

Signs of the Times

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The American Red Cross operating in Europe is not only looking after this generation, but is seeking in every possible way to alleviate the sufferings of the children, that the next generation may grow up as strong and well as is possible. These little French children are orphans, and have just enjoyed a meal given them by the Red Cross. The identification cards are attached to their clothes, together with instructions concerning their individual care, while they are traveling to a new home.



Mental Healing and Its Sources

By DANIEL H. KRESS, M. D.



WE are informed that nine tenths of the diseases from which men suffer have their origin in the mind. Worry, despondency, and fear exert a depressing influence upon the body. They interfere with the normal function of every organ and cell. They are disease-producing. Jesus recognized this mental element in cases brought to Him; for, before healing the palsied man of his physical ills, He said, "Son, be of good cheer; thy sins be forgiven thee." To others, the instruction is given: "Fret not thyself," "Rest in the Lord," "Let not your heart be troubled," "Peace I leave with you, My peace I give unto you."

To His church, He said, "Fear not, little flock;" and to physicians and ministers, He especially addressed the words, "Say to them that are of a fearful heart, Be strong, fear not."

Paul's prescription was, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." A mind occupied with such thoughts will send forth influences to the organs of the body that are health-giving. Call this by what name you will, psychotherapy, mental healing, or mind cure, we must recognize that mental influences play an essential part in health-restoration.

Fear breeds disease. Job said, "The thing which I greatly feared is come upon me." When an animal has a rheumatic pain in a joint, it does not worry about it. It lies in the sun and usually makes a good recovery. When a man has a pain

in one of the smaller joints, he begins to worry, and he looks forward to the time when it may extend to other joints, and when finally every joint will be stiffened and he will be a hopeless invalid. His fears undermine his health and tend to aggravate his trouble. They have much to do in bringing about that which he feared.

In the past, when epidemics raged, many were stricken with them and died, who might have lived had it not been for the fear they had. They were stricken because of fear, and died because they expected to die.

When visiting New Zealand, I called upon the health officer of the native Maoris. He told me something about the work of the native doctors among his people. He said the people had implicit confidence in what these native doctors said. When they told a patient he would die on a certain day, the patient prepared for death; and in many instances, death actually occurred at the time specified.

David, when stricken with sickness, said, "I shall not die, but live." There is no doubt that this helped his recovery.

I read, some time ago, of a woman in England who by mistake took medicine out of a wrong bottle, which she supposed contained prussic acid. She knew something of the dangerous nature of that drug, and the symptoms that were associated with its use; and as a result, all the symptoms she looked for developed. She finally died. After her death, it was discovered that the bottle was wrongly labeled, and that it contained a harmless remedy.

I recall a patient I had who was troubled with insomnia. He had his mind so firmly set on having some opiate, that all the

treatments he took were of little value. Fearing that the man would become insane, I said, "I will fix you up something that will help you." I went to the pharmacy and mixed together a little simple sirup and common salt, and instructed the nurse to give it to him. He took it in the prescribed doses, and shortly afterward went to sleep, and slept nearly all night.

My conscience condemned me for having practiced this deception, and so I ordered that the bottle be destroyed. When he ascertained what had been done, he came to me, and said, "Doctor, I have taken a great many different kinds of sleeping drafts, but this one is the best I have every had;" and he begged me to continue to let him have it. I told him what the supposed remedy was, and how I had deceived him, and then made an unsuccessful effort to convince him that his trouble was chiefly mental.

Thus faith in error may bring results. If we fail to recognize this, we shall be in danger of being deceived. We shall attribute the marvelous recoveries that are witnessed to divine healing, when they are merely mental healing. It is possible to ascribe to God that which is wrought by evil agencies.

I have known patients who had been unable to walk for months and even years, who were healed instantly. Years ago, I had such a case under my care. A young woman had been for several years confined to an invalid's chair. One night, there was an alarm of fire in the institution, and she was instantly healed. She was able to run downstairs as fast as any of the patients. Ever after that, she was able to walk.

I remember a man who had lost his speech. He had been to the most noted specialists in Europe and America, but not obtaining any relief, he was advised to come to our institution. He was there three months, but made no improvement.

The day before he had decided to leave, one of my associate physicians who had charge of his case came rushing into my office, and said: "Kress, come quickly! One of my patients is dying!" The man appeared to be at the point of death. I felt his pulse, and found it quite normal. I recognized the case as hysteria, and spat the man on the cheek, and said, "Stop that!"

He opened his eyes partially and mumbled something. Then my associate recognized his trouble, and said, "Say 'One.'" The patient said "One." "Say 'Two,'" said the doctor. He said "Two." That man was able to talk when he got up, and he went home cured. He was cured on the last day of his stay at the institution. The institution received a wonderful reputation as a result of his recovery, for many influential people had known of the man's apparently incurable condition. The cure was no miracle. It was a case of mental healing.

I am convinced that much of the healing in answer to prayer, that has been termed divine healing, has really been mental healing. The same results might have been obtained by any false system of healing. *Mental healing may be of God, or it may be of the devil.* The fact that people are healed by some system does not place upon that system God's approval. It may be a vast deception.

In the last days, Satan will work "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them a misleading influence, that they should believe a lie."

The time has come for men and women to get their bearing upon this important matter, so as not to be deceived and led



A lake in New Zealand and a scene in a native village.

astray by the numerous systems of healing. Wonderful things are often accomplished by these systems. We have to admit this. But this does not place them under divine sanction. The devil will do wonderful things in the last days. He will come unrecognized and as an angel of light, to deceive the elect, if it were possible.

We, however, need not be ignorant of his devices. We have an unerring guide. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

LABORING in the Master's vineyard, without that power promised us, is like running machinery without oil; it soon wears out and is useless—must be thrown away. So we may be thrown away, lost, even though laborers in His vineyard.

M. A. HOLLISTER.

Pride, the Degradator

BY C. H. KESLAKE

BECAUSE of his failure to recognize the God of heaven, and because of the spirit of self-glorification that he cherished in his heart, and expressed in the words, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Nebuchadnezzar "was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Daniel 4: 30, 33.

One year before this occurrence, Nebuchadnezzar had been forewarned of it through a strange dream that he had. In the dream, he saw "a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." Verses 10-12. Concerning this tree, a heavenly Watcher cried aloud: "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times [years] pass over him." Verses 14-16.

The intent of all this was, "that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Verse 17.

When Daniel was called in to interpret the dream, he told the king that it meant he should be driven from men, and should make his dwelling with the beasts of the field, and eat grass like the oxen for a period of seven years. Verse 25.

This experience would have been spared him had he hearkened to Daniel, who said, "Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Verse 27.

One can but pity Nebuchadnezzar, thus driven away, bereft of his reason, to spend seven years with the beasts of the field, and to eat grass like the oxen. But all this was to illustrate a truth which is quite largely lost sight of—indeed, understood by but few. Long before this experience of Nebuchadnezzar's, it had been written, "Man that is in honor, and understandeth not, is like the beasts that perish." Psalm 49:20.

Nebuchadnezzar was in honor. He had been exalted to the highest position pos-

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sible among men. He was ruler of a mighty empire. But he "understood not." He failed to grasp the fact that God had made man for a higher purpose than He had the beasts of the field. Man had something that the beasts had not. At his creation, he was endowed with a mind that was far above that of the beasts. Thus Job says, "There is a spirit [mind] in man: and the inspiration of the Almighty giveth them understanding." Job 32: 8.

Let us see what this understanding involved. The psalmist prayed: "Give me understanding, and I shall keep Thy law." "Give me understanding, that I may learn Thy commandments." Psalm 119: 34, 73. To learn God's commandments is to learn and comprehend His ways. No greater purpose could be designed for man. In this respect, he holds a position superior to that of beasts. To study God, to follow Him in His thoughts, and to know something of the workings of His mighty power, to delight himself in the works of the Lord, to appreciate and enjoy the works of His hands—these are the privileges conferred upon man. And then even in our fallen state, to realize our true relations and privileges

among our fellows is a part of the understanding given us by the Almighty.

Such was the desire of Solomon. Asked of God what he desired most upon being called to be ruler of Israel, he answered, "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" 1 Kings 3: 9. Because of this, God gave Solomon "a wise and an understanding heart," so that there was none like him before him, nor after him should any arise that would be like him. Verse 12.

Now if we fail to recognize God in all His plans, and to seek Him for that understanding which will enable us to keep His law, we shall be no better off than was Nebuchadnezzar, and our final end will be like that of the beasts. We shall fail of the immortality planned for us, and instead, go down to eternal destruction and oblivion.

Let us then seek God for that understanding which will enable us to break off our sins by righteousness, that we may be "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Ephesians 1: 6.

Are We Becoming Infidels?

BY JEAN VUILLEUMIER

IN the days of our Lord, the Jews professed to be religious. They claimed to be worshipers of the true God, the sons of Abraham, the heirs to the promises, the disciples of the prophets, the guardians of the Sacred Oracles, the custodians of the truth. Yet they ignored and rejected their own Messiah to such an extent that their ferocious shouts of "Crucify Him!" forced Pilate to put Him to death.

How did they ever reach that fearful climax of inconsistency, of religious bigotry and crime? Let the answer be given by those who lived at the time, and who had the courage to stand up before the Jewish nation and tell them the burning truth:

"Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. . . . And now, brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled." Acts 3: 14-18, A. R. V.

Thus it was ignorance of what "all the prophets" had predicted that brought about the crime committed on Jesus by the Jewish nation. Why should not ignorance of what the prophets have said concerning His second coming have consequences just as fatal—not the crucifixion of Jesus, but the persecution of His people?

DO YOU BELIEVE THE PROPHECIES?

If my reader is a professed Christian man or woman, let me ask you this pointed question: Do you believe in the prophecies of the Old and the New Testa-

ment? And if so, do you study them in your home? Do you read periodicals or books devoted to that question? Do you attend lectures or sermons discussing that phase of Christian belief? If you are a pastor, do you preach them in your pulpit?

If to these questions, as they apply to you personally, you have to answer, No, then consider whether you are not an unbeliever in the truth that Jesus is coming again, and recreant to the duty which He enjoined when He said: "When ye shall see all these things, *know ye* that He is nigh, even at the doors. . . . Heaven and earth shall pass away, but My words shall not pass away. . . . Watch therefore: for ye know not on what day your Lord cometh. . . . Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." Matthew 24: 33, 35, 42, 44.

MAY BE REPEATED

Not to look for Christ's coming, implies that one is not preparing for it; and not to be prepared for it, means to be found wanting. For Christ adds: "Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; . . . the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites." Verses 46-51.

