

SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY



Underwood

This airplane of the U. S. navy actually traveled faster in a recent Pulitzer Trophy Race than cannon balls did at the time of the Civil War, some sixty years ago.

The BRAKES
for a

SPEED-MAD WORLD

ORVA LEE ICE

MR. DOOLITTLE did much in the way of speed, when recently he piloted a plane 245 miles in one hour. That means that in one minute Mr. Doolittle traveled 4.1 miles. The "mile a minute" slogan is a mile behind the times. Antiquated state laws have forbidden man's traveling more than 15 miles an hour, fearing that the friction of so strong an air current might burn up the speeder. Here is a man who brushes through space 16.3 times that speed limit, and lands safely and unscratched on *terra firma*.

Power and speed have greatly increased. Modern engineers have developed phenomenal speed machines. Greater speed than 245 miles an hour has already been set in motion; and Mr. Doolittle and the world know his speed mark is not the ultimate accomplishment. The problem that is facing the world of science and engineering to-day is not how to get more speed. Greater speed they have. How to control the speed they have, is the problem. Greater speed makes more dependable stopping mechanism imperative. Mr. Doolittle's great speed record is not the triumph of engineering. The triumph lies in the fact that Mr. Doolittle is still able to do more flying; the fact

that he is still alive, and that his control mechanism worked properly. This wonderful burst of speed will stand as a record only until science can make a control for greater speed now held in leash.

In the automobile industry more speed called for more control devices. With more speed have come more brakes. The selling slogan of several makes of cars at present is: "Four wheel brakes." Cars equipped with four brakes are taking precedence over cars with but two.

We boast a good deal of the efficiency and attainment of our present civilization. Knowledge has been increased that it might be fulfilled which was spoken by the seer Daniel (chapter 12, verse 4). Inventions have lent impetus and dispatch in undreamed-of ways to industry and commerce. Skyscrapers and giant business enterprises have sprung up as by magic. And business is being done in sweeping moves and tremendous ways. Great investments and gigantic deals are made as blithely as a dozen eggs were traded for a few yards of calico forty years ago. Success has crowned many colossal plunges, and big ventures have been favored by big achievements, until we fail

to stagger at the almost hourly reports of a new business, or a new theater, or a new record, that swallows down all previous attainments.

But behind all this, Theophilus, is a drive and a tension that is terrific. Programs, campaigns, goals, and drives are whipping and stampeding us along at a breakneck speed. Competition, close bargaining, shrewd salesmanship, and shady methods are stings and scorpions lashing the quick-quivering flanks of the business world. Salesmen are being hounded and spurred to bigger sales. Former high points of accomplishment are roweled into their sensitive sides to goad them on, harrying and hying them to greater speed.

We are getting more speed all right, Theophilus, but what about the control? Don't you feel that the control of this age, not only in the business world but also in the moral, is not commensurate with the dynamics? I mention the moral phase because it is entering into, and is inseparable from, the business world. "Get the business!" is the plunging drive. Methods, be gone! It's results they want, whether methods are right or wrong. Such vehicles of business success are harrowing the remnant of morality in the economic world and sowing a noxious crop of tares. "A man can not be a Christian and be in my business!" was the recent reply of a man upon being asked to be a Christian.

Turn a leaf with me to the social world. Ah! here *is* speed, and no control! Four wheels and no brakes is a fitting characterization of this world. "Step on 'er"; "Give 'er th' gas"; ring in our ears. It's a fast age. Everybody says so. It isn't alone the class of the young. Everybody is traveling, from the youngest member of the kindergarten to the oldest grandpa. And the control gear seems stripped. A popular song expresses the half of it: "Nothing's Gonna Stop Me Now!" I say "the half" for I fear for more than that fraction, it might well be revised to read—"Nothing *Can* Stop Me Now"! The brakes are gone!

And what is the brake, Theophilus?—Why, it is religion,—real heart religion, the kind our fathers and mothers *had*, the kind Jesus Christ taught and lived. That is the control. And everybody knows it is being cast into the dump heap of disregard and discard. What is left is but a form. The brake is there all right, but the adjustment is too loose. The lining is all gone,—burned off long ago by the friction of high speed.

Now what is going to stop us? More speed all the time; and more speed, Theophilus, is not a sign we're going upgrade. Increasing speed is a sign of a downward road. More ac-

celeration every day! Alarm is beginning to sit upon the sober faces as the madding crowd sweeps and careens along. How tired and breathless many are getting from the exhausting pace! What a longing and sighing there is the world over for a rest! Oh, to be in some "beautiful isle of somewhere," and let the reeling world roll on after its phantom ambitions and pleasures! "To leave it all behind, and go and find some place that's known to God alone," is the gasping cry of legions of hearts pickled and shriveled by the brine and sweat of the world's moil and turmoil.

And what is going to stop us?—Nothing, Theophilus! There is no brake in the world strong enough to stop the spinning, reeling world. The government of this world and its control is beyond the power of man. And going downhill, it's going to gain speed, and the grind will be more swift, more blinding, and more inevitable. The control is gone! Crime increases. Divorce mounts. Millions are tied up by a coal strike. We can't govern our-

selves. It's another storm-rent "Shenandoah," plunging earthward. Every minute more speed, and more certain the end.

But hear me! There's a door out, brother! I am singing no swan song here! This is no twaddle of pessimism. There's a door out, and Jesus says, "I *am the door*." It was He who said: "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And every person must see that the outlook indicates it is high time to begin the up-look. "Even so, come, Lord Jesus."

Give Jesus a place in your heart,—the throne room, not the manger. And I tell you He will give you rest, and place a hope, eternal and supernal, in your fagged, jaded life, that will make your heartstrings fairly chord with joy. Let Him in.



Search the Scriptures

OF course, we want to know the outside facts about the Book, such as authorship and chronology and historical setting. "Experts" are continually engaged in discussing these things. For all just criticisms, "higher" or "lower," we should be sincerely thankful. Let the critics go on kindling fires under the Bible and pouring corrosive acids upon it, the result can only be to establish more firmly its trustworthiness as the word of God.

We must be careful, however, to estimate aright the relative value of these external considerations and the life-giving truths contained in the Book. We can not postpone our quest of life until the critics shall have settled their mutual controversies, but must needs open the Volume and determine for ourselves what God there reveals to us. For this we have the search warrant of our Lord, and no caveat can restrain us. He said, "Search the Scriptures"; and we are bound to search them, because therein is the secret of life.

Our zest is like that of Ponce de Leon when he set out to find the fountain of youth. He was fifty-two years of age; his hair was turning gray, and the chill of increasing years was in his blood; wherefore it was vain to dissuade him. In answer to all

objections, he could only say: "It may be, as you insist, a fool's errand; but if there be in some far-distant land, a fountain that can restore the wasted energies of life, I must make haste to go and drink of it!"

So from all questions of minor import as to authorship and redactorship and from hairsplitting controversies about inspiration and revelation we turn to the Book itself and, throwing it open, turn our attention to its inside facts.

What have we here?—At the outset we come upon this statement: "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

If "all Scripture is profitable," then, of course, there is nothing either false or superfluous in it. Let there be no misunderstanding at this point; the Bible was not intended to be a mere manual for public reading in the sanctuary or at the public altar or anywhere else; it was intended to be a universal rule of faith and practice; and, to that end, it must touch the whole circumference of human life at every point. Of all the literature of the ages, it is the only book that does it.—*Bible Champion*.



International

IT goes without saying that men, as a class, are on a low moral plane; but the startling question now being asked in many quarters is,

Are WOMEN Slipping?

WILLIAM G. WIRTH

Here is one of our "modern" young women. She is displaying the latest thing in cigarette cases for women,—one that plays a jazzy tune when she picks out a cigarette!

GIRLS' Smoking Stirs Schools" is a headline that appeared recently in one of our large American dailies. The article with this caption went on to say that some of our best-known Eastern women's colleges, such as Barnard, Bryn Mawr, Wellesley, Mount Holyoke, Smith, and Vassar, are permitting the students to smoke. What would Mary Lyon, one of America's great educators and the founder of Mount Holyoke, say, were she to be raised from her earthy bed, at such a sad state as this?

Many are the voices—authoritative, scientific, thoughtful; not muckrakish nor merely echoes of the sordid—that are declaring the disintegration, the deterioration, of our civilization. Nor is it hard for any of us to believe this when we witness what is going on about us. Our crime waves at home, and political, racial upheavals abroad abundantly attest to the verity of our decline.

