

# Signs of the Times

AMERICA'S PROPHECIC WEEKLY

VOLUME 47

MOUNTAIN VIEW, CALIFORNIA, APRIL 20, 1920

NUMBER 16



© International  
The outbreaks of lawlessness in Ireland, which are deprecated by respectable citizens of the country, have made necessary stringent measures for the safety of the orderly elements. Armored cars in Aungier Street, Dublin, are used to protect the police and soldiers who are raiding a house where arms and explosives have been secreted.

## PULLING THE MOVIES' FANGS

*Converting the Villain into a Harmless Pedagogue*

By HOWARD K. HALLADAY

"THE moving picture show is doing more to ruin the youth of to-day than the liquor traffic ever thought of doing," stated Judge Phillips, of the juvenile court of Denver, Colorado. Many educational leaders have been wondering recently why it is that the intellectual development of our youth has become so crippled. Upon careful investigation, many have come to the conclusion that the movies are the cause of this mental stagnation. Every night, there are thousands and thousands of youth in attendance at these places, who ought to be at home preparing lessons for the following day's recitations. Yet worse than lost lessons are the wrong ambitions and ideals with which they are filling their minds.

To prove the truth of the foregoing statements, we only have to refer to the many thousands of cases in our large cities, where city officials have placed bans upon immoral films. Only a few weeks ago, in the city of Stockton, California, officials expurgated more than half of the pictures to be screened in one week. Men of the world have not set as high a standard on

morality as the Christian has; hence when men like these adjudge a photo-play immoral, it must certainly be such.

If careful investigation could be made of every play, a large proportion of the films would be found to deal with courtship or marriage. The plots are often far from being ideal. Some unsavory scheme must be included to give the "kick." In one picture, a man persuades another man's wife to leave her husband. In another, some one is killed in order that the hero may marry the girl, or *vice versa*, as the case may be.

"By beholding we become changed," is an old saying, but nevertheless true. Christ believed it; for He said, "Look unto Me, and be ye saved." Isaiah 45:22. As a vulgar scene is placed before the youth, they try to imitate it and make it real in their own lives. It is no wonder that many crimes are due to the photo-play.

Recently in the city of San Francisco, a couple of small boys who had attended a play, tried to carry out what they had seen. They saw the picture of some daring hero who had killed a man in order to save his partner from being robbed. The idea



of playing robber in the real way entered the boys' minds; so on returning home, they gathered together a group of the lads, and the game started. An old gun had been procured and loaded for real action. Needless to say one of the lads was killed. The daily press is constantly bringing against the movies the charge of disrupting true love, lowering morality, and separating families.

The reading of sensational fiction has long been generally recognized as a curse to the mind. The movie goes one step farther. To impress a thought, the method that appeals to the greatest number of senses is the most effective. If in school the teacher can impress a fact upon the child through the sense of hearing, and then illustrate it in such a way as to appeal to the eye, the impression will be more lasting than it otherwise would be. This is one reason why laboratory work is so valuable. In the chemistry classroom, a theoretical knowledge of the many elements is obtained; but in the laboratory, an actual, experimental knowledge. Let us not forget that Satan has a laboratory too. The world for many years have only been doing classroom work; but at the present time, the devil has taken them into his great laboratory. In the novel, they have read the theory of the thing, and now they are getting the practical working of it in the movies.

Millions of children are in need of good parental care. Mothers and fathers should be teaching them the wonderful realities of life, instead of letting them feed on the husks. Passions should be held under control, and conquered instead of being fed. Time should be spent in helping our neighbor instead of gratifying our own selfish and covetous desires. Is it not time that we should convert the film to its legitimate and rightful use—that of educating and uplifting the community, instead of debasing it?

### "Walls and Bulwarks"

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26: 1-4.

"That day," to the Jews of old, was the time foretold by all their prophets, when the Messiah should come. Had they received Him when He came to His own, they would have been established in the earth as the people God intended them to be; and instead of the checkered history of Jerusalem and the land of Judah which has followed the rejection of the chosen people, the conditions and the experience described in the following beautiful words would have been seen in the land once promised to Israel:

"If Jerusalem had known what it was her privilege to know, and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would have been no armed soldiers

## Public Opinion Concerning the MOVIES

Did the surroundings in production of films have anything to do with divorce proceedings of three of the greatest film stars?

