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THE UNFOLDING OF GOD'S PLAN

GENERAL ARTICLES

Humanity's Greatest Need

BY ARTHUR G. DANIELLS

VIEWED from every standpoint, the greatest need of the world and the church is the abiding presence and unrestrained operation of the Spirit of God in the hearts of men. In all ages, men have been proposing and testing remedies for the removal of the evils that have been afflicting them. But up to this day, no remedy originating with man has proved equal to the world's great needs. The most that has been accomplished by these man-made efforts has been to change the form and manifestation of the evils which trouble us. The world never faced more perilous and appalling conditions than it faces to day.

The reason why no remedy suggested by man has been able to accomplish what has been desired, is because no human power can reach and move the cause of the troubles. That cause is woven into the web of human nature. It is rooted in every fibre of the moral character. "Can the Ethiopian change his skin, or the leopard his spots?" is the significant question asked by one in olden times. The only effectual remedy is that which is able to give man a new nature.

Man's Natural Hopeless Condition

The real situation to be met is graphically presented in the following words by the apostle Paul: "Without Christ," "strangers from the covenants of promise, having no hope, and without God in the world;" "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another;" "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, . . . without natural affection, implacable, unmerciful." This accurate pen picture of human nature gives the true cause of the shocking character of human history. It is this wickedness of the heart that has caused the bloody, desolating wars of all nations to the present hour. It is this that fills jails with criminals, asyl-

lums with insane, houses of ill fame with the fallen, and cemeteries with Christless paupers. This is the cause of the awful record of crime and suffering that goes into eternity with every passing day. Hence these terrible conditions will continue in the world just as long as the heart remains vicious and unregenerated.

The Only Remedy

Regeneration of the heart is the only complete and efficient remedy, and that is provided in the Holy Spirit through the gospel of Christ. This remedy has been received by millions, and every one who received it consistently has proved it to be all that is needed. What it is able to do for one person, it can do effectually for all the world.

Now, that which fully and adequately meets the needs of this sinning, sorrowing world, becomes its greatest need. And as the Spirit of Christ, through His gospel of salvation, does this, the abiding presence and effectual working of that Spirit in the heart is the world's greatest need, regenerating the heart and writing there in living characters the law of God. Heb. 8: 10; 2 Cor. 3: 3.

Thus the Spirit of Christ is to make actual in the heart and life now what was made possible by the death of Christ on the cross nineteen hundred years ago. This being true, it follows that all the blessings of the gospel are centred in the Holy Spirit; for the Spirit "brings all other blessings in His train." It is the Holy Spirit that strives with all men everywhere, to convince them of sin, and to lead them to repentance. By the Spirit, the hearts of the penitent are converted, self is slain, and the full surrender of the life to God is accomplished. It is this divine Spirit that transforms the nature, bringing the thoughts and desires of the heart into obedience to Christ, and filling the soul with God's abounding love.

Power for Effectual Service

Furthermore, it is the Holy Spirit that gives the Christian worker power in the work of the Master. When the Saviour entered upon His ministry, He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." And of His ministry we are told that "God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Under the inspiration and power of the Holy Spirit, Christ "spake as never man spake," so that His hearers "wondered at the gracious words which proceeded out of His mouth." "He taught them as one having authority, and not as the scribes." When the people heard His words and saw His works, "they marveled, and glorified God, who had given such power unto men." They asked, "Whence hath this Man this wisdom, and these mighty works?"

A Lesson for the Church

In all His association with the people, Jesus constantly impressed upon their minds the truth that His wisdom to teach and His power to do mighty works were given to Him by His Father through the Holy Spirit with which He was anointed. In all this, there is a most important lesson for His church. When Jesus had finished His work on earth, He said to His disciples, and through them to all who should believe on Him through their ministry: "As My Father hath sent Me, even so send I you. . . . Receive ye the Holy Spirit." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, unto the uttermost part of the earth."

From this parting instruction of the Lord, the church should know that the secret of her power in the world depends upon the indwelling presence of the Holy Spirit. She cannot be the light and inspiration to the world that she should be unless she is under the constant direction of that divine Spirit. It is only when this important truth is constantly realized that there will be a true realization of our need of the Holy Spirit, and a full and cheerful compliance with the conditions upon which He may be received and retained as an abiding Friend and Helper.

The world cannot receive the Spirit, we are told, because it neither sees nor knows Him. John 14:17. That is to say, the world does not apprehend the truth regarding the Spirit, nor does it recognize the operation of the Spirit; therefore it cannot receive Him. To be received in His fullness, the Spirit must be desired. The promise is to those who thirst. To be retained, the Spirit's counsel and guidance must be followed. He must not be grieved by disobedience. The flesh must be crucified, and the whole life consecrated to the service of God.

Our Lord's Representative

Since the ascension of Christ, the Holy Spirit has been His representative in the world. On the day of Pentecost, the Spirit was poured out upon the church. What mighty achievements He has wrought for Christ and the church during the nineteen centuries that have rolled by! How many millions of hearts have been won to Christ. How many thousands of martyrs He has sustained and caused to triumph while they were enduring the most cruel persecutions! How marvelously He has kept the light of truth shining through the darkest periods of the church's history! How promptly and accurately on the Godward side has the Spirit led the church forward to fulfill her mission according to God's eternal purpose, so that not a word fails of all that God has promised!

Not the Manifestation of Self

The Holy Spirit does not take Christ's place in the church by displacing Him in the hearts of the people, and drawing their affections to Himself. "He shall not speak of Himself," said the Saviour. In all His ministry, the Holy Spirit turns the mind and the affections to Him who suffered and died for the world. In this He glorifies the world's Redeemer instead of Himself. And this is what He leads every heart to do in which He abides.

In view of these considerations, and many others that could be mentioned, every Christian should cherish this blessed Spirit, and pray earnestly for His abiding presence. His kindly warnings and counsels should be cheerfully obeyed. Nothing should be done to grieve Him and drive Him from the heart.

"Receive ye the Holy Spirit."

Christian Science

What Christian Science Claims—Its Authoritative Textbook—in Contrast with the Bible

BY GEORGE B. THOMPSON

WHAT is Christian science? Does the name truly define it, or is the label a false one? Notice the following definition from Webster:

Christian: "One who believes, or professes to believe, in Jesus Christ, and the truth as taught by Him."

Science: "Accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws."

Science in the wide sense includes:

1. Exact knowledge of *facts*.
2. Exact knowledge of *laws*.
3. Exact knowledge of *proximate causes*.

An extended examination of the teaching of this system, which makes great claims, is not necessary to an understanding of the facts. Is what is called "Christian science" truly Christian? Is it altogether scientific? Or is it science "falsely so called"? Mrs. Mary Baker G. Eddy, in her book "Science and Health," page 1, edition 1899, says, "In the year 1866 I discovered the Christ science, the science of mind, and named it Christian science."

Its Authoritative Textbook

Concerning the book "Science and Health," Mrs. Eddy says: "A Christian scientist requires my work in 'Science and Health' for his textbook, and so do all his students and patients. Why?—First, because it is the voice of truth to this age, and contains the *whole* of Christian science, or the science of healing through mind; second, because it was the first published book containing a statement of Christian science, gave the first rules for demonstrating this science, and registered this revealed truth, uncontaminated with human hypothesis."—"Science and Health," page 453.

Again, in the same work, she says: "No human pen or tongue taught me the science contained in this book, 'Science and Health,' and neither tongue nor pen can ever overthrow it. This book may be distorted by shallow criticism, or by careless and mis-

chievous students, and its ideas may be temporarily forced into wrong channels; but the science and truth therein will remain forever, to be discerned and demonstrated."—Page 4.

And on page 3 she says, "I won my way to absolute conclusions through divine revelation, reason, and experiment."

So while much is written on Christian science, it is needless to delve into the mass of publications in order to arrive at a correct conclusion as to what Christian science teaches. "Science and Health" is the fountainhead; it was given, the author claims, by "divine revelation," and "contains the *whole* of Christian science." So we shall be doing the belief no injustice when we take its teaching from this book written by its founder. We shall try not to "distort" its teaching by "shallow criticism," but shall simply conclude that language in "Science and Health" means what the English language usually means, and weigh the teaching in the scales of common sense and truth, that the unbiased reader may judge as to whether the book was given through divine illumination, and whether its teachings are Christian and scientific.

Christian Science Definitions

To be Christian, it is necessary to believe in the Son of God as revealed in the Bible. Christian science does not do this. It has a god of their own conception, a Christ of their own imagining, and not the Christ as revealed in the Scriptures of truth. In "Science and Health," a "glossary" has been prepared to define the terms used in the book; and it is surely needed. God is defined in the glossary as follows:

"The great I am; the all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal: *principle; mind; soul; life; truth; love; substance; intelligence.*"

Life, whether found in animals or in trees, is God, according to this definition. This is the god of the pantheist. Instead of being Christian, the system is pagan. Jesus is defined as follows:

"The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality."