GOOD WOMEN A BULWARK

If there is anything, however, that is needed to make the sure fact of our moral toboggan more sure, the verity of our social decay more verified, it is the state of our women to-day. It is no flattery to the fair sex, but the most impressive of truths, when we affirm

that the bulwark of social righteousness is found, in the ultimate, in the characters of women. Men may descend into the bottomless pit of social iniquity; they may lie, steal, kill, and fight; but so long as their sisters preserve their spiritual dignity, their righteous nobility, and their moral refinement, our social fabric will not be rent in sunder.

We have only to reflect a bit on past history to realize how strikingly this has been so. The greatest governmental organization the world has ever seen was the Roman Republic and early empire. The sturdy Romans of the days of Cincinnatus, the Gracchi, and the Scipios stand out distinctive for their civic virtues, their discipline, and their public and private morals. And the credit for this is very largely to be attributed to the noble *maters* of the Roman families, those mothers that were models in their virtues and characters. We think of Cornelia, the mother of the Gracchi, and her wonderful influence.

When we come to the days of the Roman Empire, a change for the worse occurs. No longer do we find that early virtue maintained; discipline became lax, and private and public morals became a stench. The reason?—It is

largely to be found in the characters of the later Roman women. They lost the old-time womanly reserve; became free in their relations with men; turned into "flappers"; became *blasé*. Historians tell us that the best of the Roman men avoided marriage, so degraded did the Roman women become. Divorce was rampant; and many a woman boasted of her age by the number of husbands she had had. We think of Messalina and Agrippina, the vile, wicked wives of Claudius; and Theodora, the infamous wife of Justinian. The cruel Nero was justified in his crueler mother, Agrippina.

AN INDISPUTABLE DECLINE

We would bring no wholesale condemnation against the women of our day. We honor the many, many noble members of the fair sex who are doing their splendid work in character, precept, example, and labor to make our social life what it should be and to hold intact the good elements of our civilization. They are God's heroines. They do not have their names in the newspapers; nor are they, perhaps, in the public eye of their communities. However, they silently are strongly leavening the human lump for individual character and social righteousness.

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Are the DEAD CONSCIOUS?

An examination of that most remarkable parable, "The Rich Man and Lazarus"

EVERETT E. BEDDOE

As you have read the parable of the rich man and Lazarus, you have doubtless wondered just where "Abraham's bosom" is. Well, you may know. The parable represents "Abraham's bosom" as the place where the faithful go at death.

This parable is one of a series of five recorded in the fifteenth and sixteenth chapters of Luke, and it begins with the identical words of the one just before it, thus: "There was a certain rich man, which." It is universally recognized as a parable, and is so given in the lists of parables found in Bible helps and elsewhere; and it is especially interesting because it is the only one of its nature that is recorded, among all that Jesus gave.

It is a singular parable in that it is the only time in all the Scriptures where such a place as "Abraham's bosom" is mentioned, where the dead are represented as being conscious, where the wicked dead are represented as suffering now, and where a great "gulf" exists as a literal place over which immortals can not pass,—I say, not a hint of these four things is given elsewhere in all the Bible.

ARE THE WICKED SUFFERING NOW?

That the wicked are to suffer for their willing deeds of evil is true, for we read: "God shall bring every work into judgment, with every secret thing." Ecclesiastes 12: 14. And the account will be so strict that "every idle word that men shall speak, they

shall give account thereof in the day of judgment." Matthew 12: 36.

But, you say, the question is, When? —The last text says: "*In the day of judgment.*" This judgment takes place after Christ's second coming, for, according to Revelation 20: 1-6, the saints are to help in this judgment after that time. The judgment had not begun in Paul's time, for he reasons before Felix of the "judgment to come." Acts 24: 25. Then the only time mentioned for the punishment of the wicked is after the judgment, which takes place during the millennium. Of this we read: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Then after that, "whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20: 11-15.

So the wicked are not suffering now. What, then, are they doing?

The rich man, Abraham, and Lazarus are all represented as thinking, knowing certain things, loving, talking, feeling, and seeing; these things the Bible says the dead can not do. We are told that the very day they die their "thoughts perish," they "know

not anything," "also their love . . . is now perished," they are "silent in the grave," the "weary be at rest," for there "the prisoners rest together," their "rest together is in the dust." Psalm 146: 4; Ecclesiastes 9: 5, 6; Psalm 31: 17; Job 3: 17, 18; Ecclesiastes 3: 20; Job 17: 16.

Then, if we accept the Bible teaching, of course the dead are not conscious.

THAT "GREAT GULF"

This great fixed "gulf" is commonly understood as representing the close of one's probation at death. The Scriptures make plain that sin made a great gulf between God and man. This Jesus spanned, and so He is represented as a ladder reaching from heaven to earth. Now the one object of this parable is to show that at death this gulf is again fixed—fixed forever—for those who would not cross it when they had opportunity, by accepting Christ.

The next thing that men may look for after this life is the judgment, for we read: "It is appointed unto men once to die, but after this the judgment." Hebrews 9: 27. There are but two classes to be raised from the dead, one to a "resurrection of life," and the other to a "resurrection of damnation." John 5: 29.

There is no such thing as a literal gulf over which immortals can not pass. We could not conceive of a greater space than from heaven to earth, but over this angels constantly pass; and, according to the promises, the faithful will some day travel this distance both ways, once at least.

"ABRAHAM'S BOSOM"

If we take the phrase "Abraham's bosom" figuratively, to mean a place of intermediate abode for the saints, we shall be in perplexity at once; for no mention of such a place or its equivalent is spoken of in all the Bible. And we find no need of such a place, for the dead are unconscious.

We find in this parable, as we find here and there throughout the Scriptures, a use of that which in itself is pure fable or allegory, and can be taken no other way. We have Josephus as authority that a similar story to this parable was a fable among the Jews at the time of Christ. They had all "souls" going to Hades at death, which they thought was a great cave in the earth; the wicked were dragged to the left and taken into torture, while the saints were taken to the right to a place they called (which was very natural to them, being Jews) "Abraham's bosom." Thus Jesus used their own story to teach them an important truth.

Abraham is unconscious, sleeping in his grave, knowing nothing of the people of this earth; for Isaiah says, speaking to God, "Doubtless Thou art our Father, though Abraham be ignorant of us." Isaiah 63: 16. So it is

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Facts and Revelation Agree

Explains GEORGE McCREADY PRICE *in this last of his short series on the crucial question, Can Revelation and Evolution Be Harmonized?*

IF, in our consideration of the question before us, we should confine ourselves strictly to its narrower and formal aspects, there would be no need of our considering the contingency of the truthfulness of the theory of organic evolution. Yet, unless we are content to leave our discussion in a very unsatisfactory state of incompleteness, we must consider, even though in the briefest way, the problem of whether or not the theory of organic evolution is an accurate and truthful explanation of the origin of the plants and animals of our world. The Christian may feel so confident of the revelation which has been given him that he can say, "Yea, let God be true, but every man a liar"; for it is certain that the theory of evolution is not today any more confidently or more universally believed than was that old pagan view of the world in the Augustine Age, against which Paul and a handful of fishermen pitted themselves in seemingly futile array. Again, the scientist may feel similarly confident that the results he has obtained by his research are to be trusted implicitly, regardless of what the church may think has been revealed to her. It seems to me, however, that the modern world has been deadlocked in this fashion quite long enough. The time has fully arrived for those who think for themselves, and who do not intrust the keeping of their opinions to any set of supposed experts, to dismiss once for all the idea that man may possibly have arisen by a long-drawn-out process of development from preceding animal ancestors. Confident I am that in this year 1926 sufficient scientific facts are available to settle this long-debated problem in a way entirely satisfactory to the believer in the literal truthfulness of the first chapters of Genesis.

DARWINISM DEAD AS THE DODO

Much water has gone under London Bridge since Darwin's theory of natural selection captured the imagination of the world, by appearing to give a materialistic (and, incidentally, a very hideous) explanation of how a species could become so modified in the course of descent as to be changed over into some very different type of life. Today Darwinism is as dead as the dodo, so far as its being regarded as a *vera causa* of the origin of species is concerned.

Mendelism has shown us how new types of animals and plants may arise

by means of hybridization; and in this respect the results of experimental breeding constitute a valuable and permanent addition to our knowledge of the behavior of living things. But its chief value lies in the fact that it shows how, by concentrating our attention on the "species" concept, as the crucial unit of organic existence, we have been looking at things too narrowly; we need to enlarge our ideas about the fixed units of life, and make the *genus*, or in some cases the *family*, the unit of biological work, so far as the discussion of origins is concerned.