In the dim lights of luxurious private studios, where midnight is the hour of soulful confession, there is a curse put upon the movie actress. To men who sigh to music and to the long-limbed women who people these ghost-lands of cerebral culture she is another cursed product of the commercialism they despise. Upon her baby curls or her temperamental shoulders they have thrown the ashes of their pity, the cinders of their own artistic fires.—*Theda Bara.*

Under the guise of scientific seriousness, and alleged education of the public, all possible sex problems and developments are pictured in the most sensational way. Through such films, which already have become a genuine pest to the motion picture business, exactly the opposite of that is achieved which the good film attempts. From the standpoint of social hygiene and the explanation to the public of the dangers that threaten health, these films may be branded as nothing less than a rank deception and evil.—*Dr. Schweisheimer, in the German "Medical Weekly."*

Moving pictures are deserving both of praise and condemnation. They are influences for good or powers for evil. How to preserve the good and remove the evil in them is one of the great moral problems of the day. In these silent dramas enacted on the screen the great mass of our population get their notion of the world, and since seeing is believing, what they see they believe.

The false theories of life, lax principles of morality, and pernicious interpretations of history, displayed before their eyes exert a malicious influence upon their thoughts and actions. The impressionable minds of children are particularly susceptible to this open suggestion of evil. On the other hand, moving pictures have proved of great educational value, under proper regulation and supervision.—*Boston "Pilot."*

The white woman in India realizes that she is receiving less respect from the native than before, and a great deal of this is due to the indiscriminate showing of films on social and marriage problems. . . . They think of their own treatment of women and the rigid laws of custom they have to obey. If the women go to the picture theater, they have to sit apart in a well curtained box. The European women, too, are careful in their conduct and are not seen in evening dress in public. And then comes the great contrast of the film, where the natives see white women in all sorts of garbs; on one occasion they saw the heroine of a long film, mainly garbed in bathing costume. They see white wives on the screen in compromising situations, and the result is that they get a low opinion of European morals.—*Miss Constance Bromley, for some time manager of a large picture theater in Calcutta, India.*

Happily there is some possibility of selection and discrimination in the realm of the movies and an earnest desire on the part of many of the producers to raise the standard. In many houses, however, there is a growing tendency to sandwich Limburger vaudeville between the films. Praiseworthy as many films are for their educational and moral value, the positive value is all too often vitiated by the introduction of another film of negative or even harmful influence. There is altogether too much gun-toting; too much mere sensationalism. And all this is the more regrettable when we remember the youthfulness and therefore impressionableness of the audience. The fact that "two thirds of the juvenile delinquency in Montclair, New Jersey, is due to faulty recreational facilities" calls for our serious consideration.—*J. E. Crowther, D. D., author of "The Wayfarer."*

I submit that the cinema business in this country [England] is capable of improvement in many directions.

Further, I do not think the importance of the cinema and its influence on the masses is as yet at all understood, at any rate here, and I do think that in some directions the censorship might be stricter than it is. I need not particularize; but putting aside mere vulgarity, of which there is so much, representations of hideous crimes and of certain horrors should not be exhibited broadcast for the edification of the young even, as I hold, if they are supposed to typify incidents in the late war.—*Sir H. Rider Haggard.*

standing at her gates, no Roman banners waving from her walls. The glorious destiny that might have blessed Jerusalem, had she accepted her Redeemer, rose before the Son of God. He saw that she might through Him have been healed of her grievous malady, liberated from her bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the diadem of the world's glory."

No armed soldiers would have guarded the gates of Jerusalem. Her people would have dwelt "safely, all of them dwelling without walls, and having neither bars nor gates." Conscious of the salvation of God, and trusting in His keeping power, they would have had the experience described by the prophet: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26: 3. The song of salvation, swelling to a mighty chorus, would have made their land vibrant with its wonderful harmonies. They would have been hidden and protected under the shadow of the Almighty, and violence would have been heard no more in their land, nor wasting nor destruction within their borders. They would have called their walls "Salvation," and their gates "Praise." (Isaiah 60: 18.)

