

# Signs of the Times

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## The Faith of Our Fathers

By JOSEF W. HALL

**T**HE thing which distinguishes the man of thought from the "crowd" is that he gives careful consideration to the time and environment in which he finds himself, and plans the trend of his life accordingly. In the light of this, a summary of religion for the man of to-day might be put in the following words: A belief in personal responsibility to a loving God-Father and a personally assisting Saviour, and the recognition that the kingdom of God is, in its second phase, at hand.

Among men, wracked by the failure of the artificial in civilization and philosophy, which has been impressed upon this generation with crushing blows, there is a great yearning to get back to the fundamental, the primitive, in all lines of thought, and particularly in religion. Paul describes such a faith, which he declares the Thessalonian church had lived up to. "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come." 1 Thessalonians 1: 9, 10. This verse contains all the elements of fundamental Christianity, and to one who is willing to examine the Christian revelation for what comfort and guidance it may contain, is worthy of careful analysis. Many are looking into all shades and types of the various great religions of the world to-day, whose motive is merely philosophic interest or the pursuit of a fad, and has no connection with the satisfying of a soul need.

That such a need exists—that religion is as necessary to a man's spiritual nature as food to his physical—is no longer controverted in Western civilization. The great war strengthened the conviction. We do not hear much to-day of the doctrine which used to be whispered around by a class of men, mostly failures themselves, that religion has been the greatest and is the only remaining impediment to human progress.

"The most perfect machinery of government will not keep us as a nation from destruction if there is not within us a soul. No abounding material prosperity shall avail us if our spiritual senses atrophy. The foes of our own household shall surely prevail against us unless there be in our people an inner life which finds its outward expression in a morality not very widely different from that preached by the seers and prophets of Judea when the grandeur that was Greece and the glory that was Rome still lay in the future."—Theodore Roosevelt.

This school, led by German "philosophers," put forth infinite effort to convince us that religion and superstition flow from the same well-spring in human psychology. Their theories are wiped out of consideration by the uncontroverted fact that in China, with all her superstition, there is less religious sense than among any other great people of the world. Here a man must be convinced that there is a spiritual side

to his nature, and introduced to new-coined terms to express it, before he can realize his spiritual need. China is commonly said to have three or four religions; but for the Chinese, they all merge into a definite round of formalities to be observed in order to give him face before society and insure that he stands well with his dead ancestry and the devils. The religious sense, which we may define in part as a sense of personal responsibility to and relation with the unseen, is well-nigh obscured in the average man of China and Japan. Yet the greatest thrill in the new awakening of the Orient is that which is coming with the discovery of this new sense. It might be thought that Paul's statement which we have quoted, would be

more vivid in its application among a people actually devoted to the worship of material objects and graven conceptions. It is vivid. Yet think how many of us are still literally worshipping idols. Out of the one billion four hundred million of us, about the one billion! All the great religions of the world, except Mohammedanism and Christianity and Judaism, with the undeveloped peoples classed merely as "animistic" thrown in. All the races are represented, and all degrees of culture. Before this mass of the cruder sort of superstition, dare we proclaim, with all assurance, that the world has been made "safe for democracy"—or for righteousness? But the statement loses none of its force in our Eur-American culture: "Ye turned unto God from idols, to serve a living and true God." Originally, God took some clay and made a man.



Said to rival the worst privations and handicaps of history were the sufferings and hardships undergone by the troops of Admiral Kolchak during his retreat from Ufa, Siberia, before

the Reds. His men wore whatever they could find, some of them wearing rags for shoes, and others going barefoot. When will Russia find the road to peace?

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Later, man, affording humor for the devils, took clay and made a god. Not all gods, however, are made of clay or minerals. An idol is a false god—a substitute god. It is a *thing* honored or feared as a *deity* by a *man*. Where to-day, more than in America and Europe, is each man, disregarding the assistance of revelation, fashioning his own god—every man deciding, according to his constitutional likes and dislikes, of what type his deity has got to be.

Did I say each man was fashioning his own God? No. It would be more encouraging if he were; he would at least be thinking for himself. Some can afford to support institutions of learned men to make theirs to order, and advertise it in high-priced books or in the Sunday sections of the newspapers, according to their craving. Most of us are busy with stocks or markets or wheat, or else we lack the skill; so we get one ready-made from the platform, the pulpit, or the late best seller on psychology. In the Orient, there are god-makers, guilds, and they have an assured market for their output. A bad year or a bull market does not damage it. Every merchant must at the least have his god of wealth, every farmer his earth god, and every woman her kitchen god. In event of a calamity or a pestilence, they are rushed with special orders, such as the professorial and amateur god-makers in Europe and America seem to be pandering to to-day. Education in science or the liberal arts does not affect the god market. The only thing that lessens the output, as in the days of Paul's sojourn in the cultured metropolis of Ephesus, is the turning to serve a living and true God, a God self-revealed, and not imagined or logicized into existence.

#### A WARPED RELIGION

Yet not all are to be classed as modern idol-fashionsers. We have our iconoclasts as well—expert smashers with rhetoric and sarcasm. Turning from the idols, however, is not all that is demanded in our epitome. There is the positive side. "Ye turned unto God from idols." Most of us turn to ourselves, or to cynicism, when we get disgusted with the idols. "To serve a living and true God."

Here is where the iconoclasts fall down. We are very earnest about putting these idolaters out of business. We intend to see that they do not impose upon the Lord; but as to *serving*—well, isn't this serving Him?

Serving the self-revealed God means obeying the mandates which He has revealed, and above all, in the spirit in which He has revealed them. The articles are two: "Thou shalt love the Lord thy God," and, "Thou shalt love thy neighbor as thyself." The provisions under each are many. We hear much, nowadays, about serving mankind, but little about serving God. Many are tired of both the idols and the iconoclasts, and are centering their interest on social service. If, at the same time, they can base this service upon and balance this trend with a knowledge of the living and true God, how good it will be! But man is an extremist; and the idea of service is supplanting the idea of obedience. The latter word should not gall us democrats. We have found out of late that it is necessary in the vocabulary of liberty. We call those who have been embittered against it anarchists, but Satan started the first anarchistic movement in heaven a number of millenniums ago. Theology has long known the radical spirit under the appellation of antinomianism. Social service or philanthropy will not take the place of responsibility to God. "Greater love hath no

man than this, that a man lay down his life for his friends," said Christ; and Peter said, "Love covereth a multitude of sins," but the sins covered are those of the loved rather than of the lover. Unusual zeal in our duty to man cannot release us from the other, equally binding obligation. The man who gave his life fighting aggressive wickedness made the supreme sacrifice for mankind, but we have no grounds to infer from this whether he was right with his God or no.

Confusing service to mankind and service to God is the same as confusing man and God, which is a vicious misconception, no matter which way it is manipulated. After all, it is the

idol again, with an idealized, generalized mankind on the pedestal. In the Middle Ages and earlier, Christian religionists enlarged on the service-of-God ideal until the second principle, love and service to man, was excluded. The result was aceticism, monasticism, and fierce religious fervor, coupled with the grossest neglect of mankind. The same half truths hold sway over the great non-Christian religions, to which the dignity of man as the son of God has never been revealed; and it makes misanthropy tyrant over the two largest continents.

In Christendom, since the days when the basic principles of Christianity were resurrected in the Protestant Reformation, the pendulum has swung steadily toward the opposite extreme, until now we have a "socialized religion," a "humanized Christianity," in which the greatest commandment is, to make one's self responsible for the physical, mental, material, and possibly spiritual welfare of a certain number of fellow creatures. And the second is like unto it: Join a society, that activities may be systematized and coordinated.

The life of a thoughtful man is one continued struggle to fight shy of extremes—to look at both sides at once. We must have immature or twisted

conceptions, however, to be unable to hold at the same time the ideals both of service to man and of service to God, for the two are fundamentally related. The one grows out of the other, and we should never so lose our good judgment as to neglect to see that our ministry to men is conducted in harmony with the service of God. In China, which possesses the greatest classic ever written on the golden mean, this principle has so far been forgotten that the entire Confucian system has been erected upon the service of man to man in the five relationships, to the supreme neglect of service or relation to God. China's materialism and stagnation are the result with their accompanying ignorance and degeneracy.

The fallacy lies in forgetting that we are all brothers because only of the reason that we all have one Father; and that there could be no fraternal relation without first a paternal. Because the Chinese system knew not of this basic relation of the whole human race, but was limited to only what its eyes could see, it fell down when the forced doors of provincialism compelled it to go outside of the Chinese race. "All within the four seas are brethren," is the old expression; but when some came from beyond the four seas, where were they to be placed? The simple-minded, consigning them to the category where it is always easiest to account for the incom- (Continued on page 11)

### The Silver Lining

Promises of Hope  
and Cheer from the  
Almighty.

¶ "The eternal God is thy dwelling place, and underneath are the everlasting arms." Deuteronomy 33:27.

¶ "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For He maketh sore, and bindeth up; He woundeth, and His hands make whole. He will deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine He will redeem thee from death; and in war from the power of the sword.