Further, Jesus is set forth as follows:

"The virgin mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Saviour."—Page 334.

"The eternal Christ never suffered."—Page 343.

"His disciples believed Jesus dead while He was hidden in the sepulcher; whereas He was alive, demonstrating, within the narrow tomb, the power of spirit to destroy human, material sense."—Page 349.

"Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw Him after His crucifixion, and learned that He had not died."—Pages 350, 351.

The Christ of Christian science is, then, only an idea, a thought; He never suffered, never died.

What the Bible Says

How different is the above from the sublime predictions of the inspired writers who spoke of Jesus and His mission!

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2.

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

"And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." Matt. 28: 18.

"For the Son of man is come to seek and to save that which was lost." Luke 19: 10.

Christ is not an idea, a principle of good, but a mighty Being, the "express image" of His Father's "person," and "upholding all things by the word of His power," and "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1: 1-3. Read the following sublime description of the Son of God, from the pen of the Patmos seer:

"And in the midst of the seven candle-

sticks One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death." Rev. 1: 13-18.

This divine Being is the Son of God, and He "died for our sins according to the Scriptures." 1 Cor. 15: 3. While he walked the earth as man, He was God. His divinity was clothed in humanity, and the demonstrations of Deity were veiled. More than a man hung on the cross. More than a man died. God died. He was God while on the earth, though in the form and portion of a man. He was the commander of angels; all the armies in heaven were at His command. Millions of angels and unfallen beings worshipped Him, and poured forth anthems of praise and adoration. But He relinquished it all. His riches He gave up, and became poor.

He was born in a manger. But the Babe in the manger was the solution of all the rites and ceremonies of the altars of the typical service. Though lying in the manger, weak and helpless, unable to lisp a word, He was the Creator of all, His word spoke worlds into existence. Tremendous mystery this! Wonderful combination of God and man! While He could have ever withstood the advances of death, He voluntarily laid down His life; He died of His own free will.

And in this gift was poured out the whole treasure of heaven. He died that we might live. The penalty which rightly belongs to us, He assumed. He died that we might escape death, and live eternally in the kingdom of God.

By faith we have through His name the forgiveness of sins, and a right to the tree of life. Jesus conquered death, ascended on high, and is seated on the right hand of His Father, as man's Intercessor.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

In another article, we will notice another phase of this question, and point out the delusion of the leadings of Christian science.

Made Righteous by Faith

BY THE LATE MRS. E. G. WHITE

WHEN, through repentance and faith, we accept Christ as our Saviour, the Lord pardons our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person. He is taken into favour with Heaven, and through the Spirit, has fellowship with the Father and the Son. Then there is yet another work to be accomplished, and this is of a progressive nature. The soul is to be sanctified through the truth. And this also is accomplished through faith: for it is only by the grace of Christ, which we receive through faith, that the character can be transformed.

It is important that we understand clearly the nature of faith. There are many who believe that Christ is the Saviour of the world, that the gospel is true and reveals the plan of salvation, yet they do not possess saving faith. They are intellectually convinced of the truth; but this is not enough. In order to be justified, the sinner must have that faith that appropriates the merits of Christ to his own soul. We read that the devils "believe and tremble"; but their belief does not bring them justification, neither will the belief of those who give a merely intellectual assent to the truths of the Bible bring them the benefits of salvation. This belief fails of reaching the vital point, for the truth does not engage the heart or transform the character.

Faith More than Belief

In genuine, saving faith, there is trust in God, through the belief in the great atoning sacrifice made by the Son of God on Calvary. In Christ, the justified believer beholds his only hope and deliverer. Belief may exist without trust, but confidence born of trust cannot exist without faith. Every sinner brought to a knowledge of the saving power of Christ, will make manifest this trust in greater degree as he advances in experience.

The words of the apostle shed light upon

what constitutes genuine faith. He says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To believe with the heart is more than conviction, more than assent to the truth. This faith is sincere, earnest, and engages the affections of the soul. It is the faith that works by love, and purifies the heart.

God reveals Christ to the sinner, and he beholds Him dying upon Calvary for the sin of His creature. He then understands how he is condemned by the law of God; for the Spirit works upon his conscience, enforcing the claims of the broken law. He is then given the opportunity of defying the law, of rejecting the Saviour, or of yielding to its claims, and receiving Christ as his Redeemer. God will not compel the service of any man; but He reveals to him his obligation, unfolds to him the requirements of His holy law, and sets before him the result of his choice—to obey and live, or to disobey and perish.

The command from heaven is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." When the force of this requirement is understood, the conscience is convicted, the sinner is condemned. The carnal mind, which is not subject to the law of God, neither indeed can be, rises up in rebellion against the holy claims of the law. But as the sinner beholds Christ hanging upon the cross of Calvary, suffering for his transgression, deeper conviction takes hold upon him, and he sees something of the offensive nature of sin. Where there is a true conception of the spirituality and holiness of the divine law, the sinner is under condemnation, and his sins stand arrayed before him in their true character.

By the law is the knowledge of sin; and

in its light, he understands the evil of secret thoughts and deeds of darkness. God's law presents matters in a light in which he has never before viewed his life. He sees that what we speak with our tongue, what we do with our hands, what we exhibit in our outer life, is but a very small part of what goes to make up our character. The law penetrates to the thoughts and intents of the heart. It searches out the dark passions indulged in secret, the jealousies, envyings, theft, murder, malignity, ambition, and evil that lurk hidden from the eyes of men. How often do men exalt those in whose hearts are dark things that for want of opportunity to display themselves are kept from sight! But God's law registers all hidden evil. The wise man declares, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Saved by Grace

Paul declared "I was alive without the law once: but when the commandment came, sin revived, and I died." The apostle recognized the claims of the law, and did not break out against it because it revealed to him his true situation. He acknowledged the likeness which it presented, but he did not say to the law, "Cleanse me, purify me." He turned at once to Calvary. He fell on the Rock Christ Jesus, and was broken. He knew that repentance which needeth not to be repented of. He understood that "by the deeds of the law there shall no flesh be justified;" for it is not the province of law to save, but to condemn; not to pardon, but to convict. It cannot to any degree lessen the rigor of its claims. If one requirement could be set aside, the whole law might be aboli-

shed; for to change any commandment to save a defaulter would make of none effect the value of the rest. The law cannot save those whom it condemns; it cannot rescue the perishing. There is but one hope for the sinner. Is it in outward ceremonies? in rigorous performance of religious duties? Is it in mourning and penance, and in devoting hours to prayer and meditation? in practicing selfdenial? in giving to the poor, and in doing deeds of merit?—No, none of these things will work the salvation of the soul.

It is the grace of Christ that draws men unto Himself, and in Him alone is hope and salvation for the sinner. Man is unworthy of any favour from God; but as Christ becomes his righteousness, he may ask and receive, in His name and through His merit, the grace and favour of God. Jesus bore the just penalty of the law, that we might have His grace; but this fact does not mean the subversion of the law. Paul asks: "Do we then make void the law through faith? God forbid: yea, we establish the law." The bestowal of the grace of Christ upon the repentant sinner is that he may be brought into perfect harmony with the government of heaven. In the cross, mercy and truth are met together; righteousness and peace have kissed each other.

When we look to the cross of Calvary, we see that the highest claims of the law were met in the efficiency of the offering. Hence Jesus is called "the Lord our righteousness." When we lay hold on the merit of Christ, and are able to say, "The Lord is my Saviour, my righteousness," then we are justified by faith, and have peace with God through our Lord Jesus Christ.

The Wonderful Book of God

TRULY the Bible is a wonderful book. Its sublime utterances take hold on the soul as do the worlds of no other book. Other books become antiquated, but not the Bible. Men write books on various subjects, and in a few years others produce writings on the same subject far in advance, and previous writings are out of date. But the Bible is never out of date. Its words are equally true in all ages. When men have established, as they think, the fact that some statement is historically inaccurate, the spade of some explorer digs up a tablet, and the Scriptures of truth are found to be correct.

Men advance theories concerning science, and others come along with theories which devour these as fast as they are born. But the Word of God stands the acid test of all time and of all theories. While men are floating rudderless on the sea of speculation, wondering what is coming to pass, those enlightened by the Word, casting aside vague and uncertain theorizing, are guided by a sure chart and compass.

"O holy book of truth divine!
— Eternal as thy Maker's name;
Through countless ages of decline
Thy glowing truths have stood the same."