A secret for every Christian lies in this: When, in our experience, we reach "that day,"—when Christ becomes, in the way He desires to be, our salvation,—this song will be heard upon our lips: "We have a strong city; salvation will God appoint for walls and bulwarks." Trusting in the Lord Jehovah, we shall be kept in "perfect peace."

In the experience of the Christian, when the theme of his soul and the song of his lips is "the beauty of holiness"; and when his enemies hear upon his lips the song of his soul, "Praise the Lord; for His mercy endureth forever,"—then will Jehovah set ambushments against all his enemies, and they will be smitten. Then will his enemies help every one "to destroy another."

Why do we not open the soul toward heaven until the "beauty of holiness"—righteousness, purity, and spiritual power, and the mercy of God in the gift of His Son—shall fill the heart to overflowing with songs that shall cause our enemies to become confounded and turn and spend their force upon each other? Instead of living in dread, as we do, of "the children of Ammon, Moab, and Mount Seir," we may look from our watchtower upon the great multitude that has come up against us, and see them all "dead bodies fallen to the earth." See 2 Chronicles 20: 21-24.

This must be our experience in the times that are coming, when a thousand shall fall at our side and ten thousand at our right hand. May we then be hidden beneath the shadow of the Almighty!

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . .

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler." Psalm 91: 1, 3, 4. FRANCIS M. BURG.





## WHERE WAS MR. RYAN?

*Mrs. Ryan and Her Neighbor Make a Quiet Search*

BY J. BERGER JOHNSON

MRS. JAMES and Mrs. Ryan, next-door neighbors in Adamsville, met at the corner of Tenth and Palm streets, where they both expected to board a car for home. Mrs. James had in her hand her Bible and songbook, for she had been to church. Mrs. Ryan was heavily veiled and wore mourning, because she had lost her husband by drowning in the mill race at Glenn Ellen two weeks previous to this. They quietly exchanged greetings, and spoke of the pleasant sunny morning, a rare treat in the month of February in that section.

After seating themselves in the car, each inquired where the other had been. Mrs. James said that as usual, she had been to church. Mrs. Ryan had often seen her neighbor going off to church on Saturday. To her, this was the queerest kind of practice; but she had never questioned the sincerity of her affable neighbor.

Mrs. Ryan explained that she had been up to see Father Munson about some matters pertaining to her deceased husband. She said she could not rest in peace till she received the assurance that her husband had been released from purgatory in answer to her prayers and those of Father Munson, for which latter she had arranged and paid shortly after the funeral. She stated that she had received that assurance this morning. Father Munson had told her that her beloved husband was even now in the abode of his heavenly Father, having passed his sojourn in the region of purgatory for the expiation of all his shortcomings while in the flesh.

To this recital of the morning's experience, Mrs. James listened very attentively; but before Mrs. Ryan had finished talking, they reached the corner where they were to leave the car. After bidding each other a cheery "Good morning," they entered their respective homes.

### A NEIGHBORLY CALL

At the dinner table, Mrs. James related to her husband the conversation she had had with Mrs. Ryan. "You must try to help her and encourage her in every way you can," said Mr. James.

"She is always glad to have me call, and seems glad to talk about spiritual things," replied Mrs. James.

About seven o'clock that evening, Mrs. Ryan's doorbell rang; and without waiting for the formalities of society, Mrs. James opened the door and walked in. Her greeting was more sisterly than neighborly. After a few minutes' chat about family matters, Mrs. Ryan referred to the conversation they had had on the car coming from town that morning, and to the visit she had made to Father Munson. Many were the times the two women had spoken together of the Christian's hope, and they felt very free and confidential with each other.

"While Father Munson told me positively this morning that John has atoned for all his past sins in purgatory and is now in heaven, I can't seem to get the satisfaction out of it that I want. I have thought about it all the afternoon. From a child, I have been taught to believe that by prayers for the dead, and by giving money to the church, in order that the father might pray for them, we might get our relatives and friends more quickly passed through the purification of sins that purgatory affords.