¶ "Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and dearth thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." Job 5:17-23.

¶ "He that hath clean hands shall wax stronger and stronger." Job 17:9.

¶ "I knew that my Redeemer liveth, and at last He will stand up upon the earth; and after my skin, even this body, is destroyed, then without my flesh shall I see God; whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger." Job 19:25-27.





# Shall We Send Missionaries?

By  
MISSIONARY  
KAY M. ADAMS



THERE is a strong feeling, among certain classes of people in the Christian world, that missionary work in non-Christian lands is proving a failure and should be abandoned. The strongest exponents of this feeling are travelers, and traders stationed there. They make many accusations against missionaries and their methods of labor among the people.

It is a well-known proverb in the East, that a man who spends a few weeks traveling in a country has a longing to write a book, in which he usually explains how all the ills of the land may be remedied. The government official or business man who has spent many years in the country hesitates to undertake the task, for he really knows something of its magnitude. It is a case of fools rushing in where angels fear to tread.

A traveler making a short stay can write a book of travels and description. Indeed, he is the one best qualified to do so, as the resident of many years has become accustomed to the sights that are so strange and interesting to a newcomer. The traveler-author however, cannot resist the temptation to advise how things ought to be done. In the country that he describes, his work is read with interest and often with great amusement, and does no harm, for those who live there can easily see the gross absurdities of his conclusions. It is in the homeland that the harm is done. There the traveler's work becomes an oracle, because he writes about that of which the reader knows nothing. In this way, many mischievous errors are circulated, which would certainly be shattered by a few year's residence in the country he describes and prescribes for.

#### WHAT THEY LOOK FOR

Very few travelers even visit the missions they so freely condemn. They often gain their knowledge of missions from traders who gain their livelihood by selling wares that destroy the souls of those whom the missionaries are trying to save. In the hotel, the traveler

"It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals, and sanitation."—*Montague Chelmsford Reform Report for India.*

sits with the trader, gossiping over whisky and soda, and many choice inventions are poured into the traveler's receptive mind. He is willing to accept these tales as unadulterated truth; for does not the trader live side by side with the missionary, and does he not see all that is going on? So down go the tales into the traveler's book, to be accepted at face value by many readers the world over.

We do not mean to say that missionaries are above criticism. They are human, and make mistakes, as all men do. They are glad for constructive criticism of their work, after their methods have actually been studied by the critic. What they do not like is for men who never visit their station, to be so free to make a wholesale condemnation of their work. Very few travelers who write books ever stop with missionaries and open-mindedly examine their work. Still less do the traders that do the criticizing visit mission stations. Missionary work oftentimes conflicts with their nefarious traffic; therefore it is declared to be wrong.

As an army officer who had lived thirty years in India was returning to England, the talk turned to missionary work, and the officer said that missionary work was a failure; in all his thirty years in India, he had not seen a native Christian. A little later the subject of tiger hunting came up, and this same officer said that he had killed nine tigers in India. A missionary of the party said: "Is that not strange! I have lived in India thirty

years and have never seen a tiger." It all depends on what one is looking for.

Men who really visit mission stations and know whereof they speak, be they travelers, business men, or government officials, speak strongly in behalf of the good accomplished by mission effort. Mr. Tyler Dennet, writing in *Asia*, a magazine for the East, says:

"Travelers are too prone to pass judgment upon the missionaries without knowledge of the facts. They are given to accepting without analysis statements born of prejudice and emanating from unsympathetic sources. There is striking unanimity of opinion among leaders of thought in the Asiatic countries as to the value of the services of the missionaries in behalf of better social conditions and of good government. The lieutenant governor of India said, 'The missions have helped in education, and have done a great deal for the depressed classes which the government could not do, and which the Indian was unwilling to do.'

"The Gaekwar of Baroda paid them an even higher tribute when he said: 'I am thinking of calling together the missionaries and asking them to tell me their views on how we can improve the quality of native priesthood. Then I want to call the priests together and say to them, 'Look at the missionaries. See the sacrifices they are making to help our people. You ought to go out and do the same kind of work.''" [This is from an Indian non-Christian ruler.]

#### SUPPLY THE STRONGEST SAFEGUARD

"The defender of the missionaries is content to rest his case upon the moral influence they exert on the country. . . . In other words, they are spreading civilization."

Following are the words of J. H. P. Murray, lieutenant governor and chief judicial officer, Papua. They will bear careful reading:

"So far as one may judge from the ordinary conversation that one hears in



Papua, the feeling of the European community is not favorable to missions, and I wish, at the risk of appearing eccentric, to say that I do not share in this feeling. The civilizing influence which the mere presence of a missionary has upon the native population, and the fact that all the native schools in Papua are conducted by missionaries, together with the devoted assistance which the missions have given in combating epidemics with which the territory has been visited, constitute in my opinion a sufficient answer to the contention that the missionaries have done no good.

"But upon broader grounds, I think not only that missions do good, but that they are absolutely necessary to the development of backward races. An uncivilized people who come into contact with Europeans will inevitably be led, sooner or later, to abandon their old customs and beliefs; . . . and when these are gone, the native is lost unless some one is there to put some form of religious teaching in their place.

"The government obviously cannot do this, and it is not likely that the majority of the settlers will; and unless the missionary is there to help him, the native is left like a ship without a rudder. . . . This is one reason why I think that missions are necessary; and another is that Christianity is an integral part of our civilization, and when we are imposing that civilization upon a people who would perhaps much sooner be without it, we should at least impose it in its entirety, and not leave out what many persons would consider the best part. This, again, cannot be done without missionary teaching.

"These considerations are, of course, quite independent of the question whether Christianity is true; personally I believe that it is; . . . but I cannot help thinking that, even if I did not believe as I do, I should, from a purely administrative point of view, entertain exactly the same opinion as regards the necessity of some form of missionary teaching at the present stage of the Papuan's evolution."

#### SUPPORTED BY NON-CHRISTIANS

Colonel Charles Denby, who was for twelve years United States minister to China, says: "I made a study of mission work in China. On a man-of-war, I visited almost every open port in China. At each place, I inspected every mission station. I saw the missionaries in their homes. I, unqualifiedly and in the strongest language that tongue can utter, give to these men and women, who are living and dying in China and the Far East, my full and unadulterated commendation. Believe nobody when he sneers at missionaries."

One of the most striking testimonials to the value of missionary work is given by the people themselves. In China, the gifts of benevolent non-Christians to mission schools and hospitals run into the millions. Liberal gifts are given by non-Christians to like institutions in other lands. If these men did not believe that missionary work was of benefit to their fellow countrymen, surely they would not help support it.

They who do not have the opportunity of seeing for themselves are asked not

to base their opinion of missions on the words of one or two. Missionaries know that a fair canvass of their operations will vindicate them in the eyes of the open-minded. They believe that their work makes for better trade and better citizens. Their efforts are devoted to

winning souls, and they know that Christianity makes people more amenable to law and order. Missions exert a civilizing influence wherever they are, and deserve the moral and financial support of all who wish to see humanity lifted to a higher plane.

# COMING AS A THIEF

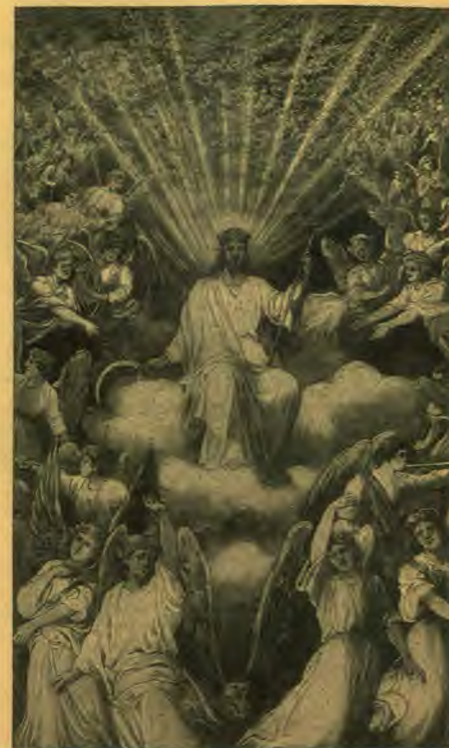
By  
TAYLOR G. BUNCH

ONE Monday morning, when the cashier of the only bank in a small Western town entered to arrange for the day's business, he found that the safe door had been blown open and \$40,000 stolen. The thief had broken into the office directly over the bank, cut a hole through the floor, and by means of a rope, let himself down on top of the vault in the bank. The robbery was committed sometime Saturday night, while the inhabitants of the town were asleep and wholly unaware of the event. Had the managers had any thought of theft, they would have had the bank guarded; but it never had been robbed before—the felony was unexpected, the thief came unannounced.

Robberies are increasing so rapidly that many business concerns and private homes have watchmen on guard every night; for the thief generally makes his call during the darkness.