Skeptics have done their worst to destroy the Scriptures, but at no time in the history of the world were so many copies of the Bible, in so many different tongues, being circulated. On one occasion when some skeptics were railing at the Christian religion and the Bible, James Russell Lowell said to them:—

"When the microscopic search of skepticism which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views."

The Bible has stood and will ever stand impregnable against all the assaults of its enemies. There is, of course, a reverent criticism to which it is proper to subject the Scriptures. This has to do with authorship of writings, the date of manuscripts, and correct translation. But though infidel criticism may impeach the Word of God, and throw uncertainty over all it contains, and seek to rob man of the hope which it holds out, not only for this life, but for the life to come, it cannot take from the world the light and influence of God's Word. It is much to be regretted that in addition to the infidels, and unbelievers, and free-thinkers, and deists, and atheists, and skeptics, and agnostics, who have rejected the supernatural inspiration of the Scriptures, we have come to a time when there must be added higher critics, who are professed Christians, but are sowing doubts regarding the authenticity of much of the Bible. But the Bible will withstand the assaults of all. God's Word is here to stay. Heaven and earth may pass away, but God's Word will remain, to bless and enlighten the world. A writer states it in this way:—

"If men should try to put it away from us, they would be obliged first of all to get rid of all the copies in all the languages—there are 160,000,000, say of the Old and New

Testaments in one book and in portions of the Book. You must have all these piled together in a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible.

"Then go to the libraries of the world, and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from each book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge of which the poets and prose writers were indebted to the Bible,—until you have taken all these from between the bindings and turned them to ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible.

"You must then go to the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced. Not until then have you destroyed the Bible.

"Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible.

"Have you done it then?—No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles; and to suppress the Book, to let not a trace of it be discovered, you must pass from gravestone to gravestone and with mallet and chisel cut out every name that is Biblical and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible."—*"Another Mile," pp. 28, 29.*

..Word of the everlasting God,
Will of his glorious Son,
Without thee how could earth be trod.
Or heaven itself be won?"

—G. B. T. in the *Review and Herald*.

BEFORE you can get religion into any one else, you have got to have a contagious case of it yourself.—*Henry Sloane Coffin.*

"THE more religion one has himself, the more he is apt to see in others."

Breaking the Papal Yoke

BY PERCY T. MAGAN

ON December 26, 1797, the French embassy in Rome was attacked; and young General Duphot, who was only anxious to preserve the peace, was fired upon by the papal troops and killed. This event produced a great sensation, and the French Directory at once ordered General Berthier to march on Rome. He arrived on February 10, 1798. His soldiers paused for a moment to survey the ancient and magnificent city. The castle of St. Angelo quickly surrendered.

The pope, for the time being, was left in the Vatican; and Berthier was conducted to the capitol like the Roman generals of old in their triumph. The democrats, at the summit of their wishes, assembled in the Campo Vaccino, in sight of the remains of the ancient forum, and proclaimed the Roman republic. A notary drew up an act by which the populace, calling itself the Roman people, declared that it resumed its sovereignty and *constituted itself a republic*.

Meanwhile Pope Pius VI has been left alone in the Vatican. Messengers were sent to demand the abdication of his temporal sovereignty. There was no intention of meddling with his spiritual authority. He replied that he could not divest himself of a property which was not his, but which had devolved on him from the apostles, and was only a deposit in his hands. This logic had but little effect upon the republican generals of France.

Wounding the Papal Power

The pope, treated with respect due to his age, was removed in the night from the Vatican and conveyed into Tuscany. Thence he was taken to Valence, France, where he died, attended by a solitary ecclesiastic, and for two years there was no pope.

Thus came to an end the days of the papal supremacy, as foretold in Holy Writ. Thus was the papal power wounded as it were unto death, as stated in the Scriptures.

The Neapolitans recovered the Papal States for the pope in 1799. They were retaken by the French in 1800, restored to Pius VII in 1801, and again annexed by Napoleon in 1809. The pope retorted upon his despoiler with a bull of excommunication; but the spiritual terrors were among the least formidable of

those then active in Europe, and the sanctity of the pontiff did not prevent Napoleon's soldiers from arresting him in the Quirinal, and carrying him as a prisoner to Savona. Here Pius VII was detained for the next three years.

Ecclesiastical Apparatus Overturned

The Roman states received the laws and the civil organization of France. Bishops and clergy who refused the oath of fidelity to Napoleon were imprisoned or exiled; the monasteries and the convents were dissolved; the cardinals and the great officers, along with the archives and the whole apparatus of ecclesiastical rule, were carried to Paris. Concerning all of this, Fyffe says:

"In relation to the future of European Catholicism, the breach between Napoleon and Pius VII was a more important event than was understood at the time. Its immediate and visible result was that there was *one sovereign the fewer in Europe*."—Fyffe, "History of Modern Europe," volume 1, chapter 9, paragraph 27.

By the final act of the Congress of Vienna, 1815, the Papal States were reestablished.

Given One Hour to Consider

But the freeing of the Papal States from the rule of the pontiff would not down. In the year 1846, Pope Pius IX ascended the Roman throne. Several times his people besought him to grant them a republic, but the pontiff was obdurate. Once he was besieged in Rome by twenty thousand of his own troops, aided by the entire body of the people.

The belfry of San Carlino was occupied; from behind the equestrian statues of Castor and Pollux, a group of sharpshooters fired their rifles; next two six-pound cannons appeared on the scene, and were duly trained against the main gate of the Quirinal palace. A truce was then proclaimed, and another deputation was given an audience with the pope.

The deputation were bearers of the people's *ultimatum*, and they now declared that they would allow "His Holiness" *one hour to consider*; after which, if it was not adopted, they announced their firm purpose to break into the Quirinal, and to put to death every inmate thereof, with the sole and single exception of

"His Holiness" himself. The pope yielded; and at once the cry rent the air, "The sovereign has given us a republic!" But no sooner had the people dispersed than the promised reforms were abandoned, and the pope simply broke his word.

On February 18, 1861, a new parliament, representing all Italy except Venetia and Rome, met in Turin. The kingdom of Sardinia now gave way to the kingdom of Italy, proclaimed March 17. Victor Immanuel II was declared "by the grace of God and the will of the nation, king of Italy."

The pope refused to recognize this "creation of revolution," and excommunicated the criminal invaders of his states. Victor Immanuel he denounced as "forgetful of every religious principle, despising every right, trampling upon every law."—Robinson and Beard, "Readings in Modern European History," chapter 11, page 130.

For a while, things dragged on. The end came in 1870. In that year, the people of the papal territories voted to throw off the yoke of the temporal sovereignty of the pope, and to unite with the kingdom of Italy. There were 166,548 voters. Of these, 133,681 voted in favour of the union, and there

were only 1,507 votes against it. Still the pope resisted; and the troops of Victor Immanuel attacked the pope's own troops, defeated them after a slight resistance, and entered Rome on September 20, 1870.

The work which Berthier had begun was completed by Victor Immanuel. The battle which had raged through the centuries was won to the cause of liberty. The persistent refusal of the pope to grant popular government was the cause of his downfall. The papacy stood opposed to republics on principle, and held to the doctrine of the divine right of kings. It was the movement in favour of popular government which dethroned the pope and lost to him the Papal States.

And to day Pope Benedict XV pleads for the restoration of the Temporal States of the Church, with all that this implies and involves. If he shall be successful, the rule of the papacy will be substituted for the rule of the people, and the signs of persecution so familiar on the pages of the histories of the Middle Ages will be reenacted. The dark night of the Inquisition, the fagot, and the stock will again settle down upon the earth; and men will learn, when it is too late, that the hand of Rome is indeed a heavy one.

Sinning Religiously

BY TYLER E. BOWEN

SINNING religiously! This sounds strange, does it not? Perhaps at first you will conclude there is no such thing, that really this is a misstatement. But let us see.

One definition for religion is this: "Religion—by which are meant the modes of divine worship proper to different tribes, nations, or communities, and based on the belief held in common by the members of them severally. There is no living religion without something like a doctrine. On the other hand, a doctrine, however elaborate, does not constitute a religion."

Now if one's doctrines, or tenets, are in direct opposition to the plain commands of God, and one holds to such tenets, then it is perfectly plain that such a one is sinning religiously. His religion compels him to disobey God, so that which was ordained to life turns out to be to death.

Armed with Legal Papers

Paul, at one time a servant of the Jewish Sanhedrin, verily thought he was doing God service when, armed with legal papers from the chief priests, he went, "breathing out threatenings and slaughter against the disciples of the Lord," that he might bring bound to Jerusalem "any of this way, whether they were men or women." But was he doing God service in thus zealously living up to the Jews' religion?—Not so; for the Lord Jesus Himself arrested him shortly after with, "Saul, Saul, why persecutest thou Me?"

