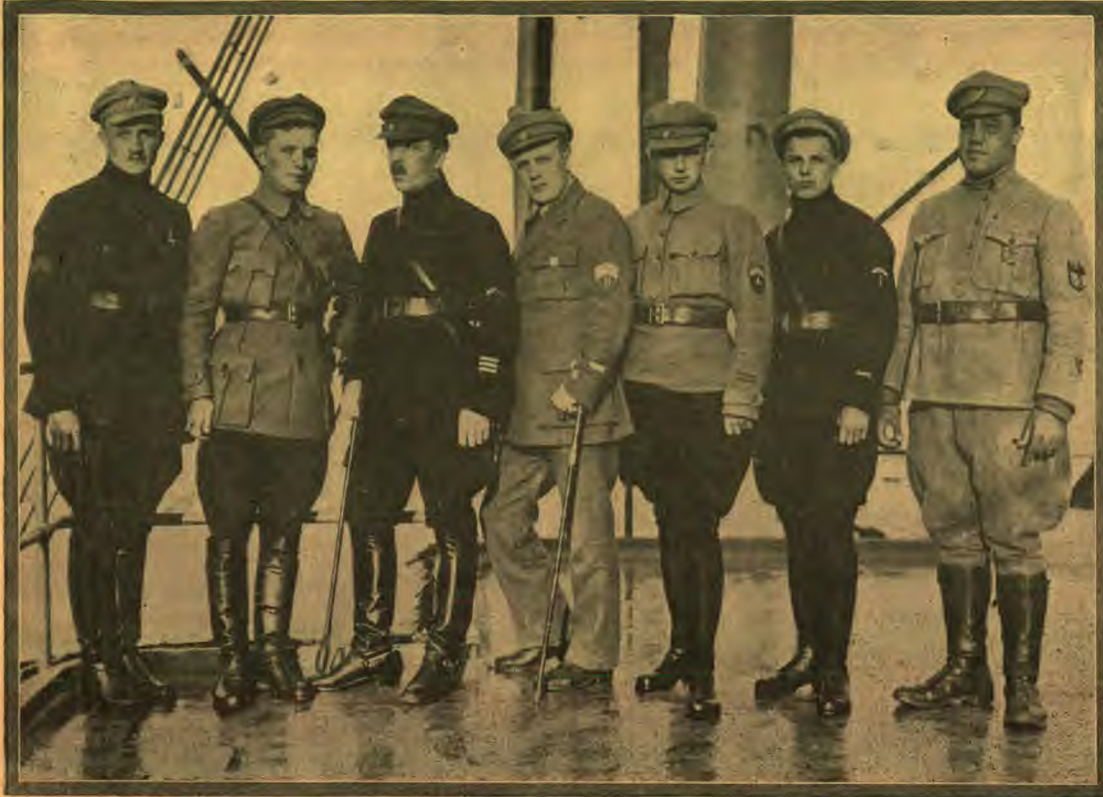


# Signs of the Times

VOLUME 46

MOUNTAIN VIEW, CALIFORNIA, AUGUST 26, 1919

NUMBER 33



International Film

Czecho-Slovakian heroes turn homeward after their baptism of blood in Siberia. All were wounded, some many times, in effecting the freedom of their country. Their youth betrays the sacrifices this new republic has made.



## Czecho-Slovakia—Cradle of Continental Liberty

*After centuries of darkness, oppression, and tyranny, Bohemia's morning of freedom dawns.*

By BENJAMIN G. WILKINSON

"**T**RUTH crushed to earth shall rise again," has never been better exemplified than in the rise of the new Czecho-Slovakian republic. The old historic city of Prague has been chosen as the capital of this state. It was Prague that first gave to continental Europe the principles which make for the civil and religious liberty we so highly enjoy. It was Prague that produced that commanding figure of the fourteenth century, John Huss. It was Prague that first gave the check to the invasion of papal Rome. Now, after so many years of unfair treatment, and of relegation to the background, Bohemia, Moravia, and Slovakia, the three component states of the new republic, turn to Prague and acclaim it as their leader. Prague furnished the first martyrs to the Reformation; and when, in 1903, modern sentiment had so far threatened the despotism of Austria as to give boldness of utterance once more to Bohemia, it was almost a national revolution that marked the demonstration at the unveiling of the statue of John Huss.

The history of Bohemia has been written in blood. And as in previous cases, the blood of the martyrs became the seed of

liberty. Luther, in his famous debate with the Catholic champion John Eck, brought forth an angry remark from his friend the elector of Saxony, when his opponent accused him of advocating the very doctrines for which Huss was burned at the stake. The Saxon reformer startled the assembly by replying, "Yes; among the articles for which Huss was condemned at Constance, there were some that were thoroughly Christian." Whatever the world owes to Luther, it owes in some remote measure to the great Bohemian. His contribution to human progress was not peculiar and incidental, but Scriptural and fundamental. Huss drove a milepost back of which it is impossible for the human race to go. Urged on by the despotism of papal Rome, the emperor stained the annals of the medieval empire by breaking his word to Huss and ignoring the safe-conduct vouchsafed to him. And it is an unquestionable testimony to the glorious truths which sustained this noble martyr, that when the council read his death sentence, Huss calmly turned and fixed his eyes on the face of the emperor, whose countenance reddened with the blush of shame. The government was called the Holy Roman Empire. But Voltaire said

truly that it was neither holy, nor Roman, nor empire. The blood of Huss was Bohemia's protest against the civil and religious tyranny of that union of church and state.

#### A MARTYR FOR LIBERTY

When God would reform the ancient world, He started in Jerusalem, in a state and city centrally located. When God would reform continental Europe, He started at the center. Bohemia lies at the very heart. On the west lie Austria and Germany; on the north, Germany; on the east, Poland and Russia; on the south are Roumania and Jugo-Slavia. Of the five new states in line, Czecho-Slovakia, Poland, Roumania, Jugo-Slavia, and Greece, which form the barrier against a new *Draug nach osten* on the part of Germany, the keystone state of this five-fingered hand is Czecho-Slovakia.

The teachings of Huss had obtained too firm a hold on the Bohemian mind to be stamped out by his death. On the contrary, "that bloody decision," as Duruy calls it, sanctified the gospel of the martyr in the hearts of his nation. Then, as now, Bohemia was the opponent of Austrian absolutism. Then, as now, the lords of lapsed Christendom resisted the spread of the new liberty, preferring an absolute monarchy and an infallible pope. It was too early for a German reformer. When Huss was made rector of the University of Prague, the Germans withdrew, and founded the University of Leipzig. This put learning into the hands of the natives. The reformer's teaching called for heartfelt holiness. He denounced the profligacy and immorality of the clergy of his day. His own life was a noble example to the contrary. All Bohemia arose to salute his impassioned condemnation of the sale of indulgences. The people learned to exalt the Scriptures above the dogmas and ordinances of the church. It was the first example in continental Europe of a people stirred to national life through the vivifying doctrines of civil liberty, and to religious devotion through the power of religious liberty.

#### THE GOAL OF CENTURIES ACHIEVED

The result was the Hussite war. The pope called upon the emperor Sigismund to crush out the new spirit. Excommunications were fulminated and armies marched. But the spirit of Bohemia was invincible. So terrible were the defeats administered to those armies sent to chain down the new liberties to the old order of things, that the empire was compelled to capitulate to Bohemia. The reformers secured what they asked for, and enjoyed the fruits of victory for two hundred years. And when, in the seventeenth century, the Catholic reaction arose, fired by the fanaticism of the newly founded order of the Jesuits, and supported by the colossal power of Spain, Bohemia slowly bled to death. In the

first ten years of the Thirty Years' War, rather than surrender, the Protestant population faded away from 4,000,000 to 700,000. Banishment, death, dragooning, confiscation of property, and declaiming them outlaws, were used against these heroic reformers to crush out their spirit of liberty. But even to-day there still



### My Quest

Not to be great, but fit for service;  
Not to be titled, only brave;  
Not to be rich in gold or diamonds,  
But to be kind and live to save!

Not to be learned, just wise in wisdom;  
Nor yet esteemed, but loved and true;  
Not to be mighty, but in spirit,  
Gaining each day heaven's clear  
view!

Not to be proud, but truly winsome;  
Not decked with gems, but full of  
grace;  
Not living for earth's little fashions,  
But for the glory of His face!

Not to be famed, but ever welcome  
Where truth would greet its Morn-  
ing Star,  
Akin to those who lift the banner,  
Guiding true spirits from afar!

ROBERT HARE.



remains a substantial core of Protestant believers in Bohemia and Moravia.

The old spirit showed itself in the great war. Bohemia was still for liberty and independence. For three hundred years, she had showed her teeth to Austria. From August, 1914, she refused to march with Austrian arms or Austrian ideals. And when, in 1918, it was growing clearly evident that Austria must go,

the demands for independence reasserted themselves. Five hundred leading writers and artists sent a declaration to the Bohemian representatives in the Austrian parliament, bidding them declare the independence of Bohemia. This declaration was made; and immediately thereafter, a council was formed to take over the interests of the country. This council was represented officially in the circle located at Paris, giving direction to national affairs. And when, later, victory was plainly in sight, the members of the council in Prague notified the viceroy that further Austrian rule was at an end. Then a national assembly convened in that same city, and amid the wildest demonstrations of enthusiasm, proclaimed the Czecho-Slovakian republic.

#### A WORTHY OBJECT

The Bohemians constituted the western wave of Slavic migrations that rolled into Europe following the downfall of the old Roman empire. Like a sharp-pointed tongue, proceeding from Russia, the body, this wave thrust itself into the very heart of Europe, embracing the noble and historical city of Prague. It differed, however, from the Slavs that came after, in that it had a learning and culture essentially its own. We have seen that, in the fifteenth century, it was really the moral and civil leader of continental Europe. Though centuries of Austrian oppression and Jesuitical cruelty held rule over this liberty-loving people, there still breathes within their sturdy breasts the strong yearnings after freedom and progress. It is only with admiration that the rest of the world can turn and salute this parvenu among the families of republics. The blood of Huss flows hot within her veins. She has made a splendid fight.

Those of the world's republics which began their struggle later, but came through earlier to independence and strength, could find no greater mission than in contributing to Czecho-Slovakia such moral and material assistance as could be becomingly offered. And we pray that the spirit of Huss may breathe along the old historical streets, upon scenes now long forgotten, its revivifying breath and leadership. As memories linger, once fresh with sounds of earth's earnest struggles now grown still, may the old rocks and stones yield up their precious secrets to encourage and strengthen the hearts of Bohemia's modern survivors. The banks of the Moldau still repeat the story of the noble sacrifices made along its course, and of the blood shed in behalf of liberty which mingled with its ebbing waters. Scenes there enacted in times long past, are still dear to the hearts of a liberty-loving world. We pray that these spots may be reconsecrated by the footsteps of descendants worthy of Bohemia's past heroism, and worthy of the primeval contributions made by the Slavs toward the liberty of the human race.

