

# Signs of the Times

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A polling place in Mexico City appears very democratic. We imagine that a secret ballot, however, would be an impossibility.

## CHRISTIANITY AND CITIZENSHIP

*Character, in the long run, is the decisive factor in the life of an individual and of nations alike.—Theodore Roosevelt.*



THE statement is frequently made by the teachers and followers of socialistic doctrines, that the church and religion are parasites upon society, and are to be classed along with capitalists and the *bourgeoisie*. We admit that this may be true, save of true Christianity. The idea is also widespread among a class of people whose patriotic zeal overbalances their good judgment, that the real, genuine Christian is not good material from which to make nationals. Christian ideals and national aims are sometimes antagonistic; and the Christian, because of his supreme love and loyalty to Christ, is often out of harmony with national ideals and aspirations. This may be so where the government connives in aggression, oppression of the weak, destruction, violation of treaty and other recognized rights of states and individuals, or where the state is controlled by persecuting ecclesiastical powers; but in the highest types of democratic or republican government of the present, such as America and England, the Christian makes by far the best citizen.

To prove this, one need only compare nations that have Christian citizenship influencing their society with nations never touched by Christianity except as reflected here and there from the lives of godly men and women.

By S. G. JACQUES

Let us to the proof. First, the Christian is temperate, and has led in the fight in all ages and in all places against intemperance in every one of its hideous forms. Christian temperance means cleanliness and purity for body, mind, and spirit. It means social reform in every direction.

Secondly, a striking contrast quickly perceived by travelers and students between Christian and non-Christian lands, is the attitude of citizens toward their fellow countrymen and toward their local and national government. In Christian lands, we find a deep sense of personal responsibility for others' welfare. This is manifested in many ways, but it is not appreciated until one is compelled to live where these blessings are unknown.

The most difficult of Christ's parables for the heathen to understand is that of the good Samaritan. He cannot comprehend Christ's answer to the question, "Who is my neighbor?" because he has no vital, living feeling of responsibility toward anything beyond his own needs, and because he contributes nothing to the general good of his fellow men. In every minutia of daily life, he reveals a lack of the most essential element of good citizenship,—responsibility for his neighbor. We step into the home, the smallest unit in the nation except the individual. The husband and father sits

down alone to eat, the primary and commonest act of human existence. The mother and the children get what is left, if there is any, after he is satisfied.

Let us look a little further, and see how the influence of the Christian citizen operates to make the community better for all who live in it. Why do we not find open sewers, filthy, stagnant pools of water, public nuisances, garbage thrown around the streets, and dead animals left in front of schools or hospitals, in any live, wide-awake Christian community?—Because every individual has a personal sense of responsibility regarding any menace to his neighbor's health.

#### NO COMMUNAL COOPERATION

Sanitary laws in enlightened countries are but public recognition of the Bible principle that every man is his brother's keeper. Compare the beautiful, clean cities of America with the cities of the Orient, where this feeling of responsibility does not exist. Or, even in America, compare the American part of a city with the part in which the Oriental element live, who, lacking the influence of Christian citizenship in their development, can hardly be compelled even by force of law to recognize their duty toward their neighbors.

Countless times have I seen in the East a dangerous place in a roadway, or a broken plank in a bridge, or a stone dropped out of a culvert,—places dangerous to either man or beast; but never yet have I seen a sign set up, warning of the danger, or a pole with a lantern suspended from it placed in the hole to warn the traveler by night that he was approaching a danger spot. Why?—Because no one feels responsibility for any one else. They are not Christian citizens. They have not stepped into the hole themselves; why worry about any one else?

An overloaded and underfed horse, pulling three times the load a horse should, falls on the slippery street. Do passers-by or even fellow teamsters offer assistance in getting the horse up? All go on unconcerned. Why?—They are unable to comprehend how it can be any of their business.

There are thousands of blind, lepers, cripples, orphans, aged, diseased of every description, and poverty-stricken, in the East. Does Hinduism, Confucianism, Shintoism, or Mohammedanism provide for these unfortunates? Individual philanthropy has done much; but until the Christian missionary came into the country, practically nothing was provided through communal efforts.

No citizen of a country can point out the errors in the governmental policy of other countries without laying his own government open to attack; for, in all governments, there are things worthy of approval and others to condemn. But it is the attitude citizens take toward their government that reveals whether they are true citizens or not.

In America and England, there is a deep feeling of responsibility toward the government; and while terrible and crying wrongs are permitted under governmental sanction, such, for instance, as licensed prostitution, the drug traffic, and other evils which, while they cannot be said to be under governmental sanction, disgrace us before other countries, yet there is always a loud and stirring voice of protest from pulpit, press, and

lecture platform. This is due to the leavening influence of Christianity in the national life. Coöperation in business, social welfare, respect for women, and interest in public benevolences and charity, all reveal a deep feeling of responsibility on the part of the majority toward their fellow men.

Consider the words of approbation Christ gives to the Christian citizen, in Matthew 25:34-40: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed

Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee hungry, and fed Thee? or athirst, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? And when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." You have proved, before all classes of men, that you were godly, Christian citizens of earthly governments, and are therefore entitled to full citizenship in the everlasting kingdom of God. Enter in!

## The Measure of a Man

BY IRWIN H. EVANS

One test of a man—and I know no better—is that those who know him best are most attached to him. . . . Another test I will give you of a good man and of a fine fellow is that a man never gets soured . . . at any disappointment.—Lloyd George.



WE CANNOT rise above our thoughts. They limit our vision; they are the boundary of our mental horizon. Centuries before Nebuchadnezzar or Alexander or Caesar ruled the world, the wise man gave expression to this fundamental truth concerning man, in the words, "As he thinketh in his heart, so is he." From the dawn of creation until now, this great truth has marked the difference between men. It is the one law of distinction that shows the grade of mankind.

Kings and high officials are not great in the truest sense because of the exalted position they hold. Rank and fame and human honors can make no one great; but if man is great, it is because of what he is within, not from without. Lacordaire said: "A king may pass through our streets clothed in purple and fine linen, and he may be a mean, base man, because his thoughts are mean and base; and there may pass by a poor man in vile raiment, and he may be a great man, because his converse with himself is high and noble."

Few persons are called to do wonderful things or to fill high positions of honor among men; but those who occupy a lowly place are none the less noble because of their low estate. Man is what his thoughts are. Position neither makes nor unmakes him. "As he thinketh in his heart, so is he."

Some of the noblest souls I have ever known have been among the humblest of mankind. I recall a man, a farmer, almost illiterate, who by dint of toil and economy became in the prime of life well-to-do. He had a large store, a mill,

and a farm. But through the dishonesty of others, he lost most of his belongings. Once in his later years we were driving past a beautiful house, far better than the one he owned. He said to me: "All that property, and all that man has, is mine by right. Once he was my partner, and I trusted him and believed him honest. Because of going his surety, I had to pay his bills to the extent of many thousands of dollars. But I have never allowed myself to feel bitterness toward him, nor do I envy him what he has." Such souls are kingly in spirit; they are more than conquerors.

The gospel is a call to lost souls to escape from the bondage of hate and envy, lust and passion, to freedom in Christ Jesus. "The gospel is a call out of littleness, out of pettiness, out of insignificant things, to the breadth and sweep of great thoughts and forces, and to the wide horizon of limitless possibilities."

The soul in man is what makes him great. Many a man, though he never wrote an ode or an epic, is a greater poet than Homer or Milton. Gray gave expression to this idea when he said:

"Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

"Some village Hampden, that, with dauntless breast,

The little tyrant of his fields withstood,  
Some mute, inglorious Milton here may rest,  
Some Cromwell, guiltless of his country's blood."

There are persons who live in obscurity, poverty, suffering, and oppression, yet rank highest among the human family, because of the greatness of their

(Continued on page 5)

# Founding the American Inquisition

BY CHARLES S. LONGACRE

These clippings are from Philadelphia papers. On the left, the Methodist Ministers' Association is ready to affix the signature of the whole church to rigorous Sunday laws. The Lord's Day Alliance is working constantly to revive and maintain the system of Sunday laws which were enacted by the Puritans under the old régime of a union of church and state in the colonial times. On the right, a reporter tells something about these laws that the Lord's Day Alliance would adopt for this century.

The Methodist meeting adopted the following resolution:  
 "Speaking for the Methodist Episcopal Church with its 4,000,000 members and 20,000,000 adherents, it reiterates the historic attitude of our church on the question of the observance of the Sabbath day. One day in seven was set apart by Almighty God for rest and worship, and it is as clear in our conviction as ever that any violation of the day for sports or commercial advantage is a direct violation of the decalogue.  
 "We are not blind to the subtle attacks now being made to undermine the Sunday laws of the various commonwealths in the interest of commercialized sports. We are especially conscious of the propaganda power in Pennsylvania to break down the Sunday laws which have been a subject to the order and peace and sacredness of the holy day. And we, therefore, present with all possible emphasis against the present unlawful use of Fairmount Park and other city parks for sporting purposes as an entering wedge to a program which is promoting the general prostitution of the Sabbath day to all forms of dissipating commercial amusements.  
 "Furthermore, we recommend"

When the legislature meets.  
 It might be interesting to relate a little bit of history in connection with these historic laws, in order to give the present generation a view of the thinking process of the year of 1723 in Baltimore. On October 26 of that year a law was passed which prohibited any person from using blasphemous language, "denying the Holy Trinity" or taking the name of the Lord in vain.  
**Barbarous Punishments.**  
 The punishment for this offense was that the person making such utterances should "be bored through the tongue." For a second offense of like nature, a man could "be stigmatized by burning in the forehead with the letter B and fined 30 pounds sterling." The third offense called for "death without the benefit of the clergy."  
 The laws prohibiting a man from working and selling things on Sunday had their beginning to a time when men were making laws that inflicted such punishment as "tongue boring" and "forehead branding."

**T**HE thirty-first annual convention of the Lord's Day Alliance was held in the Foundry Methodist Episcopal Church of Washington, D. C., December 11-14, 1919. Thirty-one years ago the American Sabbath Union, now the Lord's Day Alliance, was organized in this church. In 1909, this organization assumed its present title. A very large number of prominent speakers, occupying civil and religious stations in life, were listed on the program. One would naturally think that such an array of notable men would attract large audiences. But to our astonishment, the attendance at the first meeting numbered twenty-seven in all. The second session was an evening meeting, when David James Burrell, D. D., L. L. D., of New York City, spoke; but there were only eighty-four in attendance.