MENDELISM'S VIEW

So far from showing us how really new kinds of plants or animals can originate by natural process, Mendelism has proved that in all our breeding experiments we are just milling around on the same old ground, merely marking time, so far as our being able to produce any types which could be spoken of as really new. In the light of our modern knowledge, we can substitute the word "family" for the word "species," in the famous aphorism of Linnæus, so that it will now read, "*Familia tot sunt diversæ quot diversæ formæ ab initio sunt creatæ.*" That is, there are as many families to be listed and spoken of by natural science as

there were different kinds originally created. And in the light of modern biological research, this statement appears to be literally and scientifically true.

MENDELISM ANTAGONISTIC TO EVOLUTION

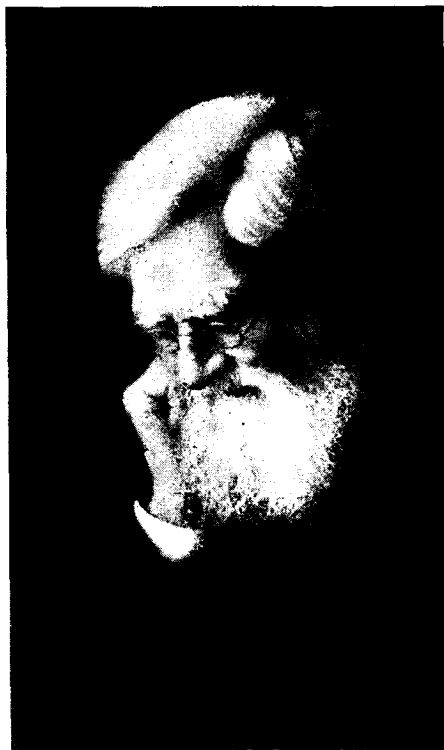
Some little time before he died, Alfred Russel Wallace left us the following very illuminating remarks:

"On the general relation of Mendelism to evolution, I have come to a very definite conclusion. That is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to such evolution. The essential basis of evolution, involving as it does the most minute and all-pervading adaptation to the whole environment, is extreme and ever-present plasticity, as a condition of survival and adaptation. But the essence of Mendelian characters is their rigidity. They are transmitted without variation, and, therefore, except by the rarest of accidents, they can never become adapted to ever-varying conditions."—"*Letters and Reminiscences,*" page 340.

But one of the foremost of American biologists, Edwin Grant Conklin of Princeton University, has told us: "At present it is practically certain that there is no other kind of inheritance than Mendelian."—"*Heredity and Environment,*" page 99. Accordingly, if we put this fact alongside the statement given from A. R. Wallace, we are safe in concluding that all our modern knowledge regarding breeding and heredity "is really antagonistic" to the theory of organic evolution.

We may draw a similar conclusion from the following words of Dr. E. W. MacBride:

"I well remember the enthusiasm with which the Mendelian theory was received, when it was introduced to the scientific world in the early years of this century. We thought that at last the key to evolution had been discovered. As a leading Mendelian put it, whilst the rest of us had been held up by an apparently impenetrable hedge; namely, the difficulty of explaining the origin of variation, Mendel had, unnoticed, cut a way through. But, as our knowledge of the facts grew, the difficulty of using Mendelian phenomena to explain evolution became apparent, and this early hope sickened and died. The way which Mendel cut was seen to lead into a *cul-de-sac.*"—"*Science Progress,* January, 1922.



Alfred Russel Wallace

But since Mendelism seems to give us rock-bottom facts in all this field of variation and heredity, why is not the suspicion very naturally suggested that any theory of origins which finds itself in a *cul-de-sac*, or a blind alley, because of these Mendelian facts, must itself be wholly wrong and unscientific? Certainly, no other conclusion seems to me to be adequate to the present situation.

A HOPELESS QUEST

It is safe to say that many modern scientists, if not going quite so far as this, are at least becoming much less confident regarding the general subject of how our animals and plants have become what they are. For example, in his presidential address before the Botanical Section of the British Association, at the Liverpool meeting, in 1923, Dr. A. G. Tansley stated that, in the light of recent developments in botany, the search for common ancestors among the great groups of plants would appear to be "literally a hopeless quest, the genealogical tree an illusory vision."—*Nature*, March 8, 1924.

In commenting on these declarations of Tansley, Prof. F. O. Bower of the University of Glasgow declared:

"At the present moment we seem to have reached a phase of negation in respect of the achievements of phyletic morphology and in conclusions as to descent. . . . I believe that a similar negative attitude is also to be found among those who pursue zoological science."—*Id.*

Similar statements could be given from such leading scientists as Dr. William Bateson and Dr. D. H. Scott. These men still cling to the general idea of evolution, but they expressly tell us that they do so only as "an act of faith," for they can not see any scientific explanation of how this process of organic development has come about. The former spoke as follows in his Toronto address:

"We can not see how the differentiation into species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species. . . . Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of species."—*Science*, Jan. 20, 1922.

Similarly, Dr. Scott has declared that he still holds to the general theory of evolution, "even if we hold it only as an act of faith"; but he tells us expressly that we do not know *how* the process of development came about:

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved. . . . All is again in the melting pot."—*Nature*, Sept. 29, 1921.

Up until recent years, the last stronghold of every form of a philosophic

belief in organic evolution has been the Lyellian, or uniformitarian, geology. For if life has been appearing in various successive forms, age after age, with a more or less steady advance in the grade of life thus represented; and if this scheme of geology can scientifically prove this relative sequence of the great groups of living things, both plants and animals, the human mind will instinctively say that the higher and later kinds have probably grown by some natural development out of the lower kinds, which were earlier in point of time. Thus the Lyellian, or uniformitarian, geology might well be called an evolutionary geology; for some form of organic evolution would seem to be inevitably implied by this long-popular serial arrangement of the fossils in what was supposed to be a true historical sequence.

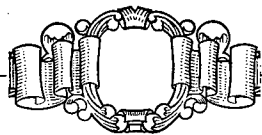
It may be permitted to add that, in works given to the world during recent years, the present writer has placed a big question mark after the evolutionary scheme of the fossils, and the gauntlet which has thus been thrown down has not so far been taken up by

those whose opinions have come under undisguised attack. The question asked has taken the following shape: If the Cambrian and the Ordovician forms of life are not actually older than the Cretaceous and the Tertiary, might we not reasonably expect to find some localities where the Cretaceous or Tertiary animals and plants were buried first, and the Cambrian and the other Paleozoic laid down afterwards? Certainly; and I have pointed to the famous area in Alberta and Montana, where, over an area some five hundred miles long and forty or fifty miles wide, *Cretaceous beds are below and Cambrian and other Paleozoic rocks on top, with every physical evidence that they were actually laid down in this relative order.* In the Salt Range of India, *Tertiary beds were manifestly laid down before the Cambrian.*

FOSSILS OF ONE AGE

From these and many similar examples found in various parts of the world, I have drawn the conclusion—surprising, but seemingly inevitable—that intrinsically, and as of necessity, no particular type of fossil life is older or younger than any other. In other words, what we have in the rocks as the geological formations are merely the buried floras and faunas of the world before the great world cataclysm of the Deluge, all of which were once living contemporaneously together. It is a purely arbitrary and artificial scheme by which the evolutionary geologists have arranged these buried floras and faunas, found in widely scattered localities such that no possible stratigraphical relationship can be made out for them, in an alleged chronological sequence. In a word, there are absolutely no solid scientific facts to hinder us from believing that these buried floras and faunas really represent the life of the antediluvian world, which was destroyed and buried by this great world cataclysm. That is, there is nothing to hinder us from believing this explanation of the riddle of geology, except the sheer incredibility of there ever having been such a tremendous world catastrophe, and that mankind and the present surviving animals and plants must have lived through it. If the latter is admittedly possible, as the Sacred Scriptures declare, the long-popular scheme of evolutionary geology is a myth.

Here is, at least, a wholly new method of meeting the arguments of the evolutionists. Whether or not it will be accepted by the scientific world, or even accepted by believers in the Bible, remains to be seen. Certain it is, this new catastrophism, with Mendelism and the new light on biology in support, stands alone between Christian people and the logical necessity of accepting the scheme of organic evolution, with its theory of man's animal origin, and all that this latter idea implies.



The GOSPEL PROVES ITSELF

G. W. WELLS

THE gospel message is in a class by itself. It has for its background Calvary and the sublimest moments in human history. The weary, worn, and tired world will never hear a sweeter story than the old, old story of Jesus and His love. It is a message of life and power, a message of Him who conquered death.

The gospel message does not need proof, but proclamation. It proves itself. It is charged with the voltage of heaven, and has been vindicated by two thousand years of conflict and achievement. It is the power of God unto salvation. When it is lived, clearly and faithfully told, so that those who hear may understand, hearts and lives are transformed.