Thus the experience of the Jewish church may be repeated by the Christian church. The Christian world, tested by the great truth of the second coming of Christ, may be found steeped in infi-

delity. Just as James says that the breaking of one of the commandments makes a person guilty of all, in the same manner, infidelity with regard to such an important pillar of the Christian faith as the return of Christ, makes a person practically an infidel regarding the whole faith.

What is, then, the condition of the Christian world to-day with reference to the great hope of the church militant, the glorious second coming of our Lord? Many, we know, are rejoicing in this hope. But many more, alas, are not; and among those are some of the greatest leaders in religious thought. The sad evidence of this was recently given in a series of articles on this very subject, that appeared in a popular religious weekly. Those articles were contributed by twelve men, most of whom are teachers in the principal theological schools in the land, adding the title D. D. to their name. Here are some of their statements:

Says the editor: "Nor are we daunted by thoughts of catastrophe. . . . The whole trend of our thinking requires an overwhelming weight of evidence in favor of a sudden—at first thought, premature—interruption of the effort of the church to bring in the rule of love [in the world]. Even though it come by the return of Christ as visible judge of all the earth, . . . it is not easy of belief. . . . But we are convinced, for example, that the two apocalyptic books, Daniel and Revelation, must be ruled out altogether."

He suggests cutting out two books from the Bible to get rid of the second coming of Christ!

Another writes: "There is at present among us a mischievous premillenarianism which says that the Lord will soon come and the end of all things is at hand. Brethren, it is a lie. The Lord will not come in that way."

Is this a case of "that evil servant [who] shall say in his heart," and even in so many words, "My Lord tarrieth; and shall begin to beat his fellow servants"—with his tongue or pen, if not with a stick?

WHY DISMAY OR CONTROVERSY?

Another writes: "The minds of many were filled with dismay when we read a few months ago the pronouncement . . . sent out from London by a group of ministers whom we have learned to love and to honor for their deep and sweet piety. It contained seven positive assertions—these among the rest: . . . 3. 'The immediate and visible return of our Lord to earth may be expected at any moment.' . . . The wide acceptance [of these expectations] would cut the nerve . . . out of missionary effort."

We could prove, on the contrary, by positive figures, that the most active among all Christians along missionary lines, are those who most ardently expect the return of Christ. But we pass on.

The following was written last November, and signed by seventeen well-known English ministers, in answer to the pronouncement referred to in the last quotation:

The coming of Christ "is, to say the least, highly controversial. . . . Jesus Christ distinctly warned His disciples against this kind of speculation[?]. . . . We earnestly hope that the members of

our churches will not allow themselves to be led in a discussion which is not only highly conjectural, but which we believe is at this time of practical need a sheer waste of time and energy."

Is this a fulfillment of Peter's words, "Knowing this first, that in the last days mockers shall come, . . . saying, Where is the promise of His coming?"

DOES NOT INVALIDATE THE PROPHETS

Another professor writes: "If the history of more than eighteen centuries of Christian experience teaches anything it is that here [in the interpretation of prophecy] is no thoroughfare to reality. . . . The belief that the present world order will end in a catastrophe in which evil will be overthrown by superhuman power, and right will be suddenly established, was one of the legacies of Judaism to Christianity. Nor was it peculiar to Judaism. The opinion was largely held in the pre-Christian [heathen?] world. . . . Yet no faith has been subject to more pathetic disappointment."

The fact that the prophets had this truth before the apostles, or that even some pagans had it before the days of Christ, does not make the truth less precious or change it into paganism. Nor does the fact that some have set dates for the coming of Christ, and have been disappointed, prove that He is not coming to establish righteousness.

A Ph. D., D. D., writes: "Jesus failed to fulfill the prophets. . . . Thousands of persons at the present moment [believe] that Christ will come again to establish a world empire with Jerusalem as its capital. This conception of fulfillment is untenable, because a literal accomplishment of the predictions of the prophets is impossible."

Nothing is impossible for God. "All things are possible to him that believeth," says Jesus. You seem to be somewhat deficient in faith, doctor.

BUT THE HOPE STANDS

A university professor writes: "Premillenarianism (or the hope of a visible return of Christ) is not a mere theological vagary. It is a religious obsession. It prevents sane views of history and sane views of the Bible. Its general influence is dangerous alike to the churches and the nation. It undermines faith in Jesus and in God the Father, despairs of human progress, denies modern science, and all because it misuses the Bible. . . . The world is not coming to an immediate end."

"Human progress" and "modern science" must indeed have made a strange book of the Bible when the glorious hope of millions for sixty centuries is called a "vagary" and a "dangerous" "obsession." If this is what higher criticism is doing with the Bible and the pillars of the Christian faith, it is time Christians knew it.

And now let me repeat the question, Are we becoming infidels? If this modern teaching is general, is not Christendom fast becoming infidel with regard to the second coming of Christ, which has been the hope of the church in the past ages? But this even would be another fulfillment of Christ's prediction, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" and therefore another evidence that He is at the door.

Molded by Pagans and Skeptics

BY THE LATE MRS. E. G. WHITE

TRUE education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

"Wisdom is the principal thing: therefore get wisdom." "The tongue of the wise useth knowledge aright." Proverbs 4: 7; 15: 2. True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation,—to ourselves, to the world, and to God.

MOST ESSENTIAL WORK

Character building is the most important work ever intrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them to-day.

At such a time as this, what is the trend of the education given? To what motive is appeal most often made?—To self-seeking. Much of the education given is a perversion of the name. In true education, the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter influence.

God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan

child's earliest years, it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

Thus is created strife for supremacy; and there is encouraged the system of "cramming," which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life, and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.

WHAT FOUNTAINS ARE SOUGHT

Nor does danger pertain to methods only. It is found also in the subject matter of the studies.

What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from springs fed by the corruptions of ancient heathendom. They are bidden to study authors of whom, without dispute, it is declared that they have no regard for the principles of morality.

And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader!

Besides these, there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

In the study of science, as generally pursued, there are dangers equally great. Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thus the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity.

ROBBING OF POWER

Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of "higher criticism," in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives.

As the youth go out into the world, to encounter its allurements to sin,—the passion for money-getting, for amusement and indulgence, for display, luxury, and extravagance, the overreaching, fraud, robbery, and ruin,—what are the teachings there to be met?

Spiritualism asserts that men are un-fallen demigods; that "each mind will judge itself;" that "true knowledge places men above all law;" that "all sins committed are innocent;" for "whatever is, is right," and "God doth not condemn." The basest of human beings it represents



The purity of the home is the great safeguard of society.

there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, "are not wise." 2 Corinthians 10: 12. Whatever we do is to be done "as of the ability which God giveth." 1 Peter 4: 11. It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Colossians 3: 23, 24. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the

as in heaven, and highly exalted there. Thus it declares to all men, "It matters not what you do; live as you please, heaven is your home." Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom?

EDUCATING TOWARD REVOLUTION

At the same time, anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution,—all are tending to involve the whole world in a struggle similar to that which convulsed France.

Such are the influences to be met by the youth of to-day. To stand amidst such upheavals, they are now to lay the foundations of character.

In every generation and in every land, the true foundation and pattern for character building have been the same. The divine law, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself" (Luke 10:27), the great principle made manifest in the character and life of our Saviour, is the only secure foundation and the only sure guide.

"The stability of thy times and the strength of thy happiness shall be wisdom and knowledge" (Isaiah 33:6, Leeser's translation),—that wisdom and knowledge which God's word alone can impart.

It is as true now as when the words were spoken to Israel of obedience to His commandments: "This is your wisdom and your understanding in the sight of the nations." Deuteronomy 4:6.

Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right," and "he that doeth these things shall never be moved." Psalm 19:8; 15:5.

"SEEING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:11. The question raised by the inspired prophet, addressed to those who are now living, is, "What manner of persons ought ye to be?" Belief in the coming of Jesus, and His nearness, transforms the life in every way. It molds the occupation to a large extent. It prohibits a person from doing things he otherwise would do; and it shapes the daily life. People who believe that the Lord Jesus Christ is soon coming do not attend theaters, "movies," and questionable resorts. They do not follow the wicked fashions that curse the earth. They dress and live and act in such a way as to show that they believe the Lord Jesus Christ is coming soon. G. B. THOMPSON.

"WHERE IS The Promise of His Coming?"

Scoffers Fulfilling Prophecy

BY IRVIN M. MARTIN

THE present-day prevalence of scoffers, standing out boldly against the horizon of our prophetic vision, in itself is a mighty evidence of the near return of the Saviour. When Jesus of Nazareth ascended on high, He left the testimony which has resounded down through the ages, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Ever since this hope of a premillennial advent was planted in the heart of man, the studied plan of the devil has been to counteract and make of no effect this heaven-born truth.

Many have been the ways invented by the master deluder of mankind to accomplish this end. False doctrines have been developed, such as the prevailing error

These scoffers are not simply those who make light of the doctrine of a personal advent of our Lord. A study of the context of this prophecy of Peter will show that they challenge every phase of this great Bible truth; and we see just this condition to-day. This is a condition that comes as the natural result of the teachings of "higher criticism" that for a generation have predominated in our schools of higher learning.

ASTOUNDING COURSE

This tendency to drift away from the plain Bible statements in regard to doctrine may be illustrated by an experience in one of the leading universities, where, in the theological department, the question of the personal return of the Saviour was under discussion. A committee, made up of leading clergymen, was appointed to give the question careful study and make a report. After due deliberation, the members of the committee selected an orthodox Jewish rabbi to present to the students the views of modern Protestantism concerning the doctrine of the return of the Saviour.

A man who does not believe in Christ, who does not believe in the New Testament as a part of divine revelation,—that man selected to teach the coming leaders of religious thought in regard to the doctrine that is the foundation of the Christian's hope! Is it any wonder that so many of the rank and file of the people have lost faith in the personal, literal return of Jesus as promised in the Bible?

It is a short step from the conditions outlined above to the experience of the author of a recent article published in one of the leading magazines. In comparing the following statements with 2 Peter 3:3, 4, the reader must feel that he has seen another evidence of the nearness of the end. This writer says:

"The belief in a catastrophic end of the present world is a very old and persistent delusion. Various ancient peoples imagined that the ills of life were too powerful to be conquered by the gradual process of human attainment, and so they predicted a cataclysmic end of present society, to be followed by the sudden inauguration of an entirely new order. . . .