Like the muffled tread of a thief in the night, an event is stealthily and rapidly approaching the inhabitants of earth, who are unaware of the danger and unprepared to meet the crisis. "And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:39, 40.

Although this parable does not represent the coming of Christ in every detail, it is strikingly similar in the main. "At an hour when ye think not!" Thus have all of God's judgments fallen upon cities, nations, and the world. Yet Jehovah has never permitted destruction without first giving a warning message and offering mercy to the penitent. The angel of mercy precedes the angel of death. The calamity comes in an hour when they think not, because they believe not the warning. For one hundred and twenty years, Noah warned the antediluvians of the coming Flood, and prepared an ark of refuge for all who would accept the terms of salvation; but only eight escaped the terrible Deluge that almost annihilated the human race.



The Scripture says they "knew not until the Flood came, and took them all away."

A similar experience came to the wicked cities of Sodom and Gomorrah and the Jewish nation. Although many prophecies foretold the fate of the rebellious Jewish nation, and faithful messengers announced, in no uncertain tones, that the time had come for either repentance or destruction, the vast majority rushed on to certain doom, not realizing the danger until they were in the clutches of Rome, and it was too late to escape. The Scriptures teach that these events are parallels of the last crisis in the history of the world, the coming of Christ.

#### AN ALARMING MESSAGE

The Bible is filled with prophecies indicating this as the last generation. A flood of light is streaming upon the world. A last warning message is pleading with earth's inhabitants to flee from the wrath to come. Signs in sun, moon, and stars, fearful sights and great signs in the heavens, the distress of nations perplexed because of the unsettled conditions of the sea of humanity, strikes, war, pestilence, famine, earthquakes, and thousands of other events, warn, in trumpet tones, of the coming day of retribution. Every possible effort is made by a loving God to warn the world of the coming day of vengeance; "but 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

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# THE SOLACE OF TRUTH

*"Wherefore comfort one another with these words."*

By  
J. BERGER JOHNSON

FROM many pulpits, and by the religious press, we are repeatedly told that at death a man does not actually die. It is explained that the soul, the thinking, intelligent part of man, is not subject to death, and is therefore immortal.

This might be very well for sentiment; but in matters of eternal import, we cannot rest our hopes on it with confidence.

God is the author of life in every created being. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*; and man [all there is of him] became a *living soul*." Genesis 2: 7.

A statement of the same fact is found in Acts 17: 25, 28: "He giveth to all life, and breath, and all things; . . . for in Him we live, and move, and have our being." From the reading of these texts, we conclude that God knows more about the past, present, and future of man than we could possibly find out from any other source.

The Bible reveals the plans and purposes of God for the human race. It describes man's origin, and explains his nature in life and his condition in death. By following the Bible injunction concerning the best method to adopt in order to arrive at truth, we may correlate many scriptures, and reinforce one with the other, in building the bulwark of truth. "Precept upon precept; line upon line, . . . here a little, and there a little." Isaiah 28: 10.

## NOT A GLOOMY DOCTRINE

Over and again do I hear something like this: "The doctrine which you soul-sleepers teach is so gloomy and unsympathetic! It takes all the beauty and hope out of religion, to believe that people go into the tomb and lie there for perhaps many years. The immortality of the soul—why, that's the very heart of our religion!"

Reading in Philippians 1: 20-23, they find these words: "Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot [know] not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

From the reading of these words, one thing seems to be paramount in the mind of Paul. This scripture says nothing about magnifying Paul. Whatever happened to him, he was certain that Christ's will would be done, and His name magnified. If he should live, he saw only persecution; but in spite of all that he was determined to glorify God. If God should see best for him to die, he was sure that God could be glorified even by that. He could not tell—"I wot not"—which he would choose if the opportunity of choosing were given him. There was something, though, that Paul did desire. That was, "to depart, and to be with Christ; which is far better."

In 2 Timothy 4: 6-8, he recorded these very significant words. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Paul had studied the Scriptures, and he was thoroughly familiar as to just when he should be ushered into the presence of his Master, to receive his crown. He knew that if he should depart this life, it would be to wait in his house, the grave (Job 17: 13), till the second appearing of the Saviour.



But look on the other side. The popular theory is that the wicked go into hell torments as fast as they die; the majority die wicked; every day, then, souls are falling into hell.

According to Matthew 16: 27, Christ said, "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." There is not to be a piecemeal pay day, as the individuals pass through death's door; but all men will receive their reward at the same time.

The apostle Paul gives us the proof of his belief in the same teaching, in his words to the Thessalonian brethren: "This we say unto you by the Word of the Lord, that we which are *alive* and *remain* unto the coming of the Lord shall not prevent [precede] them which are asleep [dead]. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: *then* we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

There is comfort in these assuring words for those who have been bereft of dear ones.

## NOT CONSCIOUS OF TIME

Some one may ask: "Then are we to understand that the apostle Paul is now in his grave, and has been there for nearly two thousand years? That would not fit the scripture which says, 'to depart, and to be with Christ:'"

The apostle does not say a word about being with Christ the very moment he expired.

"But how gloomy that he should have to wait for two thousand years to have his desire fulfilled!"

There is no gloom to those that "know not anything." There is no lapse of time to those whose "thoughts perish." The time is not long to the silent sleeper in his quiet rest. It is as the twinkling of the eye. Rather, it is simply a blank. This has been proved by facts of frequent occurrence. Men receive blows which destroy the power of thought. They remain in this condition for months. When consciousness is restored, thought begins at the very point where it was suspended.

An officer, wounded in battle, was in a coma for some months. When relieved by a surgical operation, he arose in bed, and finished the order which he was giving when struck down. To those who have no thought, time is annihilated.

To Stephen, who fell asleep while gazing upon the glory of heaven, it will seem, in the resurrection, as though, without one moment's delay, he had entered it. To many Christians who have had rapturous views of heaven in the hour of death, it will seem on being raised, that heaven never disappeared from view.

Another has said: "In winking, we cease to gaze upon that which is before us. It disappears from our view, yet we

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# “The” HOSTILE HAND

By  
HORACE G. FRANKS

Never during the flood of years have the workings of the “hostile hand” been so insidious, so deceptive, yet so apparent, as they are to-day. The enemy’s hand has been put to the finishing of his infernal work of destruction: and in current happenings, we see the grip of the claw-like fingers of this Titan of evil as he crushes the veritable lifeblood out of a world

whose heartbeat has for years been growing slower and weaker.



HEAR now a parable of this earth:

“The kingdom of heaven may be compared to a man who has sown good seed in his field, but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes his way. But when the blade shoots up and the grain is formed, then appears the darnel also. So the farmer’s men come and ask him, ‘Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?’ He answers, ‘Some hostile hand hath done this. . . . Leave both to grow together until the harvest, and at harvest time I will direct the reapers. Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn.’” Matthew 13: 24-30, Weymouth’s translation.

Hear now the interpretation:

“The sower of the good seed is the Son of man; the field is the world; the good seed, the sons of the kingdom; the darnel, the sons of the evil one. The enemy who sows the darnel is the devil; the harvest is the close of the age [the end of the world]; the reapers are the angels.” Verses 37-39.

## THE GENII OF OCCULTISM

Never during the flood of years have the workings of the “hostile hand” been so insidious, so deceptive, yet so apparent, as they are to-day. The hand of the enemy has been put to the finishing of his infernal work of destruction; and in current happenings, we see the grip of the claw-like fingers of this Titan of evil as he crushes the veritable

lifeblood out of a world whose heartbeat has for years been growing slower and weaker. We suggest, for the purpose of this article, that in spiritualism, anarchy, higher criticism, atheism, and social evils, we have the five fingers of this murderous hand.

Only once before has any creed, cult, religion, or ism swept the world with such rapidity as spiritualism. The number of its adherents has increased we might say, in geometrical progression, until to-day we look out upon a world saturated with the doctrine. A careful reading of spiritualistic literature reveals the astounding fact that this mighty movement, led by some of the world’s great thinkers, links itself up with the occult influences that obtained in the time of the Pharaohs, the works of the astrologers and soothsayers of ancient Babylon, the evil ministrations of animism, the magical incantations of the medicine men of Africa, and the fire-walking of the Pacific Islands.

Spiritualism originated in the promise of Satan, “Thou shalt not die,” in direct opposition to the declaration of Jehovah. History has placed on record the truthfulness of God’s declaration and the falsity of Satan’s promise.

Spiritualism promises eternal life, and brings eternal death; it professes truth, and teaches error; it either denies the Christ, or merely places Him on a level with other men. It contradicts the Bible and Bible teachings. It is, in sum and substance, the greatest weapon ever brought from the arsenal of Satan against the throne of the Almighty.

## THE CREED OF LUNACY

In anarchy, we see a second “finger” of Satan in this world. Anarchy is indeed the avatar of infamy, the very incarnation of Satanic hatred and deception. Like spiritualism, it is a masquerader, a cheat; for it poses as a democratic savior, while it is all the time a poisonous exotic, casting out its upas venom upon a famine, pestilence, and war-stricken world. It is a great cancerous growth on the politics of the world, an immoral ganglion on earth’s social system.