The gospel message is God's truth. It needs no defense. Its efficiency does not consist of set phrases, pleasing rhetoric, or brilliant eloquence. The man proclaiming the message must have his message not only on his lips but in his heart. It is when the wire, large or small, is connected up with the dynamo at the power house, that it becomes a channel of power.

So it is with the human instrument. Only when he makes direct contact with the Supreme Dynamo, and lays hold of the measureless resources of the Infinite One, can he bring a message of love, grace, and divine power that changes men's hearts, and they become new creatures.



The Family Altar

[A timely message to American parents by the late J. Wilbur Chapman.]

It is not enough that we should provide for the mental comforts of our children. It is by no means enough that we should be concerned for their intellectual development. The spiritual nature must be cultivated, and the moral atmosphere surrounding our children carefully considered and properly developed. I know of no one thing that can so aid in doing this as that the day should begin with family prayer.

It is a sad thing to realize that some children have never heard their fathers pray. I sincerely pity the father of whom this can be said, and the child who is thus deprived of an influence, which almost inevitably makes for strength of character. I am quite sure that one reason why so many men shirk from holding family worship is this: they do not feel that they are able to make a sufficiently long and intelligent prayer. Perhaps they feel that they are too busy to read an extended lesson from the Scriptures. I am also positive that one reason why the children in the household may find family worship irksome is this: the prayers are too indefinite and sometimes meaningless, while the reading of the Scriptures is too long drawn out, and the passages selected are inappropriate to the occasion. Most of us fail in our praying at the point of definiteness.

I know of an aged man who used to begin every day by praying with his household. The servants came to family worship, the men from the fields came to sit with the household and worship God. The name of each one was mentioned, and an individual petition offered for each. They sang a hymn together; they had a brief Scripture lesson; and all went forth to toil, realizing that God was with them.

Children are always quick to detect the note of insincerity; and there is no place where this reveals itself more clearly than in the words we use in prayer. It is not so much what we say when we pray, as the way we say it. As a matter of fact, it is not so much what we say and the way we say it, as what we are, that counts. There is one prayer which the head of the household should continually offer. It is this: "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. Then, too, it is necessary that the prayer offered in the morning should be lived throughout the day. We can not pray one way and live another. We can not ask for patience, and be impatient; or pray for love, and be unlovely.

There are trees, the spread of whose roots under the ground quite equals the spread of their branches above the ground, and this is the picture of the true Christian. Being right in his devotion, he must needs be right in his daily living.

The influence of family worship is as lasting as eternity. Many a boy who appears restless at the family altar has an

impression made upon him which comes back to him with tremendous force in after years when he is out in the world battling with sin. Many a girl is kept from doing that which is inconsistent because of her recollection of the trembling tones in her father's prayer, and the sound of her mother's voice in song. Many times when we find ourselves drifting, we suddenly stop, as if a hand reached out to lay hold upon us. It is impossible to drift farther, and all because the hand is a memory, and the memory brings before us the period of family worship, when our fathers were praying and the very atmosphere of heaven was about us.

Let it not be said that life in these days is too strenuous for family worship. It is possible that we may not have the time for extended worship, *but a few minutes each morning thus given to God would protect a household. . . .* Assemble the entire household, sing a hymn, read the Scriptures together, bow in prayer, and thus pledge ourselves to a faithful and consistent following of Christ in the days ahead of us. A prayerless home is a powerless home. A household protected by prayer can not drift far from God. Therefore, if we would have our home right with God, and our children kept from drifting, we must pray, not only for our loved ones, but *with* them, and do it every day.

No Hills Like the Home Hills

There are no hills like the home hills,
The hills our childhood knew,
There are no trees like the old trees
That by the dooryard grew,
And reaching out protecting arms
Above us, seem to say:
"Oh, you are safe, my little one,
For we are here to stay."

There are no rocks like the old rocks
Beside the pasture bars,
With moss of green and moss of gray
All dotted red with stars.
There is no brook like the old brook
That tumbled down the hill,
And met the river just below,
And turned the water mill.

There are no days like the old days,
The days when we were young.
There are no songs like the old songs
By trusting mothers sung.
There is no book like the old Book,
Baptized with father's tears,
There is no God like the Eternal God,
Unchanged by passing years.

—Raymond Huse.



Putting in the Perfume

THE story is told by travelers who have visited the Mosque of St. Sophia at Constantinople of a sweet fragrance that permeates every part of the temple. The reason for this sweet odor lies in the fact that more than a thousand years ago, when the temple was being built, the masons mixed musk with the mortar that cemented the stones together. Now, after a whole century, the fragrance still lingers to delight all who enter the mosque.

As mothers, we are daily engaged in building more wonderful temples than the famed Mosque of St. Sophia. As we lay the foundation stones of our children's characters, are we availing ourselves of the high privilege of putting plenty of fragrant myrrh into the prosaic mortar? Are we too busy with the tremendous task of motherhood to pour in aplenty from the sweet-scented vials of imagination and comradeship? Are we putting into the precious little lives intrusted to our shaping all the perfume of the simple homely joys that each day brings within our reach? Are we making our homes merely a shelter for our children, or a storehouse for happy childhood memories?

If we are careful to put plenty of perfume in performing daily rounds of what may at times seem prosaic and commonplace duties, like the builders of old, we, too, shall be rewarded and remembered. Many whom we shall never know or see may be cheered by the sweet fragrance we implanted into plastic young lives years ago. Surely it is worth our while to build fragrantly as well as firmly.

ALICE CROWELL HOFFMAN.
(National Kindergarten Association.)

"I Gave Them Myself"

S AID a mother to me one day: "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge in many things I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge self, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—*Life and Faith.*

Japan AWAKES

IT may seem like a far cry from the palanquin of old Japan to the airplane of to-day; but in point of time, the change has been phenomenally rapid. Only a few decades ago, men of importance would travel for months by *kago*, suspended from poles that were shouldered by sturdy carriers. Thus, tediously, they proceeded between principal points in the diminutive islands of the Shogun's dominions. To-day, not only are the same places reached in the course of a few hours by train, but the world sees the little brown men taking to the air like birds, and we behold them flying so frequently over our heads that we scarcely take the trouble to crane our necks any more when we hear the purring of the gravity-defying motors. Recently the writer witnessed a battle royal between a flock of planes and anti-aircraft guns. Tokyo was treated to a glimpse of modern warfare. The citizens could see what such things as smoke screens and the dropping of bombs from the air, that the newspapers have been describing of late, really mean. When an imitation city took fire and burned before our eyes, we had some realization of the sudden devastation to be wrought by incendiary bombs in future warfare.

A PEACEFUL REVOLUTION

On the second anniversary of the great earthquake, a shaven-headed little old priest in his sacerdotal gold brocade and filmy black silk robes, whose very costume seemed to hark back to the days of the original Buddha, actually ascended in an airplane above the great city and intoned prayers to the gods for the protection of the swarming millions of tiny beings on the earth far below.

A few decades ago there was no such thing as a newspaper in Japan. The bulletin board and the story-teller were the principal means of communi-

cating public information, gossip, and legends. But New Japan assimilates, between her morning rice and her final repose on her hard pillow at night, an Amazon-like stream of literature of all kinds, ranging from *Puck* and "Bringing Up Father" to the highly technical reports of such ultrascientific conventions as the recent Sixth Congress of the Far-Eastern Association of Tropical Medicine. Not only do the leading newspapers of Tokyo and Osaka possess the very latest of modern facilities, but they are great centers of up-to-date social, scientific, financial, educational, and political influence. They are usually in the very forefront in advocating various programs of progress. As I write these lines, the entire nation is following with breathless interest the telegraphic and wireless reports of the itinerary of the two daring airmen sent by the Osaka *Asahi* newspaper by way of Siberia to Europe. From Lyons, they have just hopped to Rome, the terminus of their eventful journey.

And soon they will be back, by sea, in their own country to be fêted and honored by their admiring fellow citizens.

That the keen young men of Nippon are fast overcoming man's natural and frequently fatal awkwardness in imitating the feathered creatures of the air is strikingly patent from the news of the day. And now the Imperial government is just on the verge of establishing a giant system of airways



connecting Tokyo and other large cities with Manchuria, Korea, and China.