"There are many more things I want to find out concerning the dead, now that John is gone from me. I remember you always get so much comfort from the Bible, Mrs. James. Do you really think that the Lord has told us in that Book what happens to people when they die?

"Father Munson says the Bible contains a great deal of instruction on this subject, but that it takes some one who has had years of study of it to find out God's purposes, and that it is not safe for us to attempt to study it, lest we get confused in our belief, unless we have had a long course of instruction from the fathers of the church. For that reason, I have never attempted to study it; but if you really think it has some light for me at this time, I want it. My soul is hungering for real solace and confidence in regard to the hard things I have had to face lately. Will you not tell what you believe in regard to the state of the dead, and read from my Bible for me?"

"I should be very glad to study with you, Mrs. Ryan," said Mrs. James. "I believe that the Lord wants us to be intelligent in regard to the state of the dead. He does not leave us to wonder and speculate about their condition.

"The apostle Paul, writing under the direction of the Spirit of God, said in his letter to the Thessalonian believers—and I am sure it is for us too—'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.'

"In comparing this text with one found in the Gospel of St. John, chapter 11, verses 11-14, we find that Paul is speaking not of sleep as we usually think of it, but is referring to death. 'He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.'

"I believe we may all know God's message on this point," continued Mrs. James. "God made man in the beginning, and is acquainted with his nature, not only in life, but also in death; and in His Word, we may find solace.

"No doubt, Mrs. Ryan, many of the things we shall read from the Bible may be quite different from what you have believed; but I ask you to remember, all the time we are reading, that this is God's book, and that what we shall read are God's words. What people say differs often a great deal from the plain 'Thus saith the Lord.' You may even be surprised at the certainty with which the Lord speaks in His Word on this subject.

"He tells us, in the book of Ecclesiastes, the ninth chapter and the fifth verse, 'The living know that they shall die: but the dead know not anything.' Please remember, throughout our study, this one text, and see if all the others that we shall read do not bear it out. Reading the rest of this verse and the next, together with the tenth, we find these expressions: 'Neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.'

### WHAT JOB BELIEVED

"Every emotion, every thought, all knowledge, all wisdom, all power even to love those who were dearest to them on earth, while alive, has ceased when our loved ones are laid in their graves. They cease to exist.

"But there are other verses just as pointed as these. Job, in speaking of man's condition in death, has the following to say: 'His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.' Job 14: 21."

"Why, that really says that he doesn't know a thing about his dear ones!" interjected Mrs. Ryan, becoming noticeably interested in Mrs. James's presentation of the subject in hand. "And we have always enjoyed feeling that our departed loved ones were hovering close around us, eager to help us through life. Can it be that that is not so?" she asked.

"From the plain Scripture, we can reach no other conclusion, Mrs. Ryan. Furthermore, we would naturally expect



that if a person lived after death and were transported to glory, he would spend his time praising God for his deliverance from the cumbrance of the flesh; wouldn't you? Listen to what the Lord says through the prophet David, Psalm 6: 5: 'In death there is no remembrance of Thee: in the grave who shall give Thee thanks?' Heaven would indeed be a queer place to them if they went there after death, or after leaving purgatory. Job said, 'If I wait, the grave is mine house.' Job 17: 13. He did not expect to go to any place to pass some time before going to heaven. He would wait in the grave till his Redeemer should call him, then he would answer. Job 14: 15."

"Then it seems that the Bible teaches that when our loved ones are laid in the grave, we shall never see them again—that will be the last of them?" quickly interrogated Mrs. Ryan.

"No, my dear," answered Mrs. James assuringly. "As we read other scriptures, we find that holy men of old spoke of their hope of a resurrection from the dead, when those who have long been held in the prison house of Satan, the grave, will come forth. Those who are sleeping in Jesus will arise in renewed bodies, which will never see death again, to be united with their loved ones through eternity."

"How satisfying that sounds!" said Mrs. Ryan. "But let us read some of those scriptures. This is all so new to me!"

#### FATHER MUNSON MISTAKEN

"Very well; let us go to the book of Hebrews, and there we find, in the eleventh chapter and the thirty-ninth and fortieth verses, these significant words: 'These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.'