Was Saul sinning against God?—Most assuredly. But did he not count it that he was faithfully living up to the Jews' religion?—Yes; and he was. Then Saul evidently was "sinning religiously," was he not? He was going about killing people, in direct disobedience to that commandment which says, "Thou shalt not kill;" yet he thought he was

serving God by such a course. It is the breaking of a divine commandment—one—that constitutes sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law [God's law]." 1 John 3: 4.

This same law which says, "Thou shalt not kill," which the Jews and Saul had religiously broken in putting Jesus and His followers to death, says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day [now commonly known as Saturday] 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." Ex. 20: 8-11.

This is the only Sabbath commandment found in the Bible. These words are plain and very explicit. They point out one day out of every week in which it is enjoined that men shall not work. That one day is named. It is the last day of every week. It is that one particular day, and no other. God says here that He kept it, He blessed it, and hallowed it. This done, He commands us to keep it holy, not to desecrate it by doing our own common, every-day work upon this day.

Deliberately Trampling the Holy

Is it not a peculiar thing that with all this minute instruction given us regarding the Sabbath day, religious bodies should religiously go about to desecrate, by all manner of common work, this very day God has commanded to be kept holy? And thus deliberately to trample upon this holy day of Jehovah, to set aside all these words of His—who dares say that this is not sin? "Sin is the transgression of the law." And it being sin before God to do this, and the religious customs of many requiring the adherent to do this very thing, how are we to escape the conclusion that there is such a thing to day, as well as in the time of Saul of Tarsus, as people "sinning religiously"?

We are horrified as we read about people who, in Christ's day, professing to be the very people of God, "went about to kill" the Princes of life. We look upon them as committing an awful crime. We count them a terribly deluded people. But how must

Heaven regard those who to-day, having before them the record of how God rejected His people for their awful blindness and crime in slaying His only-begotten Son, yet deliberately go about trampling upon one of His sacred commandments—that very same law Jesus died to maintain—and at the same time, like those Jews, teach for doctrines the commandments of men? Is sinning religiously regarded with more favour in heaven to-day than in the days of Annas and Caiaphas?

Miss It by One Day

The Sabbath blessing of Jesus Christ has never been bestowed upon the first day of the week. Those who come to that day for their Sabbath blessing are one day late. The Scripture records: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought 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 sepulchre at the rising of the sun," Mark 16: 1, 2.

When the sun comes up Sunday morning, therefore, the Sabbath is past. The Bible says so in plain words. The seventh day is gone when the first day comes on. These words state definitely that Sabbath is over when the early morning comes the first day of the week. God's sanctified rest day is then past, with all its hallowed blessing for the believer in Jesus. Yet thousands upon thousands fail to experience it or see it, because their eyes are blinded by religious custom, by the religious transgression of the Sabbath commandment.

Yet there are many whose minds have not been aroused to see this in its true light. They have sincerely supposed they were keeping God's Sabbath by observing Sunday. They take for granted there is some word from God somewhere for Sunday keeping. But no sanction for Sunday keeping can be found anywhere in the Bible. They think that because everybody is keeping Sunday, it must be right. They may be innocent while disobeying the commandment ignorantly. But may one go on indefinitely thus and entertain hope of eternal life?

Remedy for Sins of Ignorance

Listen to what Peter said, in preaching to the Jews: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom

God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3: 14-17.

But what were they to do, even though it was a sin of ignorance? "Repent, and be

baptized every one of you," is Peter's message borne by the Holy Spirit. Thus the Holy Spirit to day points the way out from Sabbath transgression, even though the sin be one of ignorance: "Repent," "believe," and "be baptized."

Chameleon Theology

BY W. MAYHEW HEALEY

THE chameleon is a little creature of the lizard family that, to conceal itself from its enemies, has power to change colour so as to look like its surroundings. It is also supposed to change according to the mood or temper it is in. Of course, being a lizard, it has no theology; but its powers recall those of a certain class of theologians.

Under the head of "Use of Terms," the program of the recent International Lord's Day Congress in Oakland had the following:

"*Sunday* designates a particular day of the week, regardless of its character or use; as Sunday work, Sunday rest.

"*Sabbath* refers to the common weekly rest day observed with religious sanctions. Its personal and social observance is required by the divine commandment, and usually also by the civil law.

"*Lord's day* is the weekly festival of the resurrection, kept joyfully and voluntarily by the Christian, in token of his love for, his loyalty to, and his faith in, our Lord Jesus Christ. The Lord's day would, like any expression of love, lose its sweetness if exacted by law."

"Throughout Christendom, all these are the same day of the week. Often all these meanings are blended. The term used, therefore, follows the dominant thought, but must not be taken as excluding the other characteristics of the day."

A Theological Dilemma

If the Sabbath is observed by authority of "divine commandment," and the Lord's day is observed in love for Jesus Christ, and would be spoiled if kept by commandment, how can both be kept by the same person, at the same time, and in exactly the same manner?

We are told that this all depends on the "dominant thought." Like the colour of the chameleon, it depends on the individual mood

and surroundings. For instance, when the "dominant thought" is to show authority for a weekly rest day, reference is had to the law of God to "remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

When confronted with the fact that the Sabbath which God commanded is the seventh day, while they observe the first day, which God never required, it is convenient to change the colour of the argument, and affirm, "We are not to keep the seventh day, the Sabbath of the law, but the first day, the Lord's day, not because He told us to do so, but out of love for Him"—as if to say: "We love the Lord so much, we will not do what He has told us, but something that He never commanded. Indeed, to command it, to make a law requiring it, would take all the 'sweetness' out of the service."

God's law does not destroy love, nor take the sweetness out of its service. On the contrary, the law demands love, and refuses to accept any other kind of service. Jesus said, "These things I command you, that ye love one another." John 15: 17. When the lawyer asked Jesus for "the great commandment in the law," "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36-40.

Obedience to the things which God has commanded is evidence of love. "He that hath My commandments, and keepeth them, he it is that loveth Me." John 14: 21. There is no love of God in anything, the pleasure of which is spoiled by His commandments. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

Health and Temperance

Remedies for Indigestion

BY A. B. OLSEN, M. D., D.P.H.

VERY few people need to suffer from indigestion, for with the vast majority the disorder is self-inflicted, and can be traced directly to various indiscretions of diet and drink and neglect of exercise. This being true, the remedy is usually a very simple one and within easy reach of the victim. Indigestion may be either acute or chronic. While acute attacks are frequent enough, chronic indigestion of varying degree is perhaps the most common ailment of civilised man. We say civilised because the primitive man of forest and field who leads an active life out of doors in the fresh air, and subsists on a far simpler and more wholesome diet, rarely suffers from lack of digestion.

Acute Indigestion

It is not necessary to recall the symptoms of nausea, sickness, colicky pain, headache, flatulence, abdominal distension, bad tongue, foul taste, etc., which distinguish an acute attack of indigestion, for they are only too well known to those who suffer. If there is nausea or sickness, it is well to empty the stomach as soon as possible by drinking lukewarm water or taking an emetic. Sometimes tickling the throat with a feather is all that is necessary to expel the offending matter. After emptying the stomach give the patient a glass of hot or cold water to sip slowly. If there is any sign of sluggish action of the bowels, give a generous dose of medicinal paraffin, a tablespoonful or two, and a cleansing soap enema. If after these measures have been taken the colic and pain still persist, apply hot fomentations to the abdomen. Large woollen cloths a yard square should be wrung out of very hot or boiling water, folded to three layers, and then wrapped in a single layer of a similar dry woollen cloth and applied to the seat of pain. The intervening layer of dry wool will prevent burning. It is necessary to wring the fomentation as dry as possible. The patient should be lying on a bed or couch and be well

covered, and have a hot bottle to the feet. The application of a cold compress to the forehead in the form of a linen towel of suitable size, folded and wrung out of cold water, has a refreshing and soothing influence. At the end of five minutes have a further hot freshly-wrung fomentation cloth ready to take the place of the first one. Two, three, or four may be applied for five minutes each until relief is obtained, after which the part is bathed with tepid or cold water and gently dried. If the headache still persists give a hot foot bath, soaking the feet for ten to fifteen minutes in water at a temperature of 115° to 120° F. The addition of a teaspoonful of mustard to the hot water adds to its efficiency. A cold compress should be applied to the forehead and changed every two minutes.

