee meeting. Don't stop me, or I'll be late. What's the matter with you? What are you trying to do?"

"Nothing the matter with us, Mack. We're the committee you're to meet. We phoned you. Only we decided to have the meeting out in the rear of the old chapel building instead of in the society rooms. So come 'long and we'll 'tend to the business on hand. Don't be afraid; we won't hurt you."

"Come on," urged the voice that had spoken first.

Without further words, Robert was forced along to an angle in one of the buildings where there were no lights,—an obscure, isolated quarter, where mischief might well hope to reign undisturbed.

He concluded that he was in for a hazing. This did not alarm him very much, as hazings at the Bible College were infrequent and inconsequential, prevented from being severe by the good spirit and order of the students. Hazing had, in fact, become almost obsolete, yet occasionally some bold spirits attempted something of the kind. Unlucky were those engaged in such pranks if caught by the college authorities. Now, as the boys all seemed to be in jovial spirits and laughed and rallied Robert good-naturedly, he did not give the affair any serious thought or anxiety. However, he was in no mood to give in to them willingly, hence he held back and gave them as much opposition as he could without showing anger or irritation.

When they had led him to the place where they wanted him, one of them stepped up with a rope.

The boys were all masked with handkerchiefs, so that he could not tell who they were, but he recognized this speaker as the one who had spoken at first, and as the one who had telephoned to him.

"Now, Mack, old boy," he said, "don't kick. We want to be sure you don't get away too soon. We're just going to tie one leg so you can't run away before we want you to."

Robert had made up his mind as to the identity of the speaker. It was Sam Stebbins, one of Jim Erskine's chums. With this knowledge came the realization that he was no doubt in the hands of Jim Erskine himself. Which one of the boys was Jim? He did not have long to wonder. The one who had tied the rope to Robert's leg, now handed it over to one of the crowd who stood beside him. Robert felt certain that this was Jim Erskine, the ringleader and originator of this attack.

"Now, Mack," said the one whom Robert thought must be Sam Stebbins, "we aren't going to hurt you. We just want to see what you can do as a sprinter. We want a good runner for the ball team. We thought you might be sort of bashful to try it out in a crowd, so we got you out here where it's nice and private. Now, ready! set! go!"

With the words, several grabbed hold of Robert, and pulling, dragging, and laughing, they finally got him to run a little. Just when he began to think it was all a joke and began to run more freely, the one who held the rope suddenly jerked back upon it with full force, and Robert pitched forward upon his side. He had not looked for anything so malicious, and fell with a tremendous shock. He sprained his hand and wrist and cruelly bruised his shoulder on the pavement, where the boys had cunningly caused the mishap.

ROBERT felt a feeling of rising indignation at the meanness of this uncalled-for injury. While the boys, or most of them, might think it a mere piece of fun, he knew that one, at least, was determined to get more than that out of it. Most of the boys did not laugh. They seemed to be as much surprised as Robert had been, and waited to see if he was hurt.

"You won't do, old boy, I'm afraid, if you can't do better than that," said Stebbins, who it seemed was chosen to do all the talking. "You've got to run better than that. Maybe you can do better next time. P'raps you stubbed your toe this time and can do better next time. What d'you think?"

While Stebbins was talking, Robert managed to edge nearer to the one who held the rope. The light was better here than where they had been a few moments before. Robert made up his mind to know who had pulled that rope, thus making him fall on the pavement at the risk of breaking his bones.

With a quick jump, and a sudden swoop of the hand, Robert caught a firm hold on the mask of the one who held the rope, and it came away with a rip and a tear. Scowling, red, and angry, the face of Jim Erskine looked out at him completely unmasked. The move had put Sam Stebbins off his guard, and in trying to aid Jim, he came close to Robert, and the next moment his mask also was torn from his face.

"I don't like to deal with people I can't see," said Robert very coolly.

The two who had been deprived of their masks were at first too surprised to speak. The look of amazement on Sam's face matched the anger mirrored on Jim's. The rest of the boys stood motionless and speechless. They seemed at a loss to know what to do.

"You—you—think you're smart!" stutted Jim at length. "When we get through with you, you'll be smarter than you are now, that's sure."