At the third session, there were fifty-five; at the fourth, twenty-six; and at none of the regular sessions held were over a hundred persons present, except at the regular church services on Sunday forenoon, afternoon, and evening. The Lord's Day Alliance seems to have lost its grip upon the public interest, even among the fifteen Protestant denominations that are affiliated with them.

The Lord's Day Alliance appears to have but one idea for which it lives and works; that is, to revive and maintain the rigorous system of Sunday laws enacted by the Puritans under the old régime of a union of church and state in the colonial times. They swear by the Puritans and Scottish Covenanters of the old-time Presbyterian faith. Nearly all the speakers boasted of their ancestral connections with either the Puritans or the Scottish Covenanters.

H. L. Bowlby, D. D., general secretary of the Alliance, was in charge of the convention. Whatever he may lack, he cannot be accused of being devoid of religious zeal and ambition to see every one, irrespective of divergent religious convictions, brought under most rigid Sunday laws. Such an achievement he considers as the glorious triumph of the church over all her foes,

The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, . . . in the light with which it brightens the great mystery of the grave. To such a system, it can bring no addition of dignity or of strength that it is part and parcel of the common law.



and the panacea for all ills. Earl Wilfley, D. D., of Washington, D. C., gave the introductory speech. He said that "the capital city of the nation ought to be a model city in every way. It cannot be a model city without having a model Sunday law."

Before the convention closed, the alliance and the Pastors' Federation of Washington formulated what they regarded as a model Sunday law for the District of Columbia, purposing to introduce it inside of thirty days. They are very confident their Sunday bill will be passed during the present session of Congress. They, moreover, passed resolutions looking forward to the organization of all churches for a nation-wide campaign in behalf of its passage. This Sunday bill is very drastic. It exempts only works of necessity and charity. There is no exemption for those who observe another day than Sunday as holy time; and the authors of the bill insist that religious sects differing from them on the doctrine of the specific day, shall also be required to observe Sunday.

### CANNOT COMPETE WITH MOVIES

A special attack was made by the Washington clergymen against the open theater and moving picture show on Sunday. Dr. Millington, of the Brookland Baptist Church, said: "What chance have we as preachers if a theater or moving picture show can open around the corner from our churches in competition to our services on Sunday? Congress should make a law to protect the church services." While the clergymen denied that they wanted a law to compel people to go to church on Sunday, yet they made it very plain that they wanted a Sunday law that would leave no door open for the people but the church door. It seems strange that they should think they could deceive free American citizens into selling their heritage of religious freedom for a blue-law Sunday and all the train of religious despotism that would surely follow.

Dr. Millington said that the Pastors' Federation of Washington was not going "to let Congress rest

The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her, and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.—Macaulay.

until they crystallize our convictions into a Sunday law for the District of Columbia. And then we are going to work for a federal Sunday law. We are going to organize our churches and create such an agitation until Congress will be afraid of us. [Italics ours.] If we lose our Christian Sunday, our churches are doomed. If we do not win out now, we will not be able to do it the next generation."

#### WILL INTIMIDATE CONGRESS

The speakers seemed to think that the church was doomed if the Puritan Sunday laws were broken down or repealed—as though the church were built upon the foundation of a drastic Sunday law. They seem to have forgotten that the early Christian church was founded upon Jesus Christ, and had no Sunday law until A. D. 321. All the world was arrayed against the twelve apostles; yet in less than three hundred years, each of the twelve had been multiplied thousands of times, and they had brought the Roman world to worship at Christ's feet, without the aid of a single Sunday law.

When the professed ambassadors of Christ talk about the church's being doomed if some pet theory of theirs is not incorporated into civil law and forced upon all people, they are greatly mistaken in their conceptions of the stability of the true church of Christ. Every nation and government on earth, with all its laws, may go to smash; but the laws and the truths and the principles of the kingdom of God and Christ will survive the catastrophe, and finally triumph over every foe. It is ridiculous for Christian ministers to say that if the state does not enforce religious requirements, Christianity is doomed. Some peculiar brands of religion may come to naught, and Christianity would be less grossly misrepresented if they did; but the cause of Christ will never fail.

W. W. Davis, D. D., secretary of the Lord's Day Alliance of Maryland, made some very radical statements. His remarks harked back to the days of the Spanish Inquisition. He said: "The men who are attacking our Sunday laws are men who are not in sympathy with the ideals of this government. The churches must arise and create such a militant sentiment that Congress will not dare to refuse our demands. The foundation of this government is based on religion. The Lord's Day Alliance is getting into this game, and will force Congress to recognize the necessity of securing a Sunday law not only for the District of Columbia, but also for the whole nation." (Italics ours.)

#### RAGGING THE PRESS

He then paid his compliments to the daily newspapers for their attitude toward Sunday legislation. He said: "The average daily newspaper, on moral questions, is rotten, rotten. There isn't any other word that fits it. The modern paper runs seven days a week, and seven days for the money that is in it. The very best thing that Congress could do would be to pass a law to prohibit the issue of the Sunday sheet. A recent issue of the New York *Sunday World* contained four lines less of reading matter than Hume's 'History of the English People.' When a fellow gets filled up



## "Under the Weather"

By Robert B. Thurber

**I**T is surprising how many people are always "under the weather"—not ill, at least not so ill they would acknowledge being thus, but just "under the weather." The weather dominates them. Given a sunshiny day, and they are away up high in spirits—but still "under the weather," for the weather is high that day. Given a cloudy day, and down they go, grumpy, disgruntled, snappy, and cross at everybody and everything—unless they make a strong effort to overcome the feeling.

Try this: Some raw, rainy, disagreeable morning, preferably after a number of bright days in succession, notice that you feel more or less depressed, and that you seem to have a good cause for your state of mind. Things go wrong in spite of every effort you make to set them right or keep them so. Your razor won't shave clean; the fire smokes backward; your hair won't "stay put." Extra effort results in a bungle.

Now analyze the situation, but endeavor not to be prejudiced. Didn't yesterday—or some other average or below-average day, when the sun shone—have just as many vexatious happenings as today, or even more? Didn't you have a much poorer draft in the stove that day the air was so still and the stove wouldn't heat? But you hummed a little tune while you waited. Do you remember the morning you had to shave in cold water and the blade cut like a hoe? But you passed it off by saying you ought to have had a supply of sharp blades. (Continued on page 15)

with four lines short of Hume's 'History of the English People' on reading a Sunday newspaper, what chance is there for Dr. Wood, the pastor of this church, to get in with the gospel? We must pass a law that will put the Sunday newspaper out of business, and make the law of this country in harmony with the law of God."

In a country where there is a union of church and state, such arguments would, no doubt, sound very plausible; but in a government where the church and the state are entirely divorced, such arguments are highly incongruous.

Nearly every speaker made a plea for the enforcement of the Ten Commandments by the civil magistrate. These men fail to make a distinction between the duties we owe to God and the duties we owe to our fellow men, as set forth in the Ten Commandments. God purposely wrote the Ten Commandments on two separate tables of stone. On the first table, He wrote man's duties toward God; and on the second table, man's duties toward man.

The American government, which, under its constitution, is prohibited from regulating a man's duties toward God, cannot consistently legislate upon or enforce the first four commandments of the Decalogue. These four commandments are distinctly religious, and pertain only to God and our relationship to Him.

Even the other six commandments, which relate to man's duty to man, cannot be enforced by the civil magistrate as the law of God.

#### SHALL CONGRESS ENFORCE TITHING?

God's law is spiritual and exceeding broad in its application. For instance, let us take the commandment which says, "Thou shalt not steal." This may be enforced as a law of man, but not as the law of God. As the law of God, it applies to many things that the civil magistrate cannot enforce. God asks: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Malachi 3: 8. The civil magistrate cannot by right, under the American system of government, arrest, fine, or imprison people because they "rob God" "in tithes and offerings," for the government has no prerogative to regulate a man's religious duties, or to penalize him for failure to conform to God's requirements.

Likewise the commandment which says, "Thou shalt not kill," cannot be enforced as the law of God by the civil magistrate. The Scriptures tell us that "whosoever hateth his brother is a murderer." If every man were hanged for murder who hates his brother, there would be few left to tell the story of what happened to the rest. The law of God enters into the secret recesses of the heart, and judges even our thoughts and motives, which no civil magistrate has the power or the wisdom to do.

#### TWO PRINCIPLES GOVERNING

When God's law is broken by any individual, and that individual comes to God and confesses his sin, God forgives him. What would become of the state if every time a man committed a crime—yea, even if he committed seventy times seven a day—if he each time confessed his guilt, asking forgiveness of the civil

magistrates, they should forgive him and set him free? It is very apparent that lawlessness would reign supreme.

Christ never intended that the principles governing the kingdom of grace should be merged into civil statutes. The church was ordained to love and win the sinner by its entreaties of mercy, whereas the civil government was ordained of God to be a terror to evildoers, but only in matters that pertain to the proper relation of man to man. God's law deals with sin against God, and civil statutes properly can only deal with

crimes committed against man. Many modern "reformers" seem to make no distinction between the duties we owe to God and the obligations due to men; between laws of God which define sin against God, and civil laws which can only take cognizance of criminal acts against human beings. A failure to differentiate between divine and human affairs in the past has been the primary cause of nearly all the bloody persecutions that have stained the pages of history. Let us keep the church and the state separate.

other to drink for him, especially when standing beside a cooling fountain, and almost overcome by thirst?

Hungry, thirsty one, these words written by the dear old prophet Isaiah, are none other than the words of Jesus. He was the Fountain back there, even as He is the Fountain now. This invitation is identical with His own. Hear Him on that last great day of the feast, just before His voice should be hushed by His cruel enemy. "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink."

Yes, Jesus was the Rock that went with the people of God in the wilderness experience. (1 Corinthians 10:1-4.) He is the Fountain still. An abundance of water is provided for every one born into the world. But he must come, stoop down, and drink, to live.

Weary, thirsty one, why not turn aside right where you are and drink? The spiritual Rock is beside *you*, as in the wilderness of old. All your life, Christ has followed you with His love. Turn aside into some place where no ear but God's can hear, and tell Him all that troubles your soul. He knows. He sympathizes with you. He will take you as you are, and send you on your way refreshed, rejoicing, with sins forgiven, and in the assurance that you are free. You never had any merit. You never will have. You might as well come now. Do not wait. To-morrow may be too late. Plead only your own unworthiness and Jesus' merit. Lay hold upon what He *has done*, not so much what you *have not done*. Drink and eat. Sup with Him. Then you too will take up the invitation, and call to your friend to come and enjoy what you have found. And the last invitation of Jesus found in the Scriptures, takes up the same blessed words of Isaiah of old in these beautiful words of entreaty:

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

### The Measure of a Man

(Continued from page 2)

thoughts. By living above their environment, while they toil and suffer for others, they breathe the air of heaven. Their greatness is known by Him who understands our thoughts afar off. Such souls may say to themselves:

"What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears."