Turning to another phase of Japan's progress, I wish to call attention to the development of radio. At first the government took a somewhat conservative attitude toward the problem of what to do with the lively newcomer that, like Commodore Perry, was knocking at the door and insistently demanding admittance. But now there are radios everywhere. All kinds of receivers, both imported and native, are on the market in neat little radio stores on all the business streets of every city. The story of radio development and possibilities in the Orient can best be told by quoting from Major General James G. Harbord, president of the Radio Corporation of America:

"Chinese and Japanese, Turks and East Indians, Afghans and Malaysians, Mongols and Siberian Slavs and Tartars—over nine hundred millions of them, constituting more than half the population of the earth. What will radio broadcasting do for them? And what will they do for broadcasting?"

"Such has been the breathlessly swift development of radio that even now we must reckon with international audiences—reckon not only with broadcasting but with rebroadcasting. To inundate the whole earth with radio music or speech, a station of overwhelming power is no longer necessary. One radio station can pick up



Viscount Goto, one of the great men of Japan, and an ardent radio fan

The modern sequel to an ancient prophecy

by ALFONSO N. ANDERSON

Our correspondent in Japan



On the second anniversary of the great earthquake, a priest went aloft in an airplane, and scattered prayers.

another and retransmit its song or story on a different wave-length. Thus a whole program broadcasted from East Pittsburgh has been received by London and retransmitted to British India. East and West met by way of the ether. Jeweled rajahs and American farmers in blue jeans both had front seats in the planetary auditorium. The American point of view became for the moment a living reality in far-away India."

After referring to the deep-rooted conservatism of different Oriental governments, due largely to their inbred fear of radical propaganda, despotic control, international complications, and other causes,—a conservatism which constitutes perhaps the greatest obstacle in the pathway of radio progress, as in Turkey, for example, where "there are probably not more than twenty first-class receiving sets and no broadcasting stations,"—the Major General calls attention to the striking contrast afforded by Japan:

IN THE FOREFRONT OF PROGRESS

"Only in Japan has the government cast aside much of the old conservatism, and only in Japan is a law to be found that recognizes the public right to receive broadcasted entertainment and instruction. It is a law only a few months old, a law not at all comparable with that which enables an American

to use any kind of set he pleases and to listen to anything that his set is capable of receiving. Yet it offers an example to the whole of Asia.

"The old Japanese radio law was clearly a piece of military legislation. Radio belonged to the army and navy. Civilians were forbidden to dabble in it. If they did, they became automatically criminals. Having noted that the United States and Great Britain did not collapse because radio had entertained millions of homes, the Japanese decided to embark on a more liberal policy, beginning with March 1, 1925. The first station was opened twenty days later, after the government had tested its operative efficiency and had been satisfied that transmission would be reasonably good.

"Despite wave-length limitations, the Japanese responded enthusiastically to the passage of the new law. Applications for licenses, filed with the broadcasting companies, poured in. Hundreds stood in line waiting their turn, although it must be admitted that some were shrewd, far-seeing dealers in radio supplies who took the precaution of filing applications for several hundred licenses to be disposed of to future purchasers of radio sets. Between March 15 and May 1 the Osaka radio broadcasting bureau received over 10,000 applications. In a word, Japan is now about as delirious over radio as we were when broadcasting first became the vogue.

"Naturally Japanese publishers who regard our journalistic technique with

respect have not been slow to exploit the news interest of radio. The radio section of the American newspaper finds its counterpart in the Japanese daily. To an American radio enthusiast who chances to scan the radio section of the *Asahi* or *Jiji Shimpo*, the articles seem curiously familiar, although he can not read them. There are the same announcements of programs, the same arresting technical diagrams to smooth the path of the home builder of radio apparatus, the same technical questions asked by puzzled amateurs and the same authoritative answers, the same brickbats and bouquets hurled at station announcers by fervid 'listeners-in,' who have a better right than we have to express their opinions of programs and stations, because their money pays for broadcasting whereas we pay nothing. Flanking the articles are advertisements of receiving sets, loud speakers, head telephones.

HALF THE EARTH

"The United States now supports about thirty trade, technical, and popular periodicals devoted exclusively to radio. In Japan, there are already a score of magazines (soon there will be fifty). Circulations range from about 10,000 to 30,000, and their advertising pages are packed with the announcements of familiar American apparatus. Much of the editorial matter is obviously of American and European origin—exactly what is to be expected when it is considered that until the recent liberalization of the Japanese radio law the radio amateur was regarded with almost as much suspicion as if he were a military spy. There are signs enough that the editors of these periodicals will rely more on native radio experience and material, and that in the future they will select for republication only such foreign articles as have direct bearing on conditions that exist in Japan. (Continued on page 12)



Premier Kato, opening the sixth Congress of the Far-Eastern Association of Tropical Medicine



DARING PROPHECY

of the four empires—and no more—is another proof that God wrote the Bible declares EARLE A. ROWELL to his agnostic father.

My dear Father,—
Against the book of Daniel the heavy artillery of skeptics has been directed for 1,500 years, because, in chapters two and seven, are such clear predictions in vivid outline of the whole history of the world, beginning with Babylon and reaching to the present moment, that the most skeptical have been hard put to it to account for them without admitting supernatural knowledge on the part of the prophet.

Skeptics seemed to think that if they could show that Daniel never wrote a word of the book attributed to him, that it was not written until 169 B. C., etc., its power would be broken. But for the sake of my present argument, I will accept the latest date contended for by anyone, and care not who wrote the book of Daniel.

No matter what the opinion of infidels concerning the date and authorship of Daniel, they admit that it teaches that, beginning with Babylon, there will be just four universal world powers,—four and no more,—to the end of time. If, as the skeptics contend, the writer of Daniel lived in 169 B. C., he had knowledge of the fact that in a period of only 400 years Babylon, Medo-Persia, Greece, and Rome had ruled the world in succession,—four universal kingdoms in 400 years.

In the face of this fact, think of the amazing daring of such a man to predict that in *all future history* there would never be another universal power! How preposterous, how contrary to all analogy, to all previous history, to the wildest imagination, was such a prediction!

If experience had been asked to guess the secrets of the future, the answer certainly would have been that the revolutions of the past would be repeated again and again in the coming 2,000 years as they had in the past 2,000 years, for then, as now, it was believed that "history repeats itself."

HISTORY COINCIDES WITH DANIEL

As the Babylonian Empire went down before the Persian, the Persian before the Greek, the Greek before the Roman, so the Roman might also with certainty be expected to pass on the scepter to some other. But was this the fact? What have the twenty centuries which have elapsed since the date

set by unbelievers for the writing of this prediction to say regarding the prediction?

The believer of that age who received this as the word of God, looked down the ages and said there would never be another world-dominion of man; and you and I look back through these same ages and have to confess that there has been no other. The fierce, rude warriors of the north poured like a flood against the western empire in the fifth century, but the dominion of the world was not given to them though they conquered Rome. In the seventh century, the Arab hordes, sweeping out of the desert, assaulted the empire on the east. They assaulted it also on the west, and for a time it seemed as if the caliphs might rule from the throne of the Cæsars. Tartars and Turks swept in fury over the east. They knocked loudly at the gates of the west, and mankind trembled lest they rule the world; but it was denied them.

The dream of world empire has

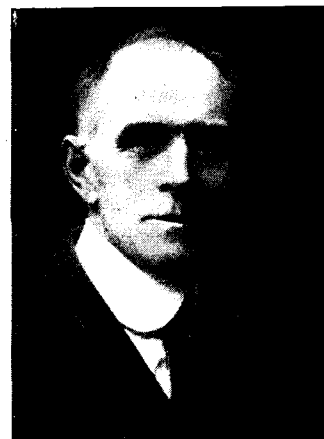
fired the ambition of king and warrior; but the pages of history, wet with the blood of millions, record in unvarying sequence the repeated failures of every attempt to establish a world power. The mighty Charlemagne; the swift Charles the Twelfth of Sweden; the restless, eagle-eyed Napoleon; the ambitious kaiser, and many other Goliaths of war hoped to wear the mantle of Cæsar. When an exile on St. Helena, Napoleon read the book of Daniel and understood why he could not cement the broken nations of the Roman Empire into another world dominion.

THE BIBLE BELIEVER NEVER EMBARRASSED

Not only did the prophet foretell that there would never be another world kingdom after the fourth, but he predicted the breaking up of the fourth into a number of smaller nations, which are to continue to exist, with exceptions mentioned by the prophet himself, to the end of time. Then the prophet goes on to tell of the attempts that will be made to weld these nations into a world dominion. He tells how they will try, by intermarriage and craft, to accomplish what they can not by force of arms; and they will utterly fail in all attempts. (Continued on page 14)



Earle Albert Rowell,
the Christian son



H. F. Rowell,
the agnostic father

FOR the past year now, we have been running this series of letters which has been exchanged between Earle A. Rowell and his father. This has not been an artificial or a fictitious series in any sense of the word. The letters have been actually written and received just as we have reproduced them. H. F. Rowell is an avowed agnostic, and the son Earle was reared an agnostic and an infidel, but accepted Christianity when a young man as a result of personal research and conviction. For the past twenty-five

years, Earle has been making an exhaustive study of the evidences for Christianity; and we know of no man who is better qualified to write in defense of the Bible and the Christian religion than he. The Editors are sure that our readers have been greatly edified by his lucid presentation of truth in this series.