## THE SIGNS OF THE TIMES WEEKLY

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a Corporation of the Seventh-day Adventist denomination.

Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

SUBSCRIPTION RATES: Three months, 50 cents; six months, 90 cents; one year (50 numbers), \$1.50; with "Questions and Answers," \$2.15.



The youth and ideals of America—

# The Cigarette and Its Relation to Vice and Crime

*Nicotine Swelling the Ranks of Degenerates from the Youth of the Nation*

By DANIEL H. KRESS, M. D.

ficient—that is, they are below the average mentally—and doubtless a boy of that character would be more likely to take to cigarette smoking than a boy of normal mentality; but certainly numbers of boys of normal mentality do take to cigarette smoking.”

#### EARMARKS OF MORAL PERVERTS

The Hon. F. X. Choquet, judge of the Montreal juvenile court, said, “I have dealt with over three thousand boys, and I regret to say at least ninety-five per cent of these boys smoke cigarettes.”

The next witness, Mrs. Rose Henderson, probation officer of the juvenile court, Montreal, declared: “The smoking of cigarettes among the young is one of the most pernicious and terrible things that we have met. The children who come in there are many of them absolutely lacking in mentality, having no idea of moral conduct.” “Almost every boy we have coming into the juvenile court is all trembling, shaking, and undersized.”

Mr. Owen Dawson, clerk of the Montreal juvenile court, testified as follows: “Corroborative of what Judge Choquet said when before the committee last week, I would say that of about 3,000 boys who came before the court, we found ninety-five per cent make use of cigarettes. I have been interested in the boys of Montreal for eight years, and I have tried to help, one way and another, about 5,000 boys since I came to Montreal; and it is interesting to note that I have never once succeeded in getting a boy to stop smoking cigarettes, although I have tried hundreds of times. I have got them to stop for a month or two, but they always reverted to the cigarette. On the other hand, helping boys to keep away from liquor, I have been more successful. Of course, cases of that kind have not been so numerous; and with boys of seventeen or eighteen years of age, we have succeeded in that respect. In regard to cigarette smoking, however, we have never succeeded in getting them to stop. It seems to get hold of the boy to such an extent that he never can give it up.”

Mr. Kyte asked, “Have you any knowledge of the proportion of girls brought before your courts who are cigarette smokers?”

Mr. Dawson replied, “I have no certain knowledge, but I am credibly informed that about sixty per cent of the girls are cigarette smokers, and the majority are immoral girls, prostitutes; and the prostitute class are great cigarette smokers.”

Mr. Morphy: “Let me ask you a question about inhalation. Does a young girl do inhaling as much as a boy?”

He answered: “I could not say from personal observation, but I understand they do. Of the boys who smoke, ninety-eight per cent inhale; I could almost say one hundred per cent.”

Mr. Kyte: “Have you any knowledge of the extent to which cigarette smoking prevails among the women of Montreal?”

“From what I have noticed, I have not seen smoking among the working people of the poorer classes. We hear of it among society women and among prostitutes.”

#### WEAKENS THE WILL

Mr. Stewart wanted to know at about what age, on the average, these children began to smoke cigarettes. The reply was: “At eight, nine, and ten years, and girls of a higher age.”

Mr. J. J. Kelso, who has been superintendent of neglected and dependent children of the province of Ontario for twenty-one years, being sworn, stated, “In our work among delinquent boys, we find that these boys are all cigarette smokers.”

The question was asked, “Is it not possible that a boy may become a cigarette

*(Continued on page 12)*

IN the year 1914, a select committee was appointed by the Canadian government to inquire into and to report on the expediency of making an amendment to the existing laws, for the purpose of remedying or preventing evils arising from the use of cigarettes.

Only those who were eminently qualified to speak on the subject were summoned as witnesses. Among these were superintendents of insane asylums and industrial schools, judges of juvenile courts, and inspectors of prisons and public charities. Some facts were brought out which ought to be generally known. The statements obtained were not made in a haphazard manner. They were made under oath, hence they are reliable and of special value.

Mr. W. L. Scott, who for seventeen years had been president of the Union of Children's Aid Societies for the province of Ontario, was the first witness sworn. He testified: “I am not a medical man, but I can say this,—that our experience here in Ottawa is, in dealing with delinquent children coming before the courts, that practically all the children who come before the courts, or who are extreme cases—that is, not casual cases, but repeaters, cases where we find difficulty in putting them on the right way—are cigarette fiends. With very few exceptions, all the boys we send to the industrial school are cigarette fiends.”

One of the members of the committee asked: “What was the condition of these boys? Had the smoking of cigarettes caused the weakness, or had their natural mental weakness caused them to take to cigarette smoking? Have you studied their previous history to ascertain that?”

He replied: “I do not know that I have sufficient information on that point to be of use. I imagine it works both ways. We find that in those cases, a considerable proportion of them are mentally de-



should be defended against the death-dealing cigarette.

# "As a Man Thinketh"

By STEMPLE WHITE

"Sow a thought and reap a word,  
Sow a word and reap a deed,  
Sow a deed and reap a character,  
Sow a character and reap a destiny."



CONCERNING those who professed to love the Lord, yet who openly and boldly walked contrary to the Word of God to such extent that the Lord spoke of them as "a people that provoketh Me to anger continually to My face," an ancient seer wrote, "I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts." Isaiah 65: 3, 2. To walk in the right way, one must think the right thoughts.

Often it is the case, that after the Holy Spirit has brought deep conviction to hearts, people say, "Yes, that is all right, that is Bible; but I think," etc. It is not a question of what any man or set of men think; the thing of vital importance is, What does God think? What does God say? The Lord has taken special

until the returning King sets it up. In the meantime, the church is to "occupy" until the Lord returns, as faithful stewards, finishing in all the earth the original gospel commission; and only those whose "first thoughts" are concerning the kingdom of God and His righteousness, will at last hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

DETERMINED TO KNOW NOTHING BUT—

Because of his early religious training in the traditions of the Pharisees, Saul of Tarsus said of himself, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9. Later he surrendered every one of those thoughts, because they were not in har-

mony with the Word of God; and he forever left the religion in which he had been brought up. After his conversion, he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Corinthians 2: 2. How can such mighty transformations as that be effected?

He who would walk in the footsteps of the Master, must surrender all preconceived opinions not in harmony with the Word of God. The mighty Spirit of God, using the Word of God as its sharp two-edged sword, convicts the sinner of transgression of the law of God; and when the sinner repents and fully surrenders to the Lord, to meditate upon the law of God, yet all the time looking to Jesus, the finisher as well as the author of faith, the same Holy Spirit becomes an unction within the believer, enabling him to obey.

But some refuse to let the Lord have His way in all things; and because of this, hypocrites are found in the church. We also find other odd characters, who persist in nursing some strange notion, which may be ever so plainly condemned by the Book. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16: 25.

The great question is, "What does God say?" If we continue in His Word, walking in the light, then are we His disciples indeed. We must be hewed by the prophets; for by such discipline, and the surrender of every thought that exalts itself against the knowledge of God, are we tested for immortality. So "let this mind be in you, which was also in Christ Jesus." "He humbled himself, and became obedient unto death, even the death of the cross." And because of this, "God also hath highly exalted Him, and given Him a name which is above every name." Philippians 2: 5-11. One sin, cherished, will neutralize all the power of the gospel.

To be transformed into the image, in character, of God's Son, is the assurance of an abundant entrance into His everlasting kingdom. G. W. REASER.

A SUN worshiper in San Francisco recently said, in justification of his heathen worship, "The sun clothes God, and is His glory, it being His abiding place." But should not the God that made the sun be worshipped, rather than the clothes that cover Him? Too often we respect the man because of his clothes.

M. A. HOLLISTER.



pains to record most interesting experiences along this line for the admonition of present-day people. 1 Corinthians 10: 11.

NOT TOO FAST

Take the experience of Naaman the leper. Angrily turning away from the only source of help, he said: "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." 2 Kings 5: 11. But after the captain cooled down, yielded his thoughts, and obeyed in all simplicity just what the Lord said, he returned to his home a wiser, clean, and happy man.

A certain rich miser "thought within himself" (Luke 12: 16-21) to pull down his barns and build greater, therein to hoard "much goods" for "many years" to come, that he might eat, drink, be merry, and take his ease. This man, unfaithful in his stewardship to God, seemed absolutely unconcerned as to the needs in the Lord's work. Neither was he a brother keeper. All his thoughts were centered on himself. God called the man a "fool"; and that night, he died. What he had already provided was left for others to quarrel over.

Just previous to Jesus' triumphal entry into Jerusalem, and "because they thought that the kingdom of God should immediately appear" (Luke 19: 11-13), the Master said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Many church people to-day are still thinking the same thing; yet the real kingdom will not be set up on this planet

until the returning King sets it up. In the meantime, the church is to "occupy" until the Lord returns, as faithful stewards, finishing in all the earth the original gospel commission; and only those whose "first thoughts" are concerning the kingdom of God and His righteousness, will at last hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

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In his letter to the church at Corinth (2 Corinthians 10: 4, 5), and speaking from experience, too, Paul tells us, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations [margin, "reasonings"], and every high thing [thought] that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Thus the ax is laid at the roots of the tree. If the deeds are to be in harmony with the Word of God, the thoughts must be brought into captivity, chained to the chariot wheels of obedience. If Jesus, who never sinned, learned obedience "by the things which He suffered," how much more must we who have sinned, not only learn obedience in the same manner, and fully surrender the thoughts which led us into sin, but fully acknowledge all sins, claim the pardon ever extended to repentant sinners, and thus break with sin! A plant thoroughly uprooted cannot grow. Sinful deeds cannot exist in the life of him who has fully surrendered every sinful thought.



"But the end thereof are the ways of death."



# Twentieth Century Epicureans

By HARRY G. LUCAS

UPON investigation, it will be found that nearly every system of philosophy or religion of the ancient or medieval ages has been revived under a new name during the nineteenth and twentieth centuries. A large proportion of the inhabitants of the earth seemingly are descendants of those Athenians and strangers who spent their leisure time "in nothing else, but either to tell, or to hear some new thing," and are willing to accept a theory because of the oratory and personality of the exponent, or because it satisfies their superficial wants. Therefore we need not be surprised to find the principles of Epicurus in a new garb and making headway because of their appeal to the senses and natural desires of humanity.