After the treatment the patient should be put to rest in a quiet, well-ventilated room. It is wise to skip a meal or two. If the patient is faint, give half a pint of barley water or Horlick's Malted Milk which should be served hot. The hot drink can be repeated in the course of two or three hours if necessary. When the attack has passed off, the patient should adopt a very plain, simple diet, avoiding all stimulating and irritating articles, pastries, cakes, and rich and highly-seasoned dishes.

Chronic Indigestion

In most cases of chronic indigestion the first step toward a cure is to get a natural appetite and postpone eating until there is a sensation of real hunger. Other things being equal, a hungry stomach is capable of digesting a reasonable amount of food without causing any disturbance. Of course, this will not be true if there is an ulcer in the stomach or intestine, or some other organic disturbance, but fortunately such conditions are comparatively rare.

The next step is to give some serious thought to the selection of the food in order to provide for the body a diet that will be

nourishing, wholesome, satisfying and digestible. Tea, coffee, and cocoa should be *tabooed* at once, while high game, pork, veal, salt meats and salt fish, shell fish, as well as pickles, fried foods, coarse woody vegetables like cabbage, and most of the rich and highly-seasoned made-up dishes, cakes, and pastries should never appear on the table of one who has a delicate digestion. Indeed, we would counsel our readers to adopt a wholesome and nourishing fruitarian diet and avoid entirely the use of animal flesh. In any case, flesh foods should not be taken more than once a day and then only sparingly. Sugar and sugary foods are very prone to cause fermentation and flatulence, so that they too should be avoided or at least taken in strict moderation.

Millions of people on our globe live well on two meals a day, a breakfast in the morning and a dinner in the late afternoon or early evening. It is true that the number of meals is to a large extent a matter of habit, but we do not hesitate to say that the maximum for a healthy man or woman would be three, and that the third and last meal should be comparatively light and taken early. Eating to repletion is a mistake and simply invites digestive troubles. Children who have not learned to control their appetites may eat until the discomfort puts a stop to their meals, but one would expect more rational habits from adults. Nevertheless, it is undoubtedly true that many people go on eating and tempting their appetite until the tightening in the region of the waist is sufficiently uncomfortable to induce them to desist. Over-eating not only brings on indigestion but is responsible for much of the languor and drowsiness that so many people notice after dinner. "Enough is as good as a feast," and a good trencherman must leave the table long before he has lost his appetite if he wishes to maintain good health.

Mastication

Another most important remedy for chronic indigestion is mastication. Horace Fletcher has demonstrated that efficient mastication alone will cure many cases of chronic indigestion and restore to a broken-down middle-aged man the vigour and good health of youth. The teeth are the hardest tissues of the body, and are obviously intended by nature for the purpose of grinding the food. Soft, pappy, and fluid foods should be avoided as far as possible by those in ordinary

health, and their place should be taken by articles of diet that require chewing. There is nothing better than zwieback or bread that is toasted through so that it is crisp throughout. Bread prepared in this way has a sweeter and more delicate flavour, and taken with fruit, either fresh or stewed, makes of itself an excellent, wholesome, and satisfying meal. Drinking freely with the meals not only dilutes the digestive juices and renders them less efficient, but also interferes seriously with efficient mastication, and should therefore be discouraged. The very act of chewing has itself a stimulating effect upon the flow of the saliva and other digestive fluids. But it is a good practice to drink a glass of water half an hour before each meal.

The Heating Compress

A wet girdle worn at night makes one of the best remedies for chronic indigestion. Take a linen towel of suitable size and fold it two or three times and wring it tightly out of cold water, and then apply round the stomach so that it encircles or almost encircles the trunk at the waist line. The width of the wet compress should be from eight to ten inches. Apply immediately afterwards three layers of woollen flannel from twelve to fourteen inches in width so that it completely overlaps the moist cloth and thus prevents chilling. One could also apply a piece of mackintosh or oiled silk over the woollen flannel, which serves in many cases to intensify the good effects of the compress. In a few moments the compress is warm and feels comfortable. The wet girdle should be applied at night, and on removing it in the morning bathe the part with cold water and dry gently by pressing the towel against the skin. A wet girdle may be worn nightly for two or three weeks or longer until there is a complete cure.

Abdominal massage makes an excellent remedy for indigestion, and it is of particular value when the digestive organs are prolapsed and in a weakened atonic condition. But to be really effectual the massage should be given daily for twenty to thirty minutes by an experienced masseur. Mere rubbing, while it may do no harm, is of little value in bringing about a cure.

If the bowels are constipated, do not fail to regulate them by the free use of fruit, coarse brown bread, spinach and similar tender

greens, olive oil, salads, etc. Medicinal paraffin is also valuable, but it may be necessary to take a tepid soap water enema daily for a time until the bowels begin to act in the natural way. From two to three pints of water may be taken, and the temperature should be from 70° to 75° F. The enema should be given at the usual time for emptying the bowels, an hour or two after breakfast.

A Final Caution

Do not be tempted by any of the numerous worthless or poisonous quack remedies so freely advertised in the public press and on the boardings. The claims made on their

behalf are as a whole not only misleading and fraudulent but thoroughly mendacious. Place no trust in the pills, powders, potions, and draughts of the medical quack, whether he calls himself a botanist, a herbalist, or something else. None of these much advertised preparations on the market are capable of assisting digestion in the slightest degree, no matter what statements may be made about them. But many of them do contain drugs and preparations which have a benumbing effect upon the nerves, and thus falsify the true condition and serve to aggravate the dyspepsia. A glass or more of hot water sipped slowly is the best medicinal draught we know of for indigestion, acute or chronic.

Home and Young Folk

Captain Charlie

HE was a square shouldered little boy, who lived in our street. His mother was quite troubled because he had such mannish ways before he was fairly out of his babyhood. He had a pair of blue overalls, such as nice boys on our street wore when they played in the dirt, and when those were on he had a funny way of taking long steps and standing with his feet far apart, as if he were about as tall as his father.

Half a dozen Tom Thumbs who also wore overalls and took long steps chose Charlie for their leader. Instead of calling them Kenneth and William and Joe, our Charlie used their last names—Knox, Robinson, Clark, and so on—while they called him McArthur, or "Mac."

These dear little pygmies had a big football which some older brother had worn out and they "blew it up" and patiently mended it day after day and kicked it vigorously.

Charlie's mother used to say: "Charlie is a born leader. Oh, if I could only know he would be a good one!" I can tell you, boys, between ourselves, that ever so many mothers are thinking of that very thing.

Well, one day a little chap wandered into our street and began to play with Charlie and his "regiment"—for that is what he

called the boys who followed his lead. I do not know what sort of parents or home this bad boy had, but somehow he had taken lessons in evil, and before he had been with them half an hour he began to swear, taking the name of the great God in vain. Charlie stopped playing and drew a long breath.

"Did you do that a purpose?" he asked.

"Yes, and I'll do it again," replied the boy from outside, as he did.

"Robinson!" cried Charlie to his oldest follower.

"Here!" answered Willie, running to Charlie's side, while the rest of the boys followed.

"He swore," said the little captain, standing very straight and pointing to the culprit, and we don't play with boys that swear on this street."

"No, we don't; no, no!" they responded.

"What's we to do with Sullivan?"

"You can't do anything. I'll stay here if I'm a mind to," said the boy, kicking the dust toward them.

"Not if you swear," echoed the others.

"And we don't want you if you got bad words inside," added the leader.

"I don't care; men say 'em on the street," said the defiant Sullivan.

"But this regiment don't and you can't play with us 'less you promise never to again."

The boy took up a stone to throw, but as he looked at six determined little figures he dropped it and turned sulkily away.

"Tell your mother to wash out your mouth with soapsuds," said Willie Robinson.

"And don't you come again till—you's over it," added the captain, as if the dreadful habit were a disease.

They waited until "Sullivan" turned a corner and then they went on with their play.

And Charlie's mother, who sat beside an open window, could not see to set another stitch until she had wiped the tears from her eyes. But they were not "sorry tears."—*Sunday School Advocate*.

A Father's Love

A LITTLE incident which beautifully illustrated the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H—excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting-room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown eyes bent above hers and glistening with sympathy, while the voice, tender and manly, was saying, "There, there, darling; papa wouldn't hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently, "Does God love me so?" And the answer came and stayed, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."—*Christian Guardian*.

The Far-Reaching Influence of Obedience

THE child away from home is the epitome of all his former training. Disobedience and disrespect are rife in our world to-day, and visible on every hand.

Disobedience to parents is given, in 2 Timothy 3, as a characteristic of the "last days," and also as a cause of the perilous times upon which we have already entered. The restlessness and discontent abroad in our world to-day, are largely the result of wrong training in childhood.