H. F. Rowell is an official of the New Ladysmith Lumber Company of Nanaimo, British Columbia, and E. A. Rowell is connected with the Seattle Y. M. C. A.

Is the "Lord's Day" Sunday?

The final answer to the question raised last week, Did the Apostles Keep Sunday?



BYRON E.
TEFFT

THESE is no authentic instance of Sunday's being called the Lord's day, until so designated by Tertullian, 200 A. D. This was more than one hundred years after the last book of the New Testament was written. At that time, the church was drifting from her Scriptural moorings, and was introducing heathenish rites and customs.

Efforts have been made to prove "the Lord's day" of later and uninspired writers to be the same as that of Revelation 1:10. It is evident that the Bible itself is the best exponent as to which day was intended by the term "Lord's day." It was Christ who created the earth. (John 1:3, 10; Colossians 1:13-16.) He who created was the One who rested the seventh day and sanctified it. (Genesis 2:1-3.) This is the day He calls "My holy day." Isaiah 58:13. Christ said He was "Lord also of the Sabbath." Mark 2:28. In Exodus 20:10 He says the "seventh day is the Sabbath of the Lord thy God." Therefore the Son of man is Lord of the seventh-day Sabbath, and the seventh day is consequently the Lord's day.

We have now noticed the texts usually quoted to prove a divine change of the Sabbath; but not one of these texts contains a shadow of proof direct or indirect that Christ or His apostles ever kept the first day of the week or gave any command for its observance. How opportune it would have been at that first meeting for Christ to say: "Hereafter ye shall keep the first day of the week in memory of My resurrection."

On that day He appeared to Mary, to the two going to Emmaus, and to the eleven "at meat," and in each case His words are recorded; but we find nothing about a change of the Sabbath. In fact, so radical a change as this would have aroused the attention of the Jewish converts to Christianity.

Certain customs became a bone of contention between the gentile and Jewish converts; and in 51 A. D., a council of the church composed of the apostles and elders was convened to settle these questions. Their discussions are recorded in Acts 15; but not a word is said about a change of the Sabbath. The New Testament is as silent as the grave regarding any change to the first day of the week. What does it all mean?—Simply this: In the first century such a thing as substituting Sunday for the Sabbath had never been thought of. The following extracts are all from prominent first-day writers.

"So some have tried to build the observance of Sunday upon apostolic command,

whereas the apostles gave no command on the matter at all. . . . The truth is, as soon as we appeal to the *litera scripta* [the literal writing] of the Bible, the Sabbatarians have the best of the argument."—*Editorial in Christian at Work (Presbyterian), April 19, 1883.*

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."—*Id., January, 1884.*

FRANK CONFESSIONS

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."—*Lyman Abbott, Jan. 19, 1882.*

"Sunday is not the Sabbath of the Bible, and every preacher knows it is not. . . . There is not a passage of Scripture, not one, in which commandment is given for the change of the Sabbath from the seventh to the first day. . . . We know of no divine command for the observance of Sunday; we make bold to say there is no direct divine command for its usage."—*Chicago Inter-Ocean, April 23, 1895.*

"It is true, there is no positive command for infant baptism. . . . nor is there any for keeping holy the first day of the week."—*Dr. Binney in "M. E. Theological Compendium," page 103.*

"Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teachings. They have no well-defined views on the subject, and are debated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day."—*Rev. Clark Braden, (ex-president Antioch College) in Christian Standard, Sept. 26, 1874.*

"There is one of the commandments which nearly all good Christian people are in the habit of breaking every week. I mean the fourth commandment. . . . 'The seventh day,' the commandment says, 'is the Sabbath of the Lord thy God.' No kind of arithmetic, no kind of almanac, can make seven equal to one, nor the seventh mean the first, nor Saturday mean Sunday. The fact is that we are all Sabbath breakers, every one of us."—*Rev. Geo. Hodges, rector*

of the Episcopal Church, Pittsburgh, Pennsylvania, in Sunday sermon reported in Pittsburgh Dispatch, Oct. 27, 1889.

"To me it seems unaccountable that Jesus during three years' intercourse with His disciples, giving them instruction as to His kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses, and teaching its true nature and purpose, never alluded to the transference of the day. Also that during the forty days of His resurrection life, no such thing was intimated. . . . Of course, I quite well know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctified by the papal apostasy and bequeathed as a sacred legacy to Protestantism. There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found?—Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—*From an address by Edward T. Hiscox, D. D. (author of the "Baptist Manual"), before a Baptist ministers' meeting, New York City, reported in the Examiner, Nov. 16, 1898.*

"AS-HIS CUSTOM WAS"

We have shown that there is no such example for Sunday keeping on the part of the apostles. We have also shown that the only Biblical command relating to the Sabbath sanctifies only the seventh day. We are now prepared to show that apostolic example, as far as it is recorded, was strictly in harmony with the law of God; the apostles therefore kept the seventh day.

It was the custom of our Redeemer to keep the Sabbath and to worship on that day. "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. He went "down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4:31.

JAPAN AWAKES

(Continued from page 9)

When He foretold the destruction of Jerusalem, which occurred 70 A. D., He said: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. Christ here recognized the Sabbath forty years after His ascension.

The apostle Paul was a Sabbath keeper, and it was his custom to worship and to teach on that day. We read: "They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2. On their first missionary tour, Paul and Barnabas "came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. Here Paul preached. "And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath."

"And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44.

When they came to Philippi, there being no place of public worship on the Sabbath in that city, they went out to the quiet riverside to pray. We read: "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

Later Paul came to Corinth, and made his home with a tentmaker. Here he daily worked at tentmaking, and "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the word of God among them." Acts 18:3, 4, 11. There are seventy-eight Sabbaths in a year and six months. Adding the other six Sabbaths already mentioned, we have a total of eighty-four Sabbaths observed by the apostle Paul and his companions. In the light of these inspired statements, where do we find apostolic example? Is it fair to quote the example of Paul, in holding one meeting on the first part of the first day of the week and then going more than a Sabbath-day's journey on the latter part of that same day, while we ignore the truth that it was the "manner" of the apostle to worship on the seventh day of the week, which is shown by the record of eighty-four seventh-day Sabbaths thus observed?

The apostle to the gentiles spent seventy-eight weeks in Corinth teaching on every Sabbath, and working at his trade the six working days. He therefore spent seventy-eight Sundays in this city at hard labor making tents. Not a very good example for Sunday keeping. Surely Sunday was not known as a sacred day in Paul's time. It belonged to the unscriptural innovations of after ages. As late as the fourth century, Constantine, who made the first Sunday law, called it by no other name than "the venerable day of the sun."

We rest the case with the reader. We have presented evidence sufficient to convince the candid mind that neither Christ nor the apostles changed the Sabbath; but sacredly observed it as God's rest day.

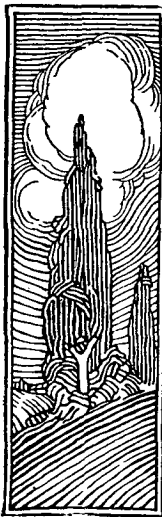
Christ is head of the church. (Ephesians 4:5. Colossians 1:18.) The church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Ephesians 2:20.

This is the Christian church, and the apostles were Christians and kept the Christian Sabbath. The day they kept was the same day Christ kept, which was Saturday, the seventh day of the unchanged commandment.

remarkable, correct prognostications such as the above. To-day, the waves of ether are acting in obedience to the will of man as "sympathetic conveyances" to waft his messages to the ends of the earth.

But a far more striking prophecy of present-day wonders is that of the Judean captive in Babylon, Daniel. Speaking under the influence of the spirit of prophecy, he said that in "the time of the end" "many will run to and fro, and knowledge shall abound." Daniel 12:4, Rotherham's translation. Seeing the wonderful fulfillment of this prophecy in Japan in these momentous days, it is interesting to reflect that Daniel wrote his book about the time of Jimmu Tenno, the first Japanese emperor. To his illustrious descendant, the late Emperor Meiji Tenno, is due the credit for giving an impetus to the movement which has resulted in the present phenomenal advancement of the empire's civilization.