"From Judaism, this elusive hope passed over to Christianity, where it was linked with the expectation of an early return of Christ in visible form to rescue His disciples from their unhappy position in a hostile pagan world. Down through the ages, first one then another expectant premillennialist, vainly proclaiming the nearness of the end, was swept aside and forgotten as the stream of human history moved steadily forward in its uninterrupted course. From time to time, striking events that seemed to presage the end always passed, leaving the hope of the second coming unfilled, and imposing upon man himself the duty



of the natural immortality of the soul, and the unbiblical doctrine of man's receiving his reward at death. These and kindred errors have been mighty weapons to obliterate from the earth the glorious truths concerning the return of the Saviour; yet no one agency has been more effective than the scoffer who has continued to say, "Where is the promise of His coming?"

Down through the generations of the Christian era, there have been those who have ridiculed the plain truths of the Bible; but Peter pictures a condition to exist "in the last days,"—a condition which is to be so prominent that it will stand forth as a landmark heralding the near return of the Saviour. His testimony is: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

of repairing the damaged world and devising ways to ward off similar disasters in the future."

IS IT DELUSION?

Commenting on the extent of the influence of the doctrine of the personal return of the Saviour, the writer continued, "Almost every Sunday, numerous well meaning pastors are vigorously advocating this harmful delusion."

And again, referring to the recent "Bible Conference on the Return of Our Lord,"—a conference presided over and attended by such men as the noted evangelist J. Wilbur Chapman; Dr. William B. Riley, eminent Bible teacher and lecturer, and president of the Northwestern Bible School; and Dr. James M. Gray, dean of the Moody Bible Institute of Chicago, men whose loyalty is above question,—this writer said, "All forms of premillennarianism are equally delusive and similarly vicious in practice."

Thus we see that we have reached the time when men are trying to prove that it is impossible for one to believe in the literal advent of the Lord and at the same time be a loyal citizen. Nothing could be further from the facts. There is nothing in the world that will so fire a man to do his duty in regard to his fellow men as the knowledge that on every hand are evidences which point to the near return of their Lord and Master.

Could there be a clearer fulfillment of the prediction of Peter than the foregoing quotations? And these are not the ravings of a fanatic, but the carefully written statements of a leader of thought, and credence is given them in one of the leading theological magazines of the land.

WHAT SAYS THE GUIDE?

Surely we have reached the time when we should review the Bible evidences of a personal premillennial return of our Lord. And have we the evidences which will give us the same assurance Peter had when he said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ"?—We most certainly have.

Jesus Himself said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." A university training is not necessary to enable one to understand a text like that. Paul, in writing to the Thessalonians, said: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." One does not need to ask, What does this text mean? It means just what it says; and it most certainly predicts a "cataclysmic" end of present conditions, which is followed by the sudden inauguration of an entirely new order.

John, on the lonely isle of Patmos, in picturing the scenes attending the return of the Saviour, said, "Behold, He cometh with clouds; and every eye shall see Him." Again: "And the heavens departed as a scroll when it is rolled together. . . . And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,

and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 1:7; 6:14-17.

All the camouflage of new theology and higher criticism applied by the hands of scoffers cannot cover up such plain promises as these. That men have made false predictions concerning the second advent, none would deny. Even in the time of the apostles, false predictions were made; but the disciples were not deceived. Paul said, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed."



Our Earth an Eternal Home

By
CLARENCE
SANTEE



LAST week, we studied the design of God in creating the worlds, and man's failure, upon this world, through disobedience, to carry out God's design.

In his helpless condition, hope revived through a promised Redeemer. Through Him also as "the seed," the lost inheritance must be restored.

Christ said of His mission, "The Son of man is come to seek and to save that which was lost." Luke 19:10.

To Abraham, "the friend of God," was given the promise of the earth renewed. In Genesis 13:14, 15, 17, we read: "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

This promise embraced the whole earth. Romans 4:13 says, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

ABRAHAM LOOKED FOR IT

Abraham did not expect that the promise would be fulfilled while the earth was in its present condition; for the Word says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise [the earth], as in a strange country, dwelling in tabernacles [temporary dwelling places] with Isaac and Jacob, the heirs with him of the same promise: for he looked for a

The disciples knew that there were certain prophecies to be fulfilled before the second advent of Christ could take place. These prophecies have nearly all been fulfilled, and the few remaining ones are rapidly fulfilling before our eyes. Shall we place our confidence in the scoffer who ridicules the great Guidebook of mankind, or shall we rest our hope in the statements of our Saviour and the apostles, and see in the scoffer just one more evidence that the day of the Lord is near at hand?

Men may call the doctrine of the literal return of the Saviour a "persistent" and "harmful delusion" or an "elusive hope"; but Peter and John and Paul were unanimous in their decision that it was the "blessed hope" of "the glorious appearing of the great God and our Saviour Jesus Christ." May their hope be our hope!

city which hath foundations, whose builder and maker is God." Hebrews 11:8-10.

"He looked for a city . . . whose builder and maker is God," in connection with the fulfillment of the promise.

Abraham did not receive the inheritance promised, during his lifetime. In fact, it is stated that he did not receive "so much as to set his foot on." When Stephen stood before the council of the Jews, he said, speaking of Abraham, that God "gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7:5.

HEIRS OF A PROMISE

Neither did his posterity receive it during their lives. Of them God has said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebrews 11:13.

The actual possession could not have been given until Christ came into this world as Abraham's "seed." The promise was, "To thee will I give it, and to thy seed." Genesis 13:15. That seed was Christ. Notice: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16.

You have an interest in that promise and its fulfillment, if you belong to Christ. In Galatians 3:29, you will read, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Are you willing to part with this present world for that better land? It is a goodly land, where "the inhabitant shall not say, I am sick" (Isaiah 33:24), and where there is "fullness of joy," and where there are eternal pleasures at God's right hand (Psalm 16:11).

PROMISE RENEWED

The promise is renewed in a most definite manner in Micah 4:8: "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come,

even the *first dominion*; the kingdom shall come to the daughter of Jerusalem."

The "tower" is said to be the Saviour, in 2 Samuel 22: 3. The "first dominion" was that given to Adam in the beginning. Genesis 1: 26. This, then, must be restored.

Again in Daniel 7: 27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Then will be heard the invitation of the Saviour, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25: 34.

"Prepared for you from the foundation of the world." His people will inherit the kingdom that was prepared when this world was founded.

It may seem strange to some who read these lines, and who have been taught differently, that this earth will eventually become the home of God's children. But this is most certainly taught in the Scriptures.

INHERIT THE EARTH

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37: 11. Christ said, "Blessed are the meek: for they shall inherit the earth." Matthew 5: 5.

These promises, like the promises to Abraham, have never yet been fulfilled,

neither can they be until the whole family of the redeemed is made complete. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10. "Thy people also shall be all righteous: they shall inherit the land forever." Isaiah 60: 21.

You may ask, Do not the Scriptures somewhere teach that this earth will be burned up? In answer, we read the verse that is sometimes thought to teach so. It is 2 Peter 3: 10:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

This verse states that "the elements shall melt with fervent heat, the earth also." Then "the works that are therein,"—in the earth,—will "be burned up." The earth will melt, and the wicked works in the earth will be burned.

Note the words of the prophet Amos: "The Lord God of hosts is He that toucheth the land, and it shall melt." Amos 9: 5. "And all the hills shall melt." Verse 13, last part.

But with Peter we can say, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

In our next article, see its change to glory and beauty.

shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, . . . for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 13: 13; 24: 1, 19, 20; 2: 20, 21.

LOOK FOR THE NEW EARTH

Of that day, the writer of the Apocalypse says: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 14-17.

From the apostle Peter, we have these words: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

A gloomy picture indeed! But its darkness vanishes in the light of the promise which the apostle refers to in the thirteenth verse: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

This last great shaking is for the purpose of sifting out all those things which can be shaken, in order that, according

Never to Be Shaken Again

BY BERTHA UNRUH

MANY have been the shakings and convulsions to which this world has been subjected during its course of nearly six millenniums. With its departure from the principles of God's Magna Charta—the constitutional law of His wide universe—it also estranged itself from the quiet rhythm and harmony with which the numberless planets move through space, causing a lamentable discord in the melodic "music of the spheres."

When, because of the terrific rate of man's demoralization, God found it expedient to wipe transgressors off the earth with a mighty deluge, the record of that event tells us that "all the fountains of the great deep were broken up." The jagged rocks and the broken surface of the earth since then have been a witness to the upheavals and convulsions which shook its foundations at that critical hour of its history.

MOVED AT HIS PRESENCE

Centuries later, when God called His people from their house of bondage, and declared to them His holy law from the summit of Sinai, we are told that His "voice then shook the earth." Hebrews 12: 26. "The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel." Psalm 68: 8. So violent was the shaking, and so terrifying the display of the glory and majesty of the great Lawgiver, that

even righteous Moses exceedingly feared and quaked.

And when, in later years, the fullness of the time had come for the revelation of the mystery "kept in silence through times eternal"; when all the universe watched with bated breath as the Only-begotten of the Father, the Beloved and Adored of the angelic hosts, was lifted up on Mount Calvary to make the supreme sacrifice for man's guilt; when, after those hours of unspeakable agony, the cry, "It is finished," was wrung from those guileless lips,—the record says that then "the earth did quake, and the rocks rent."

GREATEST YET TO COME

And since then, ever and anon, there have been, in fulfillment of the words of the divine Prophet, earthquakes and other physical abnormalities in divers places, ominous of that great event which is to mark the close of this world's checkered history.

But, terrible as all these shakings have been, this world is yet to experience a disturbance of unprecedented violence—the giant convulsions of its final death struggle. "Yet once more I shake not the earth only, but also heaven," God declares in plain and positive language; and Paul, commenting on this, says, "This word, Yet once more, signifieth the removing of those things that are shaken."

Through the prophet Isaiah, God says: "I will shake the heavens, and the earth



"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

to Paul's testimony, "those things which cannot be shaken may remain"; to which he adds the appropriate exhortation, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12: 27, 28.

This world, in its present sinful state—the one dark blot in God's fair universe—has well-nigh run its course. We are nearing the time when God will arise

"to shake terribly the earth" and to "sift the nations with the sieve of vanity." It is of supreme moment, then, to know what those things are which "cannot be shaken"—which will remain when all else is removed.

Speaking of His Son, God makes this statement: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but *Thou remainest*; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up: . . . but Thou art the same, and Thy years shall not fail." Hebrews 1:10-12. And likewise the words which He has spoken will remain; for He Himself declares, "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35.

Then, if we would stand in that day of shaking, our feet must be firmly planted upon the rock of eternal truth, His word; and our life must be "hid with Christ in God." Jesus invites all to abide in Him;



Whether they are going to war, or as victorious troops are leaving for home, the American Red Cross is there to give them a hearty welcome or to wish them "Bon voyage."



and the conditions of that abiding He Himself has laid down: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

When He sets up His kingdom "which cannot be moved," in the new earth, "wherein dwelleth righteousness," the universe will again throb with perfect, harmonious rhythm, to be broken no more through all the ages to come; for by their unswerving fidelity to His law in this world, even under the severest tests that the enemy of truth could bring upon them, the inhabitants have proved themselves safe subjects. The root and branch of sin will have been so completely destroyed that "affliction shall not rise up the second time." Nahum 1:9.