"God plans that all His children shall receive the fulfillment of His promises to them at the same time. It has not been His purpose that one by one, as they die, they enter upon the promised inheritance, but that all should wait in the grave till He calls them forth, and then, together with the righteous living, enter the promised land. All are to be made perfect at the same time.

"Turning to the book of Job again, we read these hopeful words: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.' Job 19: 25-27. There's nothing there but an expression of the blessed hope so prevalent among the ancient followers of Jesus.

"The beloved apostle Paul, when nearing his journey's end, uttered words similar to those of Job. He wrote to Timothy of his courage and hope, 2 Timothy 4: 6-8: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.' Paul did not

plan to receive his crown at once, but at the appearing of Jesus the second time. That he did not expect to go to purgatory is evident from other of his statements to the Christian church."

"Then you do not believe what Father Munson told me this morning, Mrs. James?" asked Mrs. Ryan.

"The Scriptures seem to teach directly contrary to what he told you," quietly answered Mrs. James. "I would not want to unsettle your faith in Father



## Our Purpose

by  
Martha Shepard  
Lippincott

We'll shun the evil things of life,  
Which fill the world with woe;  
We'll bless the noble, high ideals,  
From which all blessings grow.  
The curse of crime shall be revealed,  
And all exposed to light;  
Then we shall lead some souls to love  
The way of truth and right.

We'll follow in the light of love,  
Which leads to brighter days,  
When we shall learn, at last, to walk  
In our dear Saviour's ways.  
Then sin and shame will flee away,  
When love's bright light is seen,  
For it will banish all the sins  
That would the soul bemean.

Munson as a spiritual adviser; but it appeals to me that since God has spoken so plainly in His Word about the condition of the dead, we must believe what He says, or else we have nothing as an anchor.

#### ALL GO TOGETHER

"It seemed to be difficult for some people even in Christ's day to believe that the dead would remain in the graves till Jesus should call them forth; and so we find these words recorded in John 5: 28: 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'

"At this time, a great change takes place in those who are living, also. We find it spoken of here in 1 Corinthians 15: 51-54: 'Behold, I show you a mystery; We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on im-

mortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.'

"In conjunction with these verses, let us read some in 1 Thessalonians 4: 15-18: 'This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.'

"Indeed there is comfort in those words, Mrs. James," said Mrs. Ryan. "I wish I had known them long ago. I think they will be of great consolation to me in the days to come."

"The character the individual has when he goes into the grave is the character he will have in the resurrection morning," added Mrs. James. "The Lord has not provided some place after death where souls may be purified from sin. (Revelation 22: 11, 12.) Each must perfect the right character now. To-day is the day of salvation; now is the accepted time. Through Jesus, we can all perfect a character that will be ready for the call when it comes, and we shall be prepared to answer to that first roll call of those who are sleeping in Jesus."

"I can see two great outstanding points in our study this evening, Mrs. James," volunteered Mrs. Ryan:

"First, that all stay in their graves till the resurrection day, when they will be called forth by the Life-giver—that there is no intermediate point between the grave and heaven where they must pass an examination for perfection. Second, that the same character, the same habits, the same disposition, that the person has at death, he will have at the resurrection. Therefore I do not believe there is any such place as purgatory, in spite of the fact that I have believed in it fully till now.

"But, Mrs. James, do you think we shall have to wait long for the realization of our hopes? Must I be long separated from my companion?" she asked.

"No, my sister, I am sure it will not be long. Here is a song I love to sing. It gives me new courage to be faithful and keep ever bright that 'blessed hope.' I too, as you must know, have something special to look forward to. I want to see my little Ruth again. Shall I sing the song for you?"

"Yes, Mrs. James; I should like to hear it. I want to pin my faith to these wonderful things you have read this evening."

Mrs. James sat down to the piano, and played an accompaniment as she sang:

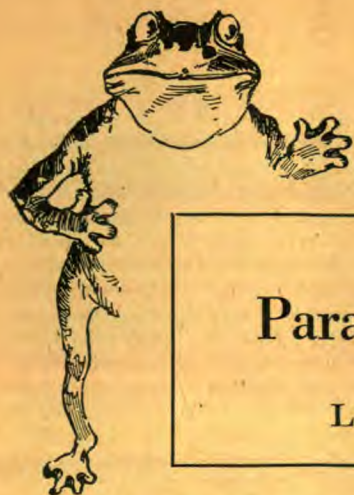
"The golden morning is fast approaching; Jesus soon will come  
To take His faithful and happy children to their promised home.

