

# Signs of the Times

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President Harding and his Cabinet in their first session. President Harding sits at the left end of the council table. Vice-President Coolidge at the right end. Back of table: Secretary of the Treasury Mellon; Attorney-General Daugherty; Secretary of the Navy Denby; Secretary of Agriculture Wallace; and Secretary of Labor Davis. Front of table: Secretary of State Hughes; Secretary of War Weeks; Postmaster-General Hays; Secretary of the Interior Fall; and Secretary of Commerce Hoover.

## SPIRITISM *and* ARMAGEDDON



**D**ISILLUSIONED by the results of the war, a large section of the population of Berlin is said to be seeking consolation by spending millions for mediums who will guarantee them a glimpse behind the veil. According to a correspondent of the London *Daily Telegraph*, who gets his information from the *Berliner Tageblatt*, 'the spirit-rapping craze' is spreading to all classes and purses. Every method known to modern oracles is used to fathom the future. Card readers and clairvoyants minister to the needs of the more humble in purse and mind, writes the correspondent, and for the better classes there are research societies, of which 'many classify themselves as "lodges," and bear esoteric names such as "Armadora" and "Oshm-Rahma-Johjiyyah." An "Order of Occultists" was established only a year ago, but already has a thousand members. It holds periodically "evenings for the selection of mediums," when "nervous ladies and gentlemen form a chain round a big table, sigh, tremble, fall into swoons, or get convulsions," and so demonstrate their fitness for communication with the spirits. The order issues a paper in which hand readers, clairvoyants, and "medium curers" advertise.'—*Literary Digest*, March 19, 1921.

Now it seems strange that otherwise "hard-headed" business men should appropriate millions of dollars in this spiritualistic "research;" but evidently such is the case. Still greater is the wonder, however, when we understand that nothing uplifting has come of it all. Thousands claim to have received messages from the spirit world, and we doubt it not; but we do ask, Who were the spirits, and how much good has resulted to a world that is dying of a self-inflicted wound? Mr. Jerome K. Jerome, in the *Christian Advocate*, has well answered the second part of this question in the following language:

"Take the last five years. Has spiritualism done anything—is it doing any-

By CHESTER E. KELLOGG

thing—to help man to be less brutal, less hypocritical, less greedy? Has it done anything—is it doing anything—

to lessen the appalling wickedness that is threatening, like some foul weed, to poison the whole earth? For five years savagery and cruelty have been preached to us from the pulpit and from the press. . . . What has spiritualism done—what is it doing—to help mankind to recover its senses, its manhood; to rescue its soul from being withered by lust and passion?"

Surely, to the student of Bible prophecy, such statements as those in the above quotations bring most vividly to mind the inspired utterance of Isaiah the prophet: "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?" Isaiah 8: 19, A. R. V.

These words were first penned more than twenty-five hundred years ago, by a man inspired of Him who knows the end from the beginning. This prophetic admonition unmistakably finds its application in our own day, as proved by a critical study of the context. Throughout the ages Jehovah has been faithful in warning and reproof His people in order that they might more fully walk in paths of righteousness and trust in His saving power. But men have been perverse, and are still obstinate; consequently, they choose to seek their help from the "powers of darkness," rather than from the "God of light."

There are but two powers represented as having a part in the mighty conflict of the ages: "the prince of this world," the devil; and "the Light of the world," Christ. These "powers," in turn, are represented by their respective "spirits." Regarding this, the Bible itself is very clear. God has set forth in His Word sufficient testimony on all essential points, to leave us positively without excuse if we accept any form of deception by which Satanic influences may seek to lead us astray.





In the great controversy now raging between the forces of good and the forces of evil, man is not left in uncertainty as to which side he shall take. God's formula for testing truth is a brief one, and easy of comprehension. Note it carefully. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

Manifestly, then, there is a standard by which we may test, or try, all spiritual utterances. That standard is the teaching of God's Word, the written testimony of His prophets. Any communication, whatever its source, if it testifies contrary to the inspired testimony of the Bible, must be branded with the trademark of the archdeceiver.

#### SPIRITUALISM A SIGN OF THE END

As there were true prophets prompted by the Spirit of God, so there were, and are now, false prophets actuated by evil spirits, and the manifestations of these evil spirits and false prophets will especially mark the closing scenes of this world's history, as affirmed in the Gospel of Matthew. With a warning finger, Jesus Christ points to our day and declares:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matthew 24: 24, 25.

Wizardry, spiritualism, or to use another synonym, false prophecy, is as old as the world itself, but only recently has it become so alarmingly prevalent among all peoples of the earth. From all quarters of the globe come statements not unlike those at the beginning of this article. Millions stake their all on spiritualism, and many reach insanity—and that is all that can be reached—by delving into it. But notwithstanding the phantom-like nothingness of it all, the ranks of card readers, clairvoyants, and "spirit mediums" are increasing with a rapidity that is amazing.

Is it any wonder, then, that the seer of Patmos, inspired by the Holy Spirit, pointed out the fact that the "spirit-rapping craze," now captivating the world, will be a factor in the final downfall of the nations?

#### SPIRITS LEADING THE WORLD TO ARMAGEDDON

To most persons in Christian lands, the word "Armageddon," used in the sixteenth chapter of the book of Revelation, means the utter annihilation of the present civilization. This is correct, other prophecies of the Bible agreeing thereto. But the prophet of God again declares that the "spirits of devils" are leaders in this gigantic onslaught of the nations. Listen to his testimony:

"I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the

place which is called in Hebrew, Har-Magedon." Revelation 16: 13-16, A. R. V.

Verse fifteen notes in a special manner the time of the fulfillment of this prophecy: "Behold, I come as a thief." The last great battle, then, occurs just before Christ's second advent.

These "spirits of devils" which lead the kings of the earth to "the war of the great day of God," are none other than those that are now making "revelations" through card readers, clairvoyants, and

"spiritual mediums," deceiving those who turn their ears from hearing the truth as it is in Christ Jesus.

"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?" "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." Isaiah 8: 19; 1 John 4: 1, A. R. V.



## "Omoto Kyo"—The New Religion of Japan

*It contains the flotsam and jetsam of false propaganda, but is eagerly received by the materialists, evolutionists, and adventurers in religion.*

By ALFONSO N. ANDERSON

AFTER every war a crop of new religions springs up in Japan. About the time of the Armistice, Dr. Anezaki, professor in the Imperial University of Japan and a leading authority on philosophy and comparative religions, called attention to this fact. He said that this was the case after the Chino-Japanese War and the Russo-Japanese War, and would be true after the great World War. Usually some retired naval officer, appealing to the patriotism of the people, would sponsor the movement, and gather a following. Frequently the service of some old witch would be enlisted.

#### NEW RELIGIONS ARE A MUSHROOM GROWTH

A Japanese teacher of English in a high school at Nagoya, who had a smattering of the theory of Christianity but proudly held himself aloof from the real spirit of the movement, facetiously remarked that he proposed to start a new religion. Such men readily recognize the great superiority of Christianity over the native religions, but they stumble at the teaching of the cross. The other features of Christianity they are willing to accept, provided they can combine them with certain features of the native religions. Thus they think the process of eclecticism which has worked so well in material, educational, and political spheres, will produce the most nearly universal and complete form of religion. If Christianity is, like Buddhism, merely

a philosophical system, then these Oriental religion-mongers are correct in their conclusions, and the eclectic method may well be applied. But Christianity is not a philosophy; Christianity is Christ. It is the great personal religion. "Christ is all, and in all." Colossians 3: 11. We cannot accept His teaching without accepting Him. Therefore we cannot rejoice, as some have done, over any attempt to unite Christianity with a heathen religion.

An officer in the city of Hiroshima set about the task of founding a new religion. In order to gain material for his theology, he attended some meetings of an evangelical sect, and inquired of the native evangelist concerning their teachings. Before long the new religion, having as its creed an adaptation of old idol worship, with more or less symbolic and mystical paraphernalia, was auspiciously launched by a well-attended meeting in the large assembly hall of the city. Not long afterwards the founder of the new religion was transferred to Korea, and nothing more was heard of his cult.

#### MESMERISM AND SPIRITISM ABROAD IN JAPAN

But all such efforts are by no means mere flashes in the pan. Mesmerism and spiritism have been practiced from ancient times, always more or less clandestinely, because the practicing of witchcraft and the holding of séances have usually been under the ban of the law.

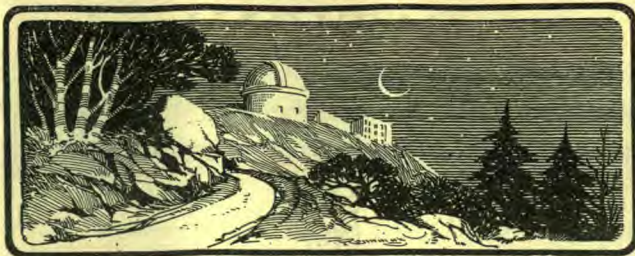


Not long since, however, there arose a movement known as the Great Spirit Way. It seemed to have strong financial backing, so that it was able to command full-page advertisements in some of the leading dailies of the country. These advertisements set forth its alleged wonderful powers. The sick were urged to attend, and were assured that by the payment of a nominal fee, they would receive complete relief from all their sufferings. A peculiarity of this religion is the correspondence course, upon the completion of which diplomas are issued from headquarters to all who successfully pass the examinations. But for some time the full-page advertisements have not appeared. The so-called Great Spirit Way is now overshadowed by the Great Foundation Cult, which has been gaining great headway, especially in certain country districts.

OMOTO KYO HAS ITS MRS. EDDY AND  
ITS DR. QUIMBY

Buddhism is, strictly speaking, a philosophy, while Shintoism is a very simple cult, with plain shrines and unpretentious decorations. The tendency of both these systems is to make the people superficial, and leads them to be satisfied with mere forms and ceremonies when occasionally a death or a wedding demands some kind of religious function. Shintoism has practically no moral code. The natural result of the superficial trend is a general preparation for just such a system as the new Great Foundation Cult which poses as the most progressive, up-to-date, and universal of all religions. "Omoto Kyo," as it is called in Japanese, adopts idols in the form of pictures, and is propagated in shrines decorated with the various symbols of the cult. Without these visible attractions, the idol-worshipping masses would see little in it that would appeal to them as a religion. The strange superstructure which is built upon this foundation shows clear signs of an organizing and directing genius behind the movement. Omoto Kyo not only has its Mrs. Eddy, in the person of an old woman who wrote three thousand manuscripts containing dreams, precepts, and spurious prophecies, but it also has its Dr. Quimby, in the person of a Dr. Asano who, like the organizing genius of Christian Science, has done much to systematize the cult. The result is an imperialistic socialism, containing a spurious divine healing and a communism among its leading tenets. At least one village has already been organized wholly under its auspices. So-called prophecies have been written after the events supposed to have been predicted came to pass, and the original three thousand manuscripts have been expanded so that they now comprise no less than ten thousand. Dr. Asano believes in using the press extensively in the propaganda of his new religion. Books and periodicals are issued, and a large daily paper was published until recently in the city of Osaka. Dr. Edwin Slosson, writing in *The Independent*, gives the following summary of the teachings of the new "unchristian science:"

"The world is on the eve of blossoming like the plum flower. One of the great gods shall soon appear in person, wel-



## THE STARS A PLEDGE of ETERNITY

*In the starry sky man beholds the prototype of the glory that will be the reward of the redeemed.*

By Robert Hare

**T**HE Bible is not a treatise on astronomy. It is a great work on the science of salvation. But in it there are many allusions to the heavenly bodies, and many references to the beauty and power revealed in the stars.