"The stars come nightly to the sky,  
The tidal waves unto the sea;  
Nor time, nor tide, nor deep, nor high,  
Shall keep my own away from me."

It is the privilege of every Christian, by the greatness of his thoughts, to live above bitterness in the home, the church, and the world. Nothing can drag such a soul down. The commonest duties become glorified when they are done for Christ and the heart is in the service rendered. To have one's thoughts with God in the realms of glory, and to bask in His hallowed presence, does not take one from earth to a cloister; but it does clothe the life with an aurora of beauty, and make each daily task of farm and shop and household a holy thing, done to the honor and glory of God.



## ARE YOU THIRSTY?

BY TYLER E. BOWEN

"**H**O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

What an invitation to weary, travel-worn, thirsty pilgrims over earth's parched desert land! It is like one standing beside a beautiful, gushing fountain, where the cooling water is pouring forth in abundance, calling loudly to those passing by within hailing distance, along a hot, dusty highway, wholly unconscious that so near at hand is an abundance of fresh, living water to quench their burning thirst, "Ho! Look here! Come this way and drink!"

It is the call of one who himself has been drinking at the fountain. He is deeply in earnest. He has also experienced the road of sin. He knows that terrible thirst caused by unbelief, that awful uncertainty, the result of following one's own stubborn way; and having obeyed the summons to come and drink, he too becomes another earnest solicitor for others to share the precious refreshing at the fountain.

Please notice how, in this verse, the invitation is thrice extended to "come": "Every one that thirsteth, *come ye to the waters;*" "*come ye, buy, and eat; yea, come.*" This is what it says, and these are God's own words of welcome.

Every excuse is fully met. You say, "I am unfit," or, "I have nothing to give in payment for what is offered." But the invitation is to him "that hath no money." You may be absolutely penniless; that does not enter into it. God wants *you*. The word is, "Come *ye*." What is waiting for you is of priceless worth, yet it is given "without money and without price."

### THE LIVING SPRING

But one thing is demanded by this text. There is no possibility of getting around it. Everything else is set aside, every stone, so to speak, removed, making the one necessary thing stand forth in its single impressiveness, clear, emphatic, and decisive. And that one thing is, the individual *himself must come*. This choice he himself must make. He must of his own free choice turn aside from the dust of the highway of sin and come to the living waters. Another cannot do this for him. This he must do for himself. The invitation to participate in eternal life is not extended to any one upon the "proxy" plan. High or low, rich or poor, the candidate himself must come to Jesus Christ for cleansing, or miserably perish in his sins.

Another point is involved. When he comes, he must *drink*. Surely he ought to want to do so. Who would expect an-



# When Satan Met His Waterloo

By LUCAS ALBERT REED

**T**HEY who think that the death upon the cross was an accident, a sad mistake, "a woeful tragedy," have not grasped the simplest essentials, the prime factors, of God's plan of salvation for a race of sinners. Under the enlightening of the Holy Spirit poured out at Pentecost, Peter declared that the Son was delivered up for death "by the determinate counsel and foreknowledge of God." Acts 2: 23.

But there are men in pulpits to-day who argue that Christ's death was not intended. The idea of death and blood are to them repugnant. They do not know that this repugnance is but their natural recoil from the penalty of sin, and that if that penalty is not met, we shall have, every one of us, to endure the repugnance of dying for our own sins, since "all have sinned," "the wages of sin is death," and "the soul that sinneth, it shall die."

We are informed, in the second chapter of Hebrews, that Jesus "was made a little lower than the angels for the suffering of death." We are told that it was "by the grace of God" that He "should taste death for every man." But the teachers of to-day are wiser than this which is written; for they tell us that there is no such thing really as death, and that Jesus came to prove that there is no death. Such teachers have departed far from the simple, plain truths of the Word, and have opened wide the gates to all the "doctrines of devils."

## WHY DIDN'T GOD ANNIHILATE HIM?

There is a way in which Christ triumphed over death, but not by declaring death nonexistent. Truly Christ delivers from the fear of death; but not by at once removing its dark shadow. Incontestably, Christ will eventually bring an end to the reign of death and the grave; but the Bible tells us when and how, and it is not now, nor as these false teachers say.

In the death of Christ upon the cross, God overruled to destroy him who had

the power of death, that is, Satan himself. (Hebrews 2: 14.) Satan has the power of death because he has the power to lead men into sin, and the penalty of sin is death. By causing men to sin, Satan places over them the penalty of death. When once Satan is destroyed, there will be no one to lead into sin, and therefore no penalty for sin, consequently an end of death.

Thinking how desirable is this attainment, some one will ask, Why did not God destroy Satan at once, and thus prevent the tragedy of death? The answer is not really a difficult one. God works with infinite wisdom. What He has done, then, must be in harmony with infinite wisdom. Let us attempt an answer to the question, Why was Satan allowed to exist? Why is there sin and consequent death?

## BECAME TOO PROUD

God never originated either Satan or sin. God created a noble and beautiful being. By that strange self-exaltation, autohypnosis, thinking one's self more than he is, Lucifer came to indulge rebellious thoughts, and eventually to plot against the government of God. If you can explain how one to-day can indulge in pride and think more highly of himself than he ought, then can you explain why Satan did it in the first place. It is a sort of intoxication that causes a person to disregard the great facts of his existence, and think he ought to be a god when he is only a frail and foolish creature.

When the king of Tyre exalted himself against the people of God, and opposed the Lord's plans and purposes in the earth, inspiration looked beyond the visible king of Tyre to the invisible king, the god of this world, the spirit that works in the children of disobedience. As Christ once, in correcting the fault of Peter, laid the blame upon the promoter, Satan, and commanded him, "Get thee

behind Me, Satan," so in the message to the king of Tyre, comes a message to the king of all terrors, even to Satan himself.

And in that message of God to the originator of all evil, comes the declaration: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden [the king of Tyre had not] the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth [an angel that stood on one side of God's throne]; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, . . . never shalt thou be any more." Ezekiel 28: 12-19

In this wonderful scripture, we have a very comprehensive picture of Satan, his work before sin came into his heart, his prideful self-exaltation, his fall, and the prediction of his destruction at last.

This fire which is to destroy Satan and all his followers, bringing them to ashes upon the earth, is mentioned in Malachi 4: 1, 3. The great day of God is to come, burning as an oven. It is to burn up the wicked, that it shall leave them neither root (Satan and his angels) nor branch (his followers). They shall be ashes in the day God does this, the day that will "burn as an oven."

## OTHER WORDS TO THINK ABOUT

Thus we have the clear prediction that Satan is to be destroyed. Still the question is unanswered, Why did not God destroy Satan at once? The answer is clear and beyond cavil. It is this:

God's government is a government of love. God wants every creature to trust and love Him.

When Satan fell into pride and self-exaltation, he, naturally, put all the blame and responsibility on God and God's methods of government, just as he is doing to this day. He was full of pride and self-love, and attempted to make out his own charms and perfections to the disadvantage of God.

This was done covertly, dishonestly, by lying and deceit, away from the presence of God. And there were those who listened to him—those who had loved him and been companions with him in the days of innocence and joy. There were also myriads of worlds in the boundless universe of God, peopled with intelligent unfallen beings who were watching the contest with intense interest.

Had God summarily destroyed Satan, these would have been afraid to speak out. Deceived by Satan, and thus misunderstanding God and His motives, they would have been silent only because of fear. They would be silent because afraid of meeting the same fate. God would thus be restraining rebellion only through His creatures' fear of His power. He would make force the foundation of His government. There would be suspicion, distrust, and the torment of fear. Heaven would be turned into a place of torment.

There was but one way for God. That way was to permit Satan a period of time in which to demonstrate his spirit and purpose. That period was first given in heaven; but there came a time when, for the good of all within the heavenly courts, God cast Satan out.

But he was not yet to be destroyed. God read the hearts of all, and saw that even among the loyal ones, there existed a lingering fear that there might, after all, be something in the arguments of Satan. Time must be given for every motive and purpose of all in the great controversy to be fully revealed.

That time still exists. It has been made more intolerable by the vast number in this earth alone who have joined the ranks of the master rebel. It need not have been so had man remained loyal, even as in all other worlds every creature of God remains true to Him.

#### SIGNED HIS OWN DEATH WARRANT

God did best in giving time for the working out of the satanic purposes. Had man remained true to God, there would now be no suggestion, in a beautiful world, of the evil one. He would have had but one avenue by which to approach man; namely, the forbidden tree. Every other avenue to us would have been closed to him. All we would have to do to be utterly oblivious to the existence of Satan would be to remain away from that one tree. There would be no temptation anywhere else in all this world.

But men have invited Satan into their very lives. They have made him their bosom friend, their guide and counselor. On every side, at every hand, are the seductions to go in the way of sin. This is due to the rebellion of man. It can in no way be charged against God.

And even so, God is still waiting to work out fully all His purposes, to reveal His own eternal love, and the cruel wrath of Satan.

At the cross, more than anywhere else, this love of God and the hate of Satan were vividly disclosed. It was Satan

who planned and contrived the death of Christ. It was Satan who infused the mob with the frenzy of cruelty and hate. It was Satan who drove them to cry, "Crucify Him, crucify Him."

But in this, he overreached himself. When he had carried out his hellish work to the last dread detail, he then, to all the loyal angels and the hosts of the un-fallen worlds, stood forth fully unmasked. They saw him with his lust to kill and destroy, and not one benign act to palliate his evil deeds. They saw Christ without one provocative word or act. They saw Satan filled with hellish fury for which no excuse no explanation could be given. Satan, by his conduct during the life and death of the Son of God, separated himself from every possible hope of sympathy or connection with those who had remained true to God. (John 12: 31; 16: 11; Luke 10: 18.)

#### IS GETTING MAD

The revelator foresaw the effect this defeat would have on Satan, when he recorded: "Woe to the inhabitants of the earth and of the sea! for the devil is come



down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12: 12. Satan can no longer persecute Christ in person, but he strikes at Christ in the person of His saints.

But there is in his wrath the frenzy of a great despair. He knows that he has but a short time. He sees the end not far away. Ever since the cross, he sees that the death of Christ is sometime later to be his own death. He sees that in putting Christ to death, he in reality signed his own death warrant. He at last discovers the great purpose of God,—that through death, Christ is to bring to naught Satan himself.