"That's it, Jim," said Robert, "let the boys all know that you've hatched up this mischief to vent a personal spite. Don't let them be fooled into thinking it's just a college prank you're pulling off. You ought to—"

"Let's gag him, boys," interrupted Jim. "He wants to do too much talking. Here, give us a handkerchief—now—fix it so—there, that's fine. All right, Mack," he added in an undertone to Robert, "now

we'll continue with your entertainment, and plenty of it you'll get I assure you."

Robert was now at the mercy of the two he had unmasked. With the gag in his mouth he could not appeal to the others.

"Give him the grass blanket, boys," cried Jim.

Robert did not know what the grass blanket might be, but he was soon to learn. A number of the boys grabbed him by the feet and several others seized him by the shoulders.

"Now, swing him—one, two, three, go!"

It was plain that they had been coached beforehand. They swung Robert back and forth two or three times, and at the signal, tossed him up in the air. He landed on his back on the grassy sward with a jolt that nearly knocked the breath out of him, although he had braced himself for the impact.

"You see, fellows," Jim was saying, "he thinks he can pray and God will come right along and fix everything all right. He's God's special care, he is—the good boy. We'll see if God answers his prayers to-night. Do some good hard praying now, Mack; you'll need it."

Robert did not need Jim's exhortation to pray. Already he was lifting up his heart in prayer to God. He was utterly helpless, and he was in the hands of the enemy. He did not know what might come next. He needed God's help to sustain him, even if God did not see fit to take him out of the hands of his persecutors, as Jim had taunted.

UP IN his room at the Blakely's George was still endeavoring to identify the voice he had heard over the telephone.

"I know that voice," George said to himself; "I know I do. It was quite familiar. But who was it? I know so many, and this one was not so familiar that I can readily place it. Once in a while I seem to have it, and then I don't. It's always off there just out of reach, just far enough away so that I don't get it."

He bowed his head. Was it in prayer?

(Continued next week)

A Life or Death Ultimatum

(Continued from page 3)

The "remnant" church will also keep the "commandments of God." This will certainly be unpopular, for we read that the masses "will not hear the law of Jehovah" (Isaiah 30: 8-11, A. R. V.), but will demand of their religious teachers "smooth things." One cannot truly preach the gospel to-day, without being looked upon by many as a "preacher of the law." Did the apostles emphasize the law of God? Note in the epistles of James and John how obedience to God's holy law is made prominent! John boldly declared,—"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4. All the apostles had heard the Master say, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16: 17.

On this point, John Wesley, himself a mighty preacher of the law, said of Paul: "For although we are certain that he preached Christ in as perfect a manner as the very chief of the apostles, yet who preached the law more than St. Paul?" With this thought in mind, follow Paul

through the Acts, and all his epistles, especially the Roman letter in which he sets down just ten "God forbid's" against any and all perversions of the gospel of the Son of God. And in it all, he was but preaching Christ, and showing forth the power of His resurrection, and victory over sin.

"I have long been satisfied," wrote Evangelist Chas. G. Finney, "that the higher forms of Christian experience are attained only as a result of a *terribly searching application* of God's law to the human conscience and heart." So let the messengers of God assemble the people at the base of Sinai to-day, and let the Lamb of God be lifted up, and through the preaching of all the prophecies of the Bible let attention be called to the worship of the Creator, whose original purpose in creation through Christ will stand, and the heralds of the gospel ultimatum will be gladly received by all who really desire to find the way out of the bondage of modern Babylon.

The Taming of an African Slave Raider

(Continued from page 8)

beginning of the Church of Scotland Mission and the African Lakes Corporation stores. After desultory raiding, we returned to our chief. We still bought our cloth with slaves until the Europeans became numerous in the country. As the old conditions were passing away, a lot of us said 'Ha! let us go and work for our cloth, and get it easily.' I worked as a carrier at Katunga's for a time, but returned to my village, and again went slave hunting until our chief was captured by the English.

SLAVE RAIDER BECOMES AN OVERSEER

"I stayed at my village for a time and then followed Mandala, Gomani's son, for a year, then because he thought I was insolent to him, he wanted to kill me. I went over to his brother, Chinsatu, and for about four years carried on petty village fighting until the Europeans again came against Mandala. We were nearly surrounded, but some of us escaped over to Portuguese territory. After a time we got into trouble with a cattle trader; this brought another force against us, so I went over the border and went to work as an overseer. There I learned of the mission at Cholo [Malumulo] and went there to school in 1903.

"Since then I have been working for the mission, first as a scholar, later as overseer, and since 1913, as head teacher, looking after the Matandani schools."