Epicurus held that "pleasure, or happiness, is the supreme good and chief end in life. True happiness, however, is found only in self-restraint, in correct living according to temperance, honor, and the dictates of conscience." But the conscience quickly loses its discernment without the acknowledgment of its Creator, so the conclusion is natural: "The tendencies of the time, and the misconceptions and exaggerations of the disciples and successors of Epicurus, led to a form of doctrine and practice which brought the system into a discredit from which it has never quite recovered." We may expect to find the same result in the present-day manifestation.

## A MODERN EPICURUS

Christian Science is the best modern example of Epicureanism that we could study. It has adopted the idea that the pleasure of the individual is the highest good. His pleasure consists in the absence of pain, which permits repose of soul, contentment, regardless of enjoyment. It is pleasure that arises from a satisfied mind. Therefore pleasure is the ultimate purpose of life. This conception promotes selfishness, which is out of harmony with Christianity. The belief of Christian Scientists has been advanced by Mrs. Mary Baker G. Eddy in her book entitled "Science and Health with Key to the Scriptures." Our quotations are taken from the 1915 edition. From this work, we ascertain that the author believed and taught that there is no matter, no personal God, no infallible Bible, no evil, no individual mind.

It is well known that Christian Scientists deny the existence of matter. To them, mind, or spirit, is reality; matter does not exist. It is an illusion. Everything is mind. "Christian Science teaches that matter is the falsity, not the fact, of existence." (Page 127.) "Matter is unknown in the infinitude of mind." (Page 280.) "Matter and death

*Wrapping themselves up against outside influence, they seek mental repose and mental health in the supposed abolition of fear of life or pain or a hereafter.*

are but mortal illusions." (Page 289.) "In the universe of truth, matter is unknown." (Page 503.) These quotations teach that the earth is composed of no material substance, that organic matter is a myth, and that the laws of nature and of matter do not exist.

Epicurus, on the other hand, taught that matter is the only positive principle of things. Christian Science, with its denial of the existence of matter, and Epicureanism, with its materialistic conception, agree in the denial of a supernatural power such as we recognize in Christianity.

## THE EPICUREAN GOD

The next subject to consider pertains to God. Who was the god of Epicurus, and who is the god of Christian Science? The gods of Epicurus were human beings. (Zeller, "The Stoics, Epicureans, and Skeptics," page 466.) To these, Epicurus attributed immortality and perfect happiness. Christian Science makes man to be mind, and man and mind to be god. The following expressions are found in "Science and Health": "Mind is the one god." (Page 591.) The fundamental propositions of divine metaphysics are summarized in the four following, to me, self-evident propositions: 1. God is all in all. 2. God is good. Good is mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life." (Page 113.) Spirit, or mind, is light; matter is darkness. So "spirit and matter cannot coexist or cooperate." (Page 279.) "Spirit and matter no more commingle than light and darkness. The mind, supposed to exist in matter or beneath a skull bone, is a myth, a misconceived sense and false conception as to man and mind." (Page 281.) "All must be mind or else all must be matter." (Page 551.) "Question.—What is the scientific statement of being? Answer.—There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestation, for God is all in all." (Page 468.)

## "NO BIRTH OR DEATH"

The Bible teaches that God, as a personal being, created the world and man. Epicurus adopted the atomic theory of creation; yet with him, there was nothing intentional on the part of Deity. Man arose from natural causes. Christian Science denies the material creation of man and the universe. Mrs. Eddy denies the existence of a personal Crea-

tor. According to Christian Science, man, by his divinity, made himself. "Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever. This statement is based on fact, not fable. The science of being reveals man as perfect, even as the Father is perfect, because the soul, or mind, of man is God, the divine Principle of all being." (Page 302.) Man was never created. "Man in Science is neither young nor old. He has neither birth nor death." (Page 244.)

In Christian Science, as in Epicureanism, happiness is the goal of life. It should be sought constantly. The highest ideal of happiness lies in mental matter. You must think health. The selfishness of this doctrine is shown in the attitude of thinking your own health—never the health of others, except for a consideration. The similarity between ancient Epicureanism and Christian Science lies in the selfishness promoted by attaining to happiness or repose of soul or peace of mind. Both agree that, in order to have happiness, you must do away with pain.

To the Epicurean, the only chief good is pleasure; the only evil is pain. Mental pleasures and pains are weighed, and intellectual happiness sought. Epicurus sought the withdrawal of the individual within himself, in which he restricted ethical interest to his individual happiness. The Christian Scientist seeks for

*(Continued on page 14)*





The second coming of Christ will be a demonstration of power and glory.

# PREPARING FOR CITIZENSHIP

*"Thy will be done in earth, as it is in heaven."*

By CARLYLE B. HAYNES

**I**N the hopes of the world, we see no prospect of any permanent relief from earth's woes. We cannot look confidently for the light of day before the darkness of the night has passed. We cannot hope for the coming glory without the rising of the Sun of righteousness, with healing in His wings. For "that blessed hope," the hope of the coming of the Lord, we cannot substitute a phantom hope.

Through the ages of the past, God's people have looked with eager longing for the fulfillment of that glorious promise of the Redeemer, "Let not your heart be troubled: . . . I will come again, and receive you unto Myself." John 14: 1-3. Through the weary centuries, the followers of Christ, in their trials, their afflictions, their hardships, their hunger, their persecutions, their martyrdom, and their death, have been cheered and sustained by that promise, spoken just before He departed from this world. They have been able to endure their hardships and wrongs, because they have believed, with profound and implicit confidence, that Jesus is coming to make all things right. On that event their hearts have been fixed. All their hopes have been centered in that time when Jesus will come again. The second coming of Christ, and not the reconstruction of human government, is the true consummation of the hopes of the Christian church.

We join the ancient worthies in looking confidently for the coming of Christ. The kingdom which Christ will establish on earth, however, will not be composed of the kingdoms of the world, but of subjects that have been selected out of these nations. It will not come through a reconstruction of human society, nor through the gateway of politics, nor even through the conversion of the world to the gospel; but it will follow the complete destruction of the present order of things.

"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."

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3: 10, 12.

"The day of the Lord so cometh as a thief in the night. For when they shall

say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5: 2, 3.

We look for a kingdom that will bring peace to this war-torn earth. That kingdom is at hand. It will not be established in secret. On the contrary, the first step in its establishment, the second coming of Christ, will be an open, public event. It will not be at all that secret, hidden, invisible coming which so many have been led to look for. Christ will appear to all the earth. All the tribes of the earth will see Him when He comes. Matthew 24: 30. His coming will be literal, bodily, personal, visible.

## WILL BE KNOWN TO THE WORLD

The second coming of Christ will be accompanied by such a demonstration of power and glory that nothing in all the annals of history will compare with it. He will come "with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4: 16. His coming will be "as the lightning cometh out of the east, and shineth even unto the west." Matthew 24: 27. "He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26.

And when Christ comes the second time, He will come with wrath, to destroy His adversaries. He will not come to reign over a world that has been converted, for the world will not be converted, nor will it lay down its arms and cease to fight against the King of heaven. His wrath will blaze forth against the multitudes of evil men, and they will be consumed by the brightness of His coming, and overwhelmed by the glory of His presence. When wicked men shall see Him coming, they will call for the rocks and the mountains to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6: 15-17.

## "PREPARE TO MEET THY GOD"

Do not build your hopes upon the sand. Do not permit the cares of this world, your farm, your merchandise, the struggle for honor, wealth, and power, to conceal from you the tremendous fact that the hour is nearly here when the heavens shall depart as a scroll, and the earth shall reel to and fro like a drunkard. Prepare yourself for that day.

Your bark is sailing in eddy circles in the outer current of a maelstrom whose constant influence, drawing inward and downward, is to swallow up. You must not sleep. The deep foundations of the world are giving way. You must not feel secure. Volcanic forces are seething beneath your feet. You must not rest. The mutterings of the distant storm grow ever louder; the tremblings of the

coming earthquake increase in force; the first eddies of the approaching whirlwind are growing more destructive; and we hear ever more distinctly the grating of the rushing avalanche of ruin. You must not play, and dally, and trifle, and stand still, while this fiery storm is gathering over your head. To do so means to jeopardize your whole future.

There is a place of safety for you, and for those you love. Thank God, its inviting door is still open. Enter while you may, for that door will soon be closed to all the sons of earth. Jesus, the same Jesus who will soon come with wrath, to render His rebuke with flames of fire, has died for sinners. He has died for you. And if you will humbly seek Him now, you will find Him a refuge in the days when the foundations of human society crumble, when the storm of His wrath shall break. He is your safety. In Him you may be secure, and have boldness in the Day of Judgment.

## A TASK FOR THE CHRISTIAN

And for you, my Christian brother, I have a word. The grim, stern, terrible realities of blood await this world. The war of the great day of God will soon roll in upon mankind; and when the Lord shall give the wicked to the sword, and the earth is strewn with corpses, who then will be able to stand? These times demand earnestness, activity, zeal. Do not permit scoffing and sneers, witless jests and lying lips, to draw you from your Master. Remember that the lips that speak against the truth will soon

*(Continued on page 12)*



# Irrigating the Sunday Plant

*Philosophy, Mysticism, and Paraphrasing of the Fathers Encourages the Full Growth of Apostasy*

By J. A. L. DERBY

IN the previous article, we showed how hatred for the Jews in the early Christian period worked to cast odium upon even the elements retained by Christ and the apostles from the Mosaic dispensation and made by them a part of the new order. Of course, it was to outward observances, like that of the Sabbath, that this odium especially attached. We showed, moreover, how to this adverse factor another was added in Gnosticism—the philosophy and “science falsely so called” against which Paul more than once gave warning. We showed that, in spite of the warning, the very system against which he so earnestly admonished them, dominated the whole attitude of the early church leaders and teachers toward the Scriptures, vitiating completely their method of Biblical interpretation. In order to understand more fully how the Hellenizing and syncretizing Gnostics came by their specious method of explaining away the force of the commands of Holy Writ, to trace that method at work, and thus to get a comprehensive view of the peril against which the church had been forewarned, we will glance back briefly to the method of Biblical interpretation which developed among the Jews after the return from the Babylonian captivity.

Well knowing that the transportation of the Israelitish nation to Babylon had been the result of their despising the law of Jehovah, the scribes after the time of Ezra and Nehemiah, by an overzealous reaction in favor of the law, set out to “set a hedge about” it. This effort led them, in their attempts at explaining the Scriptures, to adopt methods which were quite as dangerous to the teachings of the inspired Word as was the peril of neglect from which they thought they were protecting themselves. “They set a value on every letter of the law, and counted their number. They scrupulously guarded against interpolations and changes, but, at the same time, they gathered up traditions and constructed an oral law which in time came to have with them an authority equal to that of the sacred books. Thus originated the . . . Midrashim, or most ancient Jewish commentary.” The expositions composing the Midrashim were of two sorts, the Halacha and the Haggada, the former covering only the Pentateuch, the latter extending over the whole of the Old Testament. The Halacha was therefore the legal exegesis; the Haggada was homiletic.