PAUL says, in 1 Corinthians 14:8, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" God wants us, in our conflict with evil, to have a certain sound, to ring true for Him. But an imperfect instrument can never give a perfect sound. As imperfect instruments, we need our lives changed, so that we can vibrate the true melodies of heaven. Let us, then, voice the prayer of the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me." The certain sound means the new creation.

W. G. WIRTH.

Is the Rest Physical or Spiritual?

BY CALVIN P. BOLLMAN

THE principal argument now urged in favor of Sunday laws is that a stated weekly period of rest is an absolute physical necessity; that without such a stated rest, both health and efficiency suffer, and race degeneracy follows.

But unfortunately for this theory, it is not sustained by facts. About the middle of 1891, the *Christian Statesman*, which was then, as it still is, one of the champions of enforced Sunday rest, printed this:

"Attention is being called to the comparative longevity of the Jews. Thus it is said that in Polish Prussia, in a population of ten thousand, three Christians die for every two Jews; and that in Aus-

a Sunday law is a physical necessity. This claim has been urged so long and so confidently that many accept it without question; but that it is not true is still shown by Hebrew vital statistics everywhere.

It will of course be urged that the Jews observe a regular weekly rest, and that this is one reason for the low death rate among them. But what then becomes of the assertion that the necessary rest cannot be obtained unless all rest upon the same day? Clearly it falls to the ground; for so far as the Jews do rest in the manner insisted upon by the Sunday-law advocates as a physical necessity, they rest upon a day when those around them are engaged in the ordinary pursuits of life. Thus they utterly refute the contention that all must rest or none can.

DISPROVED FROM OTHER QUARTERS

And not only does the comparative low death rate of the Jews disprove the assertion that needful rest cannot be taken by a part of the people while the other part are at work, but the facts quoted from the *Christian Statesman* of a quarter of a century ago also discredit the claim, so confidently made by some, that a stated weekly rest is a physical necessity; for it is a well-known fact that very many Jews, yielding to the greed of gain, keep no day, but do business seven days each week.

Nor are the Jews the only living witnesses against the assumption that a regular weekly rest day is a physical necessity of mankind. The experience of the Chinese and the Japanese testifies likewise. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say in Association Hall, New York:

"In China, they have no septennial division of time, no weekly rest day, merely annual festivals. They work right along all the time, with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as a missionary to China, to raise a serious question, whether the great purpose of the Sabbath is not for worship and communion with the other world."

Certainly that great thinker whom Bishop Andrews did not name, was not far from the truth when he raised that serious question. It is true that the Sabbath gives opportunity for physical rest; but in proportion as that thought is exalted and emphasized, the spiritual and primary object of the Sabbath is lost sight of, and the Sabbath itself is dishonored. It is for this reason that the Sabbath cannot be preserved by civil law. The state may compel rest, but it cannot compel Sabbath keeping; for the greatest and most important element in that is spiritual, and not physical.

THE ship is likely to be steered with best certainty when the pilot's eye is to heaven and his hand on the wheel.—Sanderson.

tria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfort, fifty-four per cent of the Jews reach their seventieth year, against thirty-eight per cent of the Christians. In Hungary, the chance of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six. In attempting to determine why the Jew is thus more exempt from disease than others, physicians like Dr. Gueneau de Mussy have come to the conclusion that this comparative immunity is due to the wholesome sanitary laws of the Old Testament. Moses, for illustration, forbade as use the flesh of animals especially liable to parasites. He prohibited the use of blood, by which infectious diseases are liable to be spread. In some way, the inspired lawgiver seems to have had some notion of tuberculosis and bacilli, or else he was so guided that he legislated more wisely than he knew."

COMPLETE REFUTATION

This item interested the present writer then, as it still does, because it furnished then, as it does to-day, a complete refutation of the standard argument for the so-called "civil sabbath"; namely, that a weekly day of rest is absolutely essential to the health of the people; and that in order for a part of the people to rest, all must rest; and that as not all will rest without a law compelling them to do so,



UNCLE SAM'S DEPARTMENT

Organized for Prompt and Efficient Relief

PRESIDENT WILSON spoke before Congress of the political reconstruction of Europe as a "great and hazardous task." Hunger and famine are among the most perplexing difficulties; for as the President said on that same occasion, "Hunger does not breed reform; it breeds madness and all the ugly distempers that make an ordered life impossible."

The American Red Cross is the great humanitarian agency that our nation provides to cope with the difficulties presented through hunger, distress, and suffering of every class and character; and through this organization, our American people will have such an opportunity, during 1919, to act the part of the "good Samaritan," as has never been presented to any nation in history.

The arms of our nation and of its allies have been successful on the battle field. But, as expressed by the President on November 11, when he announced the terms of the armistice, "To conquer with arms is to make only a temporary conquest; to conquer the world by earning its esteem is to make permanent conquest."

THE GREATEST WORK AHEAD

A greater work than conquering by arms lies before us — the work in which every citizen may bear a part, and in which no one should feel excused from doing his or her utmost; for instead of the close of the war bringing relief to the Red Cross workers, it is going to multiply their work many fold.

In all parts of the world, Red Cross nurses, doctors, and business men are to be found relieving the distresses and seeking to bring men and women back to a normal condition following the horrors of the past four years. And the more ably and the more energetically this work can be carried out, the less there will be of revolution, violence, and riot. Contented people do not inaugurate revolution; neither do they form violent mobs.

At the end of 1918, the American Red Cross will have expended something like seventy million dollars in France, and twenty million in Italy. In those countries, the Red Cross has given aid and cheer not only to the soldiers but to the suffering population. She has built nineteen base hospitals in France, primarily for the convalescent soldiers, and through her great War Commission on the battle field and in the various hamlets and cities, has been in close touch with every individual needing help in that suffering nation. Refugees have been fed. Thousands of families thrown out of their homes have received temporary shelter.

This organization is also carrying on an extensive campaign against the tu-

berculosis that is ravishing France. Hospitals have been provided so that the tubercular patients might be segregated and the spread of the disease checked. Children thrown out of homes have been

COMFORTS EVERYWHERE

By JEANNE JUDSON

BEAUTIFUL hands that smooth out pain;
Beautiful tears that wash out grief;
Comfort for those whose early slain
Went in the glory of years too brief;
Mother of those whose childish eyes
Gazed on horrors men shrank to see;
Merciful, tender, brave, and wise,
Holding the light that sets men free —
Wide as the world your work has grown.
Men no longer in darkness grope.
Where'er the Red Cross flag is flown,
There shines also the lamp of hope.

cared for by the thousands by the Red Cross.

In the invaded portions of Italy, a similar work has been carried forward. And just recently our Red Cross Society has established a commission in the Balkan States to relieve the distresses there that are crying for our assistance following the surrender and the cessation of hostilities. Henry W. Anderson, of Richmond, Virginia, heads this commission. He has a wide experience in Red Cross work in Roumania, and therefore is not unacquainted with the Balkan field.

The Bureau of Transportation gives out the fact that the Red Cross during the month of August shipped out 4,672 tons of food, and in the month of September 2,797 tons. And already our Red Cross organization is working out care-

There is nothing else that is appreciated quite so well by the weary soldier as the ever present refreshment stands of the American Red Cross. These are Italian soldiers who are being served by American girls and women. The soldiers in all the countries will be looked after and cared for during the long period of demobilization.



ful plans for the intensive reconstruction of the devastated territory. These plans will have the end in view of placing the unfortunate peoples of war-stricken Europe, just as soon as possible, where they can independently care for themselves. The reconstruction of their homes, and getting them back upon their own land, where they can both care for themselves and assist others, is the great work before them.

IT IS ALWAYS AT WORK

Politicians and statesmen have to take time to work out permanent plans for reconstruction, but the Red Cross steps in at once for immediate relief and succor. Work that no nation could do through its diplomats or representatives, because of legal questions, can be performed readily and promptly by the Red Cross organization. Even during the reign of terror in Moscow, the American Red Cross stayed by to feed and shelter the starving and the homeless.

Jesus says: "I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." "Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25: 35-40.

During this month of December, the Red Cross is asking us to renew our membership, or if we are not already members, to join the organization. Every individual in America — men, women, or children, whether citizens or not — should join this worthy organization and help forward the good work. Become an enthusiast and work for it.

THE group of American editors visiting England has learned, among other things, that the large potato crop produced by British farmers has been one of the big factors in keeping that nation from starvation. The potato is one of the best of foods, and the yield per acre on proper soil is very large. This experience of England is an object lesson and a good suggestion to the American farmer.

How Ceremonialism Entered the Church

BY WILLIAM A. SPICER

SOME one has well said that so long as the primitive church held close to the living Christ, by faith seeing Him who is invisible, it felt no need of the outward show of ceremonialism or of the visible images of the Invisible One. The further the church traveled from Him in faith and doctrine, the more ceremonialism was borrowed from the sacerdotal systems in the pagan world.

Lactantius, one of the Catholic fathers of the fourth century, has left us a description of the gorgeous ceremonialism of the ancient pagan worship in the Roman empire. He says of the Roman people:

"They are delighted, in fact, with gold and jewels and ivory. The beauty and brilliancy of these things dazzle their eyes, and they think that there is no religion where these do not shine. And thus, under pretense of worshipping the gods, avarice and desire are worshiped. . . . The more ornamented are the temples and the more beautiful the images, so much the greater majesty are they believed to have; so entirely is their religion confined to that which the desire of men admires.

"These are the religious institutions handed down to them by their ancestors, which they persist in maintaining and defending with the greatest obstinacy. Nor do they consider of what character they are; but they feel assured of their

The words of the old Latin doctor read like a description of the ceremonial of some of the worship to-day. There are the same gorgeous displays, the same decking of images with jewels and gaudy array, and all the elaboration of ritual that appeals to the senses, and that, under pretense of drawing the soul up to God, really obtrudes the material and the earthly between the soul and God. And with it all to-day, there is the same appeal to antiquity that Lactantius found among the defenders of pagan ceremonialism in his day.

How comes this similarity between modern church practice and the practice described in these paragraphs quoted?—Not from the New Testament, assuredly. We find not the slightest suggestion of such a thing in the inspired record, but abundant evidence to the contrary. The Christian of that time was surrounded with the idolatry of the Roman empire, just the kind described by Lactantius; but the thought of any agreement between the eternal God and idols, and compromise with pagan ceremonialism or the philosophy of the pagan schools, was abhorrent to their souls.