At the cross, Satan tore off his own disguise. He revealed himself as an unprovoked murderer of the Son of God. He uprooted himself from any sympathy of the heavenly beings, and greatly restricted his own work from that time forward.

But Satan's time had not yet come. All that was involved in the rebellion of Satan must yet be disclosed. The principles at stake must be fully revealed. The contrast must be shown, and man must choose whom he would serve.

In the life of Christ, God demonstrated the falsity of Satan's assertion that God's law could not be obeyed. In the death of Christ, God proved that He could forgive man's sins, because the penalty had been exacted from one great and pure enough to be man's substitute. Christ paid the penalty for every transgressor on earth who would accept it. Christ fulfilled all the requirements of the law in fully obeying it. He offers His death in place of our death, for our sins. He offers His life as the life of fullest obedience, the perfect righteousness. Thus His life stands in place of our faulty life, and His death makes unnecessary our eternal death.

Christ, in this manner, tasted death for every man. He offers Himself a sacrifice for the putting away of sin. This is the meaning of the cross.

The final decision will one day be made. The line of separation will be drawn. There will be but two classes. Every character will be developed. All will show on which side they stand.

Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him will then be destroyed. This will be the logical end, the consequence of their own acts, and no arbitrary act of power on the part of God. They will reap precisely what they have sown.

When this time comes, God will have so developed the full details of the controversy, that all can see the justice and goodness of His course. Even His destruction of the wicked will be an act of mercy.

The atmosphere of heaven would be torture to the wicked. They could not endure the holy presence of God. The very antagonism of their lustful, evil ways alienates them from the life of God; and separation from that life is death. (Proverbs 8: 36.) Through death comes the death of all evil, and even the death of death itself.

Through death, Christ will destroy him who had the power of death, even Satan himself. (Hebrews 2: 14.)

In the building of the Jewish temple, brass, as well as gold, was used; and so also were sheepskins, as well as the rarest and most expensive furs. Likewise there is a place of usefulness and joy, in God's design, for each one of His creatures. And He will put you into your place, if you will yield to His guidance. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

ADELAIDE D. WELLMAN.

# Capital Punishment



WHAT is punishment? What is its central idea? What are its necessary implications? Is true punishment ever arbitrary? Is it needlessly severe? Punishment obviously implies law, and law implies authority. Unless it be sanctioned by a penalty, no law can have any binding force. In his "Christian Ethics," Dr. Mark Hopkins says, "Punishment is the in-

fiction of a previously declared penalty by the will of the lawgiver, for the sake of sustaining the authority of the law." The penalty threatened must be of such a character as will tend to protect the law from violation. It may be the infliction of pain of whatever kind the offender is capable of suffering, or the depriving him of any pleasure, or privilege, or possession he might otherwise enjoy.

There can be no penalty threatened or punishment inflicted where there is no law or authority. One person may, in a spirit of retaliation, inflict pain or loss upon another who has offended him; but if he has no authority over him, he cannot punish him. It would be manifestly improper to call such an infliction punishment. A man who, without authority of law, shoots, or beats, or otherwise inflicts injury upon a person who trespasses upon his rights, does not punish him. Nor can a ruler or magistrate punish one who is not under his jurisdiction. Even a parent could not justly inflict punishment upon a child who had passed entirely from under his authority. For law and authority, and reciprocal obligation, are always implied in the idea of punishment. To be subject to punishment, a person must owe allegiance to the power or authority that punishes him. Irresponsible power may inflict suffering, loss, torment, upon a helpless victim; but that would not be punishment in any true sense of that word.

## WHY MUST GOD PUNISH?

IT is not because God possesses supreme power that we are liable to punishment at His hands, but because we are subjects of His government, are under the protection of His law, and owe Him allegiance. God is not only the giver of all the blessings we enjoy, but the author and sustainer of our lives. It is, accordingly, possible for us to forfeit, not only these secondary blessings, but also the primary boon which includes them all,—that is, life itself,—and to become liable to what is called, in human government, capital punishment. All jurists assent to the fact that a criminal who is sentenced to imprisonment for life is still entitled to the protection of the government that punishes him; he has the right to claim its protection against any unjust treatment. If, however, instead of inflicting capital punishment or imprisonment upon him, the government were to banish him from its domain, confiscate his property, and so withdraw from him all legal

The penalty for sinning, long centuries ago announced by God Himself, is death, cessation of life, total extinction. To the normally constituted mind, the thought of extermination, of absolute oblivion, is by far the worst fate that could befall a being. It is in every sense an adequate punishment for sinning.

A consideration of God's manner of dealing with persistent offenders against His law and government.

protection, he would no longer be amenable to the government, nor, of course, liable to its punishment.

Is not the same true of the divine government?—Assuredly it is. Yet conventional theology teaches that God decrees to inflict unending torment upon irreclaimable sinners after He has judicially and irreversibly cut them off from His government, and so withdrawn from them all protection and favor. Since our lives are in His hands, and we are momentarily dependent upon Him for continuance of life or being, He has a perfect right to inflict upon us the death penalty if we, by rebellion against His government, forfeit our right to His protection and favor. But does it not outrage every conception of right and justice to conclude that, because God has the power, He has the right to perpetuate the life of the impenitent sinner solely for the sake of pursuing the helpless victim with never ending vengeance, after He had cut the victim off from all relation to His government? To conclude that God could exercise a power so utterly capricious and arbitrary, so hopelessly hostile even to our human sense of justice and reason, would strike every reflecting mind with horror. Yet, strange as it is, this is precisely what almost all *human* theologies teach. But, as we shall see, *inspired* theology, Bible theology, teaches the absolute contrary.

## ABSOLUTE SEPARATION FROM GOD

THE Scriptures teach nothing more clearly than the fact that all those who ultimately reject God will, in the final Judgment, suffer endless expulsion from God and His government. "Depart from Me, ye cursed," is the final and irrevocable decree of Christ, who shall judge the quick and the dead. Matthew 25:41. Observe, now, how lucidly and pointedly the apostle Paul enunciates the same truth: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9.

But nothing can be more certain than that banishment from God, "from the glory of His power," implies destruction, obliteration, annihilation—*death!* For God is "the fountain of life"; it is "in Him we live, and move, and have our being." "When Christ, who is our life, shall appear," are the words of Paul. If, then, man cannot live,

By GEO



# The Only Penalty for Sin

Does the Bible teach that unrepentant sinners shall spend an eternity in torment by fire?

can have no being, apart from God, his expulsion from God—and of course from His kingdom, or government—must inescapably culminate in destruction, in cessation of life and being. The Holy Scriptures stress nothing more frequently than the fact that the impending kingdom of God, for which we pray in the words, "Thy kingdom come," is a kingdom of righteousness, of sinlessness. In the very nature of things, then, the subjects of that kingdom will all be sinless, righteous, as the Bible so insistently declares. Surely no one would dissent from the thesis that "Paradise regained," the kingdom of God restored on earth, in which His will shall be done as it is in heaven, will be a *universal* kingdom, infinite in extent as it

they would not be equally applicable to the administration of the law of the divine government.

Let us now remind ourselves that the penalty to be visited upon the transgressor of the divine law was definitely announced when the law was given. That penalty is *death*—not endless imprisonment and torture, but *death*. This is what Adam understood by it—no more, no less. Death meant to him exactly what God intended it to mean—*cessation of life*. Having told Adam (the man) that he might freely eat of the fruit of every tree of the garden except one, God added, "In the day that thou eatest thereof *thou shalt surely die*," or, as it is rendered more literally in the margin, "dying thou shalt die." Genesis 2:16, 17. Who or what shall die?—God says "*thou*"—not simply the unconscious body, but *thou*, the conscious person, the rational man, the ego. This is precisely the meaning that every one who has no conflicting theory respecting the nature of man to defend, would attach to the divinely announced penalty. This is what it meant to the great apostle Paul. "The wages of sin is death," is his unqualified affirmation. So James understood it; for he declared, "Sin, when it is finished, bringeth forth death." Ezekiel so understood it; for he wrote, "The soul that sinneth, it shall die."

## PUNISHMENT IS FOR THE LAW'S VINDICATION

IT should ever be remembered that "punishment has primary and special regard, not to the offender, but to the law." Thus wrote J. H. Pettingell, a famous Congregational clergyman, about thirty years ago. The penalty is inflicted not for the purpose of doing the offender harm or good, but for the vindication of needful government, for the maintenance and preservation of just and needful laws, and therefore ultimately for the good of those who are under its protection. "Evil inflicted for the sake of discipline," says Dr. Mark Hopkins, "is generally supposed to be punishment, and parents say to their children that they punish them for their own good. But if that be the sole end, the infliction of evil has no reference to law, and cannot properly be called punishment."

We all know that when the final judgment, or punishment, shall be inflicted upon those who persist in trampling upon God's law, it will be too late to seek to reclaim and save them. That infliction is in vindication of God's righteous government, with its implied law. That government, restored to the redeemed and renovated earth, will then be coextensive with the universe and coeval with eternity; and sinners, without power or adaptation to live in a sinless and therefore holy kingdom, must be punished with "destruction," with *extermination* from that kingdom, and so from God's universe. In a word, their destruction will be necessary in order that the universe may be wholly reconciled to God.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

## W. RINE

will be in duration. God is the king of His universe; and outside of the universe, outside of God's illimitable creation, there can be nothing. Hence there will be no place for the traditional hell peopled with immortal sinners and devils. We see, then, that the inexorable verdict of reason and logic, as well as the infallible testimony of inspired revelation, declares the punishment of the irreclaimable sinner to be absolute destruction, final extinction.

### A PENALTY MUST BE PREANNOUNCED

AFTER setting forth a few thoughts on the nature of punishment and penalty, we shall give brief consideration to a few of the many Bible declarations in verification of the conclusion reached in the foregoing paragraph.

Punishment is retrospective in its action; it looks back to the violated law. Penalty is prospective. It is threatened with a view of guarding the law from violation. It is intended also to show the high estimation in which the law is held by the magistrate or lawgiver, and the high importance he attaches to obedience. The penalty is minatory in its office. It must be announced with the law which it sanctions, in order that those for whom the law was enacted, may appreciate the significance of the law and the consequence of its violation.