## MAKING MYSTICISM OF LAW

Now, the thing which concerns our present study is the *method* of interpretation used in these writings. Prof. M. S. Terry, in his “History of Biblical Interpretation,” says of the Halacha, that it “was, in the main, a reading into

the laws of Moses a great variety of things which they could not, by any fair interpretation, be made to teach.” The Haggada, more popular in its nature, was still worse. Of it Professor Terry says, “It aimed, by means of memorable sayings of illustrious men, parables, allegories, marvelous legends, witty proverbs, and mystical interpretations of Scripture events, to stimulate the Jewish people to pious activity and obedience.” Such, then, was the system of hermeneutics recognized as legitimate among the Jews. The only conclusion we can draw, is, that it was a capital method of misconstruing, misunderstanding, and obscuring the meaning of the pure Word of God. No wonder Professor Terry was compelled to record concerning the Midrashim, “It became more and more complicated as new legends, secret meanings, hidden wisdom, and allegorical expositions were added by one great teacher after another.” This method of dealing with the Bible was in full swing during the first three centuries of the Christian era. Of this allegorizing process, the works of Ishmael Ben-Elisa are cited as an example. He flourished during the latter part of the first century and the early part of the second. Several of the mystical treatises of this author still exist.

But it was not alone among the Jewish teachers and scribes that this manner of explaining (more properly, obscuring) the Bible was in vogue. It was likewise the prevailing method by which the Christian writers attempted to make the sacred Scriptures acceptable to the heathen. What was said in the previous article concerning Gnostic practices in the early church, should be recalled at this juncture. We shall not repeat it here.

## PHILO, THE SYNCRETIST

The time of which we are speaking was, in the gentile world, one of intellectual ferment, we do not say of healthy intellectual growth. This brief characterization may be supplemented by the reader with an examination of the histories of that age. One of the chief centers of this ferment was Alexandria, in Egypt. In this great metropolis met and attempted to blend, the three main streams of current thought and speculation: Greek philosophy, Oriental (including Jewish) mysticism, and Christian exegesis. Here the despised Jew and the half converted believer in the gospel message each sought to make his doctrines as agreeable as possible to the cultivated gentiles.

No better representative of the attempt on the part of the Jews can be found than Philo, the most celebrated Jewish philosopher of that age. He was born about twenty-five years before Christ, and was contemporary with Him

and His disciples. Philo's works are numerous, and most of them are still extant. Probably no one now has the courage to read them through, for the scientific and critical attitude of our day has relegated his interminable trash to the literary junk pile. But the method of Philo captivated the early Christian exegetes. Of this method it is therefore important that we get an adequate idea. It was in essence an extension of the Jewish method, which we have mentioned, of interpreting the sacred Scriptures. But if that was a capital method of misconstruing, the method of Philo was a consummate means of subverting, the Word of Jehovah. But lest some persons should think we overdraw the picture, we take, from the author we have been quoting, the following characterization of Philo's writings:

“In the writings of Philo, the philosophical Jew of Alexandria, we may trace the development of the *Halachic* and *Haggadic* hermeneutical principles as they became more fully shaped and colored by Hellenic culture. . . . The historical importance of his writings, as a conspicuous fountainhead of allegorical exegesis, justifies a fuller notice than their intrinsic merits deserve. . . . He had a deep reverence for the Mosaic revelation, with an absorbing fondness for the speculations of Greek philosophy, and thus became, from force of circumstances, an eclectic philosopher.


“Philo appears, at times, to assume or allow the literal sense of a passage, but his great aim is to exhibit the mystic depths of significance which lie concealed beneath the sacred words. . . . The Hellenic philosophy, with which he was so fascinated, was assumed to be a natural and necessary part of the laws of Moses. He seemed to entertain no conception of the historic standpoint of his author, and to have no realistic or historical sense of the truthfulness or accuracy of the statements of Moses. He seizes upon chance expressions and incidental analogies as matters of great moment, and lugs in far-fetched notions that are utterly foreign to the plain meaning of the text. He shows not the least regard for the connection and scope of a passage, or for the integrity of Scripture as a trustworthy record of facts.” Many times Terry speaks of Philo as “eclectic,” “full of mysticism,” having an “excess of mystic and allegorical fancies,” etc.

We shall not stop to give illustrations of the method of Philo. The description just given is certainly sufficient to enable the reader to judge how much of the “sincere milk of the Word” he might be able to get by straining it through such a coal-sack interpretation. And it must be kept in mind that this allegorizing,

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# The Temptations of Jesus

By William P. Pearce



**T**HE gateway to the Jesus-ministry swung into experiences of peculiar temptation, in which He met and vanquished the great arch-enemy. They were *real* temptations; and "in all points"—grapple with these words—through all life, He was assailed by the tempter. But eternal vigilance and perpetual resistance kept Him "without sin." (Hebrews 4: 15.)

The temptations of Jesus followed His baptism. No sooner had He fulfilled "all righteousness" (Matthew 3: 15), and enjoyed an ecstatic experience, than He was "led up of the Spirit into the wilderness to be tempted of the devil" (Matthew 4: 1).

Mark says, "The Spirit driveth Him." (Mark 1: 12.) He was God-directed, to be devil-assailed, that through God He might conquer the devil.

The place where Jesus was tempted was "the wilderness." Usually the city is considered as the center of temptations; but Jesus was tempted where temptations are least expected. Some think it was the wilderness of Sinai, which would be analogous to the retreats of Moses and Elijah. Others think it was in the Quarantania, a name given to a scorched and desert plain a little south of Jericho, from which a mountain arose overlooking the waters of the Sodomitic sea.



We are assured, however, by three of the Gospel writers, that the place was a wilderness—a tract of land uncultivated and uninhabited, a dangerous place. Mark informs us that Christ "was with the wild beasts" (Mark 1: 13), thus proving that it was a wild and dangerous locality.

Wilderness experiences are painful yet blessed. Israel was forty years in the wilderness; David came from tending the "sheep in the wilderness" (1 Samuel 17: 28); Elijah was three and a half years at Cherith and Zarephath; the Baptist "was in the deserts till the day of his showing unto Israel" (Luke 1: 80); and Paul was three years in Arabia.

Wilderness experiences produce heroes and heroines—saints and warriors of God. A wilderness is a place of thought and reflection, where one comes in contact with the Almighty; and the Almighty always becomes great in the wilderness,—whether a wilderness of sickness, poverty, bereavement, persecution, or temptation.

The agency by whom Jesus was tempted, is called Satan. (Mark 1: 13.) Matthew calls him "the devil" (Matthew 4: 1)—a personality, not an influence. He is a historic character in the third chapter of Genesis; his pride and fall are described in the fourteenth chapter of Isaiah; in the first chapter of Job, he is a wanderer on earth; and in the twentieth chapter of Revelation, we have an account of his final incarceration and everlasting punishment. He is not a hideous monster, as sometimes portrayed, with cloven feet, bat wings, and horns; but he is "an angel of light" (2 Corinthians 11: 14), and the prince of the legions in the world's rebellion.

The temptations of Jesus were threefold. Two were pivoted on the little "if" of His divinity: "If thou be the Son of God." (Matthew 4: 3, 6.) The first temptation was in the wilderness, the second on a tower of the temple, and the third on a high mountain.

The first temptation was a materialistic appeal to an unlawful use of His miraculous power to satisfy a craving appetite: "Command that these stones be made bread." (Verse 3.) Satan miscalculated if he thought that the vulnerable point of Jesus was His appetite.

The second temptation was an appeal to His power to make a spectacular jump from the pinnacle of the temple: "Cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up." (Verse 6.) Satan learned that Jesus was devoid of vanity.

The third temptation was an appeal for Christ to recognize the godship and lordship of the devil: "Fall down and worship me." (Verse 9.) How subtle was he, in having the glory of the kingdoms in panoramic fashion pass before Him—"temples cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity." But Jesus overawed, nonplused, and defeated Satan by changing his passive phraseology, "If Thou wilt" (verse 9), to "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (verse 10).

The answers to these temptations were the inspired words of Moses, of which Jesus said, "It is written." (Verses 4, 7, 10.) The first was, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8: 3); the second, "Ye shall not tempt the Lord your God" (Deuteronomy 6: 16); and the third, "Thou shalt fear the Lord thy God, and serve Him" (Deuteronomy 6: 13).

A knowledge and proper use of Scripture is an excellent thing. The "Thus saith the Lord" is irrefutable. Such an answer will



be as successful in repulsing Satan as with Jesus; for we read, "Then the devil leaveth Him, and, behold, angels came and ministered unto Him." (Matthew 4: 11.) Happy retirement! Blessed welcome! Satan gone, angels come!

Let us learn that Satan can solicit but he cannot force us to sin; that when we are tempted, God will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it. (1 Corinthians 10: 13.) Indeed, Paul emphasizes the thought that Jesus, being tempted, "is able to succor them that are tempted" (Hebrews 2: 18); while James exhorts us to "count it all joy" when temptations come, and declares that one is blessed who endures them (James 1: 2, 12).





# EDITORIAL



## How to Follow Great Men

AT no other time since Christ was here in person, some nineteen hundred years ago, has the question of His second coming been discussed so broadly and intelligently as at the present time. Conferences of leading ministers, representing most of the religious denominations, are called from time to time to discuss the great questions of the hour; and the belief is ardently advanced by many, that the appalling conditions of our time are sure precursors of the soon coming of Christ.

There are equally noted men who are affirming that conditions are no more alarming to-day than they have been at many times in the past, and that it is foolish to believe that Christ's coming and the Judgment Day are near, and to allow ourselves to be agitated over such matters is only a waste of nervous energy and religious enthusiasm.

Now if it be true that the prophecies teach that the coming of Christ is very near, and if it be true that all the alarming conditions in the world have been foretold as evidences of His soon coming, it is readily apparent that no question before us at this hour is so overwhelmingly important as this very theme of Christ's soon coming. There are many individuals who are carefully searching the Scriptures day by day to satisfy themselves personally in regard to the supreme question. But, on the other hand, many are deciding without personal investigation, merely by the numbers and the influence of those that may be ranging themselves for or against the prophets.

But is it wise for us to trust so important a question to our fallible fellow men, without personal investigation on our own part? Through His prophet, God tells us the right course to pursue, and at the same time gives us a striking warning against the wrong course. He says: "Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek Jehovah, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10: 12, 13.