As to the origin of the ceremonialism of the Catholic Church, the "Catholic Encyclopedia" seems to speak with an uncertain voice. For instance, under the word "Ceremony," we find this statement:

"Catholic ceremonies, therefore, are not superstitious practices, meaningless observances or relics of heathen and Jewish customs, but regulations of divine, apostolic, and ecclesiastical institution."—Volume 3, page 538.

But in another volume, under "Liturgy," the Encyclopedia admits the perfectly evident fact that there is no such ceremonialism found in the New Testament. It says of apostolic times:

"It must be said that an apostolic liturgy in the sense of an arrangement of prayers and ceremonies, like our present ritual of the mass, did not exist. . . . As for ceremonies, at first they were not elaborated as now."—Volume 9, page 307.

ASCETICISM AND CEREMONIALISM

Sacred history bears witness that these things did not come from the teachings of Christ. On the other hand, secular and ecclesiastical history show plainly that this system had its rise, for a large part, in the very times of Lactantius, and immediately following. Its growth was especially rapid in the fourth century, and its origin is found in the same gorgeous ritualism of the pagan worship that the Catholic father described. Speaking of the adoption, by the church, of these ornaments and forms of the idolatrous worship, Cardinal Newman, prince of Roman Catholic writers, says:

"In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the church; the one ascetic, the other ritual or ceremo-



nial. We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own."—"Development of Christian Doctrine," page 373.

The paragraphs from Lactantius tell us something of these ornaments. Cardinal Newman speaks of the images, the candles, the incense, holy water, festivals, sacerdotal vestments, etc., stating frankly that they "are all of pagan origin, sanctified by their adoption into the church."

THE CRYING WARNING

And the cardinal says of the motive of the church leaders who took these things in:

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."—*Id.*, page 371.

Reading the calmly written acknowledgment of the wholesale adoption of the ceremonialism and the philosophy of the world of the Roman empire amid which the apostles wrought so earnestly to keep the church pure, we seem again to hear the apostle's voice crying the warning against the "falling away" that was to come, and begging the believers to cling to the simplicity of the gospel of the living Christ and Saviour, as revealed in His holy word. Thank God, the witness of the gospel now cries the same warning, and invites every sinful soul to come directly to "the throne of grace," where Jesus ministers as the one Mediator between God and man, accessible to all.

TESTS and trials are not against us. They are not to break us, but to make us. The greatest loss in any trouble is failure to get out of it the blessing that may be in it. To be sure, there may be a trifling loss of something temporal,—property, position, or prestige; but all these are more than compensated for in the gain of spiritual blessing and additional character material.

L. A. HANSEN.



"The words of the old Latin doctor read like a description of the ceremonial of some of the worship to-day. There are the same gorgeous displays, the same decking of images with jewels and gaudy array, and all the elaboration of ritual that appeals to the senses."

excellence and truth on this account, because the ancients have handed them down; and so great is the authority of antiquity that it is said to be a crime to inquire into it. And thus it is everywhere believed as ascertained truth."—"Divine Institutes," book 2, chapter 7; "Antenicene Fathers," volume 7, page 50.

The World in the Church

A Second Century Picture of Twentieth Century Conditions

BY HORACE G. FRANKS

OF the world and its sorrows, mankind has drunk deep for nearly six thousand years; and during the present decade, its cup of suffering has seemed to overflow. Never before have the pens of historians been called to write such pages of tragedy drenched with the tears of mourners; never before have the brains of mathematicians been asked to compute such staggering columns of figures and measure such running streams of blood.

The world seems fast tottering to its doom. It seems to be drowning in unfathomed depths of sin and hatred and misery and bloodshed. But on those turbulent billows there sails a ship in which is the Saviour of the world. The gospel ship is fast completing its journey, with the Prince of peace at the helm. Satan has striven hard to bring disaster to that apparently fragile craft. But his efforts have failed, and are failing; and soon the journey will be ended with the entrance of the vessel of salvation and its crew into the haven of heaven.

When Christ was here on this earth in person, He was training and educating a company of twelve to carry the good tidings of the gospel to the whole world. He showed them the turmoil and strife existing in the earth at that time, when He said: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

OVERCOMING NECESSARY

Christ overcame the world, and He knew that there was equal necessity for His disciples to take part in that overcoming. In a wonderful prayer for His followers, both of that day and of this, we find these words: "They are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:14, 15.

That is the Lord's program for all His followers,—not of the world, although in the world. There is a world to be saved; but the saviors must not be sealed by worldliness. The church must be in the midst of worldliness, but worldliness must not be in the midst of the church.

This same counsel was given to the early church by the apostle Paul, for we read his admonition in Titus 2:12: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." And although "the mystery of iniquity" had already commenced its nefarious work, that era of the church was the period in which she had the greatest success. The most glorious time in all her annals was that first century or more during which her only history was the wonderful progress of the gospel to all the earth, as prophesied by Christ, its founder. See Matthew 24:14 and Colossians 1:23.

But ere long the evil leaven commenced to work. The earnest Christian enthusiasm and passion for souls became greatly dimmed by the entrance of worldliness into the church. The professing Christians soon made desperate efforts to worship God and mammon together. They became lovers of pleasure, lovers of money, lovers of self, lovers of evil, more than lovers of God. And so it is in the professing church of God to-day. In this respect, the church of the twentieth century is no different from that of the second; it has learned no lessons from, and has refused to profit by, its experience of eighteen centuries' combat against sin and its author.

SATAN UNFOLDING PLANS

Satan has unfolded, one by one, his cunning schemes for the overthrow of the gospel. He made the mountains and the caves the burial places for God's children; he lit the Dark Ages with the fires of persecution; he arranged the terrible massacres with which history's records abound; and but recently he plunged the world into a sea of blood, and its inhabitants into the depths of misery. Still the church has forgotten its vows of faithfulness to things consecrated and good.

With sorrow, therefore, we see in the following pen picture of the church in the second century after Christ a striking similarity to the conditions prevalent in this, the twentieth century. We quote from the writings of Tertullian as he burns with indignation at the conduct of the church, and as he exposes the iniquity of the public shows of that time. Hear his scathing denunciation:

"Passionate excitement is forbidden to the Christian, and the circus is the place where such excitement reigns supreme. See the people coming to it tumultuous, passion-blind, agitated about their bets. The prætor is too slow for them; their eyes roll along with the lots in his urn; they hang all eager on the signal; they raise the united shout of universal madness. . . . Are we not in like manner enjoined to put away all immodesty? But the theater is the very focus of indecency, where nothing is in repute but

what is elsewhere disreputable. . . . Let the Senate, let all ranks, blush for very shame. . . . How is it that the things which defile a man going out of his mouth, are not regarded as doing so when they go in at his eyes and ears?"

Speaking of all public shows of this nature, he says:

"These things are that very pomp of the devil which we Christians have renounced. The rejection of these amusements is the chief sign to the heathen that a man has adopted the Christian faith. . . . Seated where there is nothing of God, will one be thinking of his Maker? Will there be peace in the soul when there is eager strife about a charioteer? Wrought up in frenzied excitement, will he learn to be modest? . . . Will the measures of the effeminate actor remind him of a psalm? . . . May God avert from His people all such passionate eagerness after this pernicious enjoyment! How monstrous it is to go from God's church to the devil's, from the sky, as the saying is, to the sty!"

In these words, all must see a picture of the race course and the theater of to-day. In the majority of Christian churches in our time, such pleasures as dancing, music-hall shows, gambling,—generally in the form of raffles,—racing, and other questionable amusements, are not forbidden. It is true that of recent weeks, the leaders of certain churches have appealed to the governments to make lotteries and raffles illegal; but other churches not only still continue to allow participation in such sins, but actually arrange raffles and lotteries to bring money into their own coffers.

FASHIONS REPEATED

And in the immodest fashions of to-day, we see nothing but a repetition of church history. The magnificent churches of our cities are, in many cases, only fashion centers, buildings in which the members meet to display and to inspect the latest styles of dress. Professing Christians of the second century did likewise. It is evident, from a study of the literature of the early church, that many Christian ladies vied with their heathen acquaintances in the beauty and costliness and splendor of their apparel. This is a solemn fact, yet one which is intensified when the reader remembers that this was the meridian day of Roman luxury.

In speaking of these things in his treatise entitled, "On Female Dress," Tertullian says:

"One delicate neck carries about it the value of forests and islands. To adorn the slender lobes of the ears a fortune

"In the majority of Christian churches in our time, such pleasures as dancing, music-hall shows, and gambling . . . are not forbidden."



is required, and every finger on the left hand represents a bag of silver. . . . I see some women dye their hair with saffron as though they were ashamed. . . . Which of you, asks the Lord, can make a white hair black, or a black hair white? But these refute Him, and say, Instead of white or black, we make it yellow, more winning in grace."

This earnest church teacher reminds of that which is soon to come, as he asks the following searching questions:

"How the wrist, wont to be encircled with the palm-leaf bracelet, will endure until it grow into the numb hardness of its own manacle! Or how the ankle that has stepped so proudly in its glittering ornament, will suffer itself to be squeezed into the gyve; or the neck, encircled with chains of pearl and emerald, part with them to make room for the broadsword! The robes of martyrdom are even now preparing; . . . let simplicity be to you for a transparent complexion, modesty your roseate bloom, and silence the grace of your lips; fix in your ears the words of God, and upon your necks the yoke of Christ. Array yourselves in the silk of integrity and the fine linen of holiness."

Or as one ancient writer has put it, in a manner which is equally applicable to these times:

"Those women who beautify the outside but are all empty within are like Egyptian temples, with their porticoes, pillared halls, and groves, their walls glittering with gold and gems and artistic paintings, and the shrines veiled with embroidered hangings. But when you enter the *penetralia* to behold the inhabitant of the temple, the object of worship, and the priest withdraws the veil, you will find nothing but a cat or a crocodile."

It is interesting, yet deplorable, to note that the audacious costumes worn by bathers at our own pleasure resorts find their counterpart also in the exhibition of wealth and "beauty" at the Roman public baths of the second century. The baths were constructed on an enormous and lavish scale; and the historian says, "In their desire for admiration, the ladies too often overstepped the bounds of modesty."

MEN ALSO

Unfortunately, women were not the only offenders against the social laws of Christianity; for we learn that men endeavored to excel each other in extravagance and foppery. Surely this is a true picture of conditions to-day.

The laxity of the times is seen in yet other ways, all of which are undeniably noticeable in church circles of modern times. Says Clement of Alexandria, "I know not how, but people now change their manners with the place." And he continues sadly:

"When they leave the meeting they become like others with whom they associate. Laying aside the mask of solemnity they show what they secretly are. They leave inside the church what they have been hearing, and amuse themselves with gambling, love songs, flute playing, dancing, and intoxication."