It is well known that the penalty attached to any human law is always made known with the law itself, and clearly defined; for otherwise there could be no just punishment, for punishment is the infliction of the penalty. It is to be inflicted after the law has been violated, and never before, in anticipation of the transgression. Nor can a severer penalty be executed than was threatened. These well-known principles of equity are applicable to all human jurisprudence. And surely no reason can be shown why

It is true that in this life, sinners as well as the righteous are under the discipline of God's providence and grace, and the evils visited upon them as offenders are for the sake of reforming and saving them. Such visitations are sometimes called "disciplinary punishments"; but they are in reality chastisements, corrections, and not in any true sense punishments. Dr. Minton, in his "Glory of Christ," writes: "As long as punishment is correction, that is, inflicted for the good of the persons punished, it is essential that they should feel its bitterness. But when it is purely retributive, that is, with no hope of benefiting the guilty, but solely to vindicate the majesty of the law, it is not of the smallest consequence whether they care about it or not." This statement was elicited from Dr. Minton by the contention often made by the defenders of the dogma of endless conscious suffering on the part of unrepentant sinners, to the effect that extinction of being would be no adequate punishment for sin under God's law, "and possibly no punishment at all to some brutal natures." In Dr. Bartlett's work, "Life and Death Eternal," the author expresses this conception as follows: "Even extinction, in so far as it would be punishment at all, would be so only so far as the expectation of it and the process would be productive of suffering."

Does it not seem, according to this theory, that capital punishment should be made as painful and protracted as possible under secular government, or rather, that the death penalty should entirely give place to lifelong, ceaseless torture? For the sake of his theory, Dr. Bartlett overlooks and misconstrues the real object and nature of the final punishment of sinners. It will not be for the sinner's sake, neither to make him good nor to make him wretched, but for the maintenance of God's righteous government.

Is it true, however, that the prospect of extinction by fire as the final punishment for sin, is not adequate to inspire fear and concern in the soul of the sinner? The writer is convinced that it is not true. To a normally constituted mind, to a person of robust life, having a passion for the duties and joys of life, the thought of extermination, of absolute oblivion, is unspeakably repugnant. Personally, the mere thought that sometime I should be snuffed out of being, that I should actually *cease to be*, causes me to shudder. And I am sure that a conviction that finally I must pass into nothingness, would produce in me a sense of horror that nothing else could. *To be* is the one transcendent boon, and is the sole condition of any other conceivable good. Repeatedly God reveals Himself as the I Am, a title connoting absolute being—*being* without beginning and without end.

But we need not speculate as to the nature of the ultimate punishment of the wicked. The teachings of God's Spirit in respect to this subject take the form of outright finality. They are absolutely conclusive. They bear no taint of condition or hypothesis. Let us glance first at Paul's portrayal of this thought. Referring to those who "obey not the gospel" of Christ, he says, "Who shall be punished with everlasting destruction." The Greek word rendered "destruction" is *olethron*. Greek students will tell you that no stronger word is found in the Greek tongue to denote absolute, utter extermination. It signifies destruction not only of the well-being of the individual but of all being, of the individual himself. This is the uniform teaching of the Scriptures. The following words of the psalmist are most significant in this connection: "Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little

(Continued on page 14)

## The Testimony of Jesus

By WILLIAM P. PEARCE

THE exile John was the publicist of the Jesus-revelation. Unlike Luke, who wrote what others told him, John writes of what he saw and heard. As John the Baptist was "the voice" announcing the first advent of our Lord, John the apostle is the recorder of things that lead up to the second advent. Three factors enter into his record: the Word of God, things he saw, and the testimony of Jesus.

The meaning of the word "testimony" is "witness." With Jesus, it always hinged upon His *divine relationship*—not as God, but as the Son of the God-Father. He frequently told who He was, whence He came, and to whom He was going. "I came forth from the Father," said He, "and am come into the world; again, I leave the world, and go to the Father." John 16:28.

The testimony of Jesus was reinforced by His reference to prophecy. John says, "The testimony of Jesus is the spirit of prophecy." Revelation 19:10. Jesus continually referred to what others had said, and proclaimed what others had not said. In Him converged and from Him diverged the most significant prophecies of the Bible. Definite ones foretold Christ's birth (Isaiah 7:14), the place of His birth (Micah 5:2), His sufferings, death, and burial (Isaiah 53). Regarding His second advent, more than three hundred passages are found in the New Testament.

How prone we are to ridicule or at least to minimize the prophetic spirit! In the Lord's appointment of gifts which He placed in the church, prophets take second place—"first apostles, secondarily prophets." 1 Corinthians 12:28. The gift of prophecy has never been withdrawn from the church, any more than the gifts of teaching and "helps." The church has withdrawn from the gift.

This testimony of Jesus should be *experimental*. Writing to the Corinthians, Paul said, "Even as the testimony of Christ was confirmed in you." 1 Corinthians 1:6. How?—"In all utterance, and in all knowledge." Verse 5. For how long?—"Unto the end." Verse 8. Why?—"That ye may be blameless in the day of our Lord Jesus Christ." Verse 8.

Real thoughts are experimental. They step over the boundary line of theory upon the solid ground of fact. They cannot be overthrown. "We know," said John, "that His testimony is true." John 21:24. Said a simple-minded Christian who was battling with difficulties concerning some Biblical truth, "I know it's true; I know it in my heart." Personal experience is "the great central evidence of Christianity."

Two things should enter into this Christ-testimony experience. First, we should *not be ashamed* of it. Paul exhorted Timothy not to be "ashamed of the testimony of our Lord." 2 Timothy 1:8. Second, we should *confess* it. "He that hath received His testimony," said Jesus, "hath set to his seal that God is true." John 3:33.



They that "loved not their lives even unto the death" have stood as a testimony—a living witness.

So convinced have some been of the truthfulness of the Jesus-testimony, that they have confessed Him to the death—"slain for the Word of God, and for the testimony which they held." Revelation 6:9. This word "testimony," which is rendered "witness," is rendered in other places "martyr." In this sense, Jesus is called "the faithful witness." Revelation 1:5.

There is a story told of a decree issued in the days of Paul, that in certain provinces, every Christian must renounce his Christ. To the astonishment of one centurion, forty persons met him at the appointed time at the city gate of his district. He read the decree, but stated that any who would renounce Christ before sundown should have life and liberty. Then, pointing to the hills, with their rocks and glens, in the distance, he bade them depart. They did so, crying, "We are forty witnesses for Jesus." Just before sunset, one dusty, tired Christian returned. He was coming back to deny his Lord. The soldiers and the people shouted for joy. But as the Judas came into their midst, the face of the centurion shadowed, and taking off his helmet, he laid it on the ground. Taking the sword from the scabbard, and his coat off his back, he laid both beside the helmet, saying, "There shall still be forty witnesses for Jesus," and started to find the others, who were to suffer for Him.

"I saw thrones," said John, "and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God." Revelation 20:4. Who?—They that "loved not their lives unto the death." Revelation 12:11. Who?

"A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of white arrayed.  
They climbed the steep ascent to heaven,  
Through peril, toil, and pain.  
O God, to us may grace be given  
To follow in their train!"



In 1807, Morrison arrived in China. China at that time was rigidly exclusive. The seed planted is now bearing abundant harvest. Marvelous changes have taken place in China, and to-day many of her leading statesmen and educators are Christians.

# Unanswerable Arguments for the Skeptic

By JOHN E. FULTON

**T**IME would fail us to speak of the numerous instances in which righteous men have preserved and exalted the nations, as Joseph in Egypt, Daniel in Babylon and Persia, and Jonah in Nineveh. All through the ages, God has had His agents working, often in obscurity, but exerting an untold power in the affairs of men. And since the religious awakening at the close of the nineteenth century, there have been many opportunities to behold the transforming effect of missions.

The churches of England and America have taken a leading part in the sending out of Bibles and missionaries to non-Christian lands, in the establishment of institutions of learning, dispensaries, hospitals, and orphanages, and in gifts of charity to the poor and unfortunate. It is impossible to estimate the uplifting influence of all this labor. Were the wheels of time turned backward a century, and a view given us of what the non-Christian world was without such influences, we should have not only a lesson but a terrible shock.

At all this, infidelity and Unitarianism sneer; but the silent, sometimes obscure, yet forceful work of God is steadily carried on meanwhile by humble Christian men and women. Willingly or unwillingly, honest persons must acknowledge the untold benefits of Christian teaching on the nations of the earth. Thoughtful men everywhere have given their testimony.

## THE HOPE OF CHINA AND JAPAN

Said the late President Yuan Shih Kai, of China: "I am not a Christian. I am a Confucianist. But unless the ethics of Christianity dominate the scholarship of China, there is no hope for the republic."

Many leading Chinese thinkers recognize the blessings and uplifting power of Christianity. Not only did the first president of the republic recognize the value of the reception of Christian principles by the people, but the vice president at that time was an avowed Christian. In 1913, a request was sent out by

Many Americans, 1915 model, do not believe in foreign missions. These gentlemen go on in their indifference or opposition, serenely ignoring the fact that they themselves are the direct descendants of persons who wore the skins of wild beasts and drank blood out of the skulls of their enemies, and that these ancestors of theirs were converted by missionaries from Italy and Asia in the days when it was further from Antioch or Rome to the forests of Germany than it is now from St. Louis to Shanghai. To make a case against foreign missions, it would be necessary to blot out all history.

—*St. Louis Republic.*

the Chinese government to all Christian churches in China to pray for the nation and the national assembly. The North China *Daily News*, in referring to this request, stated, "This is the first time in the history of the world that such an appeal came from a non-Christian nation."

Count Okuma, formerly premier of Japan, said: "The fatal defect of the teaching of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, though it flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teaching of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."

And now contrast the progress made with the beginnings of these great lands. In 1807, Morrison arrived in China. At that time, China was rigidly exclusive, and endeavored to prohibit, overthrow, and destroy God's Word, and persecute its few representatives. But the seed planted in weakness during those early days is now bearing an abundant harvest. Marvelous changes have taken place in

China; and to-day many of her leading statesmen, educators, and merchants are Christians.

In Japan, as late as 1857, edicts threatening Christians with death were posted up here and there. Copies of those threatening edicts are preserved as relics of an intolerant past. Christians are now free to carry their message, the whole nation has become permeated with Western thought, and many of her leading men have accepted the principles of Christianity.

## UNTOLD BENEFIT TO INDIA

At the beginning of the nineteenth century, a member of the British East India Company said, "The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project ever proposed by a lunatic enthusiasm." Not only statesmen but many churchmen also had no faith in missions for non-Christians. But after the years, what do high officials who have intimate knowledge of the influence of missions say?