We are to sow to ourselves in righteousness; but, failing to follow this course, we shall not only plow wickedness and reap iniquity, but also shall eat the fruit of lies, if we merely trust in our own way, and follow men, even though there may be ever so great a multitude, and these men may be ever so mighty. The common people heard Jesus gladly when He was here in person; but the multitude of the great leaders were against Him. On one occasion, He addressed them in these words:

"Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching as their doctrines the precepts of men." Matthew 15: 7-9.

In the foregoing words, Jesus was addressing the Pharisees and the scribes, men who stood in a position where they should have been not only the great intellectual, but also the spiritual, leaders of His time. They were the leading theological professors and doctors of divinity in that day; and observe how He affirms to them that, regardless of their profession, "their heart is far from Me," and they have a vain worship, because they are "teaching as their doctrine the precepts of men."

Now, since we have that important object lesson, back there in Jesus' time, of the leading doctors and religious teachers resting under His condemnation, and failing to see His light and follow Him, how may we know how to avoid a like experience in this time? If we cannot trust our leading, talented men, to what source may we turn with safety and confidence?

Is there not a suggestion for us in the experience of the people at Berea, where the apostle Paul was battling against the prejudices and open opposition of the people in his time, as he sought to declare to them the pure, soul-saving gospel? The record says of those Bereans: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." Acts 17: 11.

Observe that the text informs us that the people of Berea "were more noble than those in Thessalonica." And what was the reason for this? The answer is very apparent. The Bereans "received the word with all readiness of mind"; and not only did they receive the word thus readily, but they continued "examining the Scriptures daily, whether these things were so."

The apostle was one of the most highly educated men of his time. He had been graduated from the leading schools of the day. He had taken advantage of the highest courses in rabbinical training; and if any person in his generation was entitled to be called a "doctor of divinity," he was preëminently



© Underwood  
Above, the first known photograph of Bela Kun, said to be Cohen, to reach America. After serving as secretary under the tutorship of Lenine and Trotsky, he launched an unspeakable orgy of terror in Bukharest, second only to the Russian régime. He is now said to be interned in Vienna.  
Below, Vienna citizens give first aid to some of Bela Kun's victims. Such public murders are a frequent occurrence in that unhappy country.

worthy of the honor. But the Bereans would not accept the word even of the great apostle Paul himself. From day to day, they examined the Scriptures personally, so that they might individually know "whether these things were so."

It is a great fallacy to conclude that because a man is highly educated, and wields a great influence, either in his community merely, or more broadly, throughout state or nation, therefore he must be right in what he teaches and does. On the other hand, it is equally fallacious to conclude that a man must be wrong just because he is talented and influential. Evidently the course our heavenly Father recommends is that we examine His Word for ourselves, so that we as individuals may know when our great teachers of spiritual truth are leading us in right paths.

Drs. Annas and Caiaphas, chief priests and leading officers, led the rabble in the cry, at the trial of the Master, "Crucify Him, crucify Him!" But while there were great doctors and rulers at that time who were leading the (Continued on page 14)



# Harbingers of the Messiah

*"Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times."*

By VARNER J. JOHNS

"Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 29-31.

**T**HE long, dark night of persecution culminated in the light of truth which illuminated the European world in the days of the heaven-sent Reformation. "Immediately after the tribulation of those days," signs in the atmospheric heavens are enumerated as forerunners of the coming of Christ. The numerous signs given in the Bible are but mile-posts, planted by Divinity, as guides to the heavenly city. The many signs in the religious, the political, and the physical world, as well as the signs in nature, present an accumulation of evidence of the nearness of the Saviour's return, that is impossible to controvert. The phenomena foretold by Jesus in these verses appeared on schedule time.

## A PROMINENT MILESTONE

The memorable dark day of May 19, 1780, passed into history as a phenomenon of unusual importance. Scientists were at a loss to explain its meaning, for it was plainly not the result of an eclipse. Whatever the cause may have been, it was established by the Eternal One, as a link in the strong chain of evidence which heralds the bright morning soon to displace profound darkness. It extended "from Maine into New York and New Jersey," but was "most intense in Massachusetts and the lower portion of New Hampshire. It lasted from ten o'clock a. m. till midnight, and during its prevalence it was impossible to read ordinary print; candles had to be lighted within doors, and animals mistaking the hour went to sleep. A number of similar but less intense phenomena have been observed in England, Canada, and the United States; and scientists have tried to account for them by alleging the obscuration of the light of the sun by smoke from vast burning forests, volcanic exhalations of smoke and ashes, the escape through crust fissures of vapors generated by the internal heat of the earth, smoke caused by the combustion of meteors, cosmical dust from the regions of outer space, and dust raised in clouds from deserts and moved great distances by atmospheric currents."—"United Editors' Encyclopedia and Dictionary," volume 10.

Following the first of the signs in the heavens was the expected falling of the stars.

"During three successive years, from 1831 to 1833, the thirteenth of November was marked by a magnificent display of shooting or falling stars, those mysterious visitants to our globe respecting whose real nature and origin science is still so perplexed. The first of these brilliant exhibitions was witnessed off the coasts of Spain, and in the country bordering on the Ohio.

"The second is thus described by Captain Hammond of H. M. S. Restitution, who beheld it in the Red Sea, off Mocha:

"From one o'clock a. m. till after daylight, there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. The sky at the time was clear, the stars and moon bright, with streaks of light, and thin white clouds interspersed in the sky. On landing in the morning, I inquired of the Arabs if they had noticed the above. They said they had been observing it most of the night. I asked them if ever the like had appeared before. The oldest of them replied that it had not."



"The area over which this phenomenon was seen extended from the Red Sea westwards to the Atlantic, and from Switzerland to the Mauritius.

"But the most imposing display of shooting stars on record occurred on the third of these occasions—that is, on thirteenth November 1833. It extended chiefly over the limits comprised between longitude 61 degrees in the Atlantic, and 100 degrees in central Mexico, and from the latitude of the great lakes of North America, to the West Indies. From the appearance presented, it might be regarded as a grand and portentous display of nature's fireworks. Seldom has a scene of greater or more awful sublimity been exhibited than at the Falls of Niagara on this memorable occasion, the two leading powers in nature, water and fire, engaging, as it were, in an emulative display of their grandeur. The awful roar of the cataract filled the mind of the spectator with an infinitely heightened sense of sublimity, when its waters were lightened up by the glare of the meteoric torrent in the sky. In many parts of the country, the people were terror-struck, imagining that the end of the world was come; whilst those

whose education and vigor of mind prevented them from yielding to such terrors, were, nevertheless, vividly reminded of the grand description in the Apocalypse, 'The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—"November 13," "Book of Days," edited by R. Chambers, London and Edinburgh. These signs are simply proofs God gives to men that the close of probation is approaching. The coming of the Son of man "in the clouds of heaven with power and great glory" is near at hand.

## CORONATION OF THE UNIVERSAL MONARCH

The brilliancy and splendor of that great coronation ceremony of the future is beyond human comprehension. Our finiteness cannot grasp the infinite glory of the scene. As the Roman guard surrounded the sealed tomb after the crucifixion, two angels appeared to roll away the stone. Their brilliancy almost

brought destruction to the Roman soldiers. Imagine, if it is possible, the dazzling, celestial brightness as Jesus comes with "ten thousand times ten thousand, and thousands of thousands" of the heavenly hosts. That glorious appearing brings life to the righteous; but sin cannot stand before unveiled Divinity, and the wicked are destroyed by the brightness of His coming. The angelic beings have always played an important part in the drama of earth. "Ministering spirits" they are called, as they care for those who put their trust in God. And in the final scenes of earth, as the voice of Jesus resounds through the heavens to awake the sleeping saints, the angels gather them together and take them to meet Jesus in the air.

That thrilling, celestially magnificent event known as the coming of Jesus makes possible the resurrection. "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." The voice of Jesus was powerful enough in former days to raise the dead; but His supreme power and authority as Creator and Re-creator will be displayed on that

bright morning. As Jesus comes in all the glory of heaven, His voice speaks the word that brings life and immortality to the sleeping saints. Oh, glorious reunion, as "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." 1 Thessalonians 4: 16, 17.

#### THE CHRISTIAN'S HOME

The coming of Jesus will usher in the millennium. A thousand years of happiness in the company of Jesus and of the heavenly hosts will be the reward of the righteous. "They lived and reigned with Christ a thousand years." Revelation 20: 4. This thousand-year reign in the summer-land above will be made possible only by the coming of Jesus. The vision of that journey to the homeland brings the sunlight of joy to our hearts, saddened as they are by the devastation and ruin in this dark sphere. Mansions in heaven prepared by Jesus, our King, await the redeemed. The very arches of heaven will ring as the saved of earth, reunited, and singing the glad song of redemption and praise, journey to the courts above. The Paradise lost through sin will be restored to man. A millennium will be spent in the realms above, viewing the wonders of God's universe, its beauty unmarred, its glory undimmed, and its splendor beyond all imagination of transcendent glory.

Following the millennium, the earth, cleansed and renewed, will be man's eternal home. "Blessed are the meek: for they shall inherit the earth." The earth, restored to its Edenic beauty, forever separated from the blight of sin, will be the home of the saved throughout eternity.

How foolish for man to cast aside his expectation of an inheritance in that beautiful land for a few hours of apparent happiness in the gilded pleasures of sin! In the whirlpool of sin and worldly allurements, many unfortunate people are surrendering their right to the crown of life. Their birthright is sold for a mess of bitter pottage. Abraham, we are told, "looked for a city which hath foundations, whose builder and maker is God." That home is for the faithful of earth. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The grace of God can lift fallen men from the slush and mud of sin, and transform their stained lives into immortalized perfection. The love of God for men led Jesus to pay the price. No wonder that as we gather around the great white throne, the portals of heaven will resound with our praise to "the Lamb of God," who "was bruised for our iniquities," and by whose "stripes we are healed."

#### Irrigating the Sunday Plant

(Continued from page 7)

mysticizing, spiritualizing method became both the model and the tool of practically every one of the most influential of the early Christian exegetes, the leaders in thought and doctrine in the infant church.

Summarizing our discussion thus far, we see what were the main elements in early church practice which made the

change of the Sabbath possible. We have noted the wide and rapid fall from the moral standards set by Jesus and the inspired apostles; we have called attention to the intense prejudice against the Jews and things of Jewish origin; we have traced the development of the allegorizing method of explaining the Bible as it obtained among the Jewish religious teachers; and we have shown how this same method was adopted by Jewish philosophers and Christian exegetes, apologists, and devotional writers.