From our missionary Pastor Joel C. Rogers, I obtained additional information regarding the life of Moses Chauluka which is of interest in this connection. After the Angoni chief learned that Moses possessed qualities that could be used to advantage by him in his slave-raiding business, he was released from captivity, and placed over a company of warriors. He so vigorously prosecuted his work as a slave raider that he became a terror to the surrounding tribes. He slew large numbers of the native people; many others he placed in chains and led away into captivity, selling them to the Arabs or Portuguese traders. This was continued till the British government took possession of the country and

stopped the business of slave raiding in those parts.

THE MARAUDER TRANSFORMED

In time the gospel came to that hardened sinner; its benign influence began to operate upon his heart; the truth of God penetrated to the deepest recesses of his soul; and the entire life was marvelously transformed. It seemed to me as I looked into that black face, bearing the marks of some 65 years, as near as any one could tell, that it was shining with holy consecration. I speak in relative terms. He was not perfect—far from it. Very few, white or black, are. But considering the place whence he had come and his exceedingly limited opportunities for improvement, the change is truly miraculous. In the absence of Brother Hurlow, Moses was then in charge of our Matandana outstation, supervising a number of outschools.

Such miracles of divine grace are being wrought in the lives of hundreds in Africa who have responded to the call to prepare to meet their God; and as the opportunities are extended to the millions still in absolute darkness, they will be seen in the lives of multiplied thousands.

Could it be possible for one to invest in a more profitable or a more blessed enterprise than such as described above? Can you not now in heart hear the despairing cry for help coming from the lips of the millions of Africa who are still in spiritual bondage, some of whom are blindly groping in darkness, trying to find their way to the light? If you are now doing something to help them in their distress by contributing toward the support of missionary work in that land, would it not be a pleasure to make even greater sacrifices that the blessed work of deliverance may be carried forward more rapidly? Think of the treasure in blood that was freely poured out by thousands that the African in America might be freed from physical bondage. Millions are still suffering a far greater bondage. Shall we carry to them the good news of deliverance purchased at infinite cost on Calvary's cross? Many are to-day literally giving their lives in sacrifice to bring salvation to this people so long shut away from the light of life. Will you share in this sacrifice?

For Sale

FOUR and one-half acre fruit and poultry ranch, two miles north of Hughson, California. Two acres in peaches, also some olives, figs, and berries; good house, barn, and henhouses. Well of splendid water, tank, 3 h. p. Fairbanks-Morse engine for well; centrifugal pump, and feed cutter. Horse, cow, surrey, wagon, two harnesses, two harrows, plow, and 450 healthy hens go with ranch.

S. D. A. church and church school at Hughson.

Price \$6,000. Correspondence solicited. F. B. Johnson, Route 1, Box 12, Hughson, California.

FAITH is not a mere blind acceptance of things apart from evidence or reason. God's Word supplies evidences for our faith, and these evidences are of the clearest and most definite character; and in the faith that God would inspire, the highest powers of the reasoning faculties are called into action.

Furnishing "Signs" to Foreign Missionaries

ONE of the most interesting features of our work in the Circulation Department of late has been the furnishing of clubs of the SIGNS OF THE TIMES to our missionaries in foreign lands. Donations from our readers make this possible. How we wish that those who have had a part in supporting this work could see the letters of appreciation we receive from every quarter of the globe!

For example, the last letter of this kind came from Sandakan, British North Borneo. That might be the last place on earth where you would expect to use an American missionary paper, but Pastor G. B. Youngberg sends an earnest appeal for a few copies of the SIGNS each week, with which to supply passing ships and persons he meets who read the English.

"In my visiting work, I am so glad to have our papers to leave with those I meet, especially new people," writes Dr. O. Smith, from Bangalore, India. "I find the SIGNS very acceptable to every one. One very estimable English lady said to me one day: 'Oh, you have brought me another of those good papers!' as I handed her a copy of the weekly SIGNS. 'I do so enjoy that paper! When I have read it carefully myself, I clip articles from it, and send them to my children. One is in Burma, another is in Canada, and another still is in England. Those articles are so very good that I want my children to get the benefit of them too.' You offer five copies, and perhaps more, free to us if we can use them. We could use at least three times that number, if we could get them."