Sir Andrew H. L. Fraser, formerly lieutenant governor of Bengal, affirms: "No one who has taken any trouble to study the question [of the growth of missions in India], to see the work itself, to judge the character of those who have been really won to the Christian religion, can fail to recognize how wonderful the results have been both in regard to the numbers of true converts and also in regard to the elevation of their character. In my judgment, Christian missionaries have done more lasting good to the people than all other agencies combined."

This wonderful work of missions is going forward in every land; and as God is not a respecter either of persons or of nations, some of the countries in obscure corners of the earth, and distant islands of the sea, where the inhabitants were cannibals of the grossest sort, and offered human sacrifices to their gods, furnish good examples of divine grace. It was not explorers, nor merchants, nor traders, who stopped these horrible prac-

tices, and changed the war dirges to sacred hymns. This work was done by God through faithful missionaries.

#### GOSPEL MAKES FIJI SAFE

Let Fiji serve as an example. A generation ago the blatant skeptic, to save his head, would have been careful to remain in those parts where the missionaries' influence was strongest. Now one is in absolute safety anywhere in Fiji. I can testify, after ten years' residence among these people, with windows and doors left open day and night, and clothing and other valuables exposed, that not even a shilling's worth of goods was lost by theft; nor in traveling in villages far removed from any other European have I ever been in the least danger. What has wrought this change?—The work of missions.

In the New Hebrides and the Solomon Islands, among the present-day savages,

where tribal wars are frequent, and cannibalism is rife, our missionaries at several points report the wonderful power of God at work in turning the natives from these abominable practices to a life of peace and Christian living. In villages where spiritism, devilry, and head-hunting were prevalent, the people are sitting at the feet of the missionaries, learning a better way, and are erecting schools where their children are taught a new life.

Again we ask, What has wrought these changes? The explorer or the trader?—No; God is doing it through His missionaries. We read of miracles of transforming grace in apostolic days; but in a very remarkable way, God is at work to-day in all lands, and he who will open his eyes and ears, can see and hear most convincing evidences of the uplifting power of the gospel upon the nations of men.

## AFTER MANY DAYS



### —PART 6— Behind the Curtain

By  
Arthur S. Maxwell

**I**N THE terror of the moment, Mrs. Lawrence's mind became almost a blank. But she suddenly bethought herself of a source of help she had known in times past.

"Jesus! Help!" she cried. The words had scarcely passed her lips when the phantom seemed to shrivel up and vanish.

As she saw the wonderful effect of the Name, deep conviction seized her heart. She began to pray; and she prayed as she never had before, until sheer exhaustion caused her to drop asleep.

It was late the following morning when she awoke; but though the extra sleep had done her much good, the nervous excitement of the evening before had left its mark in a bad headache and general despondency.

With the new day, the old battle in her mind was renewed. In the hour of desperate fear, she had turned to the Lord as her only help; but now that the fear had gone with the coming of light, the question was again pressed before her, Was Miss Wantling right and the Bible wrong? Then there followed another query; Could it have been Harry's spirit that appeared to her the night before? The struggle was terrible, an awful mind-wrestling. The devil fought hard to win.

Mrs. Brooks noticed that something was the matter when she called in the afternoon, as she had promised.

"What have you been doing, Mrs. Lawrence?" she asked kindly but anxiously. "You look years older than you did yesterday."

"Oh, I have rather a bad headache; that's all," said Mrs. Lawrence, fearing to tell what had happened.

"Are you *sure* that is all?" asked Mrs. Brooks. "I left you so happy only yesterday afternoon, rejoicing in the hope of the advent and the resurrection. Something seems to have changed you."

"Well," replied Mrs. Lawrence, slowly and thoughtfully, "something has happened."

"What is it? Tell me, dear," said the kind little visitor, with voice full of sympathy.

**M**RS. LAWRENCE had decided to hide everything; but as she listened to the tender words, and inwardly compared the artificial, harsh, imperious, skeptical Miss Wantling with the simple, gentle soul before her, who seemed to be overflowing with the love of God, her reserve at last broke down.

"Mrs. Brooks," she said, "you know how much I have longed to find out something about my husband."

"Yes, I know."

"Well, last night I spoke to him."

"You don't mean that you went to a spiritualist meeting!"

"I don't know what you call it, but I know I spoke to my husband, and I know that he answered me."

"Mrs. Lawrence, you don't know what you have been doing," said Mrs. Brooks fervently. "You have been in the very clutches of the evil one."

"I don't know how you can say that, Mrs. Brooks," replied Mrs. Lawrence, raising her voice a little, "for I *know* it was my husband to whom I spoke, for he told me things which nobody else present knew anything about."

"Now it is just there, my dear Mrs. Lawrence," came back the sweet, soft an-

swer, "that you are mistaken. There were those present who knew more about you and your business than you knew yourself."

"Pardon me, Mrs. Brooks; but there were not."

"You have forgotten the angels, dear. There are good angels and bad angels—the Bible tells us that—all made of a higher order than we, and far more conversant with things of heaven and earth than we could ever be. Is it not possible that one of these angels was at that meeting last night and conveyed the information you have been speaking about?"

"What makes you think so?" asked Mrs. Lawrence, a doubt entering her mind.

"This, dear: There was a time in the history of this universe when all the angels were good, and loyal to God, their Creator. Then one of the leading angels, called Lucifer, began to look more at his own beauty than at that of his Creator. Pride came into his heart, and he allowed the sin to grow until at last it blossomed out into open rebellion. We read about this in Isaiah 14 and Ezekiel 28. Lucifer persuaded no less than a third of the angels to take his part and help to exalt him above God. So there was war in heaven—as we read in Revelation 12:7-9—resulting in the overthrow of Lucifer, who was cast out with all his followers. They took up their abode on this earth, and ever since have been keeping up the fight, and doing all possible injury to God and His people.

**O**NE of the ways that Satan—another name for the fallen Lucifer—devised to deceive and destroy God's children was to misinform them concerning death. His very first attack was directed along this line. You will remember that in the Garden of Eden, God told Adam and Eve not to eat a certain fruit, the penalty for disobedience being death. Satan came along just afterward, and contradicted God. 'Ye shall not surely die,' he said; 'ye shall be as gods.'

"Why did he say that?—Because he knew that if Adam and Eve came to believe that death was really only the entrance into a larger life, where they would be 'as gods,' they would not care how much God threatened them with it. If that was God's severest penalty, then they would feel that they could do as they pleased. Do you see that, Mrs. Lawrence?"

"Yes."

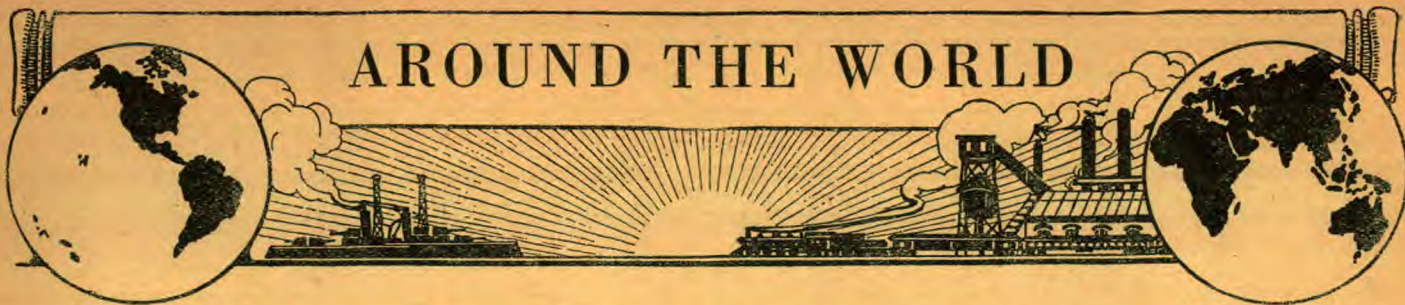
"Well, there was another reason why Satan pursued this policy. As long as men should believe that their friends were alive after death, and that they could speak to them and get from them any information they desired, so long they would go to that source of knowledge rather than to God. So Satan tried to separate men from God, after which he would get control of them, and drag them down into the depths of misery and degradation."

"But *could* the dead speak?" asked Mrs. Lawrence.

"No, my dear. The dead know not anything.' I think we saw that clearly yesterday afternoon. And if they do not know anything, it is not likely that they can speak. No; the dead lie in unconscious sleep until the resurrection. Who is it, then, that speaks at the séance and

(Continued on page 15)

# AROUND THE WORLD



¶ Upon inquiry, it is learned that at the present moment, there are but twenty-five persons in the [Santa Clara] county jail, against from one hundred twenty-five to one hundred fifty before the advent of prohibition.—*San Jose Mercury-Herald, January 23, 1920.*

¶ Cairo and Cape Town, representing the extremes of the African continent, have at last been linked up by air service which is ready for traffic. This means that the time heretofore required to traverse the continent, from ten to twelve weeks, has now been cut down to about one week, and that heretofore secluded sections of Africa will be opened up to the world.—*San Francisco Chronicle.*

Another agency for speeding the gospel!

¶ The Transvaal prohibits the sale of liquors to colored people. The Dutch Reformed Church and the Episcopal Church of the Transvaal favor entire prohibition.

¶ Eighty per cent of all the screen plays photographed in this country are made in Los Angeles, California. Fifty millions of dollars is the estimate placed on the value of the films from that one city in a year. That is approximately equal to the entire value of the orange crop of southern California. The forty plants in which the pictures are made are valued at \$12,265,000, and the pay rolls show an employment of more than 10,000 persons, who earn more than \$20,000,000 annually.—*Washington Times.*

¶ Recent activities of radical propagandists led Secretary Lansing to display for the first time in eighteen years the original parchments of the Declaration of Independence and the constitution of the United States. In the presence of a group of officials, the parchments were removed from the protecting walls of a steel safe inclosing them, and placed on view in the state department for an hour, while motion picture cameras recorded their appearance for the benefit of the 110,000,000 persons living under the principles enunciated by them.

¶ "Four great documents," Mr. Lansing said, "mark the progress of the struggle of a thousand years to attain the civil liberty which has found expression in American citizenship—the Magna Charta in 1215, the English bill of rights in 1689, the Declaration of Independence in 1776, and the constitution of the United States of America in 1788. Epoch-making as is each of these documents, it is the constitution which represents the highest expression of the sovereignty of a free people."—*Portland Oregonian.*

¶ From July, 1917, to June 30, 1918, 90,000, or over twenty-three per cent, of all persons eligible, by examinations, to government employ were women. In the

United States, more than 800,000 women are engaged in scientific or professional pursuits; more than 2,000,000 in private manufacturing and mechanical establishments; and over 600,000 in clerical occupations under private enterprise.