These first Christian writers are known as the "fathers" of the church. A most significant link in this chain of circumstances is the fact that, of these fathers, the ones who held the greatest prestige in the church, and who had the most authority in shaping its polity, were proselytes (their subsequent careers scarcely warrant us in calling them converts) from the sects of heathen philosophers to the profession of Christianity. There is a vast difference between a profession and a conversion. There are at this very hour millions that profess the gospel, who nevertheless know absolutely nothing of its converting power. Jesus Himself likened the gospel to a net cast into the sea, which gathered fish both good and bad. (Matthew 13: 47, 48.)

The main object of Jewish philosophical teachings was to show that the sacred writings of the Jews and the speculations of the Greek philosophers were but different ways of stating the same great truths. Hence the necessity of using the allegorizing method all ready at hand. As no better device could be invented for making Christian doctrine acceptable to the heathen, it was eagerly seized upon for that purpose by church leaders, themselves only half out of the world and quite enamored of the Gnostic philosophy. Nor was this tendency to "philosophical secularization of the gospel," as Professor Windelband truly characterizes it, exhibited only by the leaders in the church. As the professor states, it was a general practice in the Christian communities. How this method was used by early Christian writers when dealing with the Sabbath, remains to be illustrated.

#### IGNATIUS ATTACKS THE SABBATH

Nothing is more forcibly impressed on the mind of the reader of the church "fathers" than that this pernicious manner of dealing with even the plainest words of Holy Writ was in no essential whit mitigated in their hands. The identical practice of the rabbins and syncretists was followed, one of the chief objects being to explain away everything that might be construed as savoring of Judaism, or that was offensive to the taste of heathen philosophers. Now of Christian and heathen observances, nothing was more openly contrasted than the most sacred day of the Christians and the most generally observed day of the heathen—Sabbath and Sunday. Let us now see how stealthily, like the very "mystery of iniquity" it was, the principle and practice we have been discussing began its insidious work of destroying the force of the fourth commandment.

One of the earliest authorities always referred to by defenders of the Sunday-sabbath is Ignatius. In a former article,

we mentioned him briefly, and indicated that we should have occasion to quote him more fully later. We shall do so presently; just now we must call attention to the fact that in addition to the spirit of self-exaltation he manifested, of which we have spoken before, not only did he introduce the wild and fantastic method, already considered, of explaining the Bible, but one of the first uses he makes of this method is to attack the Sabbath. Notice first what Professor Terry says of him: "Whoever the author of these Ignatian epistles, he was a fanciful reasoner and an unsafe interpreter of the Scriptures." How much he knew of the Bible, we may judge from another statement by the same author. He says, in the sketch from which the quotation just given is taken, "In the Syriac version, in which three of them [the Ignatian epistles] exist, and which Cureton and some others regard as the only genuine productions of Ignatius, there is hardly a citation of Scripture to be found." In view of these candid admissions, study carefully the following from this important "father":

"Be not deceived with heterodox opinions, nor old, unprofitable fables. For if we still live according to Judaism, we confess that we have not received grace. For even the holy prophets lived according to Jesus Christ. For this they were persecuted, being inspired by His grace to assure the disobedient that there is but one God, who manifested Himself by Jesus Christ, His Son, who is His eternal Word. . . . If they then who were concerned in old things, arrived at a newness of hope, no longer sabbatizing, but living according to the Lord's life by which our life sprung up by Him and by His death, (whom certain persons deny,) how can we live without Him, whose disciples even the prophets were, and in spirit waited for Him as their teacher? Wherefore, He whom they justly waited for, when He came, raised them up from the dead. . . . We have been made His disciples, let us live according to Christianity."

If vagueness were the worst quality of this rambling cant, it would, in all conscience, be bad enough. But the ambiguity of it is just sufficient to give a leverage to those who afterward sought to pry the fourth commandment out of the Decalogue. Observe the subtle equivocation in the phrase "no longer sabbatizing." Well might the early Christian, who understood that Ignatius had been a disciple of the apostle John, ask: "What does this mean? Does the pious Ignatius intend to say that Christians ought not to observe the Sabbath after the rigid manner of the Jews? Or does he mean that we ought not to observe the seventh day at all?" There is no difficulty in deciding which meaning would very soon be attached to the phrase in those times of apostasy. Just what should be expected, did happen. It is recorded by Neale in his "Feasts and Fasts," page 89. He says that this "exhortation not to sabbatize" was "expanded by the subsequent paraphraser of these compositions into a warning against keeping the Sabbath (the Saturday), 'after the manner of the Jews, as if delighting in idleness.'" If the paraphraser had stopped here, the ambiguous-

ness would scarcely have been removed. But he proceeds to solve the equivocation by adding: "For he who will not work, neither let him eat, and in the sweat of his brow man shall eat his bread. Let each of us therefore keep the Sabbath spiritually: by delighting in meditation on the law, not by repose and relaxation of the body," etc.

As a conspicuous example of patristic literature, this oft quoted excerpt is certainly worthy of scrutiny. The logical sleight of hand is here masterful: Don't be a Jew, don't act like a Jew; Jews, you know, are a contemptible set. Of course, the Sabbath command cannot be ignored; there it stands; but, you see, it doesn't mean exactly what it says about not doing any work on the seventh day.

Here the allegorizing method of Philo and the Gnostics helps us wonderfully. We are indeed to keep the Sabbath, but it is to be done spiritually, not literally.

#### FALSIFYING PARAPHRASERS

It is just possible that in this free rendering of the "father's" teaching, we have done him an injustice; for we have assumed that he knew what the fourth commandment requires. In view, however, of what is said of him above—namely, that scarcely a citation of Scripture is to be found in the epistles regarded as genuine—it is altogether possible that this Ignatius never saw the fourth commandment; that all he knew of it, he learned by hearsay or by observing the Jews. This conclusion seems to be reinforced by his admonition to spend the Sabbath in meditation on the law, not in abstaining from labor. He does not seem to know that the law on which he bids us meditate in order to learn that the Sabbath is spiritual, not literal, has the plainest possible literal command not to do any work on that day. Nor is this all the spiritual water to be drawn from this fountainhead of doctrine; for the equally ambiguous statement of the earlier text of Ignatius, that the patriarchs "arrived at newness of hope . . . by living according to the Lord's life," is likewise very soon expanded by the paraphraser into the assertion that the prophets and the patriarchs came into newness of hope by keeping the Lord's day, by which the paraphraser meant Sunday. Now this confident assumption, without bating a breath or an eyelash, that the Lord's day is Sunday, is a masterpiece of adroit suggestion. There are few rhetorical tricks better calculated to lead listeners or readers to accept a thing unquestioningly, than to assert the thing in the most confident manner possible.

Unfortunately for the assumption of Ignatius, it will in no wise stand the Protestant test of truth. The Holy Scriptures, according to the Protestant creed, are the ultimate and sufficient test of faith and doctrine. But which day does the Bible say is the Lord's day? A decisive answer to this question is given in Isaiah, chapter 58, verse 13. In that verse, the Lord Jehovah distinctly and unequivocally calls the Sabbath (the seventh day, not Sunday, the first day) "My holy day." With equal clearness, the Bible shows that Sunday is not the Sabbath; for in Exodus 20, verse 10, we find the direct statement made by Jehovah Himself, "The seventh day is the

Sabbath of the Lord thy God." No other day than the seventh day is ever called the Lord's day or the Sabbath day by Holy Writ.

In our next article, we shall show still further how the Judao-Gnostic allegorizing method in the hands of the church fathers affected the Sabbath.

### The Cigarette

(Continued from page 3)

smoker because he has criminal tendencies, rather than that he became a criminal because of cigarette smoking?"

"No; I think it is the other way,—that the smoking of cigarettes leads to juvenile depravity; that if we could stop boys' smoking, we would prevent the tendency which eventually leads them to the commission of offenses. I believe that the cigarette habit creates a disposition to steal and weakens the will power. It also creates a desire for notoriety; and that tendency makes boys bravados, and makes them want to be burglars." He further said, "Girls of seventeen and eighteen who are living in bad houses all smoke cigarettes."

Mr. C. Ferrier, superintendent of the Victoria Industrial School, said: "I observed this,—that boys fourteen to sixteen coming into the school are invariably cigarette smokers, almost without exception. The reason why nearly all boys from fourteen to sixteen smoke, I could not say, nor could I say what is the connection between their smoking and the crime for which they are sent to the school; but the two things happen that way,—that the boys sent to the school from fourteen to sixteen are nearly all sent for theft. Almost without exception, they are cigarette smokers. Now, what is the connection between the commitment of crime and the cigarette, I have not been able to determine. But that there is a connection, I feel quite sure; and if there is one, I think it is that the cigarette habit weakens a boy's will power. I do not know why it is, but I know it is so."

"I have asked many boys, 'Why do you smoke?' I rarely get an answer that is satisfactory. The boy will say, 'Well, it is because the kids smoke,' the gang of boys that he goes with. It is for this reason he smokes, although he does not know why he started. I asked a mother that, one day when she was talking about her boy, and the way he had slipped into wrongdoing. I said to her, 'I believe that the habit of smoking has a great deal to do with it.' She said, 'Right from the beginning of his life almost, before he was five years of age, he was smoking.' 'Well, how do you account for that?' 'I cannot account for it any other way than that his father was a habitual smoker and the boy has inherited from his father that appetite.'"

#### WIPE TOBACCO OFF THE EARTH

Dr. Burgess, superintendent of the Protestant asylum at Verdun, near Montreal, approved the foregoing testimonies by saying, "I smoke myself; and while I do not think the use of tobacco is beneficial to any one, I do not regard its use in a moderate degree as being especially harmful to any one. Of course, if you indulge in the use of tobacco to excess,

it does harm. I am opposed to cigarette smoking. I never smoke one myself. The cigarette being very mild, young boys become addicted to its use, who otherwise would not smoke a cigar or a pipe. It is disgusting in Montreal to see boys on the street of the age of six, seven, eight, or nine, puffing away at cigarettes. The cigarette is so mild that a boy takes a whiff or two one day, and another day more whiffs, and so acquires the cigarette habit, whereas he is not nearly so likely to take to a pipe or a cigar."

To the remark, "We have our chairman here, who does not smoke," he said: "He is better without it. Any man is better off if he does not smoke."

Mr. Charlton queried, "You say you agree that any man who does not smoke is better for it?" to which Dr. Burgess replied, "I think if tobacco could be wiped off the face of the earth, it would be better for the earth."

Mr. Morphy asked, "What would you put in its place?" He said, "Nothing. No man is benefited by the use of tobacco."

### Preparing for Citizenship

(Continued from page 6)

be hushed in utter silence. The hour is fast approaching when, amid the tumult of battle and the clash of arms, "with confused noise, and garments rolled in blood," wicked men shall have done with scoffing and jeers. Pity them, and labor earnestly for them, and in spite of all that man can do against you, love them into the kingdom of God. You know the mercy of God, and you know also the impending wrath. Then entreat the sinner to accept mercy while he may, and escape the doom that is coming.