"There is a great opportunity just at present in India," writes another missionary, "to use just such papers as the weekly SIGNS. There are hundreds and thousands of bright young men coming out of the colleges and universities of India, with a good English education. They will read anything that comes along, and I am sure that such a paper as the weekly SIGNS would have its influence on this class of young men. . . . I feel that the brethren in America who are giving the money to help you to supply us with these papers are doing excellent missionary work. There is no question in my mind, but that time will reveal that this is a wise expenditure of means."

A similar call comes from South Africa. Pastor W. B. White writes:

"We have here in the Southern Union Mission Field, which borders on the Indian Ocean in Southeast Africa, probably the most enlightened and most intelligent class of people in all Africa. Mission schools are everywhere: even colleges and universities are in existence for the native people. Thousands of native men and women to-day can read the English as well as their own language, some say they can read it better."

"Now, we feel that we must place in the hands of these educated natives some good reading matter in the English tongue. They greatly appreciate a religious paper. If you could send us a club of twenty-five or fifty papers, we feel that we could use them to good advantage in sending them out to these educated natives."

Signs of the Times

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We send no papers from this office to individuals, without pay in advance. When any one receives copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

J. R. FERREN, *Circulation Manager*

This story could be lengthened almost indefinitely. Scores of such appeals for help have been answered, and others will be, as a result of the liberality of friends who believe in this work. We have been convinced that there is not a missionary investment that can be made that gives promise of greater results.

Some large churches with limited territory have been sharing with the foreign fields. Individuals have kindly passed along checks and money orders for various amounts, so that thus far practically all requests have been answered, at least in part.

There is constant opportunity, however, to help in this interesting field, as calls increase and as clubs have to be renewed. We shall be glad to give those especially interested still further information. All amounts received will be promptly acknowledged and carefully applied to the work specified. Address Cooperation Corner, SIGNS OF THE TIMES, Mountain View, California.

J. R. FERREN,
Circulation Manager.

Relieving China

THE American and International Relief Committee working in China to relieve the distresses of the famine sufferers should be supported to the fullest limit. Through various channels of communication our churches are being reached with these touching appeals from China and the Orient, and we should frequently relax from our busy activities sufficiently to think of how we would feel if we were in the place of starving China, and how much we would desire our more prosperous fellows from their abundance to supply that which would keep us from starving to death. Any of our readers who may not now have regular channels through which they are sending funds for the relief of those who are starving in China, may send their remittances to Herbert G. Childs, treasurer of the Pacific Press Publishing Association, Mountain View, California, and he will see that their funds are placed where they desire.

AN ADVOCATE OF A WHOLE- SOUL'D BELIEF IN THE BIBLE AS THE VERY WORD OF GOD.

Edited by
A. O. TAIT A. L. BAKER

Signs of the Times

AMERICA'S PROPHETIC WEEKLY

CHAMPIONING THE PRINCIPLES OF THE PROTESTANT REFORMATION, EMPHASIZING FAITH IN CHRIST AS CREATOR AND REDEEMER, AND URGING A PREPARATION IN HEART AND LIFE FOR HIS IMMINENT SECOND COMING.

Mad Over the Spirits

THE Old World papers are informing us that portions of Germany, particularly Berlin, have literally gone mad over the question of seeking to unravel the future by means of the spirit medium. Greatly disappointed by the outcome of the war and having lost hundreds of thousands of her sons, her mind is turning with intensity to these spirit mediums, to see if light can be obtained. No one who seeks light through the spirit mediums ever attains what he is looking for, for there is no soul rest and help in such sorcery.

Over against these prevailing conditions in our time there come the ringing words of the ancient prophet, startling and striking in the significance of their application, "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isaiah 8:19, 20.

Men and women to-day, as at no time in the history of the world, are seeking for light through the mediums who pretend to communicate with the spirits of the dead; but these familiar spirits, these mediums, have no light for us because they are not in harmony with "the law" and with "the testimony."

The 16th chapter of Revelation, verses 13-16, is a most vivid description of the manner in which the spirits of demons will gather the world for the great war of Armageddon. When we consider all of the prophecies that are pointing into these times; and especially when we note the prophecies which tell of great wars that will curse the last generation of men; and while viewing the war spirit that is in the world to-day, and noting the activity of these demon spirits, can we not realize that Armageddon is not far ahead?