Back in the earliest of histories, Job speaks of Jehovah's majesty; and pointing to the heavens, he declares: "Behold these are outlines of His ways; but a mere whispering of a word hear we of Him! Then the thunder of His majesty, O who can understand." Job 26: 14, Spurrell's translation.

God's picture, as seen in the starry heavens, is indeed beautiful, and if these are but "outlines of His ways," no wonder that when the righteous behold the perfected design, they will exclaim, "Great and marvelous are Thy works, Lord God Almighty!"

Nothing that is visible to the eye of man presents such a scene of variegated loveliness as the heavens, where the stars roll and shine. Untarnished by sin, unmeasured and unnumbered, their multitudes reach into infinity and their glory kindles eternity. It is from this, the fairest of all pictures, a canvas of rolling suns and the masterpiece of the Great Artist, that Jehovah would have His people learn something of their future glory.

### THE STARS ARE A PLEDGE OF ETERNITY

Ages come and go, but the stars shine on! Dynasties change and kingdoms crumble; scepters and crowns mingle their dust with the dust of kings; cities fall, palaces decay, and even the "everlasting hills" grow old; but the stars shine on and on forever, a divine prophecy of man's future immortality! The centuries pass, and all things earthly put on garments of decay and rust; generations move on and disappear, and their mightiest lie forgotten in the dust of time; but still the stars shine on, no mildew to cloud their brightness, no storm to disturb their peace, no changing years to mar their splendor; next to the Ancient of Days, their changeless beauty remains! And in it all there lives the pledge of a bright eternity for the people of God!

In some future transformation the moon is to be arrayed in the brighter

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comed by blooming flowers and evergreen pines; and he shall reign over the whole earth and bring it peace. Japan is a divine country, and must be divinely ruled. Foreign countries are under the control of beastly devils in human form. Even Japan has now become a land of beasts. This dirty world must be cleansed and made fit to be the abode of gods. . . .

The people of the world are clamoring for reform, but their reform is only the reform of formality. Such reform is like a house built on the sand. The reform designed by our gods is the reform of man himself."

The *Literary Digest*, commenting on this article, says: "The followers of Omoto Kyo . . . are looking for a day of judgment, which 'according to the Honorable Brush of O Nao, is due in 1922.'" So widespread has been their propaganda, that Christian workers who believe in a coming day of judgment, find it necessary, in calling attention to the prophecies of the Bible, to tell the people that they are in no way connected with the Great Foundation Cult.

### SATAN IS THE DIRECTING GENIUS OF COUNTERFEIT RELIGION

The old religions still remain, with millions of followers. The younger generation are materialists, evolutionists, and adventurers in religion. New growths have sprung up showing clearly the signs of some preternatural directing mind which has made a supreme effort to adopt all that appeals to the carnal heart of man and unite it in one great system, which is calculated to become the universal religion. All the array of organizing skill, supervising energy, and counterfeiting craft behind this movement can come from only one source, and that is the source of all non-Christian religions—the devil. Taking advantage of the widespread and deep-seated unrest resultant upon the war, he has devised this means of directing men's minds from the Bible and the only true foundation, which is Jesus Christ. This is one of the signs of the times, clearly indicating that the end is near. Not only in the Orient but also in the Occident, people have never before appeared so gullible, so eager to accept the spurious, the mystical, the fraudulent, and the counterfeit in religion. Having cut loose from the only safe buoy, God's Word, men are left to drift. They seize upon the flotsam and jetsam of false propaganda, and meanwhile the devil smiles—smiles his most cunning and iniquitous smile. God deliver us from the doctrines of demons!

Already many Japanese have been enlightened and guided along the way that leads to life everlasting. God help us to rescue many more from age-old as well as modern diabolical deceptions that sweep over the land, aided by highly developed, up-to-date means of communication, and guided by forces from beneath! God help us to use to its limit the power of the press! God help people everywhere to give themselves and to sacrifice their gold that all the world may quickly be warned of the speedy return of Jesus.

"Other foundation can no man lay than that which is laid, which is Jesus Christ." This is the only true "Great Foundation."





# WHAT IS SANCTIFICATION?



—By ROY F. COTTRELL—

ONE of my grandmother's stories that I remember very distinctly, was concerning a dinner guest at her parents' home. The visitor asserted that he had lived without sin for thirty-five years; and then, holding up with his fork a piece of meat, said, "Why, I'm as sure I'll go to heaven as I am that I'll eat this meat;" when suddenly the meat fell to the floor and was eaten by a dog.

To my boyish mind, the visitor's statements seemed quite absurd, and the passing of years has not altered my opinion; yet, strange to relate, even now one occasionally meets that gentleman's professedly spiritual descendants, who affirm, "I am saved and sanctified; I am living without sin."

As is likewise true of numerous other errors and heresies, the counterfeit in sanctification bears a remarkable resemblance to the genuine. Said the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. Again we are admonished, "Be ye holy; for I am holy." 1 Peter 1:16. In the light of these and other scriptures that describe the work of Christ in each converted heart, the question is sometimes asked, "Is it not perfectly consistent to claim that the change has been accomplished and holiness attained?"

In the apparent plausibility of the viewpoint lies its deception and danger; hence every Christian should understand thoroughly the distinction between the genuine and the spurious. A short Bible study on true sanctification should quicken in each the purpose to attain unto that blessed condition and experience.

## NO ONE IS WITHOUT SIN

Through the transgression of our first parents, a sinful nature was bequeathed to each one of their posterity. "As it is written, There is none righteous, no, not one." "There is none that doeth good, no, not one." "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Thus, "every mouth may be stopped, and all the world may become guilty before God," for "all our righteousnesses are as filthy rags." Romans 3:10, 12; Luke 17:10; Romans 3:19; Isaiah 64:6.

The heathen may glory in bodily torture and austere vigils, and the Pharisee in his commandment keeping and good works; but when one crosses over the boundary into citizenship and communion with Christ, all boasting is excluded. (Romans 3:27.) Furthermore, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. Only the person who is a long way from his Father's house and

*"If we say that we have no sin, we deceive ourselves, and the truth is not in us."*

from his Saviour may be deceived into thinking his life sinless; but when he draws nearer and still nearer the perfect Pattern, his own heart, in comparison, appears exceeding sinful.

## PAUL LAID NO CLAIM TO HOLINESS

The veteran apostle did not say, "I was the chief of sinners," but, "of whom I am chief." "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And the truly "perfect" man will be "thus minded." 1 Timothy 1:15; Philippians 3:12-14.

The apostle Paul, considering this life as a race, a battle, and a march, testified further: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:26, 27. So during those long years, as the struggle continued between Christ and Satan for mastery in this man's heart and character, it was essential to "die daily," that through such constant surrender, he might live the victorious life. (1 Corinthians 15:31.)

The shadows gathered around the aged prisoner in the Roman dungeon; and in those last quiet hours, conscious that every sin was forgiven and his life work acceptable to God, he spoke with confidence: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." 2 Timothy 4:7, 8. Thus closed a career of super-sacrifice and devotion to Christ, untarnished by extravagant claims to holiness or sanctification.

## A HUMBLE PRIME MINISTER

Turning to the Old Testament Scriptures, we note the unwavering trust and fidelity exemplified in the prophet Daniel. The captive youth of eighteen or twenty years, "purposed in his heart that he would not defile himself;" and the prime minister of ninety, brought face to face with a death edict against continued devotion, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel 1:8; 6:10.

The Word of God, that faithful delineator of character, points to no flaw

or sinfulness in the prophet's life; on the contrary, he was signally favored with visions of future world events and heavenly glory. With this in mind, listen to a portion of testimony and prayer from the "man greatly beloved" (Daniel 10:11): "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments." Daniel 9:3-5.

Sanctification is defined as "the condition of being set apart to a holy or sacred use," and this divine seal of character comes from God to the man who constantly recognizes that he is wholly the Lord's. That Daniel and Paul stand forth as inspired examples of true sanctification, we believe no one will deny; yet the scriptures cited above show that neither one of these godly men laid claim to a life without sins and mistakes.

## SANCTIFICATION—THE CROWN OF A LIFETIME

In the lives of such spiritual conquerors, what encouragement there is for us who likewise war against the weaknesses of the flesh! They had access to no elixir of goodness or secret of strength that is withheld from us, or that is too intricate or profound for the most unlearned to grasp. A father holds the hand of his little son as they walk together. The boy stumbles, but the strong arm saves him from falling, and on his return he exclaims with delight, "I walked all the way with my papa!" Even so, "the steps of a good man are ordered by the Lord: and he delighteth in His way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand" (Psalm 37:23, 24); and at the close of his pilgrimage he can say, I have walked the journey with Jesus.

Repentance and pardon may be the work of a moment, but Bible sanctification is the crown of a lifetime. "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4:28. From the time the tender blade breaks through the ground until the golden grain is fully ripe, the growing corn is perfect at each stage of development. We may not expect of the Christian boy or youth all that is manifest in the mature believer, but each should seek, by divine grace, to become as perfect in his individual sphere as God is in His.



While we strive for the goal of Christian attainment and accept Him as our "wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30), it ill becomes the child of frailty and shortcomings to assert that the badge of perfection has been bestowed. He who does, has not seen Jesus in His purity and loveliness. Rather let us recognize the heights and depths of infinite

love and righteousness, and riches not yet known or explored; let us seek an intimate acquaintance with Him who in this world maintained a spotless character. He can perfect what He has begun, He can perform what He has promised (Philippians 1:6); and "this is the will of God, even your sanctification." 1 Thessalonians 4:3.

victory over sin and death, is still the story that is gripping the heart of man, and putting a new song in his mouth.

It is the same story to-day as all through the centuries, that is planting in the hearts of men and women that hope that makes them look beyond the reign of sin and the power of death, when they shall be like their Saviour, and "shall see Him as He is." That story is the science of salvation, which, in its practical working, transforms the life. It is a demonstrable fact, and it satisfies the heart.

# SCIENCE

FALSELY SO CALLED

By ALEXANDER R. BELL

THROUGH elaborate phrases and flowing words, we learn of the wonderful possibilities of science. We stand amazed at what science is able to accomplish. Some man digs up a bone, and, lo, a "scientist" discovers, by means of his imagination, all the other bones that belong to that one bone, and then proceeds to build the framework and to clothe it with a body, and to present to our astonished gaze a wonderful beast that existed "ten million years ago."