¶ On October 1, 1917, the Prohibition Act came into force in British Columbia. After two years' trial of prohibition, the people of the province are almost unanimously of the conviction that the régime of the open bar is gone forever. The business and moral advantages of the law have been abundantly demonstrated.

¶ Apropos wood alcohol poisoning: "When a man will drink enough bay rum or lemon extract or alcohol to get drunk, he isn't close enough to the normal type to be considered with the average citizen."—*Collier's Weekly.*

¶ The Rev. Dr. Lunn, socialist, was elected mayor of Schenectady, New York, recently, on the platform of Sunday baseball, Sunday movies, and a liberal Sabbath generally. Thirty-five per cent of his supporters were women.—*Leslie's Weekly.*



When the liquor men began casting about for a man to contest constitutional prohibition in the courts, they decided to look for some one of social prominence. They laid down on a table in front of Charles Evans Hughes a check for \$150,000. The great jurist replied, "I would not champion this cause before the courts for any sum of money you could name." Failing to buy Mr. Hughes, they next went to William Howard Taft, and placed before him a signed check, telling him to fill it in for any amount he wanted. The reply of this statesman will be memorable: "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale."—*Christian Century.*

It is not known how much the present retainer, Elihu Root, received.

¶ "The British censor passed on 630,000,000 pieces of mail matter during the war. 1,300,000 were detained by him."

¶ Over 8,000 missionaries have been gathered for sixty-six churches of the Student Volunteer Movement since it started thirty-three years ago. 2,500 have gone to China, 1,500 to India, 1,000 to Japan and Korea, 860 to Africa, and the rest to every Christian battle field. In the last eleven years of the movement, as many went out as in the previous twenty-two.—*Toronto Globe.*

¶ A report to the World's Christian Citizenship Conference at Pittsburgh declared the automobile to be "a greater menace to morality to-day than red-light districts were thirty years ago."—*Leslie's Weekly.*

¶ The pope, who has been interested in cinema propaganda for some time, has now given his official approval to a cinema enterprise of which Manager Grassi, the abbot of Marino, is the director. The committee is composed of princes of the church. The enterprise is called the "St. Mark's Cinema Institute." Its object is to spread Catholic propaganda throughout the world by presenting films with a healthy story, fitted for young people, as well as stories of a purely religious character.—*San Francisco Bulletin.*

¶ Recent borings made in the asphalt lake on the island of Trinidad have reached a new low level record of 150 feet. The asphalt is found to be of uniform character throughout.

¶ Lord Fisher, admiral of the British fleet, says, "One of the fearful things of the late war is that we had no admirals or generals shot—we only promoted them."—*Leslie's Weekly.*

¶ The largest and most powerful wireless station in the world is being completed at Bordeaux, France, by the American navy. The aërials of the station are swung upon eight steel towers, each about 900 feet high, almost equaling in altitude the famous Eiffel Tower in Paris. It is expected the station will be of such power that any amateur or professional station in the world, regardless of static conditions, will be able to pick up its transmission. The electrical installation is entirely modern, and the station conceals secrets that the French government is guarding closely.—*Toronto Globe.*

¶ Tea and coffee planters of India and South America say that prohibition has distinctly improved their business.

¶ Statistics show that train collisions were the cause of less than six per cent of the fatalities to persons other than trespassers, occurring on the railroads of the United States in the five and a half years ending December 31, 1918.

(Continued on page 15)

## Capital Punishment

(Continued from page 10)

while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37: 9, 10. No combination of words could express more clearly and incisively than the foregoing, the idea of the final nonexistence of the rejecters of divine mercy. In the twentieth verse of the same psalm is found another conclusive testimony of the inspired singer: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." How could the out-and-out consumption of the wicked by fire be expressed more definitely or conclusively? In reference to the fate of the finally sinful, Obadiah witnesses with telling conciseness: "They shall be as though they had not been." Let us not darken this testimony with words. It is luminous with meaning.

There is another remarkable setting forth of this same great truth, in the last chapter of the Old Testament. God's meaning as to the doom of lost sinners, as He declares it through Malachi, cannot possibly be misunderstood: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet." Verses 1-3. These words can mean nothing if they do not mean that like dead stubble cast into the flames, the wicked will be consumed in the fire of that day which "shall burn as an oven."

Think of the multifarious phrases, literal and figurative, that inspiration uses to convey the idea of extinction as constituting the fate of the unrepentant. Here are some of them: "Shall die," "perish," "melt away," "fade away," "wither as the green herb," "be as nothing," "be no more," "perish in their own corruption," "be destroyed," "consumed utterly," "plucked up by the roots," "broken to shivers," "cut asunder," "dashed in pieces like a potter's vessel," "cut down as fruitless trees," "cast into the fire to be burned," "rooted out of the earth," etc.

### "EVERLASTING," "ETERNAL"—THEIR FLEXIBLE SIGNIFICANCE

IT is true that Jesus will say to the wicked, in the final judgment: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25: 41. The reader is probably aware that the Greek and Hebrew originals of the words "everlasting" and "eternal" are quite flexible in their meaning, and are used to express various periods of duration or time. The Greek word *aion*, in its various forms, occurs nearly one hundred times in the New Testament. In more than forty of these instances, it is so evidently used in a limited sense, that it has been translated "world,"—"this world," "the world to come," "before the world," "from the beginning of the world," "while the world standeth," "ages," "ages to come," etc. Yet it is from the noun *aion* that we get our word "eternity." The same is true of the corresponding Greek adjective *aionios* and of its Hebrew synonym *olam*. The application of these adjectives in the Bible, the one in the New Testament, the other in the Old, to transitory and temporal affairs, is astonishingly frequent. The following statement is from an eminent classical scholar:

"When the Scriptures speak of everlasting hills or of everlasting earthly arrangements or processes, of everlasting doors and chains, or burning, or fire, or of punishment by destruction, or of any transient thing, *the word is limited by the nature of the thing spoken of, and by the common sense of those to whom they speak, and there is no need of misunderstanding their meaning. . . . Hence it is equally proper to speak of an everlasting inheritance on earth, and of an everlasting inheritance in heaven, though reason assures us that one is transitory, and the*

Word of God assures us that the other will be enjoyed without end."—Pettingell.

All lexicographers know that the Hebrew and Greek originals of "eternal," "forever," and "everlasting," are very often used to convey the thought that a certain thing or phenomenon will endure as long as in its essential nature it *can* endure. Hence the term "everlasting" as used by the Lord in the text above, simply means that the fire into which the wicked are cast will endure as long as it has something to feed upon—until its victims are absolutely consumed; for says Malachi, that fire "*shall burn them up.*"

We shall cite an instance from the Bible in which "eternal" is used in a decidedly limited sense. We refer to the statement in Jude 7, which reads thus: "Even as Sodom



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Admiral Jellicoe (second from left) and his party arriving in Washington, D. C. The hero of the Jutland engagement advises larger navies for England and Canada in case of future war. The United States is advised to have a navy second to none by 1925. Thus the contest for supremacy in armaments "goes merrily on." Will it end in another international struggle?

and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal fire.*" Now, all students of the Bible know the story of God's destroying Sodom and Gomorrha (Genesis 19: 24, 25); and they know, too, that those cities were utterly consumed by the fire rained upon them from heaven. Scholars tell us that the site of those ancient cities is covered by the Dead Sea. That fire was "eternal" in that it could not be quenched until it had consumed absolutely that which God decreed it should consume.

Turn to Isaiah 34, and note the language employed to describe the fire that should devour the land of Idumea, where Sodom and Gomorrha were. The prophet declares that that fire "*shall not be quenched night nor day; the smoke thereof shall go up forever,*" etc. We all know that this prediction in regard to the land of Idumea was fulfilled ages ago, and the fires of destruction have gone out, and the smoke has ceased to ascend. And this is the very sense in which John uses the term "forever and ever" in the fourteenth and twentieth chapters of Revelation; for he quotes from this passage of Isaiah's.

The gospel has for its fundamental purpose the "restoration of all things" from the power of Satan and sin and death, to the power of God and righteousness and life. "The works of the devil" are doomed to destruction—and that means the obliteration, from God's universe, of sin and pain and death, and, of course, the author of sin, the devil. And if sin shall perish, then all sinners who refuse to be redeemed from sin must perish with, or in, their sins. A normal universe is a sinless universe; and a sinless universe means a "sinnerless" universe. To perpetuate sinners unendingly is to perpetuate sin unendingly, and this could mean nothing other than to perpetuate the devil and his works endlessly. God in Christ has set Himself to the restoration of absolutely perpetual and universal righteousness. Can God fail of His purpose? Let God the Son answer: "With God all things are possible."

## After Many Days

(Continued from page 12)

gives so many wonderful evidences of supernatural knowledge? It cannot be the dead themselves, and we may be sure that the good angels would not join in this campaign against God. We are left to one conclusion—the evil angels, the rebel followers of Satan, are responsible for all these things.

"Now you can understand why God is so bitterly opposed to all attempt to have dealings with the dead. Why, in one place (Exodus 22:18), He says that a witch should not be suffered to live—because of her evil influence in this way. Then in Deuteronomy 18, He says that consultants with familiar spirits, wizards, necromancers, and the like, are all an abomination to Him. Now you don't want to be an abomination to the Lord, do you, Mrs. Lawrence? Yet last night, you were consulting with familiar spirits."

"I AM sorry," said Mrs. Lawrence. "I believe you are right. But tell me, how could an evil angel have told me my daughter's name, when I was married, and such things?"

"That is simply explained. The angels have great power and great rapidity of motion. They can go where we cannot, and they have access to sources of information which are not available for us. Moreover they can make themselves visible or invisible to human beings at will. The Bible makes all this plain. So one—or many—of the evil angels may have been in your home at different times all unknown to you, and obtained all the information possible. When it was known that you were going to that meeting, the fact was doubtless instantly reported to the satanic headquarters, and the demon dispatched to the séance who knew most about your affairs. By the way, what did the spirit tell you about your husband's death?"

"That is the strange thing about it," replied Mrs. Lawrence. "All my other questions were answered; but just when I was about to ask how he died, the proceedings stopped suddenly, and not a word more could be got out of the spirit."

"That is very remarkable indeed," said Mrs. Brooks. "I should think that it would have dwelt longest on that theme. Indeed, it raises a doubt in my mind whether—rather, it makes me wonder—"

At that moment, a knock at the front door introduced—Miss Wantling!