And so-called church leaders and teachers were no better than other members. In fear of the coming persecution, the practice was introduced, and actually sanctioned by many bishops, of bargaining with informers and officials for the

privilege of remaining unnoticed and unharmed when the evil day should arrive. Bribery and corruption was made a justifiable procedure in the church and by the church. In fact, whole churches clubbed together to purchase peace and safety.

LOWERING STANDARDS

This reminds us very forcibly of the manner in which numberless church ministers and members to-day pander to the conscienceless ideas and requirements of many of those in authority. Those who practiced astrology were accepted into the fold, even as now belief in spiritualism is not an obstacle to admittance to many churches. The same open arms were held out to those who earned their living by trading in frankincense for the

An Hour with My Lord

By

MRS. L. D.
AVERY-STUTTLE



WHEN the hours are long, and the nights are dim,

And the days are bleak and gray,
Then I call my Lord, and I talk with Him
Till the shadows flee away.

Oh, I talk with Him, and I tell Him all,
And He comes, my soul to greet,
And my burdens great and my burdens small
I lay at His blessed feet.

Oh, I often think of the coming days,
And my spirit sinks with dread
When I see the steep and the thorny ways
That my lonely feet must tread.
Then I look in faith to the heavens above,
And the bleeding Christ I see;
And He holds me close in His arms of love,
While He sweetly talks with me.

Oh, an hour with Him! 'Tis a feast so sweet
That my heart and soul rejoice,
And my life is wrapped in His love complete
As I list to His wooing voice.
When He brings me up to the banquet room,
Afar from earth's rude alarms,
Then my heart forgets its weight of gloom
In the Everlasting Arms.

heathen temples, and to those who worked in the temples themselves, carving and casting the statues of the heathen deities, while even idol makers were elected into the ecclesiastical order.

And the church of to-day is no better. Brewers, racing men, gamblers, and like worshippers of modern idols are all welcomed into the church as members, and use is made of their money so sinfully gained.

Thus we have one picture drawn of two identical situations. In each case, the dividing line between righteousness and sin, between Christianity and heathenism, has either lost its sharpness or has been drawn from an entirely new point.

As the danger of past ages grew more serious, the warning signals of the watchman on the walls grew fainter, with the result that when the evil day came upon the church with appalling suddenness, it found her, though outwardly prosperous, sadly unprepared for the bitter persecution and terrible suffering. And history will just as surely repeat itself in this point also. The calamity will come, and will take the popular, worldly church unawares.

The identical conditions which preceded the first great apostasy of the Christian church are among us, preceding that final apostasy spoken of in Bible prophecies as the fall of great Babylon, the apostate worldly church. And then will come a time of trouble upon God's own faithful church. Only those who daily examine themselves, who live a life according to the true principles of the gospel, who daily confess their sins, and who trust in Him who is their refuge and their strength, will pass through that time, and be found faithful servants of Christ.

"Take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth. But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of man." Luke 21: 34-36, Weymouth's translation.

Many Are Deceived

THERE need be no doubt about the manner of Christ's second coming. Jesus Himself and the disciples have made this point very clear. It is of vital importance, however, that we give strict heed to the words of God, lest we be deceived.

The Saviour said on one occasion, "Take heed that no man deceive you," and further, "For many shall come in My name, saying, I am Christ; and shall deceive many." Now for one to think that Christ is not coming, when He is coming, means to be unprepared when He does appear; while on the other hand, to think He is coming, at a time and in a manner when He is not coming, will lead one into the fanatical idea of setting the time for our Lord to come, and many other errors.

It is most important that we understand just how our Lord will return. Let us keep in mind that the Jewish nation so misapplied the plain prophecies regarding the nature of Christ's first advent, that when He appeared, they were entirely unprepared to welcome Him. He came as a man of sorrow, and was born in a manger. They expected Him to be a hero, a conqueror, a king, therefore they crucified the world's Redeemer. Yet the Old Testament prophets had plainly told the manner of His coming and His work and life on earth.

Shall we also be deceived as to the nature and manner of His second coming? For years, the general and popular trend in theological circles has been to teach that the second advent of Christ will be only a spiritual event. They also teach that His coming will be in Jerusalem.

But lest we be deceived, Christ left this plain statement and warning for the church: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also

the coming of the Son of man be." Matthew 24: 23, 24, 27.

How unmistakable is this language! Who need doubt its meaning? As a flash of lightning reaches across the whole heaven, and is visible to every eye, so also shall His second coming be. Beware lest some one say, Lo, here! or, Lo, there! Believe it not; for at His coming, "every eye shall see Him."

G. W. WELLS.

A Skeptic Converted

Led to Accept Christ from Study of Old Testament Prophecy

BY F. W. STRAY

THE fundamental of Christian belief is that God visited this earth once, remaining here among men for more than thirty years. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father)." John 1: 1, 14. "To give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us." Luke 1: 77, 78.

When one unacquainted with the fact is told that God visited the earth once, the most natural question would be, "How did He appear—what was the manner of His coming?" Here is where the instructor would have his most difficult task; for the first statement, that God had made the earth a visit, would lead the questioner to think of a glorious event, heralded far and wide by manifestations of divine power.

MANNER OF BIRTH

At the very outset, the instructor would have to say: "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus."

The questioner would find it beyond belief that God should visit the earth in this manner. How could God become a baby, born of a woman? And if possible, it would seem incredible that God should choose such a method of advent, growing up slowly among children and youth, so that it would be thirty years from the time He came until He should appear among men as "God with us."

Then as the questioner would ask about His reception among men, and His return to heaven, and learn that He was rejected by the great religious leaders, and that finally, instead of some manifestation of might and power, He seem-

ingly submitted to being condemned under false charges, with no apparent effort to defend or justify Himself, and was at last crucified with thieves, actually dying, the questioner would remain entirely unconvinced, and decide in his own mind that the whole narrative was so entirely out of harmony with a proper conception of a visit of God to the earth that he could not accept it.

DEMANDS UNIMPEACHABLE PROOF

However, his instructor would declare that his salvation depended upon his acceptance of the record made by men who consorted with Jesus, and that if he did not accept of Jesus as the Son of God, he would be lost and ruined forever. At this, the questioner would have a right to demand unimpeachable proof, and say that his instructor should not make such

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

ISAIAH

sweeping statements concerning the salvation of another, unless he could bring forth evidence which could not be doubted, and that if he could not produce overwhelming proof that Jesus was the Son of God, on whom the salvation of the world depends, then he should be more modest in his assertions, and keep his opinions to himself.

His instructor might inform him that millions of people believe the seemingly incredible story, and that all through the ages, men and women have made supreme sacrifices, and suffered all manner of cruel torture, rather than yield their faith in the story of the visit of the Son of God to the earth.

"But how did they come to believe it, such an incredible story to me?" the questioner would ask.

His instructor might say that it had been handed down from one to another ever since He was here; and finally the

questioner, anxious to get at the root of the matter, would ask: "Who first believed it? and what was it that convinced them? and what proof did they bring forward to convince others, so that it could be passed on to the present time, and generally accepted?"

DEMANDS ORIGINAL DOCUMENTS

His instructor might say, "A number of men became His disciples, and wrote out the record, and it has been preserved," and then place a volume of the New Testament in his hand, and tell him to study it carefully, and he would be convinced that God had actually visited the earth at the time and in the manner related.

After a few weeks, should they meet again, the instructor would ask: "Do you now believe that Jesus is the Son of God? Have you studied the book?"

The questioner would answer: "I have been reading and studying early and late. Jesus was certainly a wonderful man, and I have learned how His disciples came to believe that He was the Son of God, and how they were able to convince others; but I have come to a standstill, because I do not have the evidence they had, and have only their word, and quotations which they make from other authors, whom they called prophets. If I could have access to these books, and satisfy myself that the disciples quoted correctly, then if those men who wrote centuries before the birth of Jesus, foretold the visit of God to earth, as the disciples say they did, and it was all fulfilled in Jesus of Nazareth, I could believe, incredible as the narrative seems, that Jesus of Nazareth was really the Son of God."

"Oh, you must mean the Old Testament!" his instructor would say; "but you do not mean to tell me that you must have the Old Testament to believe in Jesus."

"Well," his questioner would say, "I do not know what you would call it, but I should like to get hold of the book the disciples used to prove that Jesus was the Son of God. I find, in reading the New Testament you gave me, that this is not the book they used, but it is full of quotations from a book the people seemed to be familiar with, in which the writers seemed to foretell the very events of the life of Jesus, if the disciples quoted correctly."

"But," his instructor might say, "did not the disciples go out and preach that Jesus was the Son of God, and the people believe it?"

"Yes," the questioner would say; "but I found, in reading the book you call the New Testament, that the people did not believe just because the disciples said it, but because they proved it from a book, which the people seem to have had in their possession many years; and then the disciples declared they were witnesses of the things which were written beforehand. So if I could have the same book that the people had then, and from which the disciples quoted, I too might become a believer."

"Well," his instructor might say, "this opens up a new field of thought to me, and it sounds very reasonable; but are you sure that this is the method the disciples used in founding the church?"

The questioner, surprised, would ask: "How can a man read the book you gave

me, without at once finding that every event of importance in the life of Jesus was said to have been a fulfillment of that which was written by the prophets, many of the writers being named? Then near the close of the book of Luke, he records these words of Jesus to the disciples: 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer.'

"Then I found that a great advocate of Jesus, Paul by name, used the same books to prove what you have told me about the visit of God to the earth. 'Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.' Acts 17: 2, 3. You have alleged certain things to me; but if, like Paul, you could have first opened those Scriptures of the prophets, and proved to me that the life of Jesus was written centuries beforehand, as the disciples plainly declared it was, proving that He was 'Immanuel, God with us,' then I too might believe.

PROOFS ARE PRESERVED

"The more I think of it, the more I am driven to the conclusion that if Jesus was the Son of God, and the salvation of men depends upon Him, and the evidence that He was the Son of God was contained, as He declared to the disciples, in certain writings which He called 'the law of Moses,' 'the prophets,' and 'the psalms,' and which these disciples used afterward and depended upon as their proof, then their preservation is absolutely essential in proving the same things to me and to others, that were thereby proved to them. Now inasmuch as you have asked me to believe without these books, I must conclude that they are lost. And inasmuch as, according to what the disciples of Christ have written, the proof that He was Christ is contained in these writings, and also Christ Himself declared this to be true, and they are no longer used, I must further conclude that He was not the Christ at all; for if He were, He would not have permitted the proof of His visit to earth to be lost, but would have preserved it to all generations. So while this book which you gave me appeals to me, and there is much in the life of Jesus which appeals to me, and He was certainly a good man, yet all the proof to which it refers is lacking, only in quotation, and I am unable to assure myself that they were not deceived, because I cannot read the books which they had."