Even as anarchists in the realm of politics have thrown law to the four winds, and have endeavored, in the name of government, to erect a political system without plans, specifications, or even

foundations, just so in the realm of spiritual things there has arisen a class of men who, in their blind blundering, have torn the Book of God to tatters, laughed at its laws, and attempted to erect a system of worship without following the divine plans and specifications, and without using God’s materials. These spiritual Bolsheviks are commonly known as the higher critics.

These savants of the twentieth century, from their dizzy heights of modern learning, hurl thunderbolts at Moses, Daniel, Jonah, and the Christ, heedless of the fact that by their very criticisms, they are fulfilling prophecies made by those whom they attempt to place on the list of nonexistents. Oratorically and intellectually they may soar like the condor, whose shadow falls upon the highest peaks of the Andes; but logically and spiritually they grope among the pestilential shadows of a dismal swamp of ignorance, ever mistaking shadow for substance.

## THE MIRACLE OF CHANCE

They employ the adventitious aid of the skeptic’s microscope; they borrow the scalpel of the literary surgeon; but they absolutely refuse to accept the loan of the historian’s field glasses or the archaeologist’s telescope or the scientist’s test tube. They strive by some esoteric alchemy of so-called logic to transmute every bar of the Bible’s gold into fragments of base and counterfeit metal; but when their own critical methods are applied to their own works, they can be made to prove either too much or too little. And such proof proves nothing. The higher critic has hammered with all his battering-rams at the Christian Scriptures, but those experiences and facts which comprise its walls are impregnable. The Bible has proved to be another fortress of Verdun.

Higher criticism has shown itself to be the Satan-inspired enemy within God’s church; but the enemy without is undoubtedly atheism or materialism. This ism is the mother of an unfortunate brood, bearing such names as evolution, continuous creation, and Darwinism. Atheism, however, by whatever name we designate it, is literally *nothing*, a mere literary or philosophical negation; and “out of nothing nothing comes.” There never has been a great nation of atheists, for the simple reason that there could not be one. The basic principle of a concourse of atheists would be selfishness; and on such a sordid foundation, no brilliant edifice could raise its superstructure.

Atheism, indeed, means universal anarchy, the universe without a king—a



machine without a master, a machine without even a maker. Beauty *might* have been born of Chance; but only Omniscience could produce the Order of nature. Hatred *might* have sprung from the womb of Chaos; but Love can only be the child of God. Pain *might* have resulted from the rape of Sin; but it was only an infinite heart of wisdom and mercy that could give men the touch of sympathy in their natures.

The atheist, with his religion of negatives, finds much to quibble at in Bible story; but we would ask, Is not the birth of each one of us, including the atheist, as much a miracle and a mystery as the incarnation? Is not the fact of this great world spinning in space, bringing us night and morning, seedtime and harvest, equally wonderful with the account of the sun standing still upon Gibeon, and the moon in the Valley of Ajalon?

Yet the world is becoming peopled with atheists, believers in an accidental universe, acceptors of a creed which cannot possibly have proof, since there is nothing to prove. These deluded "thinkers" are, moreover, in everlasting quarrel with the very structure of the human mind; for they persuade themselves of the existence of that great impossibility, an effect without a cause. To hold atheism as a belief is to laugh reason to scorn, to mock at logic, and to deny fact; but to act on it as a law, to live it out as a religion, is to break with the most rudimentary morality, and to dismiss all our obligations to God and man on the bare supposition that there is no God who created man.

Surely in atheism we see another of the "fingers" of Satan at work in this "wise" and "intellectual" generation. Many a scholar is following the gonfalon of atheism, trailing mournfully along in the wake of "nothing." What delusive blindness in the twentieth century!

#### SLAVES TO BACCHUS AND VENUS

We named the fifth of Satan's murderous digits social vice. Emolliated by wealth and luxury, the old spirit of heroic morality is dying out of the world, leaving the spirit of cowardly sensuality in full possession. This staid old earth is being transformed into a bacchic orgy by day and a phallic revel by night. The love that should be illuminating the world has become as lawless and as frozen-hearted as that of the ancient gods of Greek mythology, and its Promethean fire has been fanned by Lust into a mighty conflagration. While the men of earth are bowing as bond servants of Mars, its women are becoming slaves of Venus, and we see to-day a social picture in which is very plainly manifest the hand of Satan. While with one breath he whispers to doubters the enticing words of Plato that there is a uranian as well as a pandemian Venus, with the next he scorches and blackens their characters with the fire of vice.

#### A MULTITUDE OF PANACEAS

Summing up all these conditions, these glimpses of the workings of the hand of Satan in current happenings, it is evident to even the most thoughtless and careless reader, that there is "something wrong" with the world. Yet there seems to be no lack of panaceas. The world's medicine chest is full of political, reli-

gious, and social remedies, each with the trademark of some special school of therapeutics blown in the bottle. But all these panaceas are but local in effect. They do not touch the plague spot at its center. They do not reach the heart.

But all who accept the elixir of eternal life, purchased by the saving blood of Jesus Christ, will find that by so doing they will be preserved from the treacherous potions mixed by the "hostile hand" in the laboratory of death.



### In His Care

NEVER a shadow can darken the day,  
Never a burden can press on the way,  
Never a sorrow can sadden the heart—  
He knows, He watches, and He bears a part!

Never a tempest o'er masters thy will,  
Never a billow that He cannot still,  
Never a thorn that e'er pierces thy feet—  
He knows, He feels in true fellowship' sweet!

Never a friendship that passes from life,  
Never a spirit that whispers in strife,  
Never a loss, whatsoever it be—  
He knows, He sees, and He cares still for thee!

Leave, then, the burden thy spirit would bear,  
Leave all the sadness, the cankering care,  
Leave all that hinders; make life all divine.  
He knows; He whispers, "Thy sorrows are Mine!"  
R. HARE.

### The Solace of Truth

(Continued from page 5)

do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper, it is an imperceptible atom of time, of which he can take no account."

But it is said that this is a gloomy, dark prospect, to sleep for ages in the cold grave. Even if this were so, it would not be evidence that the doctrine is not true. Many things that are true are undesirable, such as sin, war, sickness, and death. We must not decide what is truth by our desires.

"But look on the other side. The popular theory is that the wicked go into hell torments as fast as they die. The majority die wicked. Every day, then,

souls are falling into hell. Millions are now writhing there in unutterable woe. Is this not dark? How much better to know that all are quietly resting in slumber! In sleep, there is no consciousness of the lapse of time. A thousand years would seem no longer than a day to them. Then eternity will be long enough for the saints. We sleep here one third of our time. Do we think this terrible?—No. In fact, it is most consoling to know that our friends are sweetly resting near us. We know where they are and how they are."

Quite readily, then, we can understand how "the apostle Paul, considering his own situation, would naturally connect the end of this life with the commencement of another, a better, as he would have no perception in death of any interval between them."

In connection with these thoughts from the Philippian letter, let us note the prominent points in 2 Corinthians 5, and see if the two scriptures will correlate in thought and teaching. As we read the first ten verses, we note that there are three states brought to view.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked."

"For we that are in this tabernacle do groan, being burdened: not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, and not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according that he hath done, whether it be good or bad."

1. Our condition or nature while here upon earth is signified by the following expressions; "our earthly house of this tabernacle," "in this we groan," "in this tabernacle," "mortality," "at home in the body," "absent from the Lord."

2. Our condition in death is indicated by the terms, "dissolved," "found naked," "unclothed."

3. The future state, or the life beyond the grave, for which we all long, is described as "a building of God," "an house not made with hands," "eternal in the heavens," "clothed upon with our house which is from heaven," "swallowed up of life."

#### IMMORTALITY RECEIVED AT THE SECOND ADVENT

That the above classification is natural we must admit; for who is there that does not "groan" "in this tabernacle" (body), "being burdened," racked with sickness and disease, buffeting against the adverse circumstances of our age and time? "We know that the whole



creation groaneth and travaileth in pain together until now." Romans 8: 22. In the twenty-third verse, Paul made clear why we groan: "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body!"

The apostle did not desire to be unclothed. He would much rather have been translated alive, without having to go through the prison house of death; but as expressed in his Philippian letter, he was willing to die if it would glorify God.

Bishop Law defined this second condition, "unclothed," "naked," as follows: "This we find represented by sleep, by a negation of all life and action, by rest, resting place, or home, silence, oblivion, darkness, destruction, and corruption."

In this condition, all would forever remain, since "in Adam all die," if it were not for the "house which is from heaven," that is ready for each child of God at the resurrection morning. We are not left to conjecture as to when that "house which is from heaven" will be given to each one. Paul said to the Thessalonians, "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." At that time, we shall "put on immortality." 1 Corinthians 15: 51-54. If a person has immortality inherent, why should he put it on at that time?

Suppose that after Lazarus had been in glory for four days, the Saviour had called him back to live in this crooked old world again. Would not Lazarus have been inclined to complain? And do you not think he would have had a glowing report of his four days in the "mansions," if it be true that the righteous "depart" and are "with Christ" immediately upon leaving their "earthly house"?