Think of what "science" and the "scientist" have discovered and "proved." Science proved the earth to be flat. Science proved that the earth was a fixed body, with the sun, moon, and stars revolving around it. When Galileo demonstrated that the earth is a globe, and that it revolves on its own axis and in its own orbit around the sun, he was twice persecuted for heresy by the last word in science in his day,—the Roman Catholic Church.

Science has proved that our forefathers were all monkeys. It certainly is wonderful what science can prove.

Science has proved that the story of creation as recorded in the Bible is altogether wrong. Indeed the relationship between science and religion was discussed at great length in England in a recent convention of the Association for the Advancement of Science. Canon Barnes of Westminster, who is not only "a noted clergyman," but also "a distinguished scientist, entitled to write 'F. R. S.' after his name," told the convention that "the Adam and Eve narrative in the Bible is rejected by the most competent scholars as unhistorical." And he said, further, that "no bishop, no non-conformist divine, no scholar, or man of science or eminence has come forward to deny explicitly that man is descended from the lower animals."

This eminent scientist also told his hearers, the other assembled scientists, that "death did not come into the world through human sin." He said, "There was no first man, made in the image of God." He declared, "Science postulates some tribal group in which human rationality began to dawn."

## SCIENCE ASSUMES WITHOUT PROOF

Right there is where Canon Barnes and the science of which he is an exponent fails. He says "science postulates," etc., and the word "postulate," according to

"Science postulates some tribal group in which human rationality began to dawn."



Webster, means to "assume without proof."

What shall we do with a science that assumes without proof that "death did not come into the world through human sin," and that "there was no first man, made in the image of God"? The Bible declares that, "by one man sin entered into the world, and death by sin" (Romans 5:12), and that "God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27. Science demands of us that we assume without proof that our good old Bible, that has weathered the blast of every storm sent by the devil to destroy it, is not to be believed. Surely these most competent scholars who assume without proof that the Bible is not to be believed are on a par with those other most competent scholars, those scientists of former days, who told us the earth was flat.

## TO TALK WITH DEAD WHO ARE NOT DEAD

Here is another scientific fact. Science has proved that the dead are not dead, that there is no such thing as death. And now comes the word that Thomas Edison is at work in an endeavor to develop an instrument by which we can come into definite contact with these dead that are not dead.

Thus the work of the scientist goes on. The plan is of the devil, to cause men to lose confidence in the Word of God. But all these scientific discoveries are, every one of them, "postulates." Every position is assumed without proof. The Bible speaks of a "science falsely so called." 1 Timothy 6:20. It caused men back in Paul's day to err from the faith (verse 21), and it is doing the same thing to-day.

The story of creation, of the entrance of sin and death by sin, and of the great plan of redemption that was wrought out in the heart of an infinite God through which by Jesus Christ men may get

## The Essence of Sin

"THE law of the Lord is perfect, converting the soul." Psalm 19:7. James says that the "perfect law" is the "law of liberty," and that whosoever does the work of liberty "this man shall be blessed in his deed." James 1:25. "I will walk at liberty: for I seek Thy precepts." Psalm 119:45. "Sin is the transgression [violation] of the law." 1 John 3:4. The "law of liberty," God's law, is violated whenever the liberties of a nation or an individual are taken away.

The essence of sin is the desire to control, and to use the rights and liberties of others, either in person or property. This desire to control blights the otherwise happy home; it destroys the peace of communities, wipes out whole nations by war, and drenches the earth with the blood of martyrs.

When Lucifer made war in heaven to coerce the angels that did not choose to follow him, it was demonstrated beyond question that his rebellion was not, as he had represented, for the good of the angels, but to gratify his desire to rule over them. Jesus Christ taught the church to avoid this exercising of authority over others. "Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:42-45.

This spirit that "all ye are brethren" was the spirit of the pure apostolic church. It was the spirit that brought the Holy Ghost from heaven on the day of Pentecost. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44, 45.

Paul saw that all this would be changed "for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

Whether a doctrine be right or wrong of itself, any attempt to enforce it upon others and so to rule over them, is a "perverse" course, and is condemned by the Lord. Every effort to enforce the religious institution of Sunday upon the people is the counterpart of Lucifer's work in heaven, the spirit of which he carried out during the martyr age. May God forbid that you or I should cause its repetition.

WILLIAM M. HEALEY





## “We Shall See Him As He Is”

By  
JOHN ORR CORLISS

THE general thought regarding God is that He is ethereal, and so far removed from human consciousness as to be forever beyond comprehension. Yet divine assurance has been given that a knowledge of God and of His Son is eternal life. (John 17:3.) Inasmuch as the Bible has been given to point the way to this greatly desired end, the means by which to reach the end ought to be thought possible. The objection, however, is sometimes raised that, in view of the fact that all men are subject to positive decay and death, how can such a thing be? Such queries are but the fruit of distorted views concerning things eternal; for those who raise them generally have established religious principles, which they desire to have regulate their moral conduct.

### EVERY PEOPLE HAS A GOD OR A PHILOSOPHY

When one considers heathen systems of religion, he is led to determine that, notwithstanding the many divergent views of Deity held by these darkened minds, everybody, of whatever grade of intelligence, believes in a god of some sort or kind. Yet in every discriminating test, it is revealed that all forms of worship, as well as all moral conduct, are largely regulated by personal views of the world's Godhead. Indeed, this could not fail to be so, since conscience is governed by impressions maintained through private ideas concerning Deity.

Philosophy seems quite well satisfied with the conclusion that all mind power is controlled by some *mysterious* origin of dependence, and that this fountain source, whatever it may be, provides the avenue of thought. But the true Christian has a clearly defined theory of One through whom all live and move and have their being, and knows that by His power all things consist. So real, indeed, has this infinite power seemed to devoted men, that Israel's sweet singer evidently thought the source of power near his side while he prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Psalm 139:23, 24.

One thing should ever be kept in mind in considering so great a problem; that is that finite mind, because it has become sin-darkened, is not capable of comprehending the vastness pertaining to the infinite God who, by the "breath of His mouth," created the world and all things therein. Sin-tainted mortals see and think only relatively, because of their narrowed range of lowered mentality.

### OUR LIMITED PERCEPTIONS DO NOT CHANGE GOD'S POWERS

But because one in the mortal state lacks the faculty justly to estimate the secret powers of Jehovah, that does not destroy the fact of their existence. The same may be true in purely earthly matters. To illustrate the point: It is said that the late Mr. Spurgeon, the celebrated London preacher, who had no ear for music, was at one time sitting with a friend who was being charmed by the beautiful harmony produced by an orchestra. Turning to the great preacher, the friend said, "Do you not enjoy this, Mr. Spurgeon?" "No," was the reply, "I do not." Said his friend in response, "But it is truly exquisite!" Spurgeon replied, "That may be so; but if each of those musicians had his instrument tuned to a different key, how would you feel then?" "Indescribable!" said his friend. "Well," said Mr. Spurgeon, "that is just how I feel now."

Mr. Spurgeon's view of the matter was no proof of an absence of harmony; it only revealed that his limitation of a certain faculty could not grasp it. So it is with the limitation of human thought in considering heavenly things. A living, acting Being exists in the great "beyond," but this fact is not fully grasped by short-sighted humanity, because humanity is hedged about with the symbols of time. This is well set forth by the patriarch who, after enumerating the many wondrous things performed by the mighty Creator within sight of natural observation, stops short to say: "Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" The American Revised Version gives the fol-

lowing rendering, which may be preferred by some. "Lo, these are but the outskirts of His ways: and how small a whisper do we hear of Him! But the thunder of His power who can understand?" Job 26:14.

This is virtually to say that with wide-open senses, humanity at best, comprehends but a shadowy, relative knowledge of this living, working God, so infinitely far are His ways beyond the limitations of human capacity. Yet some knowledge may be obtained through *soul* communion, the only *real* communion by which test may be made. Yet even this communion can be grasped only by faith. Calvary's cross is the key to it all; for "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. Christ was the very essence and reflected splendor of Jehovah's character, hence His coming from glory to become one with man and to suffer with a fallen race, makes Him the self of ourselves, and the very life of our lives. Through Him, therefore, must the real view of God be obtained; because no man can know the Father but the Son, and he to whom the Son reveals Him. (Matthew 11:27.)

### SIN HAS CLOUDED OUR SIGHT

God is surely not to blame for this condition. Had man not submitted to the entrance of a death element, it would have been possible for his mind to grasp, at least in part, the extensive knowledge that rests in the mind of Deity; now this knowledge is an impenetrable mystery to all earth dwellers. Yet some on earth have had passing visions of the eternal greatness and faultless movements of the Head of the "universe of universes." Moses, for one, was led to believe that beyond the sense of sight there lay hidden some secret of power with which he might become familiar; so from the longing of his inmost soul there went up a cry to the Eternal: "I beseech Thee, show me Thy glory." Exodus 33:18. But the holy man was doomed to disappointment in what he apparently hoped to see, for the word was at once returned that no man could see the glory of Jehovah's face and live. There was good reason for this, one which even Moses ought to have understood; for previously, when the glory he asked for had been displayed at long range in sight of Israel, its brightness had been like "devouring fire." Exodus 24:17.

As a compensatory measure, however, the promise was given that Moses might hear the *name* of God proclaimed, in which is contained all the virtues of heavenly character that inexperienced world dwellers are capable of comprehending. (Exodus 34:5-7.) The lesson thus inculcated was not lost upon Israel's earthly leader; for when the time arrived for him to abdicate his high position in favor of Joshua, he assembled the congregation of Israel that he might impart to them some farewell counsel. In this he republished the name of God in terms of the strongest language, as follows: "He is the Rock, His work is perfect: for all His ways are judgment [i. e. *pre-judged*]: a God of truth and without iniquity, just and right is He." Deuteronomy 32:4.

A brief analysis of this text reveals that no more forceful setting forth of

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# AN UNCHANGEABLE SABBATH

## FROM AN UNCHANGEABLE GOD

By BENJAMIN

M. GRANDY



WHEN Adam was discovered in the sin of disobedience, he laid the blame on Eve, the woman whom God had given him. When Eve was interviewed on the subject, she blamed the beguiling serpent. How natural it is for the descendants of the first pair of sinners to follow their example, and to blame some one else for their sins and failures!

The serpent had accused God of misrepresenting to Eve the nature of the fruit produced by the tree of the knowledge of good and evil, and the results of partaking of the same. Virtually, the blame of the transgression was placed on God. Thus it ever is with the transgressor. It seems unthinkable to believe that God would send a fallen angel to this earth to bear the message that He had changed or altered the instruction that He Himself had imparted; and yet believing the false message of a fallen angel, led our first parents to transgress.