AUTHENTIC RECORDS PRESERVED

"My dear friend," his instructor might say, "those writings are all preserved, and here they are, all bound up together with the book I gave you; and I am sure you will find that the disciples quoted and applied correctly."

The questioner would reply: "This is wonderful, if it is as you say, and at once removes my argument, and inclines me to a more favorable consideration of

the subject; but why did you not give them to me before?"

"Why," the instructor would answer, "it has come to be so generally accepted that the New Testament is the life of Christ, that we have forgotten what you have found to have been the apostolic method of making Christians; and I fear that the book which they used with such wonderful results is becoming largely neglected, so far as proving Christ is concerned."

Some months later, these men meet again, the questioner having become a Christian, born of the living word of God, spoken through prophet and apostle, rejoicing in the knowledge of Christ, the assurance of sins forgiven, and hope of a future life. In relating his experience, he declares that he found the whole life of Jesus written in the Old Testament hundreds of years, and in some prophecies even thousands of years, before the time that God visited the earth.

"Except for these prophecies, it would be impossible for me to believe that God would visit the earth in the manner described. But in those Old Testament prophecies, not only did I find references to His being born of a virgin, and coming to Bethlehem, but there were many predictions of His coming to be a King of the earth, the government to be on His shoulder, etc.; and I was puzzled until I reread the New Testament, and found that when He was here, He frequently spoke of coming again, and that as a result of His teaching, the disciples have written much about His second coming. So in the same way that I came to believe that He visited the earth once, I have come to believe that He will visit it again."

THE INSTRUCTOR CORNERED

The instructor might then say: "I have never attached very much importance to this talk of a second advent. All that has seemed necessary to me is to believe in Christ, and live right. Then again, the idea that Christ is to come down out of heaven, and turn everything upside down, and reign here on earth, seems to me incredible. It would mean the overthrow of the whole established order of things."

"Well, well," replies the questioner, "then you are no more a believer in the second advent of Christ than I was in the first advent a few months ago; but it should be much easier to convince you than it was to convince me. You came to me with a narrative of a visit of God to this earth, entirely out of harmony with what we might expect; and you must agree with me that 'without controversy great is the mystery of godliness: God was manifest in the flesh.' 1 Timothy 3: 16. And you handed me the New Testament, asking me to believe that God came at the time and in the manner indicated in that volume. Now I hand the book back to you, and say that He is coming again, as He declares in Matthew 16: 27: 'The Son of man shall come in the glory of His Father with His angels.'"

"I ask you if that is not the way you would expect God to visit the earth,—in glory, and with a host of the heavenly court. And again I ask, If you believe that He came once, in a manner so difficult to believe, is it not easier to believe that if He ever does come again, it

will be in such a manner as we could reasonably expect?"

The instructor might say, "I have not denied His coming again, but have my doubts as to just how He will come."

MANNER CLEARLY FORETOLD

The questioner would reply: "Then our whole difference is as to the manner of His coming. I have found that the prophets foretold just the manner of His first coming. He was to come a baby, of a virgin, out of Bethlehem. Now if Jesus of Nazareth had not come in that manner, the disciples would have had no evidence that He was the Messiah, and I am very sure that I would not be a Christian now; so the manner of His coming is the test as to whether He was the Son of God or not."

"I also find that the church in the time of His first advent had come to look for Him to come in some other manner, and so did not recognize Him, and was unprepared for His coming. 'For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him.' Acts 13: 27."

"Now I find the manner of His second coming just as clearly foretold as the manner of His first coming, and the only way that I can know anything about His coming is from the Book; and inasmuch as He came at the time and in the manner foretold, I believe that He will come again in the time and manner foretold, although the exact time is withheld from our knowledge. With the lesson of the church in the time of the first advent to study, we should avoid their mistake, by believing that He will come precisely in the manner foretold in the Book."

"So I believe He will come again, because I believe that He came once; and believing that He came once, it is easier to believe that He will come again; and believing now that He came in the manner described in the Book, though it seems incredible from the human standpoint, it is easy for me to believe that He will come the second time in the manner foretold, which is precisely the way I would expect God to come, if He is to visit the earth."

Sheet Music

C. P. Whitford, of Orlando, Florida, has recently published a new and beautiful "present truth" song, entitled "We Are Nearing Home." We can most cordially recommend this song to all lovers of good music. It was sung at a number of camp meetings the past summer with telling effect. It can be secured by sending twenty cents to C. P. Whitford as above.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. Write for prices. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

DOCTORS AND NURSES

Man and wife may have an excellent opening in Reno, Nevada. Small sanitarium of 15 beds, new bedding. Two-story building. Main floor, office and five rooms; top floor, eight rooms besides operating room. Basement has kitchen, dining room, and storeroom. Building steam heated. Rent till February 1, \$50 a month; then \$100. For quick action, \$800 will handle.

Reference, Elder M. A. Hollister. Address L. H., 550 Sierra St., Reno, Nevada.

SOME OF OUR PUBLICATIONS AND WHERE THEY MAY BE OBTAINED

Our readers are cordially invited to "drop into" any of the offices given below, and look over the books herein listed, and such others as may interest them.

FOR CHILDREN AND YOUTH

Advance Guard of Missions: Sketches from the lives of more than fifty pioneer missionaries, fully illustrated. Cloth, \$1.00.

Best Stories: Short stories based on prominent Bible characters. Fully illustrated. Cloth, 85c.

Christ Our Saviour: The story of our Saviour's mission and work on earth, told in an interesting way for children and the young. Fully illustrated. 85c.

Elo the Eagle: Ten stories of animal life—life histories of the author's boyhood friends. Cloth, 85c.

Friends and Foes: Describes many insects and small animals found in the fields and forests. Cloth, \$1.00.

Gospel Primer No. 2: Seventy stories, each with colored engraving, covering leading points in Old Testament history, and main features in the life of Christ. Cloth, 50c.

Gospel Story: Stories of the creation, the fall, Cain and Abel, the Flood, Joseph and his brethren, etc. Cloth, 50c.

House We Live In: A mother's talks with her children concerning their body-house. Fully illustrated. 85c.

Jack the Conqueror: Story of a boy who conquered difficulties. Cloth, 60c.

Making Home Happy: How an unhappy home was converted. Cloth, 85c.

Making Home Peaceful: The sequel to Making Home Happy. Cloth, 85c.

Man That Rum Made: Temperance lessons and stories. Cloth, 75c.

Men of the Mountains: The southern (white) mountaineer. Cloth, \$1.00.

My Garden Neighbors: True stories of birds. One hundred illustrations. Cloth, 75c.

Native Life in India: An interesting description of the social and religious life of the Hindus. Cloth, 60c.

New Testament Primer: Contains an illustrated alphabet, sketches of New Testament trees, flowers, animals, birds, and insects. Cloth, 50c.

Our Father's House: A beautiful gift book upon the wonders of astronomy. Cloth, 50c.

Those Bible Readings: A series of home Bible studies, how they were held, and what they led to. Cloth, 85c.

Tiger and Tom: A series of stories for boys. Cloth, 75c.

Uncle Ben's Cloverfield: A companion volume to Uncle Ben's Cobblestones. 295 pages. Fully illustrated. Cloth, 85c.

Uncle Ben's Cobblestones: Familiar talks with boys and girls about the common articles of everyday use—sunshine, fire, smoke, glass, coal, salt, paper, matches, etc. Fully illustrated. Cloth, 85c.

The Hand That Intervenes: A new book showing the wonderful providences of God in caring for His people in critical and trying situations. Cloth, \$1.50.

Thoughts from the Mount of Blessing: Lessons from the Sermon on the Mount. Beautifully illustrated. Cloth, 85c; limp leather, \$1.50.

PAPER COVERED BOOKS

The following booklets contain from 68 to 128 pages each, and come neatly boxed at \$1.00 for the set, postpaid:

Bible in the Critics' Den
Christian Science
Christ Our Advocate
Ella Simpson
Lord's Day
The Marked Bible
Matthew 24
Saints' Inheritance
Spirit World
Sure Word of Prophecy

Questions and Answers: A 255-page, red cloth covered book. Satisfactorily answers 271 of those theological questions which have bothered Bible students most, and harmonizes seemingly contradictory texts. The very best of its kind. Price, postpaid, \$1.00.

Our Little Friend: An 8-page illustrated weekly paper for children. It is absolutely free from stories of untrue or fictitious character. Just the paper parents would want their child to read. Single copy, twelve months, 80c.

Something to Do: A 96-page manila book. Many pages in bright colors. Brimful of interesting things for making boys and girls happy and contented. Several good stories. Every page has a picture. Price 75c postpaid.

DEVOTIONAL BOOKS

Alone with God: A sweet, impressive book on the necessity of Bible study and prayer. Cloth, 60c.

In His Name: A comforting little volume on prayer and its place in the Christian life. Cloth, 60c.

In Touch with God: Filled with incidents and experiences emphasizing the reality of the Christ life in our everyday affairs. Cloth, \$1.00.

Soul-Winning: The inspiration and joy that accompanies personal work for souls. Cloth, 75c.

Steps to Christ: The various steps in Christian experience, beginning with "God's Love for Man" and closing with "Rejoicing in the Lord." Appropriately illustrated. Cloth, 75c; limp leather, \$1.25.

OUR DEPOSITORIES IN THE UNITED STATES AND CANADA

Alabama Tract Society, Room 316, Lyric Bldg., Birmingham, Ala.

Alberta Tract Society, Room 304, I. O. O. F. Bldg., Calgary, Alberta, Canada.

Arizona Tract Society, 615 No. 10th St., Phoenix, Ariz.

Arkansas Tract Society, Box 14, Little Rock, Ark.

British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.

California Bible House, 637 25th St., Oakland, Cal.

California Bible House, Central, 2524 Mariposa St., Fresno, Cal.

California-Nevada Missionary Society (Northern California), 341 E. Lodi Ave., Lodi, Cal.

California Tract Society, Southeastern, 310 Loring Bldg., Riverside, Cal.

California Tract Society, Southern, Room 302, Kerekhoff Bldg., Los Angeles, Cal.

Canadian Publishing Association (Eastern Canada), Oshawa, Ont., Canada.

Carolina Tract Society, 220 Piedmont Bldg., Charlotte, N. C.

Chesapeake Tract Society, 1901 Rosedale St., Baltimore, Md.