These scriptures, instead of teaching that the "immortal soul" of the righteous goes direct to bliss at death, teach strongly the very opposite.

The doctrine that every individual has immortality inherent, and that each one goes to his reward at death, annuls the fundamental teachings of the Bible, such as the sacrifice of Christ, the second appearing of Christ, the resurrection, the destiny of the wicked, and the reward of the faithful.

Olshausen, Bible commentator, says, "The doctrine of the 'immortality of the soul,' and the name, are alike unknown to the entire Bible."

God's Word never contradicts itself. Human logic often entangles its victims

in its own meshes; but the diligent student of the Bible, comparing scripture with scripture, will find beautiful harmony throughout; and a comforting hope will spring up in his heart, taking the place of the uncertain speculations of false teachers.

### Eternity for Research

ASTRONOMERS find the study of the heavens, by the aid of powerful telescopes, an occupation that affords them lifelong wonder and delight. What a priceless privilege it would be for one of these scientists to make an actual visit to such an interesting planet as Saturn! If such an experience were possible, no other member of the human family could draw such audiences as would flock to hear the man who had returned from the sister planet to our world.

Some members of our human family will have the privilege of visiting all other spheres in our universe; will have an eternity for research work, and the Creator for their Teacher, for it is written concerning certain ones that they "follow the Lamb whithersoever He goeth."

G. W. REASER.

THE true Shepherd leads His sheep to the living water, and the false shepherd drives them to the slaughter.

M. A. HOLLISTER.

## THE FAITH OF JESUS

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

By  
WILLIAM P. PEARCE

JESUS was a man of faith—big faith, tested faith, the faith. His whole life was full of implicit confidence in God, and faithfulness in the advocacy of those truths which make for us "the faith."

Jesus needed faith. There were hours when temptations assailed Him; when mental darkness fell upon Him; when sorrows well-nigh crushed Him; when His best friends forsook Him; when martyrdom tried to terrify Him. But in all, through all, beyond all, He had such a childlike trust in His Father as to come off more than conqueror.

Jesus believed in prayer, and has urged us to pray. (John 11: 42; 16: 23.) He believed in the Scriptures, and exhorted us to "search" them. (John 5: 39.) He believed in the writings of Moses, and reproved those who did not. (John 5: 46.) He believed what Moses said about Noah, the ark, and the Flood, and likened the latter days to Noah's days. (Matthew 24: 37-39.) He believed the story of Jonah, and compared His burial to it. (Matthew 12: 40.)

Jesus believed in baptism, resorted to it, urged His disciples to teach it, and believers to accept it. (Matthew 3: 13; 28: 19; Mark 16: 16.) He believed in the resurrection of the dead, and taught it to startle sinners and comfort saints. (John 5: 28, 29.) He believed He would come again, to gather His people to Himself; and He wishes us to believe it, that we may be ready when He comes. (John 14: 2, 3.)

Jesus not only had faith, and exercised it, but by it, He did marvelous things. He stilled the tempest on raging Galilee; fed thousands of people with a few loaves; healed the sick, cast out devils, restored raving demoniacs, and raised the dead. He triumphed completely over Satan and every form of sin, living a spotless life. He even bridged the chasm of death, and not only believed but declared His resurrection—His own power to take up His life. (John 10: 18.)

By this same faith which He gives us, He declared that "greater works than these" they should do. (John 14: 12.) One of two things is true—either Christ's word is unreliable, or Christians fail to live up to their privileges and opportunities. Investigation will prove the latter to be the fault.

This faith of Jesus is made conspicuous because of the people whom Jesus mentions as keeping it. "Here are they?" Who?—The saints who will not exalt "the beast and his image." (Read the third angel's message, beginning with Revelation 14: 9; also the seventeenth chapter of Revelation, and compare with the seventh chapter of Daniel.) It is as plain as the A B C. The most fearful threatenings in the Bible are uttered against those who bow in obedience to "the beast and his image." Allegiance to them and the faith of Jesus are incompatible.

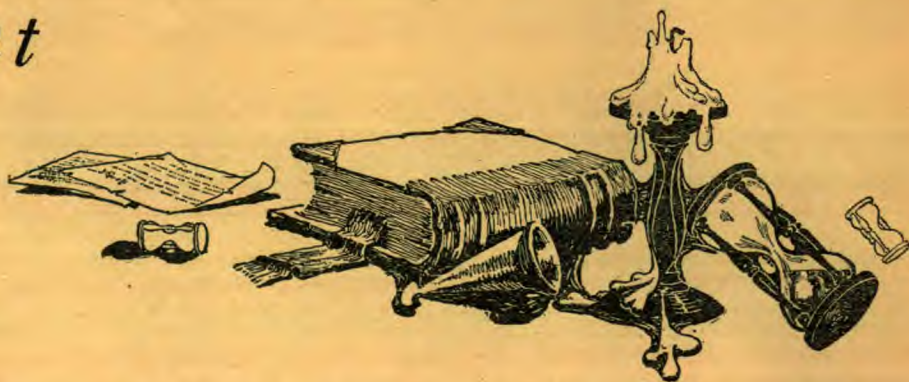
These saintly faith-keepers are also distinguished as having patience; and they keep—not manufacture, or interpret, but keep—"the commandments of God." Many have faith in Jesus—in His incarnation, His morality, His divinity, His ever increasing power; but they do not have the faith of Jesus. Many claim to be disciples of Jesus, but do not keep the commandments of God—commandments as imperative to-day as in Moses' day. The faith of Jesus and the commandments of God went hand in hand throughout the life of Jesus. Indeed, His faith enabled Him to keep His Father's commandments; for said He, "I have kept My Father's commandments, and abide in His love." John 15: 10.

What Jesus did in this line, we can do. And when we do it, the home life, the social life, the business life, and the national life will be lifted to a much higher plane. The cause of so much social impurity and religious infidelity is a lack of the faith of Jesus, and rebellion against the commandments of God.

"The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His,  
And He is mine forever."



# A Statement of Belief



GREAT religious leader of a few decades past, when asked, "What is your creed?" answered, "I believe in God through His Son Jesus Christ, who is my Saviour." And Seventh-day Adventists often reply, in effect, when inquiry is made concerning their creed, "Our creed is the truth of God as revealed in the sixty-six books of the Bible, which we believe to be divinely inspired, hence infallible."

Various interpretations concerning texts of Scripture have led to many differences in practice among denominations professing the Word of God as their rule of faith. There are certain well defined and substantiated truths, however, which are plainly evident in Holy Writ to every individual who will study the Bible for himself under the enlightenment of the Holy Spirit and through the comparison of scripture with scripture. These truths, moreover, we hold must be weighed by all the texts on that subject, and not by one of many. Outside of the plain commands of the Word, there is no ordinance, sacrament, or belief binding upon the Christian. To be consistent with one of the great fundamentals of apostolic Christianity and pure Protestantism, every practice of the believer should be founded upon the solid foundation—"It is written."

We therefore take our stand upon the proposition propounded in substance by the Founder of Christianity, and reiterated by the Protestant princes at the Diet of Spire, April 19, 1529:

"There is no sure doctrine but such as is conformable to the Word of God: that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness."

The denomination that this paper represents has never entertained the idea of forming a creed and laying upon its communicants the obligation to adhere rigidly thereto; for history teaches that the formation of a creed too often limits the search for advanced Scripture truth, and has a tendency to make the church so well satisfied with itself that it deems further progress unnecessary.

However, a simple statement is here-with given of the beliefs of Seventh-day Adventists, because we are constantly receiving letters asking for a comprehensive and definite declaration of what we believe to be truth. We would not give the impression that we consider this the ultimate in truth; for "the path of the just is as the shining light, that shineth

more and more unto the perfect day," and sorry the man or the denomination that is not finding a fuller revelation of God's will while studying His Word and seeking Him diligently from day to day.

*Seventh-day Adventists believe in—*

1. The trinity of the Godhead.
2. The deity of Jesus Christ.
3. The personality of the Holy Spirit.
4. The substitutionary atonement by Jesus Christ.
5. The mediation of Jesus Christ.
6. The sinfulness and depravity of man.
7. The necessity of the new birth.
8. The maintenance of good works.
9. The reality and personality of Satan.
10. The supernatural and plenary authority of the Bible.
  - a. That it is the one rule of life.
  - b. That it contains all truth necessary to man's salvation.
  - c. That when freed from errors of translators, copyists, and printers, it is the very Word of God.
  - d. That the great prophecies of the Bible are especially designed for use in "these last days."
11. The rite of baptism by immersion.
12. The support of the gospel ministry by tithes and offerings.
13. The second coming of Jesus Christ.
  - a. That it is imminent.
  - b. That it will be premillennial.
  - c. That it will be universal, visible, and literal.
  - d. That it will be catastrophic.
14. The millennium.
  - a. That Christ's second coming and the first resurrection—the resurrection of the righteous—will mark its beginning.
  - b. That during the millennial period, the wicked will be dead on this earth, Satan will be confined here in solitude, and the righteous will be in heaven.
  - c. That the coming of the new Jerusalem to this earth, the second resurrection,—the resurrection of the wicked,—the Executive Judgment, the annihilation of sin and sinners, and the purification of this world by fire, will come at its close.
15. The mortality of man.
  - a. That God alone has immortality.
  - b. That immortality is a gift of God through Christ, and will be conferred on the righteous at the first resurrection.