Loving obedience in the home is that in which the happiness of the whole world centres. The all-wise Creator so arranges the circumstances surrounding every soul in this world, that from infancy one must learn to control self in order to be truly happy. Happiness is that which every heart desires; but unlike Rome on her seven hills, all roads do not lead to it. On the contrary, just one road leads to happiness, and that is the King's highway of obedience, the way of self-denial. It is said of Christ Himself, "Yet learned He obedience by the things which He suffered."

How We Increase Our Happiness

The only really happy children in the world are those who day by day learn the divine principle of increasing their own happiness by making others happy. A soul never cultivates his liberality except through giving. One never increases his own happiness except by adding to the happiness of someone else. And the child who is taught to practise this blessed principle in the home, will practise it wherever he may be.

It is the divine plan that children shall be obedient, and thus be truly happy. Parents should cooperate with this plan, and not cater to the whims of children, and become slaves to their caprices. The child who is not trained to deny self, becomes un-

happy as soon as he cannot have his own way. He soon learns whether or not he can manage his parents; and when he makes the discovery that he can do so by being persistent in his endeavours, he does not hesitate to use up a vast amount of energy in his efforts. He may even bump his head on the wall in order to conquer his parents; or he may perform the feat of holding his breath until his fond parents are willing to concede to anything if he will only resume his normal breathing—which, of course, he always does.

Some parents are expecting volcanic outbreaks of domestic infelicity at any time, and so they are careful to keep on the alert to preserve peace as long as possible by complying with the demands made, no matter how unreasonable they may be.

The child who is humoured and petted is unhappy, because he is always selfish; and if anything occurs that does not suit his fancy, he is usually ready to let the fact be known, and sometimes the revelation comes at a very inopportune time.

Freddie Rejects the Egg

Years ago, I had occasion to take a meal in the home of a physician. The family circle included a wee boy, who sat next his father during the repast. All went well, so far as my memory serves me, until the father placed an egg upon his son's plate. The son evidently disapproved of the measure for before his paternal host realised what was transpiring, Freddie had succeeded in getting his spoon squarely under the egg, and giving it a decisive toss back of his shoulder and on to the floor. From the agility with which the feat was accomplished, it seemed that Freddie had practised; for his performance was a decided success. It was quite an embarrassing moment for the older spectators, but Freddie was victorious.

Little children are sincere. They behave in company just as they behave at other times. And the child who disobeys is not to blame. The responsibility rests with the parents. But a child can no more gain happiness in this world through disobedience, than he can gain the bliss of heaven in the same way.

Sympathy Needed at Home

Babies smile when parents smile. Children mind when parents lovingly mean what they say. Children have little sorrows of their own, and they should receive sympathy

from their parents; just as parents receive sympathy from their Heavenly Father. We be to that child who must go from home to receive the sympathy which it is the duty of his parents to bestow. When a child's interests are not centred in his home, they are not centred anywhere. He restlessly goes from place to place, which does not cultivate love for his parents or respect for anyone else.

The loving and obedient child is taught to centre his interests in his home, to esteem it as the dearest spot on earth. He is assured that his presence there brings sunshine, and that his absence causes a shadow to hover over the canopy of life. He has due reverence for grey hairs, and obeys his parents through love. This is God's plan, and it always brings happiness.

The Child and the Topic*

It does not add to a child's happiness to make him the chief topic of conversation when in company. A child realises the situation much earlier than fond parents may think he does; but when he deliberately says "Mother, tell them about me," it is high time to introduce a new subject.

The spoiled child means the spoiled man or woman. There are grown-ups who continue to act just like spoiled babies, and all because they were deprived of a kindergarten and primary course in obedience, which is much more important than a university course later on; for obedience claims every promise of the Bible, while many a Christian youth buries his hope of heaven because of some of the wrong university influences.

Joins the Disagreeable Club

The child who does not learn self-control, is likely to be a member of the Disagreeable Club when he grows up. He finds that the world does not cater to his wishes as his parents did, and he has worn a frown so much that his face looks sour, his disposition is fermented, and adverse criticism of others is a chief theme with him. He does not advocate the rights of anyone but himself, for he failed during childhood to experience the blessing which lies hidden in the smaller piece of cake, the uncomfortable chair, the less desirable task.

Years may bring to an individual the realisation that his parents made a grave mistake in not teaching him to give up his purely selfish wishes for the sake of the happiness

of others; but it is too late to remedy this mistake, and the individual himself is powerless to obliterate the results from his character. The forgiveness of sin is instantaneous; but the overcoming of sinful tendencies is the work of a lifetime. And O, how much easier it is to submit cheerfully to God's will, when one has learned loving submission to his parents in infancy and childhood! One whose faith in his parents has never been shaken, finds it much easier to have implicit faith in his Heavenly Father.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This is Heavens' perfect rule of happiness. It can never be improved. It can never be outlived. The truly obedient child is he who is an honour to his parents from life's dawn till its close.

God rules in love. Parents should do likewise.—*Mary A. H. Loper, M. S. in Australian Signs of the Times.*

Where Is Your Child After Dark?

WHERE are the children of your home after dark? We fear that in only too many cases the parents must answer, "We do not know." They may be at a neighbour's, they may be at church, they may be at a moving picture show, or they may be on the street, but the parents do not know. They may be learning something of what true manhood and womanhood is, or they may be taking lessons in youthful depravity from precocious but all too capable teachers, but the parents do not know.

There are children, little children of six and seven, and older ones of thirteen and fourteen, who are roaming the streets at night, unattended by any save the ignorant, the foolish, or the vicious; and their God-ordained guardians, the parents, are seated comfortably at home, quietly reading the newspaper or it may be the Bible, or pleasantly visiting at a neighbour's while their little children are ignorantly wooing destruction. In regard to this matter we may lay down one or two things as absolutely certain.

The first is that the father and mother are absolutely responsible for proper oversight of their children. It makes no difference whether the father be a distinguished preacher or an ordinary artisan, nor whether the mother be a woman of genius or simply an ordinary housewife, they are absolutely

responsible for exercising a proper oversight over their children, and if they fail it is only too probable that a sword will pierce their hearts, for which no success outside of the home should have any healing balm.

And this means that the father and mother have a right to know, and ought to know, where, and with whom, their children spend their time. This is not so easy as it used to be, but the parent should find out in some way or other.

And then the young children should always be at home before dark, unless accompanied by some responsible party or under the care of someone who is wholly trustworthy. It not infrequently happens that we sing, "Where is my wandering boy to-night?" just a few years too late. If we know where the boy is during the first fifteen years it will not usually be hard to find out for the after years. Every little while our police courts see sad faced fathers and mothers whose boys have been arrested for criminal offences, and the broken hearted parents didn't even know that the boys were bad until then. Many a ruined boy has been ruined, not by the criminality of his young comrades, but by the awful blindness and well nigh incredible carelessness of his own Christian parents, and no bitter tears can ever blot out the sin and the shame of a parent's failure to keep faith with his God and with his child.—*Selected.*

Use Common Sense

GOD would have us use common sense in studying the Bible. He says, "Come now, and let us reason together." Isa. 1: 18. It is sensible to regard the Scriptures as a harmonious whole, and in considering the various passages, to give due regard to their connections, although a single passage in itself may state a great truth.

It is well to put aside all preconceived opinions, and not to be like a certain divine who said: "I accept the Bible as you would a fish, picking out the bones before swallowing it. I agree with it when it agrees with me." Men's teachings should be tested by the Bible, and not *vice versa*. "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3: 34.—*Eliza H. Morton.*

"SIN rides the sled downhill: repentance draws it back up again."

The OUTLOOK

A Spiritual Issue

ONE of our exchanges, in speaking of the attitude of the churches toward the present war, says:—

It is a war, they [the churches] feel, which at bottom turns on a spiritual issue. Germany represents the doctrine that in the realm of international politics Might is Right, the weak have no rights against the strong. The only law for the nations is the law of the jungle—the law, that is, of their appetites, and of the degree of brute strength each nation possesses to satisfy its appetites. This is a doctrine of devils. It is in essence, if not in verbal form, the dreadful formula Milton puts on the lips of Satan, "Evil, be thou my good."

This is a very apt saying in view of what the prophet of God says of the spirit controlling the last great war, the war that shall end the history of this earth. It reads:—

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

True it is that the spirit of war first blossomed in the heart of Satan. He introduced it into heaven, and brought it with him to this world; and it will go out of existence only when he who began it comes to his end in the fires of the last day. After that we shall see the desert blossoming as the rose, the desolate place beautified and inhabited, and everything that can annoy or offend or cause sorrow or suffering banished from the universe. Hasten on glad day!—*Australian Signs of the Times*.