Colorado Tract Society, Eastern, 1112 Kalamath St., Denver, Colo.

Colorado, Western (See Inter-Mountain Tract Society).

Connecticut (See New England, Southern).

Cumberland Tract Society (Eastern Tennessee), 31-32 Deadrick Bldg., Knoxville, Tenn.

District of Columbia Tract Society, 7 4th St., N. E., Washington, D. C.

Florida Tract Society, Rooms 11-12 Yowell-Duckworth Bldg., Orlando, Florida.

Georgia Tract Society, 121 Hill St., Atlanta, Ga.

Hawaiian Tract Society, 1426 Young St., Honolulu, H. T.

Idaho Tract Society, Southern, Room 230, B. C. National Bank Bldg., Boise, Ida.

Illinois Tract Society, Northern, 116 N. California St., Chicago, Ill.

Illinois Tract Society, Southern, 304 W. Allen St., Springfield, Ill.

Indiana Tract Society, 417 Castle-Hall Bldg., Indianapolis, Ind.

Inter-Mountain Tract Society, 122 S. 8th St., Grand Junction, Colo.

Iowa Tract Society, Nevada, Iowa

Kansas Tract Society, 204 N. Topeka Ave., Wichita, Kan.

Kentucky Tract Society, 621 Crutcher & Starks Bldg., Louisville, Ky.

Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.

Maine Tract Society, 75 Grant St., Portland, Me.

Manitoba Tract Society, 819 Somerset Block, Winnipeg, Manit., Canada

Maryland (See Chesapeake Tract Society.)

Massachusetts Tract Society, South Lancaster, Mass.

Michigan Tract Society, East, Holly, Mich.

Michigan Tract Society, North, 510 Petoskey St., Petoskey, Mich.

Michigan Tract Society, West, 8 Pearl St., Grand Rapids, Mich.

Minnesota Tract Society, 1575 Selby Ave., St. Paul, Minn.

Mississippi Tract Society, 703 S. Gallatin St., Jackson, Miss.

Missouri Tract Society, 203 W. Franklin St., Clinton, Mo.

Montana Tract Society, 411 S. Black Ave., Bozeman, Mont.

Nebraska Bible Supply House, College View, Neb.

New Brunswick (See Canadian Pub. Assn.)

New England Tract Society, Northern (Vermont and New Hampshire), 136 N. Main St., Concord, N. H.

New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.

Newfoundland (See Canadian Pub. Assn.)

New Hampshire (See New England, Northern)

New Jersey Tract Society, 200 Columbus Ave., Trenton, N. J.

New Mexico (See Texico Tract Society).

New York Tract Society, Eastern, 317 W. Bloomfield St., Rome, N. Y.

New York Tract Society, Greater, Room 602, 32 Union Sq., New York City

New York Tract Society, Western, 60 Grand Ave., Rochester, N. Y.

North Carolina (See Carolina).

North Dakota Tract Society, Drawer N, Jamestown, N. Dak.

Ohio Tract Society, Box 8, Mount Vernon, O.

Oklahoma Tract Society, 217 West 7th St., Oklahoma City, Okla.

Oregon Missionary Society, Southern, 112 Oak St., Roseburg, Ore.

Oregon Missionary Society, Western, 508 E. Everett St., Portland, Ore.

Pennsylvania Tract Society, Eastern, 4738 York Road, Philadelphia, Pa.

Pennsylvania Tract Society, Western, Indiana, Pa.

Rhode Island (See New England, Southern).

Saskatchewan Tract Society, Room 41, Wilmoughby Block, Saskatoon, Sask., Canada

South Carolina (See Carolina).

South Dakota Tract Society, Drawer 586, Watertown, S. Dak.

Tennessee River Tract Society (Western Tennessee), 322 Jackson Bldg., Nashville, Tenn.

Texas Tract Society, North, Box 15, Keene, Texas.

Texas Tract Society, South, 503 Swearingen McCraw Bldg., San Antonio, Texas

Texico Tract Society, Drawer D, Clovis, New Mexico.

Upper Columbia Tract Society (Eastern Washington, Northern Idaho), College Place, Wash.

Utah (See Inter-Mountain Tract Society).

Vermont (See New England, Northern).

Virginia Tract Society, 12 W. Main St., Richmond, Va.

Washington Missionary Society, Western, 228 S. Brannan St., Auburn, Wash.

West Virginia Tract Society, Corner Third and Juliana Sts., Parkersburg, W. Va.

Wisconsin Tract Society, North, 5 Ashland National Bank Bldg., Ashland, Wis.

Wisconsin Tract Society, South, 305 Ruh Bldg., Fond du Lac, Wis.

Wyoming Tract Society, Crawford, Neb.

The Church Molding the Peace Congress

AN editorial writer in a religious paper published in New York thinks that the churches should be stirring themselves, in view of the great peace council, which at the time of the writing of the editorial was expected soon to be in session. This editorial writer says: "It is the critical moment in the world's history, and every Christian and every church should now be standing firmly behind those who are seeking to gain, at the peace table, the Christian fruits of victory, the new world order for which the President, Lloyd George, the British statesmen, churches, and labor groups are standing."

And furthermore it was his suggestion that "all the churches of the world, Protestant and Catholic, should send several of the most representative men of their communion to the city where the conference is to be held. The labor groups of all the allied nations are planning to have their ablest representatives present throughout the whole conference to see that the conference gives them the things they are demanding. The church has just as much at stake as have the labor organizations, and the church should have some of her ablest representatives present from the beginning of the conference to the end."

The leaders of our several nations are grappling with the mightiest problems that have ever confronted statesmen, monarchs, or presidents; and truly, as exhorted in the Bible, the church should earnestly pray that these men be guided of the Lord in the decisions they reach.

But having done that which is plainly enjoined upon the Christian, is there not danger that churchmen may overstep their bounds in seeking to influence the actions of rulers, and especially so since the great Head of the church Himself said, as recorded in John 18: 36, "My kingdom is not of this world"? Is not the great work of the church to be out among men as individuals, seeking to turn them to Christ, rather than as religious workers to seek to become a controlling power in the affairs of state?

How Do We Face the Perplexing Future?

THE day following the signing of the armistice, Lloyd George said: "This is perhaps the most momentous hour in the history of the world. It has been a long and hard road to the end of the tunnel, but how glorious is the sunshine now!"

Two days after the signing of the armistice, Foreign Minister Balfour said: "We have not yet reached the final goal of the struggle. Perils are still ahead of the attainment of our ideals."

A few days later, Lieutenant General J. C. Smuts, speaking before a party of American editors visiting London, said: "Old Europe is dead and a new world is slowly emerging. In the upbuilding of this new world, the coöperation of America is essential. . . . The position is tragic in the extreme. A whole world order is passing away. There is danger of things going too far and giving Europe a setback from which she will not

recover for generations. The evils bred by hunger threaten not merely the old institutions, but civilization. We saved the soul of civilization; now let us care for its sick body."

Frank H. Simons, the military critic of the New York *Tribune*, who, by virtue of his position, is in close touch with all parts of the Old World, offers the suggestion that we should not indulge in "immediate expectations of a return to old conditions of peace and quiet." And in continuing, Mr. Simons says: "A new war of ideas has begun between central Europe and the Western nations. It may lead to a new war before the old war has



"The Red Cross nurses served faithfully, unselfishly, and wholeheartedly, and often in places of great personal danger, during the war. They are still serving wherever there is sickness and wounds, and wherever suffering exists and there is pain to be relieved. The great work of the American Red Cross should have the personal, hearty support of every individual."

finally been liquidated. It seems bound to lead to new horrors and fresh anarchy. It may preclude any settlement such as the league of nations provided, because the Germans and Russians of the revolution may refuse to deal with nations which they regard as reactionary and capitalistic. To national war international class war may now succeed, will now succeed if Germany and Russia can bring it about."

In the following striking sentences, the St. Louis *Globe Democrat* gives its view of the situation: "Autocracy and anarchy would seem to be at opposite poles, but it is only a step from one to the other. Lower the eagles of despotic imperialism and instantly the red flag is raised."

PEACE AND UNIVERSAL BROTHERHOOD

The ideals that the leaders of the various nations are continually keeping before us are those of peace and universal brotherhood. These ideals are those for which we should struggle. And in struggling for these ideals, the leading men of the world recognize that there are many discordant and violent elements with which we have to deal and which combine into a patchwork of perplexity that makes the future look very uncertain.

Our ideals of universal democracy and of peace should not be lost sight of, and every effort should be put forth to realize them. But in struggling for these

ideals, we must not overlook manifest world conditions. We must take into account the political jealousies, the selfish aspirations that are common to humanity, and that are as strongly expressed in the actions of to-day as they have ever been in the history of our planet. Political intrigue and commercial rivalry have not been destroyed by the war. The remaking of the map of Europe, involving, as it does, the Balkan situation and the age-long Eastern question; the ambitions of capital and the demands of labor; the various and conflicting theories of the different schools of socialism; the ideals, the ambitions, and the plans of many strong leaders in the church; together with many other perplexing things that will suggest themselves to the reader's mind,—all combine to form a network of difficulty that lies between the world and universal peace.

HUMANITY THE PERPLEXITY

And as we study the situation, do we not see that the trouble is not so much with systems of government as it is with humanity itself? The government in England is certainly imbued with a spirit of freedom and of justice. The foundation principles of the government in this nation are unquestionably of the highest order. And the same might be said of France and some of the other nations of the Old World. But despite our high ideals of government, and our truly exalted aims of making the world safe for democracy, and also of making democracy safe for the world, we find a seething mass of humanity that seems determined to wreck every institution of government in order that it may have its own way and carry out its own ideal.

Will a league of nations or any other human expedient meet this situation? This is the great question of the hour; and as we look into the future, he who is wise will look through the clear, steady light of the prophecies of the divine Book. Our heavenly Father knows the future. It is all an open page before Him. He has taken pains to reveal certain things all along the highway of time; and concerning these revealings of the future, the Master said, "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14: 29.

The future may indeed look very dark and perplexing to him who is not viewing it through the prophecies of the inspired Word; but looking at it through those prophecies, all is hopeful and glorious. There is indeed a time of universal peace just ahead of us, and we may all participate in its joys if we will. But that time of eternal day will be ushered in by a fulfillment of Christ's promise that He will return to this earth accompanied by all the angels of heaven, to resurrect and immortalize the righteous dead, to give immortality to the righteous living, and to introduce them to the never ending joys of the eternal world.

Our heavenly Father, and His Son, Jesus Christ, alone possess the power that is able to cope with the situation which is confronting our world; and if we are standing with Them on the foundation of the divine Word, we are thrilled with joyous prospects that human language is too feeble to describe.