God declares, "I am the Lord, I change not" (Malachi 3:6), and James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Death came to the first pair, and has been visited upon their posterity, because they believed a lie, and that lie was that God Himself had uttered an untruth.

### THE SABBATH CANNOT BE CHANGED

One of the false accusations brought against Jesus Christ by the enemy of truth is that He, or His apostles with His sanction, changed the Sabbath from the seventh day of the week, the day upon which God the Creator rested, and which was declared to be the Sabbath of the Lord, to the first day of the week, the day that a large part of the present-day descendants of Adam and Eve find themselves observing, contrary to that command of God spoken by Him and written with His finger, and which declares: "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 maidservant, 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.

Since the Sabbath is based upon an unchangeable historical fact, the day or nature of the Sabbath cannot be changed. However, if Christ or His apostles attempted to make any such change, it proves one of two things: First, either God the Father is changeable and sent His only begotten Son to make the change known to humanity; or second, Christ was an impostor and a deceiver. But God declares, "I change not," and Christ's life witnesses to the truth of the words that He Himself declares: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Fa-

ther's commandments, and abide in His love." John 15:10. Of no other man that has ever lived could it always have been truthfully said, as it was prophetically declared of Christ, "I delight to do Thy will, O My God: yea, Thy law is within My heart."

### THE APOSTLES TESTIFY TO THE SABBATH

Surely it would be useless to search the inspired writings, expecting to find there any evidence that Christ or His apostles attempted to change the Sabbath of Jehovah. However, some have searched the Book for such a record, but their searching is in vain. Instead, they find plain declarations to the contrary from both Christ and the apostles. Here are Christ's own words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

In distinguishing between the Sabbath and the first day of the week, Matthew uses these words: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matthew 28:1. In harmony with this, Mark writes: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. Luke not only makes the declaration that it was Christ's custom to attend services at the synagogue on the Sabbath day (Luke 4:16), but in recording the events clustering around the death, burial, and resurrection of the Lord, he writes: "And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:55, 56; 24:1.

John, the beloved, speaks of Jesus' crucifixion on the preparation day and His resurrection on the first day of the week.

He then tells of the activities of that day, but says nothing of transferring to it the holy rest of the Sabbath. (John 19:42; 20:1.)

Sabbath after Sabbath Paul preached both to the Jews and to the Gentiles. In the book of Acts alone, eighty-one Sabbath meetings are credited to him. His masterful discourses on the law, as recorded in his Epistles, especially to the churches at Rome and Galatia, are marvels of logic and erudition. It is only as they are wrested, that Paul's own conclusions are misunderstood. Hear him: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

### SUNDAY—A PAGAN INSTITUTION

One after another of the apostles speaks concerning the things that pertain to salvation, but all unitedly affirm the enduring nature of the law of Jehovah, and indorse the life and practices of the adorable Christ. Oh, if only those who were to follow the apostles, as leaders and teachers in Israel, had been as true and faithful! Never then would have been written the sad story of apostasy that brought upon the world the Dark Ages, the sinister shadow of which has not even yet been completely dispelled from Christendom. But unscrupulous and ambitious men appeared, even as had been foretold by the apostle Paul. Like wolves, "they spared not the flock of God." "Speaking perverse things," they drew away disciples after themselves. Acts 20:30, 31.

They, like Adam, put upon God the blame of disobedience. Justifying themselves in their perverse acts, they found fault with the perfect law of God. To their warped understanding, it appeared faulty and imperfect. Human traditions appeared more reasonable and acceptable. Satan and the world offered no resistance to such a religion, and it spread rapidly. It was embraced by the heathen *en masse*. Holidays, holy days, image and sun worship, mingled with the traditions of the Fathers, were all baptized in the name of Christianity, and, like wildfire, swept over the earth.

It was among these traditions that Sunday came into the church—a pagan institution long dedicated to the sun, which for millenniums had been the chief pagan diety.

### A PERFECT GIFT FROM A PERFECT GOD

Among the perfect gifts that came down from the Father of light is His holy Sabbath. It was made out of a definite twenty-four-hour day. It was not the first, second, third, or fourth; not the fifth or sixth day of that first and memorable week of creation, but the seventh; not a seventh part of time, but the definite seventh day of the definite week.

The Sabbath, the crowning day of the week! Blest by the rest of the Creator, and sanctified, set aside, as a memorial of His creative power! O perfect gift of the Creator! Through thy sacred hours the God of the universe has rested. His benign benediction rests upon thy



golden hours. The golden anthem of praise, when all the "sons of God" shouted for joy, welcomed thy birth as the six days of labor closed and the peaceful quiet of that first Sabbath crept over the new-formed and radiant earth. Each seventh day from then has been a replica of thy beauty. As fair sisters of thine, upon them rests the blessings of thy Maker. Throughout eternity, in an earth made new, the last day of each week will be a reminder of the events that gave thee birth. (Isaiah 66: 22, 23.)

Thy Maker so regarded thee that when He visited His people on the earth and spoke to them from Sinai's glowing mount, He spoke thy name, and claimed thee as His own. And yet along with His lovely Son, the most precious gift of heaven, He gave thee to mankind,—a gift that was made for man. (Mark 2: 27.) And so we find thee resting in the bosom of that fair and spotless law. As we gaze upon thy beauty, associated as thou art with the other fundamental precepts of Jehovah, declaring the unapproachable righteousness of the Deity, like Job we are led to abhor ourselves "and repent in dust and ashes."

We admire, we love, and aspire to the perfection set forth in God's holy law; but in our attempt to reach that high plane, we meet with utter failure. But there is help provided. One has come to provide a way. Hear His voice: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." It is Jesus, the man of Galilee, the matchless Son of God. He was given by His Father as the price of our salvation. He gave Himself willingly.

#### JESUS—THE END OF THE LAW

We behold Thee, Jesus, in Thy holy perfection, and we are led to Thee by the requirements of those ten precious precepts. Thou art the end, the object, of Thy Father's and Thine own divine law. With Paul, we comprehend how Thou art "the end of the law for righteousness to every one that believeth."

Through condemning our own failure to become righteous, the law brings us to Thee, in whose name alone righteousness may be claimed by faith. Thy law has proved a mirror in which we behold what manner of men we are. It reveals Thy perfection and our imperfection. Acting as a schoolmaster, it leads us to Thee. When Thy law has finished its work as a schoolmaster, the end of the reign of sin will have come. And yet, throughout eternity, Thy law must stand as the constitution of Thine eternal government.

O righteous One, teach us to love Thy law; write its every precept on the tables of our hearts. We would have Thee remove from our lives every trace of sin and rebellion. Uproot from our hearts every plant which our heavenly Father has not planted. Though the roots of the plant of the false Sabbath may have entwined themselves around our hearts, we would have Thee, O Saviour divine, pluck them from our breasts and, by Thy healing balm, heal the grievous wound, and bring us into perfect harmony with Thyself, Thy Father, and Thy holy law.



## The Stars a Pledge of Eternity

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garments of the sun—to shine with a light 800,000 times more resplendent than she now possesses. Then the sun, in a sevenfold glory, will cast his beams over a new creation in everlasting remembrance of redemption's triumph. Isaiah 30: 26. But in it all, and through it all, the righteous are to "shine forth as the sun in the kingdom of their Father."

#### VARIEGATED STAR GROUPS

To man's unaided vision the stars may appear to possess a general sameness. But this is only because he sees as "through a glass, darkly." Paul says that "one star differeth from another star in glory." Hence it is that to the astronomer the stars reveal all the shadings of the rainbow, and all the tintings of earth's fairest blossoms.

In the Southern Cross four stars appear, one of the first magnitude, two of the second, and a fourth of lesser glory. But in that constellation the astronomer beholds, not four stars, but 110 variegated suns. Two of the principal ones are red, one is a greenish blue, two are green, and three others are pale green. Herschel compared the cluster to "a casket of variously colored precious stones." Many other gem clusters appear in the heavens. No dull sameness is to be found.

Of the great star multitudes that shine in the heavens, 20 belong to the first magnitude, 65 to the second, 190 to the third, 425 to the fourth, 1,100 to the fifth, with 3,200 to the sixth; and here man's darkened vision fails. But the astronomer goes on in his calculations until he tells of 300,000,000 orbs of light of the sixteenth magnitude. These stars all differ in glory, but each has its individual splendor. The Pole Star carries a glory 84 times brighter than our sun; Arcturus, 516; Capella, 430; while Alcyone, queen of the Pleiades, burns in a glory 12,000 times brighter than the day-star of our sky.

#### THE REDEEMED WILL SHINE AS THE STARS

Yet while all these stars differ in glory, distance, and dimensions, they shine on in the individual splendor that has been given to them; and they will shine on forever! How wonderful, then, the thought: The Hand that has gilded the stars with their changeless beauty, clothed them with an eternal power, and measured their path through all eternity, will yet bestow upon His Redeemed a beauty as varied and a power as changeless, so that they too may shine on "as the stars, forever and ever"! (Continued on page 14)

## "We Shall See Him As He Is"

(Continued from page 6)

character was possible. First of all, Jehovah was likened to a rock in all its sharpness of strength for protection. Nothing could move Him from His fortified position. He was the

I AM, the self-existent One. (Exodus 3: 14, 15.) He was recognized as the One whose existence is from "everlasting to everlasting,"—the One who is what He has ever been. (Psalm 90: 2; 102: 24, 27.) The work of such as He could not fail to be "perfect," that is, plain, whole, complete, because all His ways are prejudged by Him before entering upon them; so every purpose of His becomes an eternal one. This constitutes Him a God of truth, One who is steadfast and reliable. All these qualifications make up the sum of righteousness, the very spring of right-doing.

This "eternal, immortal, invisible, the only wise God" (1 Timothy 1: 17), is He who made man in His own image, that the creature might, in the fullest sense, know his Creator as He is. Indeed, when the Lord Christ returns to earth for reunion with His own, every one of that glad company will be like Him because each will see Him as He is. (1 John 3: 2.) God's present invisibility is not, therefore, according to His original plan; for we are distinctly told that this, with other attributes of Jehovah, was designed to be understood the same as "His eternal power and Godhead." Romans 1: 20. The design of redemption through Christ must, therefore, simply be man's restoration to his original condition, which will unite him to his eternal Father throughout the "age of ages."

## The More Abundant Life

"I AM come that they might have life, and that they might have it more abundantly." These words were spoken nineteen hundred years ago, by the great Teacher and Physician, as He beheld the people in ignorance, distress, disease, confusion, wandering hither and thither seeking refuge, scattered abroad as sheep having no shepherd.

He saw the low estate to which man had fallen. He was acquainted with the decay and death, the sin and pain, the griefs and heartaches, the tears of anguish, which everywhere prevailed. In His own sympathetic soul, He felt the sufferings of humanity. Looking upon this scene of world-wide sorrow and distress, He uttered these words of hope and inspiration: "I am come that they might have life, and that they might have it more abundantly."