- c. That man is totally unconscious in death.
16. The annihilation of sinners. That sinners are not punished everlastingly, but once and for all will they be consumed at the close of the millennium.
17. The earth renewed.
  - a. That this present evil world will be renovated by fire, and restored to its Edenic state.
  - b. That this will occur after the millennium.
  - c. That the earth will then constitute the home of the redeemed.
18. The Decalogue.
  - a. That Christians to-day should not transgress its precepts.
  - b. That its principles are the foundation of God's eternal kingdom, therefore it cannot be changed or abolished.
  - c. That the Decalogue is entirely separate from the laws of ceremonies and ordinances given by Moses.
  - d. That to observe the precepts of the Decalogue is not to be "under law," such a condition existing only when the law is transgressed.
19. The seventh-day Sabbath.
  - a. That it was instituted at creation.
  - b. That it is a memorial of creation, and a symbol of redemption.
  - c. That it was reaffirmed and given in a commandment written by the finger of God at Sinai.
  - d. That it is in no way peculiar to the Jews, or limited to them.
  - e. That Christ and the apostles observed it both before and after His crucifixion.
  - f. That its observance is now obligatory upon all Christians.
  - g. That it will be observed in the renewed earth.
  - h. That Sunday is a pseudo rest day, dedicated by the ancients to the worship of the sun; introduced into the Christian polity by the Roman Catholic Church; an institution nowhere countenanced in the Bible.
20. The gift of prophecy in the remnant church.
21. The liberty of conscience and religion, and the separation of church and state.
22. The Scripture teaching that the human body is designed to be the temple of the living God.
  - a. That the maintenance of health is a Christian duty.
  - b. That the body should not be defiled with liquors, narcotics, harmful drugs, or tobacco.
  - c. That most flesh foods are so diseased in these days that a vegetarian diet, the original diet of man, is the ideal.







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Every day brings fresh revelations of strife; every day brings its heart-sickening record of violence and lawlessness, and of indifference to human suffering.

# On the Threshold of Judgment

*Interpreting the Meaning of Disasters and Crime*

BY THE LATE  
ELLEN G. WHITE

**T**HERE is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails, is beyond the power of the human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.

From age to age, Satan has sought to keep men in ignorance of the beneficent designs of Jehovah. He has endeavored to remove from their sight the great things of God's law,—the principles of justice, mercy, and love therein set forth. Men boast of the wonderful progress and enlightenment of the age in which we are now living; but God sees the earth filled with iniquity and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has not been seen since the days of Noah and of apostate Israel, is sweeping over the world. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The black record of crime committed for the sake of gain is enough to chill the blood and fill the soul with horror.

## CONSEQUENCES OF CRIME

Our God is a God of mercy. With long-sufferance and tender compassion He deals with the transgressors of His law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe cannot behold with any satisfaction the wicked cities, where reign violence and crime.

The end of God's forbearance with those who persist in disobedience, is approaching rapidly.

Ought men to be surprised over a sudden and unexpected change in the dealings of the supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

## GOD'S PURPOSE IN DISASTERS

The forbearance of God has been very great,—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes. But He will certainly arise to punish the wicked, who so boldly defy the just claims of the Decalogue.

God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth will

be blotted out, in mercy to themselves, and to those who would otherwise be influenced by their example.

The time is at hand when there will be sorrow in the world that no human balm can heal. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God's purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.

## GRIEVING THE ANGEL OF MERCY

God's messengers in the great cities are not to become discouraged over the wickedness, the injustice, the depravity, which they are called upon to face while endeavoring to proclaim the glad tidings of salvation. The Lord would cheer every such worker with the same message that He gave to the apostle Paul in wicked Corinth: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Let those engaged in soul-saving ministry remember that while there are many who will not heed the counsel of God in His Word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Saviour. In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached with saving truth, and be led to receive Christ as a personal Saviour.

God's message for the inhabitants of earth to-day is, "Be ye also ready: for



in such an hour as ye think not the Son of man cometh." The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.

"Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The storm of God's wrath is gathering; and those only will stand who respond to the invitations of mercy, as did the inhabitants of Nineveh under the preaching of Jonah, and become sanctified through obedience to the laws of the divine Ruler. The righteous alone shall be hid with Christ in God till the desolation be overpast. Let the language of the soul be:

"Other refuge have I none;  
Hangs my helpless soul on Thee;  
Leave, oh, leave me not alone!  
Still support and comfort me.

"Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide;  
Oh, receive my soul at last!"

## The Faith of Our Fathers

(Continued from page 2)

prehensible, called them "devils"; and the name sticks to-day among the ignorant.

Suppose, however, that we have rejected idols of whatever fad or philosophy, for faith in the true and living God; that we have not forgotten that we must serve Him and obey His commandments; there is one further consideration held before us by Paul in his compendium of the approved faith of a body of Christians, the social and political phenomena of whose day were very similar to our own: "And to wait for His Son from heaven." This is where the delineation leaves the rudiments of natural religion and steps onto the firm structure of historical Christianity. It is a necessary and reasonable step. A man must know where he is in the course of world history. Natural religion, the sense of responsibility to God, is nevertheless without progress and without culmination, wandering blindly in the circle of periodic evolution, with no vision of that

"Great event [not necessarily "far off"]  
Toward which the whole creation moves."

The "new era," the "new earth," the "kingdom of heaven," the "millennium," are all phrases expressing to-day's universal yearning. They are used by many who are not friendly to Christianity, yet the language and the conception have been gained as man's possession and hope directly from the Christian revelation. The difficulty is that many religionists, and Christian teachers, as well as non-churchmen, while hailing with joy the ideal of the Bible, are unwilling to accept the circumstance which the Bible sets forth as a sequence. Those of philosophical mind, reading the future in the light of their own predilections, discover

## The Greatest Is Love

¶ LOVE cannot be manufactured. We cannot, by resolution, become unselfish and loving. Love has all its springs in God. Love can come only from God, its source, and can be shed abroad in the human heart by the Holy Spirit only, the great conveyer of love. (Romans 5:5.)

¶ Love is of God because God is love. Counterfeits of love exist everywhere—sentimentalism, self-love, and selfishness. Selfishness seeks all good for self, at any expense to others, even life itself. It stops at nothing to gain its own ends.

¶ Love "seeketh not its own," is kind. Love suffers long, bears all things, as nothing but love can do. Love plans for the happiness and the highest good of all, even at the expense of self.

¶ What mankind needs is not sentiment, but a baptism of the love of God itself in the heart—such a baptism as will swallow up self and bury it deep in love. The Holy Spirit does not create love in the heart; it sheds abroad that love which already exists in God, just as it transmits the very righteousness of Christ to the believer. He becomes righteousness, not by something newly created, but by the righteousness of Christ, which is given him as the gift of God.

¶ So we are encouraged to ask in faith, that we may "be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God." This is the privilege of every child of God. This is the normal Christian life, a life filled with love, love that works, suffers, never fails, and holds steady to the end.

¶ Love destroys selfishness, and leads its receiver to deny self to the limit. It consumes self as in a fire. It awakens supreme love to God, its source, and love toward all God's children, our brothers.

¶ The world's greatest need to-day is this very love. We may become channels for its flowing. Our stream may seem small, but many rivulets make a river.

"Make channels for the streams of love,  
And love will fill them all."

GEORGE B. STARR.

a different history for it; while those of the more practical turn set about inventing schemes in its furtherance. As a result, we hear much, to-day, about the kingdom, but little about the King. A great many men have the idea that we are capable of bringing about the kingdom of heaven on earth without the assistance of a personal reappearance by Christ.

### THE NECESSARY SEQUENCE

We have, however, learned of late not to put our "trust in princes"; and David's continuing advice might well be heeded: "nor in the son of man"—not even if he be a peace delegate. We want a security more tested than the League of Nations on which to found our hope; we do not desire to be dependent on peace conferences or committees for our kingdom of heaven. We are advised then, while

working and serving, "to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come,"—the qualifying phrases being a pointed summary of Christ's experience and position in the economy of our salvation.

Christ will personally bring in the second phase of the kingdom of heaven—its material establishment and the elimination of its obstructionists—as surely as He personally introduced it in its first phase in teaching which was to take possession of the hearts of men and bind them into a spiritual kingdom in preparation for the material unfolding. The kingdom of heaven exists to-day within its votaries as truly and as literally as it is said of Cecil Rhodes that the empire of South Africa was within him. The desire, the assurance, the planning and preparation, are all within us, and make up the vision which is to materialize when Christ "shall have abolished all rule and all authority and power. For He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death."