"The loved of earth who have long been parted, meet in that glad day;  
The tears of those who are broken-hearted shall be wiped away.

#### Chorus:

"O, we see the gleams of the golden morning  
piercing through this night of gloom!  
O, we see the gleams of the golden morning that will burst the tomb!"





"IN THE beginning God created the heavens and the earth." This scientific proposition is set over against three counter propositions; namely, the eternity of matter, autogenesis, and evolution. The first of these is a grotesque attempt to cut the Gordian knot. The second is a dogma without a scintilla of evidence, since nobody is able to exhibit so much as one self-producing midget or grain of sand. And the third is a pure hypothesis, which many of the leading scientists have avowedly abandoned on the ground that it "does not afford a working theory of origins."—David James Burrell.

## THE Paradoxes of Evolution

By  
LUCAS ALBERT REED

**W**E HAVE previously quoted the words of the geologist who states so plainly the two views regarding the origin of the world. He tells us there are two possible explanations. One is that a very powerful cause acted through a short period of time. This he calls catastrophism. The other view is that a much weaker force operated through a proportionately prolonged period. This is uniformitarianism.

Those who hold the latter view suppose that the natural forces now operating could produce a world. Mr. Huxley tersely stated this as follows:

"Geology could tell us nothing except for the assumption that, millions of years ago, water, heat, gravitation, friction, animal and vegetable life, caused effects of the same kind as they now cause. Nay, even physical astronomy . . . is founded upon the same assumption."

This is the law of uniformity. It is in effect to say, "All things continue as they were." And this is just the sort of philosophy the Bible predicts will be in vogue. Thus evolutionists who teach uniformitarianism are fulfilling prophecy. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

This text, paraphrased, but says that in the last days, men will make a mock of the Scriptures. And they will teach the law of uniformity—"All things continue as they were" "millions of years ago."

Yet there is not an evolutionist in the world who can stick to this law of uniformity from beginning to end. If, for example, he begins with his hot whirling fireball of the nebular hypothesis, he assumes something to exist, and to act as nothing we know of in the universe now acts or ever has acted so far as science can trace anything. The nebular hypothesis is pure assumption, all gas and miles wide. In assuming it, men have to say that things are now different from what they were then.

### HUXLEY NOT CONSISTENT

And when these evolutionists seek to show how life originated, they relate to us the fable of spontaneous generation, though they admit that no such thing now ever takes place. So far as life is concerned, they wish to make an excep-

tion to their law of uniformity. Most things continue as they were from the beginning of creation!

In such things where they attempt to explain the origin of the world, they give expression to statements which show how hollow are their assumptions of uniformity. Thus says Huxley:

"If it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man may recall his infancy, I should expect to be a witness of the evolution of living protoplasm, from not living matter, under forms of great simplicity."

So we see that there is no such thing with the evolutionist as uniformity, taken in the rigid sense. He is set in a uniformity that will prevent a special creation, but not a uniformity that will prevent a spontaneous generation, though all know that spontaneous generation is an absolute impossibility at the present time, and so far as science knows anything about it, always has been an impossibility.

It is more than strange that a scientist like Huxley, who knows that to-day there is no such thing as the evolution or development of "living protoplasm, from not living matter," even "under forms of great simplicity," will tell us that he thinks there was a time when the world was different. In other words, when he gets down to the origin of life, and is asked to show how it could be produced by the law of uniformity, he throws his uniformity overboard, and tells us that times then were as different from the present as a man's infancy is different from his mature years.

### FAITH IN AUTO-GENERATION; NONE IN GOD

The only thing in a man's infancy different in kind from what comes to him in his maturer years, is his birth into the world. Then in using this illustration, Mr. Huxley acknowledges that spontaneous generation is like a man's birth; it can happen only once. There is nothing afterward to be likened to it. The world could no more see again spontaneous generation than a man may recall his infancy.