He came that our lives might be enlarged, broadened, lengthened, intensified, made richer and more glorious; that we might understand more fully the real meaning and purpose of our lives. He came that the ideal living conditions, and the peace and harmony which filled the world when the first couple were placed in possession of the fair young earth, might be restored to man.

He came that all might attain success of the highest kind—the development of a noble character upon which the Creator

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# E D I T O R I A L

## May We Know There Is Life Beyond?

RABINDRANATH TAGORE, said to be India's greatest poet and philosopher, in traveling through this country is naturally sought by the interviewer. Stanton A. Coblenz, in an interview for *The New Success* magazine, asked him the question, "Do you or do you not believe it possible to communicate with the dead?"

To this question Mr. Tagore replied:

"I withhold judgment until the evidence is conclusive. At the present time it is not conclusive; there seems to be no certainty about the investigations; I cannot accept spiritism as a fact until it is registered scientifically as a fact should be. There may be a great truth underlying the movement; but if so, that truth has not been made manifest; perhaps some day it will be brought to light in such a clear and undeniable form that the whole world will recognize it with one accord; but that day has not arrived, and the spiritistic results thus far seem to me to have been trivial and unsatisfactory."



Wide World

Billy Sunday, fourth from left, receives a \$30,000 check as a gift from the citizens of Roanoke, Virginia, where he conducted a six-week campaign.

The editor of *The New Success* magazine says, "Tagore does not hold the same view as Sir Oliver Lodge, Conan Doyle, Thomas A. Edison, and other great minds."

The greatest scientific minds of this age are grappling with the problem of "life beyond," and are continually seeking light upon the question as to whether or no we may communicate with the dead. The question of communicating with the dead and of "the life beyond the grave" has been a favorite theme for philosopher and scientist in all ages.

But after all these years of purely scientific and philosophical reasoning and research, the problem, so far as that class of men is concerned, is just as far from solution as ever.

Although pure science and philosophy may fail, there is nevertheless a source to which we may go and get definite assurances of the great beyond. The fact is beautifully expressed in the following words from an ancient seer:

"How precious is Thy loving-kindness, O God! And the children of men take refuge under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou wilt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light." Psalm 36: 7-9.

How consolingly do these words of inspiration tell the story! First, our attention is called to the preciousness of God's loving-kindness and to the great fact that the children of men take refuge under the shadow of His wings. And those who thus come to God are to be abundantly satisfied because they make the great discovery that with Him "is the fountain of life." And not only so, but in His "light shall we see light." There is no other "fountain of life" except that which is held by the infinite God and divine Father Himself, and He has given abundant light concerning this in His Word. If we stand in that light, we shall see light, and we shall have no questionings in regard to the life hereafter.

Paul, in his first letter to Timothy, exhorts the young disciple to look forward to "the appearing of our Lord Jesus Christ: which in its own times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom

no man hath seen, nor can see: to whom be honor and power eternal. Amen." 1 Timothy 6: 14-16.

Not only are we invited to look forward to the glorious appearing of the infinite Christ, but also we are told that He only "hath immortality." Consequently there is no other source of light upon this important subject.

In his second letter to Timothy, Paul is holding forth the Christ, "who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel." 2 Timothy 1: 9, 10.

Jesus Christ has not only abolished death, but He has "brought life and immortality to light through the gospel." And in the gospel story it is made very clear that the last enemy that Christ will destroy at His coming is death, for He is to destroy him who has the power of death, the devil.

Now the individual who is conscious in his own life of the saving power of Jesus Christ has no question upon the subject of immortality. He knows of a certainty that there is a life beyond. He has a knowledge that is revealed to him through Jesus Christ that none of the research of science can disclose, because it is beyond the ken of mortals.

And yet this truth which cannot be gained through scientific research is so plain that the simplest individual may know it as an experience in his own soul. The mystery of immortality, the mystery of the power in the soul to conquer sin, has been hid away from the mere research of science and philosophy through all the ages, because God has seen fit to reveal it through another channel. The apostle tells the story in all its glory and grandeur in these words, addressed to the Colossians:

"Whereof I was made a minister, according to the dispensation of God which was given me to youward, to fulfill the word of God, even the mystery which hath been hid for ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily." Colossians 1: 25-29.

The apostle is "made a minister, according to the dispensation of God," and to "fulfill the word of God." In presenting the great "mystery" which has now "been manifested to His saints," he makes it plain that it "is Christ in you, the hope of glory."

There is the important question of the whole matter, "Christ in you, the hope of glory." Then as Christ is in us, we labor "according to His working" which works in us mightily. The individual who has Christ in his life as a living experience knows a power that is beyond the research of mere philosophy or science. The scientist has his place and his work. He accomplishes mighty deeds of inestimable value for the human race, but here is a subject that goes far beyond his power. It is a subject that must come to us through the study of God's Word and by the revelation of Jesus Christ in that Word.

But Mr. Tagore, along with all other scientists, unless they turn to this one source of immortality found in Jesus Christ, will yet be deceived into believing that they have found a scientific basis for the spiritistic affirmation that we may communicate with the dead. For has not the Christ, who "has brought life and immortality to light through the gospel," warned us in His Word against the mighty deceptions of the great deceiver? Has He not told us in the 13th chapter of Revelation of the great signs and wonders that would be wrought by apostate powers? Has the Christ not warned us, in the 24th chapter of Matthew, of the mighty deceptions that would be performed, so that if possible they would deceive the very elect? Have we not also been told in the 16th chapter of the book of Revelation of the spirits of demons that would so stir up the sentiments of war and destruction that they would finally gather the whole world to the great battle field of Armageddon?

God's Word makes all these questions as plain as an open book. We should study that Word that we may not be deceived by the things that the archenemy has prepared for these days through which we are passing.





# COMING—THE GREATEST EVENT OF THE AGES?

By Walter H. Bradley

**T**HE doctrine of the return of Jesus to consummate "the redemption of the purchased possession" (Ephesians 1:14) and to bring back the lost dominion (Micah 4:8), is the choicest and most precious teaching in the blessed Bible. It is in no sense a new or strange delusion of the latter days. Coexistent with the promise of salvation, it was revealed to the first sinners in Eden, when the Lord walked in the garden in the cool of the day. It has been the sustaining hope of the persecuted "seed of the woman" through all the ages. "Enoch also, the seventh from Adam," in the midst of a wicked and perverse generation, "prophe-sied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment." Jude 14, 15. Abraham, the father of the faithful, a stranger in the land of promise, "looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. Moses, with the crown of earth's mightiest nation his by right of adoption, looked to Jesus, and "had respect unto the recompense of the reward."

Then there was the sorely afflicted patriarch Job,—bereft of wealth and offspring, spurned by the wife of his bosom, tormented by the false accusations of his friends,—as he sat in the dust and ashes, he was able to lift up his voice in a pæan of living faith which none other has equaled in all the Sacred Book: "Oh that my words were now written! oh that they were printed in a book! that they

were graven with an iron pen and lead in the rock forever!" What is this wonderful thing that Job holds so precious that he wishes it blazoned forth for the teaching of all the ages, and which God has so set forth?—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:23-26.

## RETURN OF JESUS OF SUPRÊME IMPORTANCE

So we might trace the sayings of all the holy men of old. Without exception, they told of a second coming of "Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Timothy 4:1. They all knew that when He shall come in glory His kingdom will be set up. This hope has always been foremost in the minds of His true children. Even in the last moments He spent with His disciples they took time to ask, "Lord, wilt Thou at this time restore the kingdom?" Acts 1:6. With them all it was "the blessed hope" of His "glorious appearing."

Seeing that this teaching had so prominent a place in the minds of all these holy men, one may well ask, What authority is there for such a belief? Is it in harmony with God's will? Is it one of those things into which we are for-

bidden to inquire?—No, as far as authority goes, it has as high a bid for orthodoxy as any doctrine in the Christian faith.

It was the saintly Moody who said, "I do not want to teach anything dogmatically, on my own authority, but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth, is taught in the New Testament as clearly as any other doctrine in it. . . . Whoever neglects this has only a mutilated gospel, for the Bible teaches us not only of the death and sufferings of Christ, but also of His return to reign in honor and glory. His second coming is mentioned and referred to over three hundred times, yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. . . . Now I can see a reason for this: the devil does not want us to see this truth, for nothing would wake the church up so much! The moment a man realizes that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in railroads and banks are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His kingdom."

## A TONIC FOR BACKSLIDERS

"Some people say this means death; but the Word of God does not say it means death. Death is our enemy, but



our Lord hath the keys of death. . . . Look at that account of the last hours of Christ with His disciples. What does He say to them? 'If I go away I will send death after you to bring you to Me' or 'I will send an angel after you?'—*Not at all.* He says, 'I will come again, and receive you unto Myself.' Some people say, 'I believe Christ will come on the other side of the millennium.' Where do they get it? I can't find it. The Word of God nowhere tells me to watch and wait for signs of the coming of the millennium, such as the return of the Jews, but for the coming of the Lord.

"At one time I thought the world would grow better and better until Christ could stay away no longer; but in studying the Bible I don't find any place where God says so, or that Christ is to have a spiritual reign on earth of a thousand years. I find that the world is to grow worse and worse. Now some think this is a new and strange doctrine and that they who preach it are speckled birds. But let me say that many spiritual men in the pulpits of Great Britain, as well as in this country, are firm in this faith.

"But in certain churches, where they have the form of godliness, but deny the power thereof—just the state of things Paul declares shall be in the last days—this doctrine is not preached or believed. They don't want sinners to cry out in their meetings, 'What must I do to be saved?' They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in a day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to look for the return of our Lord. Now don't take my word for it. *Look this doctrine up in your Bibles, and if you find it there, bow down to it and receive it as the word of God.*"—"Second Coming of Christ," pages 17-29.

#### SUSTAINING HOPE OF THE MARTYRS

Jesus Himself and the holy angels were heralds of His second coming. In that last sorrowful hour in the upper chamber, before Gethsemane and Calvary played their fearful tragedy, Jesus gathered His disciples about Him to give them His last charge. He saw their future. He saw Peter on the cross, John on the rock-bound Patmos, James in the toils of Herod. He saw them persecuted and hated of all men for His name's sake. Sorrow dimmed His eyes and added a tremor to His voice as He spoke the promise of the blessed hope that alone could soften the martyr's last hours. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

These blessed words never ceased to ring in their ears. Now with a holy boldness could they face the anger of kings and the fury of the rabble. Death was robbed of its terrors and could no longer hold them in servile bondage and dread. In the Roman arena, torn by the fierce Nubian lions; in the gardens of

Nero, their poor bodies serving as torches to illuminate the awful scenes of his debauchery; in the hidden recesses of their retreats among the catacombs, they found in the words, "I will come again," sweet comfort and hope. Thus buoyed up, they were able to make a good confession "of the word of God, and of the testimony of Jesus Christ," "accounting that God was able to raise" them "up, even from the dead," "and to present" them "faultless before the presence of His glory with exceeding joy."