## Coming as a Thief

(Continued from page 4)

therein shall be burned up." 2 Peter 3:10. After all the warning, the world will be overtaken unawares, as is the householder by the visit of the thief in the night.

The prophetic Word is God's great alarm clock, and it has never failed to ring on time to prepare the sleepers for the coming crisis. The alarm is now being sounded in all the world. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. God's messengers to-day are to be alarmists with a startling message; for the world is asleep, and unprepared for the day of the Lord. To counteract the effect of the alarm message, the gospel of peace and safety will be preached to the world, "saying, Peace, peace; when there is no peace." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that 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, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5:1-4.

The coming of Christ will soon startle this slumbering world. One class will call for the rocks and the mountains to fall on them and hide them from the face of the Lamb, and there will be weeping and wailing and gnashing of teeth when they realize their fate. The other will welcome their expected Lord, and rejoice in His salvation. Reader, which class will you represent?

SERVICE of mankind will not take the place of service of God. Either one without the other is a fallacy and a pretense, and will soon run to seed. J. W. H.

EVERY one of us shall give account of himself to God.—Paul.



# The Bedtime Hour



Its Present Worth and  
Unearned Increment

By

ADELAIDE BEE  
EVANS

THERE was a sound of subdued giggles and small muffled scurryings from the pink-and-blue room at the head of the stairs. Philip and Phyllis, the Verran twins, were preparing to climb into their almost outgrown cribs for the night. Most of the giggles came from Phyllis; but it was Phyllis who, as usual, with all her little preenings and flutterings, was the first to settle down. Philip seemed to have things on his mind.

"I'm thirsty!"

Mrs. Verran, sitting, magazine in hand, in the cozy study at the foot of the stairs, smiled again, as she had often smiled before, at the wonder of her son's nighttime thirst. But she hardened her heart against his importunities.

"No; no cold water at this time of night, Philip. If you are really thirsty, get a drink from the tap in the bathroom."

"But it's dark!"

"Turn on the light, Phillie boy, and don't talk about it any more. Get your drink and go to bed."

## WILL SHE YIELD?

Slowly the bare feet pattered into the bathroom. The water ran and ran and ran, now with full force, now with only a few spraying drops. It seemed to Mrs. Verran, on whose nerves the sound of



The mother who at the bedtime hour kneels with her children, or gathers them about her knees, while they repeat their evening prayers, is helping them to form a habit of inestimable value in their lives.

running water from a faucet always beat mercilessly, that she couldn't endure the sound of it another instant; but she was firmly resolved not to say "Don't," so she endured in silence. Over at last! Softly the dragging feet paused at the head of the stairs, passed into the nursery, and stopped at the nearer of the little beds. She could hear him climbing in.

"Mamma!"

"Well, Philip?"

"Aren't you coming up—at all?"

"Mother is tired, Philip, and you are getting to be a big boy—plenty big enough to go to bed alone. See how good sister is!"

For a space, silence ensued; then the sound of a succession of sniffs floated

The bedtime hour! With its evening devotions, its childish confidences, its reading and retelling of stories old and new, it may be and should be the most precious hour of the day, and the most far-reaching influence in the life of the child.

down the stairs. But these bringing no response, more direct methods were adopted.

"Mamma!" What a lilting, coaxing voice it was! "Mamma!"

"Yes, Philip?"

"I love you, mamma."

They learn so early, these wide-eyed little sons, the appeal of this wonder-working sentence, and how far it will go with mothers, sisters, grandmothers, and adoring aunts.

But this time, Mrs. Verran was unmoved. The magic sentence failed. "If you love mother, Philip, you will shut your eyes and go to sleep. You must stop talking."

It almost seemed, on the delivery of this ultimatum, that peace had arrived in the nursery, and folded her wings to stay the night. But not for long. Muffled sobs made themselves heard, with the voice of Phyllis sleepily protesting in favor of quiet. With all his charm, Philip is one of the children who can cry to order; and when he gets started, it takes the whole family to soothe him.

Mrs. Verran is only human, after all, even when she is resolved on discipline. After she had stood it, as she would say, as long as she could, she laid aside her magazine, and went upstairs. "Philip, why are you such a naughty boy?" she asked.

## THE HOUR OF CONFIDENCES

"F—f—f—I c'n only hear a little friendly walking!" the quivering voice sobbed; and on that revealing expression of the loneliness of her little boy's heart, the mother kissed the damp forehead, smoothed back his curls, straightened his pink blanket, and quietly made herself busy in the "friendly walking" that is always to be done in a room where little children live. And in five minutes, the boy was asleep.

I have related this true incident because it is typical. If there is any hour in the day when children really desire the companionship of father and mother, it is at the going-to-bed hour, the very time, in the organization of the great majority of lives, when it seems impossible for either parent to be with them. Sometimes—very often, in fact—the mother feels "too tired" to spend this extra hour with the children. She feels that she needs it, and must have it, to herself. Some mothers have even been known to say that they "will not be a slave to anybody, not even the children."

So the mother seats herself, after the evening work is out of the way, for an

hour of quiet sewing, or reading, or visiting; and when bedtime comes for the younger members of the family, she reminds them promptly: "Now run along to bed, children. Fold up your clothes, open the windows—and good night."

Admitting all that may be claimed concerning her weariness and her need of "inviting her soul" in whatever way may prove most relaxing, it still remains that the children's going-to-bed hour is the mother's greatest opportunity. There is no time in the whole day when their little hearts are so open to receive instruction, so ready to share their small secrets. "Mother, there is a little girl in my grade at school; she is lame, and her name is Mary. And she is so sweet, mother; I like her the best of any girl there." Happy the mother who knows how to receive such a shy confidence from her eight-year-old son, and has the tact and the honor to guard it. She is in a fair way to receive other but perhaps more vital confidences later.

## IS IT WORTH WHILE?

There is a time, when the children are little, and life seems to stretch on endlessly, through the days of kindergarten and A B C, through grammar grades and academic work, through college years, and with perhaps special training added, that the road seems very long. The time of unbroken rest ahead, of days untaxed by the never ending small demands of childhood, appears very attractive. It seems a long, long way in the future.

But oh, the time is so short! Last night—for it was only last night, was it not?—your shining-eyed little son was clinging to your hand, begging you to sit with him just one hour; and—"Please read to me about Black Beauty, muddie dear!"

How rosy his cheeks were on the pillow, how white and smooth his forehead under the tousled dark hair! And how appealing his pleading voice! But no; there was something—something else—that you wanted very specially to do that evening. And there would be many



evenings to read about the perpetually enthralling charms of Black Beauty. He knew the book almost literally by heart anyway; it was ridiculous that he should still want to hear it read. "No, son;"



you were very firm, you remember, in saying it.

*But to-night!* Try as you will, you cannot recall what it was you wished to do that evening. But you can still see, oh, so plainly, the look of disappointment on the bright, vivid face.

And to-night the little boy is grown up—a man—out alone in the world, with his own hard way to make. You love him still; but no matter how you desire them, those hours when you might have served him in these small, charming ways, will never return. Your heart yearns toward him with a longing that nothing will satisfy. Oh, for just one hour to sit by his white bed, to read to him, to listen to his boyish chatter! Could there be any *rest* like that?

There comes a time when, if they are repulsed, the children withdraw within themselves. They no longer wish for the bedtime talk; they would rather read to themselves, and choose their own reading, than have you read to them. Though you safeguard the hour the best you can, erecting about it every lovely barrier that love and tenderness can devise, other interests will sooner or later claim the children in the evening. If you are wise, you will improve the occasion while it is yours.

#### THE HAND THAT ROCKS THE CRADLE

There is so much to teach these little ones who are lent to your keeping for a few brief years! In this bedtime hour, the mother may unlock for her children the great treasure house of literature. With her they may journey to far lands and visit strange peoples; with her to explain and simplify, they may become familiar with stirring poems, books of biography and adventure, stories of missions, and "golden deeds" in the lives of great and noble men in all ages. And the stories of the Bible will be often retold, till their lessons sink deep into the childish hearts and are woven into their characters.

The time seems indeed all too brief for what the far-seeing mother will plan for the children's bedtime hour. And though she may give up some things, how great are the compensations—not alone in the future, but here and now! Her interest in life is freshened, her vocabulary is enriched, her outlook is broadened, she is developing with her children—going on ahead and leading the way, not being left, hopeless and lonely, behind them. Some of the things that she wanted very much to do may go undone, things that it seemed to her necessary to accomplish may never be touched; but her reward, even as she goes along, will be immeasurably great.

The mother who at the bedtime hour kneels with her children, or gathers them about her knees, while they repeat their evening prayers, is helping them to form a habit of inestimable value in their lives—the habit of prayer in their own quiet rooms, aside from the general worship of the family. There is no comparison between the feeling of children who are thus *loved* along the right way, and those who, protesting that they "do not want to go to bed," are scolded and threatened and commanded: "You run

right along and climb into bed, and don't forget to say your prayers!"