Mr. Huxley thus admits that the world was different then, although in the other quotation, he asserts that this evolutionary philosophy is based on the assumption that, "millions of years ago, . . .

animal and vegetable life, caused effects of the same kind as they now cause." And in still another statement, he concedes that to-day there is no such thing as spontaneous generation. From all of which it is plain that Mr. Huxley must want us to start with our law of uniformity this side of the time when spontaneous generation took place. In other words, the law of uniformity must not be pushed back to "millions of years ago." Is this honest? Is it consistent?

The evolutionist believes in something that does not now take place. He admits that it cannot now take place, or ever can take place again. He even admits that he has no evidence that it ever did take place. Thus without any evidence whatever, and with the preponderance of evidence against it, he believes in his impossible spontaneous generation, and only because he must have it or lose his evolution.

But the Bible believer, challenging this system of uniformity, says, How then came the origin of life by purely natural forces? To this, Mr. Huxley says: Oh, well, as for that, I think that the earth then "was passing through physical and chemical conditions which it can no more see again than a man may recall his infancy;" and if I were back there, I should expect to see "the evolution of living protoplasm, from not living matter, under forms of great simplicity." Then he adds, I call this on my part "philosophic faith."

### AN UNPARDONABLE SINNER

Philosophic faith, mind you! Yet this is the same writer who, in arguing against the faith of the Christian, says: "The man of science has learned to believe in justification not by faith, but by verification." "Skepticism is the highest of duties, blind faith the one unpardonable sin."—"Methods and Results," pages 40, 41.

If we are to judge Mr. Huxley by his own words, he is not a "man of science," for "the man of science has learned to believe in justification not by faith, but by verification." Mr. Huxley has not had any verification for his spontaneous generation theory. He confesses that he has not. He tells us that the world cannot see that day again. He affirms that there is no spontaneous generation now. He has judged himself. He is not in this a "man of science." Every right thinking mortal will concur in the judgment Mr. Huxley has pronounced upon himself.

He has said, "Skepticism is the highest of duties." It is evident that he means a skepticism of certain things opposed to evolution, for he had enough skepticism about the Bible to produce a whole world of skeptics. If skepticism is the highest of duties, it ought to be employed against those things worthy of it, namely, untruths; and the theory of spontane-





ous generation is one of the most blatant of them. Yet Mr. Huxley is not at all skeptical of it. If "skepticism is the highest of duties," then he has failed to do his duty.

And last he states that "blind faith is the one unpardonable sin." We do not know just what he denominates *blind* faith, but suppose he means faith in that which one has not seen or verified. In that case, his "philosophic faith" was certainly most blind. He admits that he never saw this spontaneous generation, because it can't happen now, any more than a man can a second time become an infant; and since he has had this blind "philosophic faith," he has committed, according to his law, the "unpardonable sin."

However, when Mr. Huxley is talking of those who have faith in things he does not believe, though they may have had verification, he calls it "blind faith"; yet when speaking of his own belief in that which does not and cannot exist, he calls it "philosophic faith." It is easy to be charitable with one's self.

But the man who believes in the creation of the world by the power of God does not have to depend on "blind faith." True, it is through faith that "we understand that the worlds were framed by the word of God." Yet, if a person has felt the working of that same power in his own life, he sees, as by parallel of operation, how it could produce a world.

When burdened by sin, he comes to God, and, through Christ, receives the pardoning word, "Thy sins be forgiven

thee." He knows that instantly the guilt and the shame disappear. He knows that new hopes and desires and determinations take possession of him. He has within his own little life an example of the workings of creative power.

#### "BY FAITH WE UNDERSTAND"

One who has ever been healed instantly of sickness or disease, knows the wonderful change that has come, often in so short a space of time that the wink of an eye can more than cover the period in which the relief ensued. There are many to-day who can testify of these things. A belief in them through the creative power of Jehovah is not blind. It is based on fact—yea, on many facts. He knows the power that made the worlds.

And it is this secret of divine power which the Sabbath memorializes. It points us to God. It declares Him to be the source of power. The Sabbath is necessary as a grateful acknowledgment that God is our Creator and our rightful Sovereign. He that observes the Sabbath intelligently, in that acknowledges that he is the work of God's hands and the subject of His authority.