But lest some should forget these words of our Saviour and should succumb to despair when He was gone away, the Master, even as the cloud received Him out of their sight on the ascension day, dispatched two heavenly messengers to the bereaved disciples. Like the balm of Gilead upon a fevered wound, these words fell upon their breaking hearts: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

And to the wonderful truth thus enunciated by Jesus and the angels, witness



#### MOODY SAID:

"I do not want to teach anything dogmatically, on my own authority, but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth, is taught in the New Testament as clearly as any other doctrine in it. . . . Whoever neglects this has only a mutilated gospel. . . . His second coming is mentioned and referred to over three hundred times, yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. . . . Now I can see a reason for this: the devil does not want us to see this truth, for nothing would wake the church up so much! The moment a man realizes that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in railroads and banks are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His kingdom."



has been borne by "all His holy prophets since the world began." Acts 3:19-21. It has been "the blessed hope" of all. Each faithful saint as he "died in faith, not having received the promises" looked for that day when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16, 17.

O glorious day! blessed hope! Satan will work diligently to deceive men and lead them to false beliefs which will cause them to follow delusive doctrines that will rob them of a rich reward when Jesus really comes, for he knows that if he cannot seduce them and blind their eyes to Christ's real coming, they are lost to him forever. Nothing will keep the church or an individual so pure as a living expectation of the Saviour's return.

#### A SURE PREVENTIVE AGAINST DECEPTION

To meet these false teachings of Satan, which Jesus foresaw that Satan would spread broadcast in the last days, God gave in the message of the two angels to the disciples a sure preventive against all deception. "This same Jesus, . . . shall so come in like manner." These two characteristics of His coming, the manner and the personality of His return, Satan can never counterfeit!

"This same Jesus." The beauty of the thought! The very same Jesus of Galilee! The same kind, loving face; the rich, sympathetic voice; the hands once cruelly pierced for our sins, but now beaming with glory,—yes, even from the same wounds; the very body which partook of the last meal with the beloved disciples, and which Thomas, weak in faith, was told to touch!

And then, the manner of His return! "In like manner" as He went away, sweeping up to glory amid clouds of triumphant angels, so He will return—"all the holy angels with Him." Matthew 25:31. Heaven empties itself in that proud hour. (Revelation 8:1.) He comes "in His own glory, and in His Father's, and of the holy angels." Luke 9:26. Ineffable splendor! Terrible magnificence! When God vouchsafed to visit Sinai at the regiving of the law to men, the mountain smoked "unto the midst of heaven." When, as the priestly plotters came to bind Him in Gethsemane, Jesus let His glory beam forth for one instant, the whole rabble "fell to the ground." John 18:6. When an angel, with glory undimmed, came to Joseph's new tomb, the earth rent, and the Roman guard, to whom sleep on duty meant death, "became as dead men," and the risen Christ walked away unhindered.

#### THE CORONATION OF THE KING OF KINGS

In the face of these demonstrations of glory, picture the glory of that day when all heaven's family will visit the earth, when Jesus, the King of kings and Lord of lords comes, accompanied by ten thousand times ten thousand and thousand thousands of the shining hosts of angels! Well may the mountains skip like rams, and the hills like lambs! (Psalm 114:4, 6.) Well may the islands remove to the uttermost parts of the sea "for fear of the Lord, and for the glory of His majesty"! "Every eye shall see Him." "As the lightning cometh out of the east, and shineth even unto the west;



so shall also the coming of the Son of man be." Revelation 1:7; Matthew 24:27.

This world has witnessed many scenes of earthly pomp: the splendor of Solomon's reception for the Queen of Sheba; the triumphs of the Cæsars, dragging at their chariot wheels the kings they had subdued; the vain richness of the Field of the Cloth of Gold, when England and France vied with each other in magnificence; the late gathering of many notables of all nations at Versailles. These were noble gatherings, gatherings long to be remembered. But how pitiable, how tawdry, how gilded do they seem when compared with the gloriousness of that day—that day when Jesus comes to take His kingdom and His dominion!

Then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:15, 16.

These have neglected their salvation, and Jesus has said, "He that is unjust,

let him be unjust still." Revelation 22:11. Well may they quail, these rebels and spurners of His blood, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction"! 2 Thessalonians 1:7-9. They have scoffed at His coming. They have violated His holy law. They have rejected His grace. Now in terror they see their eternal doom approaching.

#### ADAM'S LOST DOMINION RESTORED

"Who shall be able to stand?" Ah, "he that hath clean hands, and a pure heart; . . . he shall receive the blessing from the Lord." Revelation 6:17; Psalm 24:4, 5. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. As in holy joy the living saints of God see the cloud draw nearer and nearer, in His righteousness they sing, while others wail.

The graves are opened. The age-long wait is over. "In a moment, in the twinkling of an eye, at the last trump" (1

Corinthians 15:52), the holy dead come forth. They see amid the glorious host above the earth, the Jesus whom they had trusted to raise them from the dead. Together with the living saints they raise their immortal voices in the victorious shout of the redeemed. "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Ever to walk the streets of glory, ever to live in the earth made new! 1 Thessalonians 4:16, 17. The kingdom and the dominion relinquished by Adam have come to Zion again. Christ is now king. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Daniel 7:27. "Alleluia: for the Lord God omnipotent reigneth." Revelation 19:6. "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16:11. "He which testifieth these things saith, Surely I come quickly. Amen." Revelation 22:20.



## The HUMILITY of JESUS

By WILLIAM P. PEARCE

FEW characteristics of Jesus are more prominent than His humility. Insignificant as it may seem to many, yet it is *multum in parvo*—much in little. It is a decoration that adds to, rather than takes from, the nobility of His character. When Varelst, the famous flower painter, painted the portrait of James II, he represented him in a bower of sunflowers and tulips, which completely drew away attention from the central figure, so that all who looked at it, took it for a floral scene. But when the Gospel writers and the apostle Paul sketch Jesus, they make His humility beautifully prominent in His ministry.

The word humility is from humus, the ground. It signifies a lowly state of

mind, as contrasted with pride and self-esteem. Some persons have a very poor conception of humility. They associate it with plain or poor clothes, a downcast or sanctimonious look. Paul shows it is not clothing nor looks, nor even the underrating of one's self, any more than the overrating. He urges us not to think of ourselves more highly than we ought to think; but to think soberly, according as God has dealt to us the measure of faith. (Romans 12:3.)

The humility of Jesus is revealed by two symbols—the lamb, and the servant. John the Baptist calls Him "the Lamb of God." John 1:36. Isaiah said, "He is brought as a lamb to the slaughter." Isaiah 53:7. The lamb is a harmless,

helpless, nonresisting, meek creature. Paul said Jesus was "harmless." Hebrews 7:26. Peter said, "When He was reviled, [He] reviled not again; when He suffered, He threatened not." 1 Peter 2:23. And Isaiah declared that in His passion and death, "as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:7.

Though prince of princes, "Master and Lord" (John 13:13), yet Jesus "took upon Him the form of a servant." Philippians 2:7. In that upper room where He ate the paschal feast, and originated and instituted, till His return, the "Lord's Supper," He laid aside His robe, took a towel and a basin of water, and washed the disciples' feet. (John 13:4, 5.) Amazing spectacle! One glimpse of that scene, and we cannot refrain from using the words of Job, "Now mine eye seeth Thee. Wherefore I abhor myself." Job 42:5, 6.

#### TRUE GREATNESS OF STATION BUILT UPON SERVICE

The humility of Jesus teaches us two things; first, that *greatness of station is greatness in service*,—service to those in humbler spheres of the social, business, or religious life. Service to superiors is considered creditable; favors result therefrom. But service to those "beneath us" is often considered an act of condescension by which the served is placed under obligation to the servant. Jesus, however, changes the general opinion by putting a different interpretation on it, when He says: "He that is greatest among you shall be [not "should be," or "ought to be," but "shall be"] your servant." Matthew 23:11. Imperative! It is one of the exactions of Christlike greatness! Like the violet which blushing hides itself under the protecting leaves near earth's soil, yet perfumes the highway, so "the one who does the most good," as Beecher said, "is the least conscious of it." (Continued on page 14)



AS the two young men separated in the hallway, George seemed anxious for his friend.

"Are you sure you're all right now? Nothing I can do for you?"

"No, I am all right, George, thank you. You won't need to bother. Good night."

With a "good night" in response, George went into his room. But he was not satisfied. He did not at once prepare to retire. He kept his door slightly ajar, and listened for a sound from his friend's room.

As Robert began preparations for bed, he found himself in a most uncomfortable condition. He was skinned in numerous places, and his bruises were more than he could number. His clothing, here and there, was sticking to the skinned portions of his flesh, and the pain of removing his garments was such as to cause him to grit his teeth.

Every movement made him conscious of some new bruise. When he was nearly ready for bed, as he tried to keep from using his sore and aching limbs too actively, he clumsily stumbled and fell against the bedstead. The pain was so severe that he uttered an involuntary exclamation.

In an instant George was at his door.

"Was that you, Rob? I thought I heard somebody groan."

"I guess you're right, George. It was I all right. I just bumped the bedstead a little. Seems it was somewhat in the way. But I've concluded there are easier ways of moving a bed than by bumping it."

"You don't fool me with any of your jokes now, Robbie Mack. You just let me look you over. You need a little attention, I'll wager."

George closed the door, and went over to his friend in a manner that brooked no denial. Robert had some idea of how he looked, and did not care to have George view the condition of his body, knowing how incensed his friend would be at the results of the unprovoked attack upon him. But his attempts to get rid of George only awakened greater suspicion on the latter's part as to what had happened.

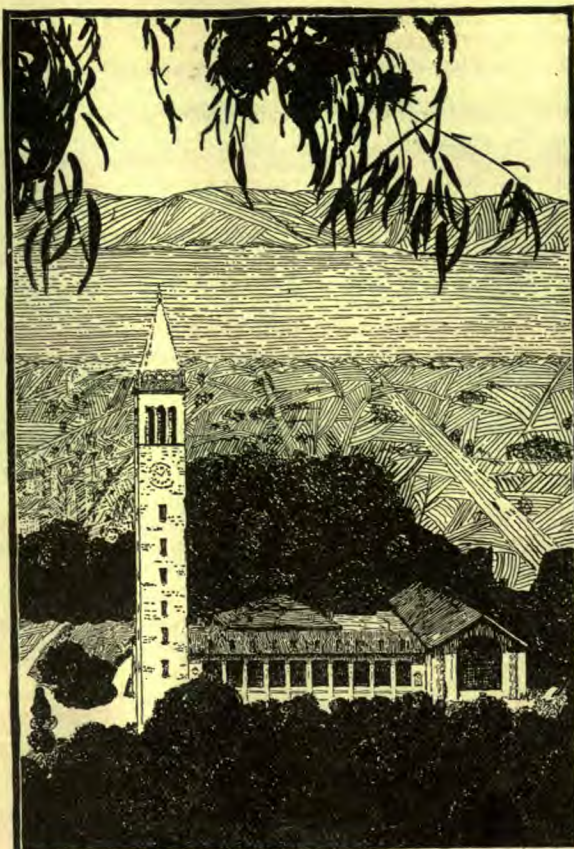
Robert was compelled to strip. He had not had a chance to get a good look at himself, and he scarcely knew just what he might see.