The bedtime hour! With its evening devotions, its childish confidences, its reading and retelling of stories old and

new, it may be and should be the most precious hour in the mother's day, and the most far-reaching influence in the life of the child.

Is it worth *working* for?

## CONTROLLING DIPHTHERIA



By GEORGE H. HEALD, M. D.

**T**HROUGH the discoveries of the bacteriological laboratory, diphtheria, formerly one of the most formidable of children's diseases, has been robbed of most of its terrors. In a peculiar sense, it may now with eminent propriety be called a preventable disease. If we make use of all the defensive weapons furnished us by science, we can render the danger from diphtheria negligible.

Prominent among these weapons are diphtheria antitoxin, the Schick test, and toxin-antitoxin mixtures.

Very soon after the introduction of diphtheria antitoxin, the diphtheria mortality dropped in a remarkable manner, and it has remained low ever since. Still there are children who are attacked; and for one reason or another, usually because of too late administration of antitoxin or of insufficient dosage, there is still a mortality—less than formerly, but more than it should be—about one thousand a year in New York City.

In case of an epidemic, it might be feasible to use antitoxin to immunize everybody, somewhat as universal vaccination is enforced. But some children are immune. They do not take diphtheria even if exposed. Now if it were possible to tell beforehand just which children are susceptible and which are immune, it would be much simpler, easier, and less expensive to immunize the susceptible ones.

The Schick test gives just this information. In this test, a minute quantity of diphtheria antitoxin is injected into the skin. If a local inflammation follows, the person is susceptible; otherwise he is immune. To one who shows a reaction, a protective dose of the immunizing mixture should be given. If this process is used, the community as a whole can be immunized with a much smaller quantity of antitoxin than if the test were not used.

One can be immunized by the use of antitoxin—the old method; but this immunity lasts only a few weeks, whereas active immunization by means of a toxin-antitoxin mixture lasts for three years—perhaps longer. But as immunity in

the latter instance does not develop for some weeks, this method is more valuable in the intervals between epidemics than during an epidemic. If all children were subjected to a Schick test, and the susceptible ones to an active immunization, and if this were repeated at suitable intervals, doubtless diphtheria would be rendered harmless.

Active immunization is accomplished by injection of three doses of toxin-antitoxin mixture under the skin, at weekly intervals.

Extensive tests by the Schick method indicate that about fifteen per cent of infants are susceptible to diphtheria, seventy per cent of children from one to two years, and fifteen per cent of adults. The susceptibility is thus much greater in the one to two year period. Further data regarding this is found in Public Health Reports, May 16, 1919.

THE world forms its opinions not on finespun theories, but by well grounded, practical realities. The day is coming, and is not far distant, when every individual, saint or sinner, will shine for all he is worth; and then intrinsic value is the only thing that will count. No sham will be considered. Every one will be valued for exactly what he is. Money will not alter his standing, neither will profession, nor ancestorship, nor learning. Character is the only thing that will count, and that will shine or becloud just in proportion to its value.

J. W. RICH.

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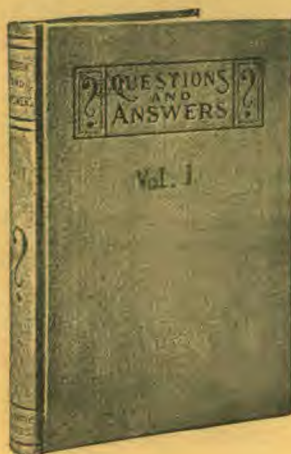
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## Dissolving Despair

THE signing of the armistice over a year ago did not bring peace. It is doubtful if the most perfect treaty could allay the social unrest seen throughout every nation, disperse the war clouds that overhang Russia and the Near East, or provide permanent safeguards against future misunderstandings. These unsettled conditions are fulfilling Jehovah's will in causing the thoughtful to turn to His Word for consolation and enlightenment.

In that sacred Book, we read the predictions, through prophets and apostles, of just such things as are occurring all about us. We need not be left in the dark in regard to their meaning.

But it is one thing to understand the meaning of these conditions, and it is quite a different thing to avail ourselves of the power of the gospel that cleanses from all sin, and then floods the soul with the joys and the hopes that come through reading the promises designed for these very times and conditions. There is no calamity, distress, or perplexity of the present, neither is there any dark cloud casting its shadows from the future, that either unnerves or disquiets the soul that knows Jesus and that is trusting in His promises.

The foundations of this old world, socially, politically, and physically, are going to pieces; but if these things which are so apparent on every hand are distressing you, it is all because you do not know the power of Jesus, the Infinite One. He is most truly the Saviour of men. He is most truly infinite in power; and to-day as ever, He saves and keeps each and every soul that will place his confidence and trust in Him.

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will He appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." Isaiah 26: 1-4.

It is the privilege of each individual, through a personal experience that can-

not be doubted, to know for himself the mighty strength and support of these living words of Jehovah. The "perfect peace," the deep, full joys of "salvation," are "appointed for walls and bulwarks," for each and every one "whose mind is stayed" on Jehovah our God. But the blessedness of knowing and trusting His infinite power must be literally experienced; it can never be described.

The soul who knows this joy, can tell about it. He can invite others to receive it. But only through turning to it and experiencing it, can you know it for yourself. We should test and taste God's promises, and thus know for ourselves their deep, full, satisfying joys, and then earnestly pass on the good word to our distressed and despairing fellow men.

## Ostrich Optimism

NOT long since, as I was sitting in a restaurant in one of the large cities, a business-like looking, well dressed man seated himself in front of me at the same table. He seemed disturbed and perplexed, and began at once to talk of the social conditions that are so threatening, as manifested in strikes, scenes of violence, etc.

I suggested to him that the world had been dreaming of a social and moral progress which it had not been making, that society as a great mass was vice-laden, sensual, and corrupt, and that these social outbreaks were only the eruption of the smoldering volcano within.

He immediately changed front. He said: "Oh, I am an optimist! I believe in mankind. I believe that society will soon right itself, and that everything will come out fine."

We chatted a little further, and separated, and I found myself musing upon how many people there are who are deceiving themselves by thinking they are optimists, when in reality they are shutting their eyes to the facts, and rendering themselves oblivious to the storm that is surely breaking.

The ostrich fleeing from his pursuer across the desert is a great optimist; so he buries his head in the sand, makes it impossible for him to see his danger, and optimistically rejoices in his safety. But

his attitude renders it very easy for his pursuer to break off his optimism by severing his body from his head.

It is a great thing to be truly and sanely optimistic. Optimism, confidence in the final outcome of things, is a principal ingredient in courage and valor. Optimism of the right sort is the very soul of faith. But optimism of the ostrich variety is not optimism at all: it is simply blind foolishness.

## A Corner Stone of Wisdom

THE wisest man who ever lived, one who was especially endowed with wisdom from the Almighty, gives as one of the foundation stones of wisdom this great statement of fact: "Where no wise guidance is, the people falleth; but in the multitude of counselors there is safety." Proverbs 11: 14.

He holds the principle up in just a little different light in the following words: "Where there is no counsel, purposes are disappointed; but in the multitude of counselors they are established." Proverbs 15: 22.

From a slightly different angle, he again emphasizes the importance of seeking counsel, in these words: "Every purpose is established by counsel; and by wise guidance make thou war." Proverbs 20: 18.

The value of team work, so to speak—of bringing mind and mind together for coöperation—is again expressed in language similar to that of some of the texts already quoted: "By wise guidance thou shalt make thy war; and in the multitude of counselors there is safety." Proverbs 24: 6.

In the margin of the Revised Version, it will be seen that the word "safety" might also be translated "victory"; that is, that in the multitude of counselors there is victory. The thought of safety, deliverance, and victory is in the word. The touch of heart with heart, the drawing together in soul fellowship, for mutual counsels and victories, is a great fundamental theme in the gospel and plan of Christ.

How good it is to enter into the strength that comes through united counsels in supporting our united effort! We cannot improve upon God's plan. We should seek to follow it with fidelity.

Ancient war-ravaged Poland is at last emerging from the dark cloud of foreign oppression. Previous to 1660, her territory at one time embraced 375,000 square miles, with a population of about 15,000,000. It was reduced, by encroachments and conquests of Russia, Austria-Hungary, and Prussia, to little over 90,000 square miles, and 4,500,000 population, just previous to the defeat of Kosciuszko in 1795, who also figured in the American Revolution. Napoleon gained support from the patriots by promising restoration, but the Congress of Vienna in 1815 dashed their hopes to the



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ground. Poland's succeeding history has been a sad tale of oppression and bloodshed. Although she has been torn by internal dissensions, and dismembered by her more powerful neighbors, yet the spirit of liberty has sustained the national spirit of her people through long years of waiting for autonomy. It is to be hoped that civil freedom may also bring liberty for the gospel of Christ to do its work. Here is shown Prince Casimir Lubmirski, and his wife, Teresa. He is the first ambassador to the United States from the new, Polish republic.