There is no time now for the things of this world, no room for worldly trifling. Our interests are too great, our responsibilities too important. The Judge of all the earth stands at the door. Through the temple of eternity is echoing the advancing tread of the Lord of heaven. It is not a time for frivolity. It is not a time to seek the honors of the world or to hoard wealth. It is not a time for petty bickerings and strifes. It is not a time for doing nothing. Rather is it a time for putting on the whole armor of God; a time for fasting and prayer and tears; a time to seek the Lord while He may be found, and seek righteousness, seek meekness, that we may be hid in the day of the Lord's anger. Seeing that you look for these things, "what manner of persons ought ye to be in all holy conversation and godliness?"

We are living in the last days of earth's history. All about us, in response to the prophetic forecast, there is reckless haste, lawlessness, anarchy, hurrying men and women with madness in their hearts. Certainly it becomes those who know God, to be watchful, hoping in God, awaiting the unfolding of His great purposes. They should consider that God is neither surprised nor dismayed by the events that are taking place in the world. As they abide in Him, and He in them, they will know that the provisions He has made are ample, His plans perfect, and His purposes unalterable. His will shall yet be done in earth as it is in heaven.

# The Daughter of a Certain Rich Man

## VII—The Rewards of Service

By MARGARET WRIGHT LOCKE



In a few hours, they were at the sanitarium, surrounded with every comfort.

THE telephone rang at the Larrington residence. The maid summoned Mr. Larrington.

"Papa, prepare for a great surprise," were the words from Geraldine.

"What is it, daughter? Did you get trace of Dick Larrington for me?"

"I have found Uncle Dick and Aunt Myrtle, papa; and Miss Meyers is with them now."

"Oh, daughter!" came in husky tones over the wire; "thank God—oh, thank God!"

"Can you come immediately to Rockwood Street, No. 1261, second floor, No. 14? Ask Beth to give you a night robe of mine, a bath robe, and a pair of slippers, for Aunt Myrtle."

"I will come immediately."

Geraldine returned to her new-found relatives, and in a half hour or so, her father knocked at the door. The girl opened the door to admit him. Pathetic indeed was the meeting of the two brothers. A heart of stone would melt before such a scene.

"And you, Myrtle," said Mr. Larrington, when they had recovered from their emotion, "must be taken to Garden Sanitarium immediately, where you will have every care.

"And Dick," turning again to his brother, "it's just the place for you. Geraldine was there a few weeks ago, and I visited her every day. Their methods of treatment are wonderful. Old boy, you must come. I will spare no expense for the recovery of your and Myrtle's health and happiness. Let me fit you up with suitable clothing, and we will go from the clothiers' to the sanitarium. On the way, we will make arrangements for the ambulance to call for Myrtle, and Miss Meyers and Geraldine will accompany her there."

In a few hours, both Dick Larrington and his wife were at the sanitarium, where they were surrounded with every comfort their brother could provide. It was not long, however, before the terrible craving for a stimulant came back to torture the poor man. Mr. Larrington remained by his brother night and

day while the struggle went on. Pitiful indeed were the addict's pleadings and cries for the stuff that had sapped his vitality and debased his manhood. But the efforts of the physician were untiring, and the prayers of this Christian man and his godly assistants were unceasing. The struggle ceased, and Dick Larrington had conquered. For a while, it seemed that life's fragile thread must snap; but strength returned, and with it a great hope of life, happiness, and an opportunity to repay those who had labored so valiantly for his sake.

Two months later all were happy and well in the Larrington home, where Mr. Larrington had insisted that his brother and sister-in-law should reside for an indefinite time.

One evening when their dear missionary friends had come in to see them, Dick Larrington looked puzzled, and, resting his head in his hands, sat silent for some time.

"Are you not feeling well, Dick?" inquired his wife.

"Very well, Myrtle, but troubled in mind. I have heard much of late regarding the prophecies foretelling the Lord's return, and have been studying them myself, and I believe them, every word. God has 'brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God.' Now I feel that I should devote the remainder of my life to His service; yet how can I, after the wretchedness of my past? It is too late to return to my former studies."

"The work among the unfortunates is just the place for you," declared Miss Meyers. "You could give to those in the byways the message of the Saviour's love."

"I never thought of that," he replied, brightening. "With God's help, I will."

Geraldine entered the room just then, and catching sight of her two friends, exclaimed: "Why, I haven't seen you for a week! What have you been doing at East End lately?"

The two young women had much to tell, for there had been much sickness among the poor of the tenements. "Yesterday we visited an old couple who are very devoted to the study of God's Word; but the old man is almost blind, and his wife, who has been reading the Bible every day for many years, can now scarcely see to follow the lines. We read the fourteenth chapter of John to them, and it seemed to make them so happy!"

"That contains Jesus' promise to return to earth, after fitting up mansions for the righteous, doesn't it, Miss Meyers?" asked Geraldine.

"Yes, dear. It reads: 'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'"

"Those are precious verses," said Mrs. Larrington. "How I love to hear them!"

Somehow Miss Meyers felt an extraordinary desire to portray the beauties of the home Jesus is now preparing, and the hearts of her hearers bounded with hope and anticipation as she read more of the glorious promises.

"Ah, 'eye hath not seen, nor ear heard," said she, "neither have entered into the heart of man, the things which God hath prepared for them that love Him.' When we view the wretchedness and suffering of this old world, we can truly say—

"Oh, haste that glad day when Christ comes to this earth, and gathers together His own, And we journey with angels to realms of delight, to that bright and that glorious home!"

\* \* \* \* \*

THAT night, Geraldine slept soundly; but Death visited the household, and touched with his mighty finger the heart of one who a few hours before had heard the gentle whisperings: "Now is the accepted time." "To-day, if ye will hear His voice."

For a while, Geraldine shrank under the frightful shock of her father's death. But, casting all her care upon her heavenly Father, she rallied from the blow, and plunged into duties among the poor.

The Larrington residence is now turned into a home for unfortunates, where they



"Mr. Larrington remained by his brother night and day."

are fed, clothed, and taught of God, until employment is found, or they are capable of caring for themselves.

Mrs. Larrington is matron of the home, Miss Meyers is nurse, and Miss Bonnhue and Geraldine, who live there also, go out daily working among the needy, while Dick Larrington holds meetings on the street, in the home, among his old associates, anywhere and everywhere, and his life is a living illustration of "the power of God unto salvation." Ted has entered a seminary, where he is preparing to be a foreign missionary. Earnest workers are these all, for they have laid all upon the altar of sacrifice. Their hearts are buoyant through the "blessed hope," for they know that He "is near, even at the door."

## How to Follow Great Men

(Continued from page 9)

multitude in the wrong way, we must never forget that Dr. Nicodemus, "a ruler of the Jews," came to Jesus by night for a private interview and to receive instruction from Him. Later, when "the officers" and "the chief priests and Pharisees" were seeking to condemn Jesus, the record says: "Nicodemus saith unto them (he that came to Him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth?" John 7: 50, 51.

And then when the supreme crisis of the tragedy of the cross was reached, and all the world, yes, and even His own disciples, had seemed to desert Jesus altogether, this man Nicodemus, a great national character and a leader in his time, who was at first ashamed to come to Jesus openly, came boldly forward to claim the lifeless body of the crucified Christ and bear it to an honorable sepulcher. "Joseph of Arimathæa, a councilor of honorable estate," also disregarding the scorn and contempt of the rabble, joined Nicodemus in giving the body of Jesus a respectable burial, placing it in his own new tomb, wherein never man had lain.

When, after the resurrection of Christ, His infant church was struggling to obey His command to carry the gospel to all the world, the rulers determined to destroy the influence of Christ, and had brought some of the church leaders before their council. The record affirms that "there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught. After this man rose up Judas of Galilee in the days of the enrollment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye

be found even to be fighting against God. And to him they agreed." Acts 5: 34-40.

Read the foregoing quotation from Acts very carefully. Observe that Dr. Gamaliel had such influence in the council, that after he had made his speech, they agreed to follow his advice.

As the work of the early church went on, we read that "a great company of the priests were obedient to the faith." Acts 6: 7. We have but little of the history of this "great company of the priests" that "were obedient to the faith"; but these priests were true doctors of divinity in their time. Thus do we see that in the time of Christ and of the early church, there were mighty men, leading doctors of divinity, on both sides of the great issue that was then before the world.

But then as well as now the true disciple of Christ was left to follow the teachings of the inspired Word, and not to be buffeted about by the influence and the numbers of mere men.

And will we not all agree that in many a great crisis, the multitude have stood with the wrong, and the minority have stood for the right? This does not argue, however, that because a man is in the minority, he is therefore right. Minorities may be wrong, as well as majorities. Then is it not clear that he who is looking for the right must disregard alike the multitude and the small minority, and study the great principles of truth themselves?

God has given us His infallible guide-book. Let us study that book with honest earnestness, ever remembering the words of Jesus, "In vain do they worship Me, teaching as their doctrines the precepts of men."

## Twentieth Century Epicureans

(Continued from page 5)

mental health or pleasure, and simply denies the existence of matter, of evil, of actual pain. The agreement between Epicureanism and Christian Science rests in the supreme thought of the absence of pain and fear. Mrs. Eddy says: "Man is never sick, for mind is not sick, and matter cannot be." (Page 393.) "The only reality of sickness—sin or death—is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true." (Page 472.) The thought is that sickness is only a "belief or thought and has no actual existence. A person only thinks that he has neuralgia, rheumatism, corns, headache, a broken leg, sciatica, gout, cancer, deformity, consumption. Tumors, ulcers, tubercles, inflammation, pain, are all dream-shadows, dark images of mortal thought that will flee before the light." (Winbigler, "Christian Science and Kindred Subjects," page 70.)

To Christian Science, pain is only a delusion of the mortal mind. Divine mind only has existence, and it can never get sick. Of course, the tendency is to neglect securing medical aid, which neglect has often resulted in death. The Scientist withdraws himself to a position where he will not listen to reasonable suggestions concerning spiritual and physical cures.

To the Christian Scientist, there is neither evil nor sin. The sin and imper-

fection taught by the gospel ministry is denied. In its religious teaching, Christian Science approximates Epicureanism. The latter denied any abstract right or wrong, thus denying the existence of sin. The former does the same. As proof, we read: "In reality, there is no evil. . . . Sin exists only so long as the material illusion of mind in matter remains." (Page 311.) "The Science of Mind disposes of all evil." (Page 473.) These ideas leave no room for the efficacy of the vicarious sufferings of a Saviour. Such a system eliminates fear. Since there is no sin and no evil, there is nothing to worry the mind concerning deliverance, Jesus never died, and there is no need of a Saviour. Thus the endeavor is made to refute the fundamental principles of the gospel as to the existence of sin, forgiveness, and the death and atonement of Christ.