Indian National Week, Lucknow

THE last week of December has been a period of intense activity in the city of Lucknow. The city having been appointed as the meeting place of the Indian National Congress, it has become the centre for any number of the smaller conferences and congresses that affect the National Life of the Indian people, and this week has seen an unbroken list of meetings of these various organizations. Among the numerous organizations that have met in the city during this time are the All-India Temperance Conference, the Theosophical Conference, the Social Conference, Jain Conference, Urdu Conference, Urdu Press Association, All-India Muslim League, One-script, One-language Conference, the All-India Press Association and the Arya Kumar Samelian.

The meetings of the National Congress began in the Congress Pandal on the 26th of Decem-

ber. At the time of writing these meetings are still in session and we are unable to speak of the work done. We hope to do so in a later issue. The All-India Temperance Conference held its session on the morning of the 27th and the work of the session was of intense interest, affecting as it does a cause which is near to our hearts, and we believe one of the vital problems of the Empire. We hope to give this a careful review in our next number.

The meetings of the other conferences, and the work done by them are not all published, but we hope to note the more important of them in our next issue. All these meetings of various Indian interests have their meaning and are part of the great outworking of the plan which will end in the consummation of God's purpose for the finishing of His purpose and plan for the world and for His own. It is in the hope of making this plain that we plan to bring them to the attention of our readers the coming month.

Bible Contradiction

IT is remarkable that practically all spiritualistic statements find their direct contradiction in the Bible. God has seemingly made special provision for the exposure of this greatest of modern deceptions. We quote recent sayings of two of the leading modern Spiritists:—

"After death the whole personality persists: the memory, the character, the affections are all unchanged."—*Sir Oliver Lodge*.

"The soul, after death, retains the mind, the knowledge, the experience, the habits of thought, the inclinations—they remain exactly as they were."—*Miss Estelle Stead*.

The following texts of Scripture are a most emphatic contradiction of these beliefs:—

Lighten mine eyes, lest I sleep the sleep of death. Ps. 13: 3.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. 146: 4.

For in death there is no remembrance of Thee; in the grave who shall give Thee thanks? Ps. 6: 5.

The dead [righteous or wicked] praise not the Lord. Ps. 115: 17.

For the grave cannot praise Thee. . . . The living, the living, he shall praise Thee. Isa. 38: 18, 19.

The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. Eccl. 9: 5, 6.

These should suffice to prove once again that the doctrines of Spiritualism are out of harmony with Bible principles.—*Australian Signs of the Times*.

Continuance of War Means Destruction

THIS is what a minister, Dr. Randolph H. McKim, a well-known Episcopal clergyman of Boston, says:

"I believe in justice, in arbitration, in brotherhood; but, on the other hand, while I condemn unjust wars, wars of aggression, wars of ambition, and wars of revenge, I repudiate the doctrine of peace at any price, the doctrine of passive submission to foreign invasion, in the name of the Christ who made a scourge of small cords and drove the traffickers out of the temple. Peace has no moral significance if it is not based on justice. Christianity in international relations must have regard to international justice, whose symbol is the sword."

But this is what a statesman—Sir Edward Grey—says:

"If the world can not organize against war, if war must go on, then all the nations can protect themselves henceforth only by using whatever destructive agencies they can invent, till the resources and inventions of science end by destroying the humanity they were meant to preserve."

And the prophecies of the word of God clearly show that the war madness will continue till the slaughter of Armageddon ends all, and the warlike nations of earth are no more.

The soldiers in the militant army of Christ are equipped with the weapons "not carnal."—*American Signs of the Times Magazine.*

Why Does God Permit The War?

IN a recent number of the *Sunday School Chronicle* Mr. T. R. Hooper comments on the question which heads this note. Among the pertinent comments he makes are the following:

"This article has much of that purblind, easy-going satisfaction that seems to put down negations of divine teachings as the purpose of God. It asks, 'Why should we not believe that everything is right?' etc. Why? Because scripture reveals a god of this world, the prince of the power of the air, and we feel that it is shocking to ascribe the malignant anarchy of the powers of evil to the rule and purpose of God, and talk about the discourse of to-day as 'Sabbatic Music'.

"All's right with the world' is the song of a silly optimism that looks out into its own pleasant back garden sees not the sins and the tragedies of the age. It is in direct opposition to the teachings of the Scripture and the words of God which show what is wrong with the world—so wrong and desperately evil that He will end it in a great crisis and establish a new earth wherein dwelleth righteousness.

"As to 'sweetening' the nation, let the sequel to former wars dispel the illusion. The bitterness of 1815 smouldered for long years. The settlement rehabilitated the old tyrannies, and nations who had gained some freedom were thrown back under the heels of military despotism. The inquisition was re-established. Cruelty and aggression gained a world-wide

dominance. Our own country passed through a period of economic and social wretchedness and unrest, the reverse of sweet—but we forget such unpleasant things and ignore their teachings.

"We hear of the purifying effects of war. Who, with any knowledge of facts or insight into results (to say nothing of Christianity), can voice an idea that is a negation of facts and of the love, grace and self-control set forth in the New Testament as the only way of life and holiness?"

The Peace Proposals.

PROPOSALS of a very indefinite nature in the direction of peace were made by the German Chancellor in the Reichstag and submitted to the Allied governments through the agency of the United States Government in the early part of December. But it is very evident that the tone of the German Government is not much changed from the earlier stages of the war. The proposals amount practically to an arrangement by a victorious power, and this would be an impossible condition to the Allies, whose only hope for the future is believed to be in winning so definitely that they can arrange the terms of peace with advantage to themselves.

Later in the month President Wilson made the proposal to all of the belligerent powers that they make a public statement of their aims and desires with a view to reconciling their differences and bringing about peace. But this proposal, notwithstanding its evident sincerity, is attacked on both sides of the belligerent nations as an attempt to play into the hands of the other side, and there is at the moment of writing but scant chance of its having any success. The only apparent course for the future seems to be in the war going on till the Allies win a decisive victory and are able to present their own terms to the vanquished.

The Roumanian Campaign.

ROUMANIA entered the war in the hope of being able to throw the weight of her arms on the side of the war and thus shortening the conflict. Instead, by unfortunate strategy and a desire to possess herself of the territory in Hungary occupied by kindred peoples, she has brought on herself the strongest armies of the Central Powers and after a few months of conflict sees the larger part of her land in the hands of the enemy. The latest news tells us that the government is located at Jassy on the Russian frontier. The capital is gone, all of the Dobruja, all of Wallachia, and a part of Moldavia, leaving the government but a small strip of territory on the Russian frontier. The final result is in no way affected, but it delays the war, and permits the Central Powers to occupy for the time some of the richest part of the Roumanian territory. The Roumanians succeeded in saving most of their army and in destroying much of the wheat stocks and the oil wells and machinery before evacuating the territory.

The Great War

THE great war is yet with us. No one but God knows how long it will stay; how long the nations can stand the financial strain of \$ 5,000 shells and dollar-a-pound powder; how long they can send the flowers of their manhood into the mad slaughterhouse; how long before the red hands will be washed of the blood of humanity, and temporary peace come to the world.

The military war prophets, Kitchener excepted, thought the ensanguined struggle would end in a few months, in a year at most. The mighty means of destruction made a long war impossible.

But we are well into the third year. The nations involved in Europe number fourteen,—Germany, Austria-Hungary, Russia, France, Great Britain, Italy, Belgium, Portugal, Serbia, Montenegro, Bulgaria, Turkey, Roumania, Greece doubtless before this note is in print—and if we count Albania and the little republic of San Marino, we have sixteen governments at war in Europe. Japan makes seventeen, besides Persia and the independent Indian states that have thrown their forces with Great Britain. It is easier to name the European countries that are not at war, Norway, Sweden, Denmark, Holland, Switzerland, Spain, and the tiny republic of Andorra, seven in all, the combined forces of which do not equal those of any one of the great powers.

The internecine strife goes on. The Central powers, it seems, will soon be inclosed. The ring of living men and steel and cement and fire will cut off the road through Turkey and Bulgaria, and the Baltic and Adriatic seas are closed avenues. The uncertain submarine and zeppelin are about the only means open for relief to the mighty Teutons, who are doing incredible deeds of military valour, but who are being continually, on the whole, pressed back and back, through wreck of fort and trench, and through blood and mire, to their own soil in the West, from territory won in the East.

God's word speaks truly of this time, that the nations are "mad" in their fierce engendered hate. They inscribe crossbones and skulls on their aeroplanes. They letter revenge on their guns and shells. They shout and shriek and talk and sing the hatred of hell against their foes, and the very words drip with blood. William Bayard Hale, writing from the German army on the Somme, tells us that things are "done by maddened human beings in the trenches which to the credit of humanity ought never to be written."