The thrill of wonderment at such a spectacle as an awakened nation and the fulfillment of ancient prophecy, does not give us the full benefit that may be ours from this investigation. If we stop here, we have lost all. But he who takes a step farther and grasps the real significance of it all, recognizing that "the time of the end," of which Daniel spoke, in which knowledge should abound, is already far spent,—he who from his heart realizes this,—is in truth "not far from the kingdom." If he sees in prophecy fulfilled and fulfilling a dawning light and walks therein, preparing his heart by true contrition and confession of sin to meet the coming Saviour and King, if he surrenders his soul to the Author of life and the Giver of life eternal, then and not until then is he a man disillusioned and undeceived, and worthy to be led step by step onward into an everlasting home of light and life and love.



Streets of Gold

ROBERT HARE

Brightest skies oft cloud above our darkened vision,
And thorns beset the path our weary feet would tread;
We wait and wonder often while the troubled spirit
Sighs on, regretful, trembling, in its dread.
It may be, too, the buoyant heart has grown weary,
While other hearts have turned away estranged and cold;
But ah, the lonesome pain will surely be forgotten,
When tired feet walk out on streets of gold.

The burdens lifted on the long and lonely journey
May grow more heavy as the moments pass along;
The loyal heart forget, with all its disappointments,
The sweetness of its loved and cherished song.
The old chair, resting in its veiled and silent corner,
May add its whispers to the story often told;
But ah, the loneliness will surely be forgotten,
When tired feet walk out on streets of gold.

Distress, with angry hand, may hush life's sweetest music,
Casting the terror of its dirge across the way,
And grief may chide the spirit into bitter weeping,
While phantom dreamings hasten to betray.
But over all Hope smiles in holy expectation,
And rich with promise, where Grief's thundercloud has rolled,
Still whispers, "Grief and pain at last will be forgotten,
When tired feet walk out on streets of gold."

God Forgives and Forgets

Three stories are here presented in illustration of this encouraging truth

WILLIAM H BRANSON



The father threw his robe around the prodigal son, to hide his shame.

THE Bible is filled with illustrations of the great truth that God looks upon the pardoned sinner as though he had never sinned. It is as though God had foreseen how difficult it would be for sinful minds to grasp such a truth as this, so He endeavored in every way to impress it. He wanted us really to grasp it, and to accept it as a fact.

The story of the prodigal son illustrates this truth. The boy went away from his father's house into a far country and spent all his substance in riotous living, until he was finally reduced to the menial task of feeding swine.

When he "came to himself," he began to consider how much he had lost through sin and folly, and he longed to get back to the place from which he had fallen. He felt just as every sinner feels when he reflects upon the course he has taken. But he, like other sinners, also felt that he had fallen so low, and had wandered so far, that it would be impossible for his father fully to forgive him and take him back as his own son, and as a member of his household. He thought perhaps his father would allow him to stay on the place and to act as a hired servant. So he said, I will leave the swine herd, and go back to my father. I will tell him how I have disgraced him, and that I am no more worthy to be called his son; but I will ask him to make me as one of his hired servants, so I can have food to eat and a place to lodge.

But the father, running to meet him, did not wait for the son to sob out his story and his request. He commanded the servants to bring the best robe with which to replace his rags, to put shoes on his feet, and a ring on his finger. He said, "Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Luke 15: 23, 24. Never once did he call him a servant. Not for one moment did he think of him as a servant. He loved him the more because of his need of a father's love. His heart went out to him even more than to the boy who had remained at home, sheltered from the vices of the world.

The same principle is stated in the words, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." The prodigal had it in his heart to ask to be a servant, and the father said, "You are my son." He called the neighbors and said, "Rejoice with me, for my son was dead, and is alive again."

THE THIEF CHANGED INSTANTLY

There is the story of the poor thief, who was crucified with Christ. He was paying the just penalty for his life of crime. He had rendered himself unfit to live; but he grasped the great truth that the One hanging beside him was the world's Redeemer, and in his despair he cried out, "Lord, remember me when Thou comest into Thy kingdom." It was a last appeal for mercy; but, unlike other appeals he had made, this one fell upon the sympathetic ear of Jesus and touched a responsive chord in His great heart of love; and immediately the assurance came ringing back, Thou shalt "be with Me in Paradise."

Think of it! And him a thief! How could Jesus promise such a thing to a thief?—Because he had ceased to be a thief. Je-

sus granted to him full and complete absolution from his sinful record, and the man, basking in the sunlight of his Saviour's forgiveness, immediately became a fit subject for the kingdom of God. In this state and with this hope in his heart he died and was laid to rest; and in that glorious day when Christ shall come in His kingdom, this man, who was a criminal, an outcast from human society, will be taken to enjoy the society of angels. He had lien among the pots, but a moment's contact with Jesus made his life as the wings of a dove, covered with silver,—so abundant is the Saviour's pardon. (Psalm 68: 13.)

GOD ALWAYS DOES MORE

A man was brought to Jesus who had the palsy, that he might be healed. Jesus did that, and more. He added, "Thy sins be forgiven thee."

Moses prayed, "Let me go over, and see the good land." The Lord permitted him to go to the top of a mountain to view the land of Canaan; but though He refused his request, it was only that He might do infinitely more for Moses than he had asked or thought,—He took him to heaven instead.

You ask God to fill your cup, and He runs it over. He always does more than we ask Him to do, or than our thoughts can grasp.

David, we find, committed a great sin on one occasion. It is recorded in 2 Samuel 12, verses 9, 10. Speaking through the prophet, the Lord said to him, "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife."

Here was the king of Israel who had fallen in love with a woman who was the wife of another man, and, in order that he might have her for his wife, he sent Uriah out to the front of the battle and caused him to be killed; therefore he not only broke the seventh commandment, but he became guilty of the murder of one of his fellow men,—all this in open violation of the law of God. It would seem as though such a sin could never be passed over, especially since it was committed by the king of Israel. It was so serious that God spoke through the prophet, and said, "The sword shall never depart from thine house." His house was to be destroyed by the sword, and his kingdom was to be forfeited, because of this terrible sin.

When David heard the awful judgment of God pronounced upon him because of his sin, he began to confess it. The thirteenth verse says: "And David said unto Nathan, I have sinned against the Lord." He was penitent. He wanted mercy and pardon. But before he could get any further with his confession, "Nathan said unto David, The Lord also hath put away thy sin." It is all gone. It is forgiven. It is abundantly pardoned. And so abundantly had God pardoned David's sin that, when Solomon was born to David,—and Uriah's wife was Solomon's mother,—God permitted Solomon to become king of Israel. And more than that, it was through Solomon's line that the Messiah came. In his joy, David sang, "I acknowledged my sin unto Thee, . . . and Thou forgavest the iniquity of my sin." Psalm 32: 5.

So completely did God forgive David's sin that, about eighty years after, the Lord sent a message to Jeroboam, in which He said, "Thou hast not been as my servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes." 1 Kings 14: 8.

How could God talk like that about a man who had been a murderer and an adulterer?—The explanation is that God had absolutely forgotten all about David's sin; and when He thought of David, He could truthfully say David did "that only which was right in Mine eyes."

I do not know how God can do that, but He does; and He is just as ready to do it for us to-day as He ever was for anyone else. There stand the words as part of the new covenant, ratified by the blood of Christ, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8: 12.

ARE THE DEAD CONSCIOUS?

(Continued from page 4)

true of him as it is of David, that he "is not ascended into the heavens." Acts 2: 34.

So we find that Abraham's bosom is, with the rest of the bosoms of the dead, resting in the bosom of the earth—the dust. There is no locality that is an intermediate heaven where saints await their reward. They sleep in the dust, and from the dust they shall rise when the Life-giver says: "Awake and sing, ye that dwell in dust: . . . and the earth shall cast out the dead."

ARE WOMEN SLIPPING?

(Continued from page 9)

But while we can give full credit to what our womanly women are doing, it can not be gainsaid that in recent years there has been a let-down in woman's high position, that is alarming. Leaders among women themselves are alarmed over the trend of their own sex. The easy-to-be-petted, dolled-up, cigarette-smoking, frivolous, flapper type of young woman, so on the increase to-day, is no honor to her sex.

It is bad enough to have this character and social decline in women so far as they themselves are concerned. It is painful to realize how they are cheapening their time-honored dignity and superior station. More serious, however, is the reaction this is having upon men. We men have ever been in need of the cultivating influence of the feminine. Red-blooded and lacking in the deep appreciation of the spiritual values of life as most of us are, we men have had our deficiencies met in the nobler, more tender, sweeter, diviner side of life presented by women.