Conversion is denied. Belief in the supernatural is berated. There are no evil angels. No miracles are ever performed. Prayer is nothing. As to prayer, Mrs. Eddy says: "Prayer can neither change God, nor change the science of being." (Page 483, edition of 1883. See page 2, edition of 1915.) "Prayer to a personal God affects the sick like a drug that has no efficacy of its own, but borrows its power from human faith and belief." (Page 489, edition of 1888. See page 12, edition of 1915.) As to miracles, she says: "Miracles are impossible in Science and here it takes issue with popular religions." (Page 249, edition of 1886.) As to the existence of angels, she says, "The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake." (Page 70, edition of 1915.) Life never ceases. "Man is deathless, spiritual; he is above sin or frailty. He does not cross the barriers of time into the vast forever of life, but He coexists with God and the universe." (Page 266.)

Is not the influence of Epicureanism upon Christian Science seen as we compare the system with the summary of the following doctrines taught by Epicurus? According to Epicurus, the principal obstacles to the happiness of man were the fear of the gods and fear of the hereafter. His philosophy endeavored to free his followers from fear of any kind by abolishing every thought of the supernatural. He said that the creation of the universe by the gods was unthinkable. The gods would not forsake their happiness and repose to take up the burden of governing the universe. The gods would not create such a world as this, with its hurricanes, tornadoes, wild beasts, deserts, and other hindrances to mankind. The gods are at rest, and there is no intercourse between them and man; therefore we need not fear the gods. There is no need to fear death and to have fear for the hereafter. As long as we are alive, death is not present; when death comes, we are no longer present. The hereafter is a period of nothingness. Therefore, while the Epicurean lived, he sought the enduring pleasures of the mind as the highest good. He wrapped himself up against outside influence, and sought mental repose and mental health in the supposed abolition of fear of life, of fear of death, and of fear of the hereafter.

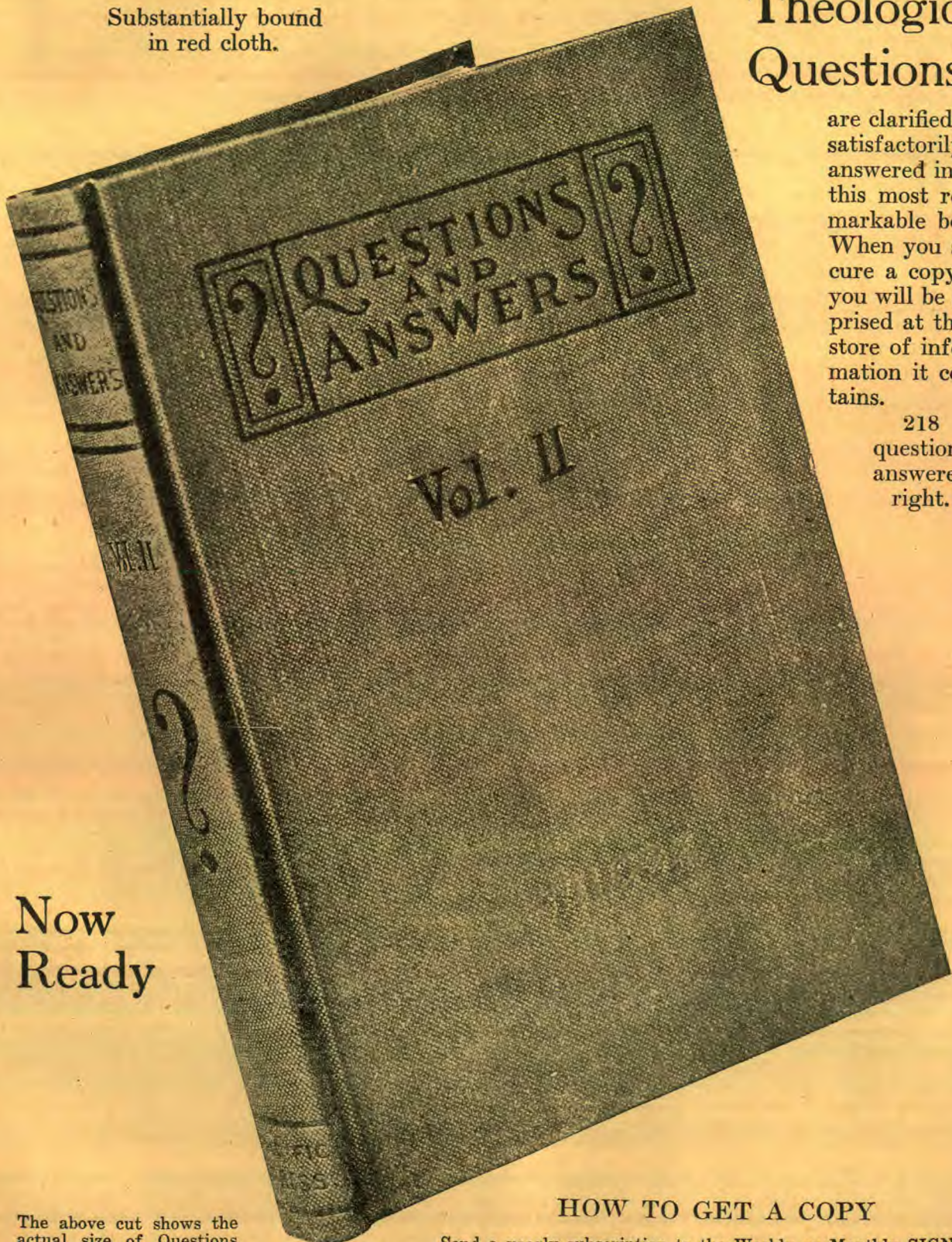
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## Blind Greed

A RECENT editorial in the New York *World* says, "From every quarter of the civilized world come the same complaints of the steady increase in the prices of necessities since the signing of the armistice."

The *World* editorial reviews the situation throughout the family of nations, and speaks of the food riots that are occurring in some localities, and warns against the world-wide menace unless something can be done to check the evil. "The food extortioners and profiteers" are held up to general contempt, because "the universal cry is against food profiteering."

Sir Conan Doyle is quoted as predicting "popular uprising" if the evil is "not promptly stopped"; for, according to Dr. Doyle, "there is no limit to conscienceless greed."

With striking accuracy does this world situation to-day mark a perfect fulfillment of the prediction of the apostle that "in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy." 2 Timothy 3: 1, 2.

The last days will be made "grievous" because of the love of self and the love of money. Such is the prediction of the apostle; and conditions on our planet are becoming more and more dangerous and perplexing because of the scramble for wealth on the part of greedy and selfish humanity. World conditions, viewed in the light of God's inspired prophecy, will enable thoughtful men and women to know what is the next great event confronting us. They will know that even now we are "in the last days," and the coming of our Lord Jesus Christ in the clouds of heaven hastens on with unmistakable rapidity. Those who are ready for the happy event have their hearts all animated with joy.

## Sheltered When the Storm Breaks

THERE are men and women who for something like half a century have been publishing to the world that instead of approaching a great millennial utopia, we were to enter upon scenes so harrowing and so distressing as to beggar description. Those who taught these things, affirmed that their convictions came from the Bible. But previous to the outbreak of the great war in 1914, little attention comparatively was paid to their teaching, and the mass of those who listened to them at all sought to have them laughed out of court.

But suddenly the great war broke out, and men began to think as never before. And now if we may follow these same prophecies of the Bible with confidence, we must affirm that the conditions of the last five years, distressing though they may be, are to be followed by still worse conditions. We are, so to speak, only in the beginning.

The apostle, in his letter to the Hebrews, says: "See that ye refuse not Him that speaketh. For if they escaped not when they refused Him that warned them on earth, much more shall not we

escape who turn away from Him that warneth from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we



*International Syrian Mohammedan followers offer a very tangible and bristling argument against a Jewish state in Palestine. These followers of "the prophet" are said to be much more intelligent and progressive than their brethren in adjoining countries, and are naturally looking forward to a realization of religious and national hopes through the general upheaval. All together, the Near East confronts the peace commissioners with some of the most delicate problems that are waiting for adjustment.*



may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." Hebrews 12: 25-29.

How clearly does this text show that everything in heaven and in earth that does not pertain to the kingdom of God must be shaken, so that those things only may remain which cannot be shaken at all! Therefore how important is it that we study the inspired Book, in order that we may know and accept those things which pertain to the kingdom of God! And if we are standing with our heavenly Father upon this eternal foundation, we may be assured of ultimate triumph; for the foundations of God stand secure. The man does not know real peace who has not experienced the satisfying security of this eternal foundation of God. When all around us seems wreckage and destruction, and everything seems about to go to pieces, the individual that knows God, will trust Him implicitly, and find a deep, abiding joy welling up in his

soul; for he knows that infinite power is at the helm, and that the infinite One is his own heavenly Father. Nothing can "happen" in this world except as He permits it; and since He permits it, we shall see in the end, that all the way through He has had a wise and infinite purpose in it all.

## Light for Calamitous Conditions

As crises have arisen in the past, God has raised up prophets to deliver messages that would meet the issue. And not only did those prophets deal with the current issues, but their work was projected into the future, to deal with things to come. And may it not be that if we would carefully study these prophecies of the Bible, we should find the very light needed to meet the world issues of to-day?

Christ Himself has set us an example in that respect, which we should carefully consider and follow. His followers, including His immediate disciples, had been thrown into confusion and perplexity because of His crucifixion and death; but in one of His meetings with them after His resurrection, "He said unto them, These are My words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures." Luke 24: 44, 45.

The church of that time was all in confusion; but the Christ could find things in "Moses, and the prophets, and the psalms, concerning" Himself. And furthermore, it is said of the Master that He opened "their mind, that they might understand the Scriptures."

May it not be that the one thing needful to-day is that we come to the same Christ, that He may open our minds, so that we may understand the prophecies of the Scriptures? And as we understand these prophecies, we shall see that they contain the very light we need in this auspicious hour. The Spirit from heaven that opens the mind to the understanding of Scripture truth is the one thing needful above everything else to-day.

## Treasures of Joy and Hope

OUR world is certainly becoming a very stormy place. There is rioting, unrest, and general disturbance everywhere. But however dark the world pictures may be, and no matter how much darker they may become, we need not sink down in perplexity and despair; for our God has bidden us, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isaiah 45: 22.

And also He has promised us, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isaiah 43: 2.

Search the inspired volume closely. It is a treasure house of promise that will fill the soul with courage, joy, and hope.