But these conditions will not terrify us if we know God's Word and have our hope and our experiences all centered in the power of the Infinite One. There is no safety or rest outside of God and His Word. But the soul is safe and at peace that knows the joy through an active, growing experience of such heart-bracing texts as the following: "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

Satan Puts Agents in the Church

THERE is no place where Satan can more effectively use men than in the church of Jesus Christ. Satan has used church dignitaries and church leaders in both the Old Dispensation and in the New to do some of his cruellest and worst work, and it goes without saying that if he can use church leaders and church



Wide World

Stuffing the Goose

To make a goose heavy, feed it well. This is the square deal method. To make a goose extra heavy, pour liberal quantities of "medicine" in the form of cement down its throat, as indicated by the picture of some German "profiteers." This is the profiteering way, and of all known methods, brings quickest returns. The former method is too slow and is not sufficiently remunerative to suit the profiteers. There are various forms of profiteering, such as graft, monopoly, and stuffing the goose, but the object is always the same, namely, to secure profits in excess of fair and just returns. The profiteer laughs up his sleeve after a shrewd deal. But what a foolish laugh! He forgets there is a God.

"There ought to be a law against profiteering," protests the indignant ultimate consumer. There is a law. The God whom the profiteer forgets made it. It is a little law of four words, but it expresses more than all the anti-trust and anti-goose-stuffing laws ever enacted. "Thou shalt not steal." It is one of the least of the ten, and few men but know it. Even the cannibals and savages of far-away lands are fast learning it from the missionaries. But how quickly men forget! Self-interest? Short-cuts in business integrity? Stuffing the goose?—No. These are never forgotten. Only God and His law and His Word and His judgment fade from the memory. So, while the profiteer laughs up his sleeve, the good old Book compares him to a certain bird which has no foresight. "As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool." Jeremiah 17:11.

It would not be so frightfully dangerous to forget if there were no judgment. But so surely as there is a God, just so surely He who never forgets has appointed a day in which all men are judged for the deeds done in the flesh. Profiteering may profit for a season, but only righteousness will avail in the judgment. The wise man knew the futility of stuffing the goose and of all other illicit get-rich-quick schemes. "Riches profit not in the day of wrath; but righteousness delivereth from death." Proverbs 11:4.

The great day of God's wrath is swiftly approaching. Profiteering is one of the signs that the end is near. "In a day of slaughter," "in the last days," men have laid up treasure, "lived delicately" and taken their pleasure and nourished their hearts. James 5:1-6. This is the time for patience and preparation for the coming of the Lord. A. N. A.

dignitaries, he must also have many of lesser influence who are following them.

It is not enough for us merely to know that we are in the church. We must also

know that we have a living connection with Jesus Christ, and that through careful study of His Word and by the influence of His divine Spirit, we are following Him personally.

It was not the cohorts of Imperial Rome who sought to crucify the Christ, but "the chief priests and the scribes and the principal men of the people sought to destroy Him." Luke 19:47.

Some of the most startling woes and rebukes ever uttered by the Christ were pronounced against the scribes and Pharisees, the religious leaders of His time, for we read:

"Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold?" Matthew 23:13-17.

But not all the great religious leaders in Christ's time were deluded, for we read that Nicodemus came to Jesus for a clearer knowledge of His will, and Joseph of Arimathea, the honorable counselor, gave heed to the teaching of Christ, and in the time of crisis stood, with other great leaders like Gamaliel, for the principles of heaven. And in Acts 6:7 we find that "a great company of the priests were obedient to the faith."

Then, is it not clear, according to the teaching of Jesus, that church membership, no, not even ordination to the priesthood, can insure our eternal salvation? On the other hand, let it be emphasized to the strongest possible degree that we may be the most effective agents of Satan even though we are clad in ministerial or priestly robes and may be acting a prominent part in the professed church of Jesus Christ.

Then the great question is not merely, Are we members of some church? or, Are we ordained to the ministry? but do we closely study God's Word? Are we partakers of the divine Spirit? Are we acquainted with Jesus Christ personally, and are we following His example in our daily life? If so, there is no persecuting or intolerant spirit in our lives.

THE Jewish church kept resisting the teaching of Christ and the work that He was doing among them. This process of resisting light continued until the leaders among whom Christ was laboring could, without a blush, charge Him with being Beelzebub, and finally their stultified consciences led them to nail the Christ of the living God to Calvary's cross. Those things have a great lesson in them for us of to-day. It is very dangerous to turn away from light that Heaven clearly presents.