(To be continued)

## Around the World

(Continued from page 13)

¶ Immoral "movie" exhibitions are giving considerable trouble to the police of Berlin. One raid was made on a big bathing carnival. Motor trucks carried the dozen principals and over four hundred spectators to the police station.

¶ The First Methodist Episcopal Church, Cleveland, Ohio, Dr. E. L. Waldorf, pastor, has a notable record in the stewardship of service, life, and money, covering the past four years. The membership has increased from 600 to 2,100 members, with accessions each Sunday but three during the entire period. The benevolences have been multiplied by five. Five hundred tithers have been se-

cured. The centenary quota of \$95,000 for the next five years was oversubscribed, and reached a total of \$207,000 for that period. Thirty young people offered themselves for specific Christian service. Two of them are now on mission fields and four are ministers of the gospel.—*Missionary Review of the World.*

¶ Belgium is celebrating the new peace era by training an army of one million men. That is her judgment of the League of Nations the way things are going now, especially in this country.—*St. Louis Globe-Democrat.*

¶ A five-year campaign against the cigarette is planned by the Anti-Cigarette League. In 1919, the consumption of "tailor-made" cigarettes reached the enormous figure of 45,500,000,000, an increase in the last decade from 6,800,000,000 in 1909. This appalling number, however, does not include the untold billions of the "roll your own" kind, which would probably increase the total at least tenfold. Over half a million American boys are now proudly wearing the A. C. L. button, which also stands for "A Clean Life" and "A Christian Life." The crusade membership fee of one dime entitles each "Anti-Cigarette Crusader" to the A. C. L. button, which will be sent direct to any person, from the League headquarters, 58 West Washington Street, Chicago, with further information regarding the movement. Patriotic Americans old and young who desire to be placed on the mailing list of the League for the "Smokeless Weekly" and other printed matter, are asked to contribute at least one dollar. Active voting members of the League pay a fee of ten dollars; associate members, five dollars.

¶ That prohibition is responsible for the remarkable decrease in number of arrests in this city during the last year is the opinion of Superintendent of Police Robinson. During 1918, there were 94,196 persons arrested. Police figures made public yesterday show that 75,827 arrests were made during the year just ended. This is a reduction of 18,369 arrests over the preceding year, and the police point out that the arrests did not show a marked decrease in 1919 until after July 1. "Prohibition without a doubt is responsible for this happy reduction in all classes of offenses. The majority of arrests made during a year are for offenses of disorderly conduct, drunkenness, and other less serious violations of the law," said Superintendent Robinson. "This class of offenders has been rapidly disappearing since the advent of prohibition, and it is to be expected that a further decrease will take place as intoxicating liquor becomes more difficult to obtain."—*Philadelphia Ledger, January 1, 1920.*

¶ The latest use for an automobile is reported from Australia, where a rancher removes the silencer, fits on a piece of garden hose of desired length, faces the car into the wind, runs the pipe into a rabbit burrow, and as the exhaust gas comes out at the other holes, he stops them up, and thus kills all the rabbits, which, as is well known, are one of the greatest pests of that country. He said that for a large burrow, he ran his Dodge car for five minutes; and in six hours and at an expense of two gallons of gas, he killed the rabbits in seventeen

# Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

large burrows. He estimated that his saving over the hand-digging methods for this number was no less than ten pounds sterling. The exhaust fumes are mostly carbon monoxide, which are poisonous to all animal life.

## "Under the Weather"

(Continued from page 4)

It is true that when the air is full of moisture, it affects the freedom of breathing, and thus depresses the life functions to a degree; true that rainy days cause your hair to be distractingly stringy; true, in short, that our physical surroundings affect our physical bodies, and our physical feelings affect our mental states, and our mental states determine largely our social attitude. But—sticking to the subject—if you are cast down by a gloomy day, you are "under the weather." And that means that the weather, and not you, rules your life. You are a barometer, rising and falling with the pressure of the atmosphere. You are a cork on a fishline, bobbing up and down between the water and the air.

Now try this little refrain on the harp of your life: Count a dismal morning a direct and defiant challenge to your knighthood, a foe worthy the limit of your prowess. Remembering that "God's in His heaven," and that the sun is always shining somewhere, rise to the situation—no, above it—as well as to the day's duties. Then literally boss the weather around all day. Mount your monoplane of good cheer, tilt her nose up at a sharp angle, and shoot up above the clouds. They always hang low when it rains. It isn't far to their tops.

You will be surprised to meet and greet, all through the day, some other buoyant spirits up there too. And some will notice your absence below the clouds, and will join you as the hours slip by. But more surprising still, you will see mountain tops up there that are always above the fog, never "under the weather." This is "God's country." This is where "life is worth living."

Now this little sermon isn't for you. It's for me and my folks at home.

## Developing Great Proportions

THE new Inter-Church World Movement has already developed such proportions that it is employing six hundred paid workers either at general headquarters or as laborers in the field.

Some of the best men of the age are connected with this great church world movement; but will they keep their attention fixed upon the true source of their power, or will they begin to feel the intoxication and the exhilaration of great machinery and of great numbers, and thus lose sight of the supreme necessity of a constant, vital contact with the all-powerful Jehovah?

It is well stated by Dr. John R. Mott, one of the foremost projectors of the movement, that "our problem is not in our adversary, but in the weakness of our own lives."

## The Staggering War Debts

THE *Wall Street Journal* announces the publication of a book by the Bankers' Trust Company, reviewing the public finances of the great war. The book is from the pen of Louis Ross Gottlieb, with a preface by Professor Edwin R. A. Seligman. It does not profess to give fully accurate statistics, because not all of these have as yet been worked out. Indeed, to give all the facts in regard to the aftermath of the great war, in the field of finance, would be quite impossible at this time.

A sort of summary of the public indebtedness arising from the war, is given in the words of the author, in the following paragraph:

"Since the beginning of the war, sixteen of the belligerent countries have contracted new obligations to the extent of \$212,268,000,000, or \$329.21 per capita. The contribution of allied countries to this total is \$149,357,000,000, or \$300.85 per capita; and that of the central powers, \$62,911,000,000, or \$428.05 per capita. In the same period of time, the annual requirements of the debt have increased \$8,217,000,000, or \$12.77 per capita, representing a charge against the combined national income to the extent of eight and one half times its pre-war proportions. Of this amount, \$5,099,000,000, or \$10.28 per capita, is assessable against the allied powers, and \$3,118,000,000, or \$21.22 per capita, against the central powers."

The staggering figures of the great war debt itself are not any more striking or significant than "the annual requirements of the debt," which "have increased \$8,217,000,000, or \$12.77 per capita," and this represents a war burden of increased taxes and expense that is "eight and one half times its pre-war proportions."

Before the great war broke out, the nations of Europe were literally reeling under the burden of their war expenses. What will it be when the nations begin to realize the meaning of this "eight and one half times" greater burden?

This world has not yet waked up to the awful havoc and possible consequences of that great war. God is mercifully holding things together, or—using the figure of His own Book—is "holding the winds" of war, in order to give mankind an opportunity to reflect. And when, from the human standpoint, we see the hopeless-

ness of the situation, right-minded people will be constrained to turn wholeheartedly to the God who could predict in His sacred Word, two millenniums or more ago, these very conditions that we see about us. And He not only predicted these conditions, but He foretells their portent, and provides each individual with a secure shelter from the on-coming storm.



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## Worse Muddled than Ever

WILLIAM PETER HAMILTON, who is writing a special series of articles for the *Wall Street Journal*, on the general topic of "Europe's Ailments," speaks of a conversation with a "French publicist of rather more than national reputation." Mr. Hamilton quotes the distinguished Frenchman as saying:

"What an opportunity for clearing up international misunderstanding was offered at the Peace Conference, and what an opportunity was wasted! Difficulties that were sometimes merely verbal remain exaggerated and rankling. There was a better feeling among the allies before the conference than anything that exists now. How do you account for it?"

Permanent peace cannot be constructed out of materials that have selfishness in them. The truthfulness of the inspired prophet's statement that "there is no peace, saith Jehovah, to the wicked," should be apparent to any one who carefully thinks over the subject materials that make war. All through the centuries, men have dreamed, and dreamed, and dreamed, of universal peace. They have formed leagues and alliances with the hope of attaining to it; and the beginnings of the twentieth century had brought men to the place where they thought that peace was an assured thing for all future time.

But this same twentieth century has shown us the bloodiest and most barbaric butcheries of all the ages; and all the

conditions in the world to-day conspire to show that humanity will soon see the Armageddon of Bible prophecy. The sacred Book and its prophecies also show that the only hope for the world peace of which men have dreamed is through the second coming of Christ.

And the glorious news must be spread broadcast everywhere that the happy day of Jesus' coming is almost here. Jesus Christ is your personal friend. He came into this world as a babe, to manifest the love of Heaven in the salvation of sinners; and He is inviting us to-day to receive Him into our hearts and lives, so that through a living, personal experience we may rejoice in the hope of His soon coming.

## The Case Not Hopeless

THE war indebtedness of some of the principal actors in the recent great struggle is gradually being put into shape by the financiers and statisticians, so that we may get reasonably near to some of the appalling facts. Mr. Hamilton, writing from Berlin, informs us that "the total indebtedness for Germany" "amounts to 222,500,000,000 marks." If German currency were stable, this would be the equivalent of about fifty-five billion American dollars; but in present currency conditions, it would be difficult to estimate.

Yet the conditions in Germany are not so much worse than in the other leading nations of the Old World. A general condition of confidence that will stabilize credit is needed, if the world is again to enjoy prosperity. But instead of confidence, there is well-nigh universal distrust. The peoples of the world are dissatisfied and turbulent; and as you view the situation, does it appear despairing and hopeless to you?

If such is the case, do not allow yourself to become disconsolate, but turn to your Bible, and read in its sacred pages the clear predictions of these very events that we see about us, and at the same time learn of the blessed Christ, the Friend of sinners, who can and will save you amidst all this turmoil and despair if you will only place your case in His hands.

The Lord Jesus Christ is the Omnipotent One, and He is infinite in His love toward you. He loves this world so much that He is soon coming in power and great glory, as He has promised, to destroy every vestige of injustice and sin, and to give eternal life to all those who have been cleansed through His efficacious blood and power.

## Are You in This Fort?

ARE you singing the song foretold in the following words? "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." Isaiah 26: 1.

What a triumph and blessing it is to live in such relation to God that as difficulties and distresses increase all about us, they but draw from our hearts the refrain, "Salvation will He appoint for walls and bulwarks"! Nothing but divine power can provide such a fortification. Are you in it?