"Look at yourself in the mirror! Here, I'll hold this hand glass so you can see your back in the big glass. I never saw the like of it! They were trying to skin you alive, I believe. You lie down there on the bed; I'm going to fix you up. I wasn't in athletics awhile for nothing, I can tell you."

Robert lay down on the bed while George went quickly to his room for some healing salve and bandages. When he came back, he did not instantly begin his work, but stood silently looking at the bruised and sore body before him.

"The fellows that would do another student like this deserve to be run out of town, Bob. I'm going to make it hot for those rascals."

"No, George, you're not going to do anything of the kind. All you would accomplish would be to satisfy feelings of revenge. There's a better way. We



## McDONALD- *Defender of the Faith*

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

by  
LUCAS ALBERT  
REED

### PART TWENTY-SIX

have promised and pledged ourselves to follow it. Let's give it a good fair trial for once. What do you say?"

"Oh, of course, it's your affair. I have no right to say; and I suppose you're right. You must be. I'll do as you request. We'll follow the road of faith and love this time, but it makes me so—"

"I know. I appreciate your sympathy for me. You're a good friend, George. You surely stood by me to-night, and I appreciate it."

"Well, I'll get at you now. It won't help you any for me to stand here and chatter all night. It's none too warm in this room for you anyway. So here goes. Try to stand it. I'll be as gentle as I can."

George began to apply the ointment with a deftness made possible by long practice. The job done, Robert began to pull on his night clothes. As he did so, he caught a glimpse of his friend's face when George did not know he was being observed. And he was surprised at what he saw. George's lips quivered, his face was flushed, and there was a glint of moisture in his honest eyes. It gave Robert a new idea of George's friendship.

As soon as chapel hour was over the next morning, Robert was summoned to the president's room to give an account of what had happened the evening before.

He had thought the matter over carefully, and had made up his mind what he would say.

When he returned, he was conscious of a repressed sense of excitement wherever there were students. It was evident that some sort of rumor had gone buzzing through the college in the half hour he had spent with the president.

SEVERAL of his acquaintances came up to him and three or four grabbed him, at the same time demanding why he had been called to an interview with the president. He winced when they laid hands on him, for he was too sore to endure the pressure, and extended his fists as if to defend himself. He smiled, however, so that they might not misunderstand. At the same time he hid from them the fact that he was bruised and sore.

"Don't be a lot of bears, fellows. Talk about girls being curious! You are worse than all the girls put together."

"But what was it, Bob? What was he after you for? Tell us, won't you?"

"Why, you see it's like this: Some of you fellows are getting awful lazy, and—"

Robert laughed, and as they rushed again to seize him, he ran out of their reach. He was joined by Mr. Newton.

"What's the matter, Robert?" asked his friend.

Robert began to relate his experience of the preceding evening. As he was giving Mr. Newton a low-voiced account of the happening, an excited student passed them, exclaiming, "Jim Erskine's been suspended; so's Sam Stebbins and—"

"What's that?" asked Robert. "Are you sure?"

"Sure? I should say so. Go look on the bulletin board. It's posted there right now."

"Let's go and see," said Mr. Newton, and the two walked over to survey the board. They found so dense a jam about the board that they had some difficulty in getting near enough to read the suspension notice.

It stated that certain students were suspended from the college until again reinstated by the faculty, pending investigation. Then followed the names of Jim Erskine, Sam Stebbins, and several others, not nearly all who took part in the hazing, Robert noticed. In fact, only Jim's special crowd were named. He wondered how this happened.

As he stood there, one of the students he knew glanced at him in contempt.

"Huh!" he exclaimed; "so you peached on them, did you? I hardly expected that from you."

"How do you know that I had anything to do with this?" Robert retorted. "Were you with them last night?"

The young man dropped his eyes at this close question.

"Never mind how I know you're mixed up in it. I do, and that's enough. But I didn't think you were a squealer."

Robert looked at him calmly and steadily. He had nothing to be ashamed of. He felt hurt that others should judge him from appearances only, but he did



not feel it worth while to defend himself to one who could be so unfair. He turned away and walked toward the building. He had a class in a few minutes and it was time to get ready for it. As he left the crowd at the bulletin board, it seemed that others had heard the unjust accusation, for a hiss arose from them, and whispered words that grew more audible each moment told Robert how he was regarded by them.

"Tattletale!"

"Peacher!"

"Telltale!"

"Sneak!"

Robert could not keep the red from mounting to his face, and spreading to his ears and neck. He felt that he had done nothing unfair or ignoble, and to be misjudged and cruelly scoffed at by his fellows was almost more than he could bear. But aside from a flushed face, he gave no sign of the tumult of feeling that rioted within him.

It was evident that the suspension of the boys and Robert's being "on the carpet" had in some way become connected. How, did not appear clear to him. The only explanation he could give was that some who were engaged in the hazing must have concluded that he had told on them. They had spoken out their supposition, and this had been passed on as fact. It is remarkable how strong is the conviction among schoolmates that tattling is a thing no decent fellow can stoop to, and that he who tells on his mates is the lowest kind of sneak.

Robert was now suffering from the scorn and contempt of his schoolmates because, supposedly, he had violated this pact and confidence. The morning was one of the most uncomfortable he had spent at the college, unpleasant as many of his experiences had already been.

Some of the boys had been most thorough in spreading the rumor that Robert had tattled. Everywhere he went, he met only cold looks and ugly whispers. He knew why it was. It was not because the students felt so kindly toward Jim and Sam, but because they thought Robert had told on his associates. This was the offense, the unspeakable thing they counted against him.

ROBERT spent a good share of the afternoon on his bed. He was hurt and lonely and sore and sick. Just before the hour of the evening meal, Mr. Newton came into his room, and was almost immediately joined by George.

"Say, Rob, why didn't you tell those cubs the truth this morning? Why didn't you tell them that you didn't tattle on those young pirates? You've let a lot of them think you're a sneak, and you're farther from that than anybody else I know of. Why didn't you give them the lie?"

"How do you know that I didn't tell, just as they suppose?"

"How do I know? Wasn't that just what I wanted to do? Didn't I ask you last night to let me settle this thing? and what did you say? Oh I know, all right. I went to the president to-day, and asked him straight out why Jim and the others were suspended. I told him I had good reasons for asking him, and would betray no secrets. He knows my position in student activities and on the student board of discipline, and he answered my question."

"How did they find out about Jim and Sam?" asked Robert.

"They didn't find out, so far as I know. The president said the boys were suspended for going to saloons down town. It seems that he had warned them some time ago to keep out of the saloons. They thought they could go whenever they pleased, and no one would be the wiser; but they went into one too many. It seems that last night they were in a saloon before this fracas with you—getting themselves in the mood, I guess. Anyway, it was quite early in the evening, and some one saw them and reported them to the faculty. So, you see, you've nothing to do with it. If you had told of their doings last night, on top of this saloon business, it would have cooked their goose to a finish, I'll venture. As it is, they'll get back after the holidays, I suppose, if they behave themselves. So that's how I know. And I shall see that others know what kind of lad is Robbie Mack, I can tell you that, old boy. So cheer up, there are better times coming."

"Indeed there are!" exclaimed Mr. Newton.

"Say, George," cried Robert, "you're a friend indeed. Give me your hand. I'll never forget this, you'd better believe."

There were tears in Robert's eyes as he took George by the hand. All three men were deeply moved by this evidence of friendship and gratitude.

"But, Robert," said George, "anybody who would stop to think a minute would know you didn't tattle on those fellows. If the faculty knew what happened to you, they would do something more than suspend the ringleaders."

"What did you tell the president, Robert?" George asked.

"Why, I made as little of it as I could. He seemed to think just as Dr. Morgan did, that I had been up to some tricks with the boys and probably was largely to blame, and they had retaliated. So he lectured me on my behavior. Seeing that he looked at it in that light, thanks to Dr. Morgan, I let it go without further explanation. Had I said anything, it might have led to some questions I didn't want to answer. So as it was, I got off without being pressed to tell who were mixed up in the affair."

"So Dr. Morgan blamed you, did he?" Mr. Newton inquired.

"Yes, he seemed to think it was my fault in some way."

"It beats all how one's prejudice and enmity can make one decide a question without knowing anything about it," Mr. Newton commented, with feeling. "That's because of the grudge he bears you from his experiences in the Bible class. How far they missed the facts in the case! If ever a fellow was not to blame for that affair last night, you're the lad."

"Well, I suppose I can stand it," Robert replied; but his looks belied the seeming indifference of his words. It is hard to be misunderstood and misjudged, and Robert certainly did not enjoy his position.

Mr. Newton rose to go, but the other two pressed him to remain to dine with them.

"Now, be sure, boys, not to mention any of this down at the table. Let's not worry the Blakelys with any of our trouble."

And so it happened that matters of discussion at the table that evening went far afield from that of the trouble at the

college. For the present, the Blakelys knew nothing of the hazing, and it was probably well that they did not.

(Continued soon)

## The Humility of Jesus

(Continued from page 12)

The humility of Jesus also teaches us that *divine elevation comes by self-abnegation*. "He that humbleth himself," said Jesus, "shall be exalted." Luke 14: 11. The tables change. The first was *greatness downward*; this is *lowliness upward*. And in this the "shall be" is again in evidence—"shall be exalted." Of all the feathered race, the skylark that makes its nest on the green sod or amid the waving stalks of grain, circles the highest and sings the sweetest. He who, like Mary, sits at the feet of Jesus, will eventually mount like the eagle. (Isaiah 40: 31.) If we see to it that we are "clothed with humility" (1 Peter 5: 5), lovingly and cheerfully assisting others, Jesus will see to it that we shall be clothed with glory and crowned with honor by the Father in heaven. Then let us pray,—

"More of myself grant I may know,  
From sin's deceit be free;  
In all the Christian graces grow,  
And live alone to Thee."

## The Stars a Pledge of Eternity

(Continued from page 8)

True it is that man must look above the hills before he can see anything that is immortal. Yet with eyes fixed on the stars—the bright, calm, enduring stars—he is permitted to behold the prototype of his own glory, that glory which is yet to be! Oh, wondrous thought, marvelous possibility, blessed anticipation! Why do the sons of earth forget the star-promise, or lose sight of the picture that speaks through the night watches to the troubled heart of man?