And men must fight. The last nation of Europe that depended upon the loyalty of her sons—Great Britain—has become a conscript nation. And the idea is spreading. With the passion of preparedness that is sweeping over the earth, that exudes in our literature, that shouts and screams in political speeches, that enters into the instruction of our boys and girls as parts of their regular school curriculum, that is even shouted from the pulpit and displayed by platoons of clergy in parade, is coming conscription in America, the last home of liberty. Among the mightiest in the

land are advocates of universal conscription to military service, that is, of course, between legal ages, of those fit for such service.

The nations are turning from God's cup of salvation and peace, and He is letting them drink of the cup of madness. Read the words of the prophet: "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations . . . to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Jer. 25: 15, 16. And then follows a list of world-encompassing nations, summarized in verse 26 by "all the kings of the north, far and near, one with another, and all the kingdoms of the world." In verse 31 is reached the climax of the world-wide war of Armageddon. The great world is drinking and becoming mad.

Here are their prophecies, given in the language of the time of their utterance, literally fulfilling before our eyes. We may not have the old pruning hooks, but the copper boilers, and copper teakettles, and the very church bells are transformed into shells for destruction. Everything in sky or earth or sea, that could be used in any way to make the earth a hell and its bosom a charnel house is laid under tribute to war, which sows the fields with dead, and returns the living ones crippled, maimed, blind, demented.

The great international harvester, Death, is filling his garner. No pen can describe its fearfulness. True, it is in Europe now, gentle reader; but as veritably as God's word is true—and these conditions demonstrate its truth—we shall see it here. Woe betide those who have no hiding place in the Rock of Ages!—*American Signs of the Times Magazine*

Religious Legislation

AMONG the many federations that menace the peace of the world and the freedom of mankind are the religious federations that are forming and becoming world-embracing. There would be little harm in them if they were confined to religious things. But they are not. That is not the purpose of the federation. One of the great causes of federation in religious circles is lack of religion. The worst danger is that these federations, unions, associations, trusts, whatever we may call them, are aiming to control religion. In other words, they propose to enter political and civil life. They are already doing it, and have been for years. We have the Protestant Federal Council of Churches, embracing more than thirty great religious bodies. We have the Federation of Catholic Societies, which held its annual meeting in New York City August 20-27, 1916.

The great God created the mind free. His own Son did not presume to dictate choice of faith. He left it to the individual soul. "If any man hear My words, and believe not, I judge him not," are His own words, and many others could be quoted of the same import. Man is responsible to God alone for his belief and non-belief, and God will not step into the sacred circle inclosing man's individuality to compel or coerce.

There is no mightier power to change the free soul than the Spirit's appeal. There is no mightier convincer than God's holy word. There is no service acceptable to God save the free, willing, loving service of the free soul. There are no truly free souls save those made free from sin by faith in Jesus Christ.

Now this Federation of Catholic Societies appeals through its founder, Bishop McFaul, "to citizens of every creed who would maintain the ideals of this republic," and "extends the right hand of fellowship." But shortly after, he tells us that the federation "is frankly an organization of societies for the advancement of the civil, religious, and social interests of the Catholics." Therefore the cooperation and fellowship are desired for the advancement of the civil, religious, and social interests of Roman Catholics.

Again Bishop McFaul declares that "its [the federation's] function is through publicity and by precept and example to uphold the tenets of the Catholic Church, and if necessary, to become their champion."

The *Western Watchman*, a Catholic paper, declares that as far as national *extent* and *force* are concerned, the federation "still lacks the breath of life," and one of the reasons given is "a want of the proper ecclesiastical direction."

It seemed to have received that at the New York meeting. Cardinals Gibbons, Farley, and O'Connell were present, as well as the apostolic delegate Bonsano, who represented the Pope. All were seated on "canopied thrones." The week opened by a high pontifical mass in St. Patrick's Cathedral.

The "national extent and force" desired is the control of the nation. And the *Western Watchman* pleads that the "societies forming the federation will advocate privately and politically measures that all patriotic citizens will gladly concur in. And once a civic conscience is formed, the next step will be to adopt a program of action embracing particular measures of reform." And then the appeal is that this federation shall "be the instrumentality of our serving God and country in our capacity as citizen;" and that means, in the ultimate, a union of church and state, with Roman Catholicism the church if it can be made possible.

We may know what some of these "particular measures of reform" are. We see it in the bills presented before this present Congress to throttle a free press, and prohibit the warning that this paper and others are now giving. We know that one of the particular reforms would be the legalizing of the Catholic Sunday. We know, from the action of Roman Catholics in Spain and Peru and Mexico and Panama, nay, in the mob spirit to prevent free speech in this our own land, just what Rome would do if she had control.

Do not be deceived. The record of this "unchangeable," "infallible" church through the last millennium and a half tells us what she would do to-day had she the power.

The "Protestant" Federal Council of Churches is working virtually along the same lines, for the dominance of the church in politics, and

for religious tenets enforced by law. Both federations are united on the legal Sunday and there other points that bring them together. But of this we may be assured,—the Church of Rome will be the chief gainer. What it may be to the people and the republic may be read in the histories of those countries which have yielded to church dominance in the past. Sincere and devoted and earnest may be the men working for these things; they make the evil principles more effective for the destruction of liberty. Richard M. Johnson never spoke more truly than when he said:

"Extensive religious combinations to effect a political object are . . . always dangerous . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

And Congress acted wisely when they adopted, January 19, 1829, the anti-religious legislation report of which those words are a part.

Lord Macaulay said: "The experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey."

Jesus said: "The hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor Me."

The man who knows Christ as Saviour, who knows Christ's power over sin in his own life, can never be a persecutor, nor seek the aid of the state.

But this movement is fulfilling prophecy, which tells us that the great federated Babylon of earth will yet deceive and delude to their destruction all the kings of the earth. See Revelation 17.—*American Signs of the Times Magazine*

Pleasure, Extravagance, Lust

DAYS of want and misery in our great cities! Days of woe and trouble and starvation and suffering and sorrow in the war lands!

Mighty national, racial tragedies among Jews and Armenians, in Serbia, Montenegro, Poland, and Belgium!

Yet there was never a time when, in place possible, there was more extravagance, pleasure-seeking, lust.

Many are crying hard times; but the moving picture shows are so well patronized that the film industry is lifted to fifth place among great businesses—to the hundreds of millions. Yet the vast majority of films are worthless at best, and some are in suggestion positively immoral; and millions of shallow and jaded minds feed on such stuff.

The automobile industry is reckoned in hundreds of millions, and many of the sales represent debt burdens and mortgages. To keep up with the times, greater outlay is demanded, and in many cases, joy rides, road

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houses, immorality, drinking, recklessness, wrecks;—and death oftentimes covers the disgrace.

We call this a Christian country. For all religious and church purposes, it is said that we spend \$ 60,000,000, while \$ 1,200,000,000 is burned and snuffed and chewed in tobacco. Think of the theatres and the drink bills, and the vast sum paid for illicit sex relationship!

If ever a nation ought to be sober, it is England; but the theatres are prosperous, and the drink bill has been augmented by \$ 100,000,000. The upper classes seem to be the self-denying ones. And more rum means more ruin, physically and morally. We cannot open, we have no desire to give the constant reports and evidences of acts and conditions which show the vast mass of immorality that slumbers beneath, oftentimes, a respectable surface. Read the records of investigations in various parts of the country. In urban and suburban communities, these investigations by reputable men, physicians and others, and learn the spread and prevalence of vice by the spread and prevalence of diseases of vice. And there is no way human to check its fearful ravages. It is worse than infantile paralysis or pneumonia or plague. It not only kills the body, but eats out all the finer instincts of heart and soul. It existed in the days of Noah. It was one of the sins of decaying Sodom, Babylon, Judea, Egypt, Rome. And these great cities and peoples of the past are types of to-day. "Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and prosperous ease in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before Me." Ezek. 16: 49, 50. "Likewise also as it was in the day of Lot [Lot lived in Sodom]; . . . even thus shall it be in the day when the Son of man is revealed."

There is one remedy, Christ Jesus in the heart of the individual believer. For he who hopes in Christ "purifieth himself, even as He is pure." 1 John 3: 3. "Purified your souls in obeying the truth." 1 Peter 1: 22. In the words of the prophet, "The law is slackened." Soon, God will sweep away "the refuge of lies"; and the libertine, the debaucher, the rascal, the adulterer, the harlot, will stand before all, just what they are. It is a good time now to get right and stay right with God.—*American Signs of the Times Magazine.*

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