Sociologists are telling us—and the facts most certainly affirm it—that men are becoming more selfish, more lawless, more bestial to-day. If that be true, may it not be because our women are not meeting their responsibility? May it not be that, instead of leading men to the higher plains of the spiritual and the moral, they are following and aping men in their evils? Women ought to be inspirers of men to better, cleaner things; not the imitators of men in unclean, wrong things. Instead of imitating men by their smoking, women ought to be a deterrent to men by their not smoking. Instead of being "free" and "easy" with men in their relations, thus stimulating the latter to greater wickedness, they ought, by their virtuous reserve, to be a check upon man's evil nature,—yea, more than that, an urge to man to live a more righteous life.

It is very significant that Solomon closes his book of Proverbs with a chapter on the importance of good women in society. Nothing proves the outstanding wisdom of Solomon more than this, and proves his marvelous insight into human affairs. Would that our women to-day would read this wholesome instruction!

"A worthy woman who can find?

For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil.
All the days of her life."

Proverbs 31: 10-12, A. R. V.

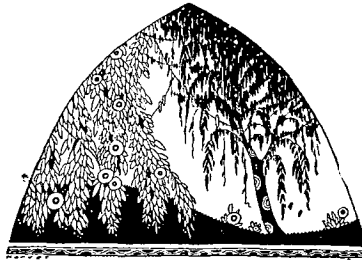
Our true values are not to be found in the money we have in banks, in the prosperity we have in business, in the material goods that we may possess. They are found in right character, in the moral and the spiritual. One sure way we can secure these better values

is in the "worthy woman" of the home and society; she who will do mankind "good and not evil all the days of her life." God give us more women of this type.

DANIEL'S DARING PROPHECY

(Continued from page 10)

Father, can you imagine the predicament the Christian would be in if, somewhere down the ages, a world-dominion, like that of Rome, had thrust itself athwart the stream of history? Suppose that some all-powerful Alexander of the Middle Ages had conquered all the known nations of the



Live as You Pray

I knelt to pray when day was done,
And prayed: "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.
Yet once again when day was done
I prayed, "O Lord, bless every one."
But, as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray;
Who have you tried to bless to-day?
God's sweetest blessings always go
By hands that serve Him here below."
And then I hid my face, and cried:
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."

—Whitney Montgomery.

world, cemented them into one huge empire, subject to his sovereign will,—why should anyone think this impossible? It was, in fact, in view of past history, the only logical conclusion one could reach. It was so natural a conclusion that every great king or powerful warrior assumed that since some one was of necessity going to be the world ruler, why shouldn't he be the one? And if one of them had succeeded, what a splendid argument the infidel would have!

The skeptic's criticisms of the book of Daniel remind me of the man who was going down a street in Chicago,

and when he came to a taxidermist's shop stopped long enough to criticize some things. In the window was an owl. He eyed the owl for a while, and then said: "That owl is not stuffed right; its head is not on right; the body is not poised right; the feathers are not fixed right; and if I could not stuff an owl better than that I would go out of the taxidermist's business."

When he got through his criticisms, the owl turned and winked at him. He had criticized a live owl.

Thus it is with the unbelievers who compose learned tomes telling us why Daniel did not write the book that bears his name, why there can not be a supernatural power in the ability to foretell the future, why predictions are only guesswork and their fulfillment only accident or coincidence. The plain historical facts make their criticisms absurd.

There was one man who felt so keenly the fact that prophecy was, by fulfillment before his eyes, making his strictures seem foolish, that he deliberately determined to break the prophecy. I will tell you about this heroic endeavor and its outcome in my next letter.

Cordially your loving son,

EARLE.

FAITHLESS SIGN SEEKING

SIGNS may weaken our faith instead of strengthen it. We feel that "seeing is believing"; we forget that believing without seeing is the best kind of believing. God pledges us His inviolable word that, if we will let Him, He will meet our every need. We answer: "But I could believe this so much better if He would now give me one or two proofs of it."

Sometimes God meets our weak faith by giving us the very proofs that we ask for. Oftener He withholds such proofs, knowing that to give them would be, not to strengthen, but to weaken our faith. For faith is not sight; the moment it insists upon seeing, it ceases to be faith. Faith trusts God not for what He does but for what He is. The very best thing for our faith may be the utter absence of every seeming evidence that God is faithful.

Dr. Haldeman has well said: "It is a dangerous thing for Christians to ask signs from God. He who begins so to ask, sooner or later steps out of the path of faith into the path of open eyesight; in asking for signs, he is asking that he may see, touch, and handle. He is not asking that he may be able to believe in God, but that God may so demonstrate Himself that the seeker need not exercise faith at all."

Is it strange, then, that God lovingly withholds from you the thing that, although you long for it, would only further weaken your present weak faith in Him? Let us rejoice in that silence of God, which we may use for the strengthening of our faith in Him.—*Sunday School Times.*

SIGNS of the TIMES

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THE UNIVERSAL SERVANT

GOD Himself is servant of all. His administration is with providence on the one hand, because as King of kings He is ever providing for His subjects; and with grace on the other, because the gifts of His bounty are always "without money and without

price." If God were not a king omnipotent, He could not be a universal servant. It is because His resources are infinite that He is able to dispense them with an open hand. "In Him we live, and move, and have our being." He maketh it to rain upon the just and the unjust, so that the wilderness and the solitary place are glad because of Him. His heaven drops manna white and plenteous as hoarfrost. We are ever standing in His bread line. The eyes of all wait upon Him, and He giveth them their meat in due season. "Hast thou not known, hast thou not heard, that the everlasting God, . . .

fainteth not, neither is weary?" Weary of what? Weary of serving! Were He to withhold His hand for an instant, our pulses would stop beating and the light of our eyes would go out. His goodness is like the inverted palm of an almighty hand above us. The only reason why we are not just now trembling with fear like an aspen is because we are so confident that He will not fail us.—David James Burrell.

In the kingdom of God the reward of a great service is the opportunity to render a still greater service.—Lyman Abbott.

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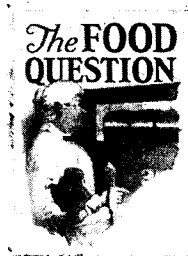
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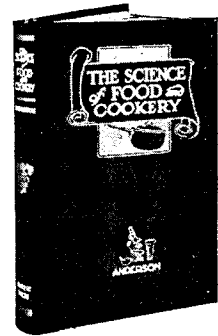
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Moses ranked high in Egypt; but, turning his back upon all the allurements of position and fame, he suffered affliction with the people of God rather than to enjoy the pleasures of sin for a season.

MOSES—

The Maker of a

GEORGE B. THOMPSON

WISE CHOICE

THE things of this life are but transient; they pass away. The greatest things men build do not endure very long. Men pass away. The greatest things they do also pass; we do not remember them very long. The greatest men have passed away from our memory, but the servants of the most high God still are remembered.

Look at Moses. He was the foster son of Pharaoh's daughter and heir to the Egyptian throne. Worldly pomp and the glitter of state were on every side. He was surrounded by a false religion, consisting of the worship of insects, crocodiles, and other animals. The corruptible crown was within easy reach; he had only to put it on. But he refused the throne and the crown with all its riches, honor, and splendor, and, looking across into the land of Goshen, he saw the people of God bowed under burdens, toiling beneath taskmasters; and he chose "affliction with the people of God." The first twelve years of Moses' life were spent in a Christian home under the instruction of a godly mother,—the best school earth affords; and the principles received in this school held him amid the wickedness and idolatry of Egypt.

Egypt, with all her abominations and pagan mysticisms, is no longer great. Her dynasties and rulers

have passed away; her obelisks and monuments have fallen into decay. When in Egypt, I went up the Nile and visited the musty tombs of some of these ancient kings who lived before Moses was found in the basket of bulrushes. Some of these kings are still preserved in the museum at Cairo, as mummies for tourists to look at. So much for the crown of earth.

How different with Moses! With an earthly crown within his reach, dangling before his very eyes, he chose the heavenly treasure. He turned his eyes from the glitter and pomp and empty honor of the Egyptian throne, and linked his destiny with the people of God, with a company of slaves groaning beneath their taskmasters. His decision was firmly made; he decided that the reproach of Christ was worth more than the wealth and honor of Egypt. He turned his back upon the fading crown of earth, and for forty years cared for sheep. Then for forty years more he was the leader of the Israelitish nation through the wilderness to the Promised Land. From a human standpoint, his choice was that of a fool; but when he died, angels buried him; and as we see him some hundreds of years later standing with Jesus on the Mount of Transfiguration, a type of the resurrected dead, we are profoundly convinced that the decision he made was a wise one.