Even now Jehovah would have man forget his earthliness, forget the low perspective to which his vision has been trained, and look up. Then, with a life "hid with Christ in God," his treasure in the heavens, and his hopes gilded with the glory of suns and star-worlds, march on, a pilgrim bound for that kingdom where the righteous are to "shine as the sun!"

Friend, this possibility is before you! Will you permit some transitory dream of pleasure to cheat you out of the glory pledged in the splendor and beauty of the stars that shine on forever?

## The More Abundant Life

(Continued from page 8)

shall be pleased to place the seal of immortality. But success does not come without effort. It is not a matter of luck or chance, and cannot be inherited. It must be earned by steadfastness of purpose, and by work well done.

Sometimes in our exalted moments we see a pattern—a pattern of what our lives ought to be. We should keep this pattern in mind, and seek constantly to duplicate it. Life is given us as the material out of which we may, by patience, thoroughness, and earnest attention to every detail, create a great masterpiece.

The power that causes the lily to spring out of the earth and put forth its



buds and leaves and blossoms, if we will permit it to come into our lives, will work in us until our characters have become as symmetrical and beautiful as the lily. The same power that, working in a blade of grass, causes it to raise great clods of earth, will enable us to bear burdens and responsibilities out of all proportion to our strength. As was the rod in the hand of Moses, so may every one of us be in the hands of God—an instrument to carve a way through the waves, to roll back the hosts of the enemy, and to bring water from the flinty rock.

He came that we might have life more abundantly. He has broken the power of death, and bestowed the gift of a glorious life, a life that will endure through the endless ages of eternity. Death need not be feared by those who are prepared for the future; for "to the Christian, death is but a sleep, a moment of silence and darkness."

The more abundant life is a life free from physical as well as spiritual ills. God's plan, and the natural plan of healing, is from within outward. Thus healing of the soul is followed by healing of the body. When relief has been given to sin-sick souls, the conditions of unrest, dissatisfaction, and unsatisfied longings, which lie at the foundation of many human ills, are removed, and physical healing results.

Earth has been brought in close touch with heaven; and some of the glories of the life to come, and of the earth restored to its primeval beauty, have been revealed to man.

#### HEAVEN IS NEAR TO EARTH

Could all but realize how near heaven is to earth, and how deeply interested are all sinless beings in the welfare of man, many a now darkened home would be all effulgent with the light shining from the courts above. Hope and joy would be written in every countenance; peace and contentment would take the place of anxiety and despair.

We are not alone in our sorrows, disappointments, and perplexities. Angels from heaven are beside us, to direct our minds in right channels, to guide our hands and our feet. Unless we deliberately close our hearts against its influence, the Comforter, or Spirit of truth, will abide with us constantly, and will be the leading, guiding force in our lives.

We may live as in the very presence of the Master, continually drawing new life, strength, and wisdom from the never failing source of supply. Whatever may be our perplexity, we may ask of our heavenly Father wisdom to know what course to take; and, if we ask in faith, we may expect to receive.

To the Christian, things do not happen. Every trial, every difficulty, every sorrow or perplexity, that may enter his life, "is sent or permitted to come by an all-wise and all-loving heavenly Father, and is designed for the perfection of character," and for the ultimate highest good of the individual.

"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Live not in careful suspense."

"Let not your heart be troubled."

Forward, then, with faith and hope and courage! We are bound for that

land where "the inhabitant shall not say, I am sick," "and the voice of weeping shall be no more heard." For "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." B. E. CRAWFORD.

### "Keep the Papers Coming"

FRIENDS of our Coöperation Corner have known that we have lately been supplying a large number of foreign missionaries with clubs of the SIGNS OF THE TIMES. The following letter, just received from one of our men in Jamaica, indicates what these papers are accomplishing:

"Your letter of February 2 is at hand, and I am glad indeed that you have found it possible to supply us with so many copies of the SIGNS OF THE TIMES weekly.

"I am having our students place them in the homes of the people, and they are very much appreciated by all who receive them. In regard to results, I will say that Mrs. — passed out papers regularly for a number of weeks. Later, some of our young men went to hold gospel meetings in the district where these papers went, and we are glad to report that February 5, 1921, these same young men organized a Sabbath school of nineteen members in that place. There are a great many other persons in the same district who are very much interested in the truth.

"We hope that you will be able to keep the papers coming, and we shall try to do our part here at this end of the line."

Through offerings received from friends for our Coöperation Corner Fund, such work as this is made possible. Let us keep the papers going.

Address gifts to Coöperation Corner, SIGNS OF THE TIMES, Mountain View, California.

### Is the World Growing Better?

Not long ago, a certain minister seemed to be very fond of repeating the following little rime:

"The world is growing better,  
No matter what they say;  
The world is growing better  
And better every day."

In his sermons, he sought to convince his hearers that the world conditions were improving, and that we were about to enter the millennium of righteousness and peace.

Such teachings are not based upon the Word of God, for that Word tells us that the conditions in the time of the end will be as they were in the days of Noah. In those days, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

The words also in 2 Timothy 3:1-5 were written that we might know that in the last days "perilous times" would come. The reason for these perilous conditions is that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

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J. R. FERREN, Circulation Manager

traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." It is stated that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 13.

The final result will be, when men have filled up the cup of their iniquity, "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." The reason the Lord Himself gives for this destruction is, "because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isaiah 5:24.

Not all will give themselves over to unrighteousness; but there will be a remnant who will "keep the commandments of God, and have the testimony of Jesus Christ." It is left with us to choose whether we shall be of that remnant or not.

IVA F. CADY.

### Use Your Papers Twice

If you enjoy reading any of the periodicals listed below and are benefited thereby, why not pass them on to others who will see that your papers are handed to those who also will be benefited by their perusal.

The following persons are desirous of receiving quantities of clean copies of the SIGNS weekly, *Signs Magazine*, *Watchman*, *Liberty*, *Life and Health*, and *Present Truth*, for missionary distribution.

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## Will It Drive Them to Church?

IN the San Jose *Mercury-Herald* of April 6, under the caption, "The Blue Laws," appeared the following editorial:

"What the proposed blue laws expect to do is told by the representative of an association of extremists engaged in introducing them into every state in the Union. The purpose is to drive men and women back to their pews, which, for reasons only known to themselves, they have abandoned: 'We shall try to close the baseball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall oppose golf, tennis, football, baseball, and other sports, even if purely amateur. . . . We shall seek to restrain the sale of gasoline for pleasure automobiles, and urge other measures that will stop Sunday automobiling and joy riding. Excursion steamers on Sunday will be opposed. . . . We believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamship, amusement houses and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church.'

"This poor man is to be pitied, the more so since it is inconceivable that any small percentage of church defenders agree with him. Yet he has established a lobby in Washington, and declares he has ample funds to prosecute his campaign. 'The world do move'—backwards."

Indeed it is "inconceivable that any small percentage of church defenders" should agree with such drastic measures as are proposed in the above quotation from that certain Sunday law defender. Yet we must take into account world conditions that are causing men to be more and more fearful of what awaits us in the future. We must furthermore take into account that when men are driven into dire straits through being confronted with disasters, they often-times turn with panicky frenzy toward religion. And as men become panic-stricken, and the conviction takes hold of them that what they need is religion, you can hardly forecast the course that they will pursue.

Yet the divine Father, who reads the future as an open book, has made a forecast in His Word to the effect that the closing scenes of earth's history will have woven all through them one of the cruelest and most despotic religious tyrannies that our world has ever witnessed. Please study carefully and keep before the mind the clear prophecy made in the latter part of the 13th chapter of the book of Revelation; also note with distinct interest the mighty warnings found in Revelation 14:9-12, that God pronounces against this religious despotism.

Ten years ago men were trusting that the enlightenment of our age would forever debar the butcheries of another great world war; but we have seen that they were mistaken. To-day many of the same men are fondly hoping that our



Underwood

The new Assistant Secretary of the Navy Theodore Roosevelt. He has followed in his illustrious father's footsteps, inasmuch as he has been in war service with the rank of Lieutenant Colonel, was a member of the New York Legislature for two terms, and is now First Assistant in the Navy.

enlightenment will keep us from another religious despotism such as was witnessed during the Dark Ages. But we need to be on our guard here lest we be again deceived far worse than were those who had such misconceptions upon the subject of humanity's instincts against war. This world is passing through unprecedented struggles. God's Word is the only sure guide for our feet.

## Are the Standards Too Low?

THE following quite significant dispatch comes from St. Joseph, Missouri, under date of April 8:

"In an address at the Music Supervisors' national conference, Dr. H. Augustine Smith of Boston University declared to-day that the 18,000,000 Sunday school pupils of America have been brought up on 'jazz, soft soap, Bible paraphrases, and amorous melodic curves' in music.

"Through a nondescript collection of ill-smelling jazz, jingle, and juice, we have been making children hot-blooded animals rather than sensitive worshipping souls.'

"This is the fault of the gospel hymn to-day. It is either a stock taking of sins, or it whisks one away to glory land vivace.

"Broadway rhymsters are tearing marriage and home life to tatters. The modern dance is a Roman orgy."

Most conservative people will regard the doctor's language as being a little too florid, but perhaps all will agree that he presents conditions that have in them too much of truth. It is bad enough when the wicked world becomes hilariously

superficial, but when churches become superficial and given over to amusements and pleasure rather than to the serious things of God, the danger has an eternal consequence.

Should we not give close heed to the warnings of the apostle Paul that the last days shall be made perilous through individuals who, while having a form of godliness, yet nevertheless are lovers of pleasure rather than lovers of God? Study closely the first verses of the 3d chapter of 2d Timothy.

And then again, does not the warning of the Saviour require more than a passing reading: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7:21-23.

Christ calls for very definite things in the lives of His followers. He calls for more than a mere profession. Should not each one who has named the name of Christ examine himself closely day by day in the light of the Word and under the influence of the divine Spirit, that he may make sure that he will not be among those professors to whom the Christ will finally say: "Depart from Me, ye that work iniquity"?

## Calls for Respect to God

MAJOR GENERAL LEONARD WOOD, in a recent address in San Francisco, said:

"I want to see the American people stand for respect for God and the church. It matters not so much what church. Lack of respect for the church means that we are sliding backward."

The major's address all the way through breathes the idea that we must be alive to the need of standing by principle. The good old fundamentals of truth, honesty, and uprightness in government are to be reaffirmed. And among these fundamentals that need to be safeguarded, none is more important than "respect for God." It goes without saying that we cannot be respectful to God without being careful to study the Word that He has given us.

The leaders in the world to-day are awake to the fact that our civilization is confronted with conditions that call for the emphasizing and practicing of the fundamentals of righteousness and truth; otherwise, our civilization and our world are doomed.

In God's dealings with sin, the superficial observer is sometimes led to the conclusion that our heavenly Father is unkind; but a clearer view will show us that divine love must be commingled with divine justice and righteousness, and that what may appear on the surface as an act of severity is after all an act of the greatest kindness.