The evolutionist, who opposes the great fact of creation, does so out of a more or less veiled opposition to the God of all the earth. He does not wish to acknowledge the Creator, and seeks to find some way of disposing of Him. He refuses the Sabbath because it is a constant reminder of the One who framed the worlds. "Remember," says the fourth

commandment, "the Sabbath day, to keep it holy. . . . For in six days the Lord—" There it is,—Remember the day that brings to mind Jehovah. The Sabbath reminds man more vividly of God than does any other institution whatever. The Sabbath directs the minds of men to the contemplation of His created works. Nature speaks to the senses of the Sabbath keeper, declaring that there is a God, the Creator, the supreme Ruler of all.

But the man who believes in spontaneous generation, who believes that the factors of evolution were the real workers in creation, has another god than Jehovah. As he contemplates nature, he thinks of life as starting without anything to start it, down in the ooze of the unfathomed sea, millions of ages ago—so deep down in the sea that no one can go down there to prove him a liar, and so many millions of years ago that no one has lived long enough to bring us the record; and if any one had lived, he would probably have forgotten, it was so long ago, so that even he could not dispute the evolutionist's word.

However, the man who can see, in the beauty that clothes the earth, a token of the Creator's love, will behold in the everlasting hills, in the lofty trees, in the opening buds, and the delicate flowers, evidence of Him who made all things, and memorialized it in the institution of the seventh-day Sabbath. The Sabbath, ever pointing to Him who made all things, bids men open the great book of nature, and trace therein the power, wisdom, and love of the great Creator.

**A**RCHIMEDES, having discovered the lever, said that if he could but have a fulcrum, it would raise the very foundations of the whole earth. Such an instrument is prayer, which, if it be set upon God, and fixed in heaven, it will fetch earth up to heaven, change earthly thoughts into heavenly conceptions, turn flesh into spirit, metamorphose nature into grace, and earth into heaven.—Spencer.

## Unlimited Power at Our Command

BY GEORGE B. THOMPSON

**T**HERE are skeptics who tell us they do not believe in prayer, because the laws of nature are fixed laws, and cannot be changed in answer to prayer.

But the Creator is not bound by the laws which He Himself has made. In answer to prayer, the laws of nature have often been changed. The writer has seen the sick healed. At different times, though medical science had rendered its verdict, and said there was no help, he has bowed at the bedside of the afflicted, and seen them healed. According to natural law, there was only a span between them and death; yet the healing was instantaneous, and they arose from the sick bed and ministered to others.

When the children of Israel were fleeing from Egypt, pursued by the Egyptian army, and there seemed to be no escape, Moses cried to God; and in response to his earnest entreaty, when he stretched out his rod, "the Lord caused the sea to go back." Exodus 14:21. This was contrary to every law known to science.

In prayer, Joshua challenged the sun in its course; and the inspired writer tells us that "the sun stood still, and the



moon stayed, until the people had avenged themselves upon their enemies." Joshua 10:13.

It is quite contrary to natural law for the sun and the moon to stop in their orbit; but prayer brought to pass this miracle. Science may endeavor to explain away this astronomical wonder, but we believe it is even as the

Lord has said. We have a God who can stop and start the sun or any other part of creation's machinery at will, yet in no way upset the laws He has made. Bless His holy name!

#### OMNIPOTENT POWER AT WORK

In answer to the prayer of Elisha, the son of the Shunammite woman was brought to life. In response to prayer, Dorcas, who was dead, "opened her eyes" and "sat up," and Peter "presented her alive" to the saints. This is contrary to all the known laws of nature. And the same power is at work to-day.

Elijah "was a man subject to like passions as we are," yet he prayed, and "locked up the treasures of the whole kingdom of nature and carried off the key." He had come fresh from the audience chamber of Jehovah when he stood

boldly before King Ahab, and said, "As the Lord God of Israel liveth, before whom I stand." At his prayer, again the portals of the sky were unlocked, and the rain descended. Prayer was directing natural laws.

See Elijah again in that mighty test between the prophets of Baal and the true God. Behold him pouring upon the altar twelve barrels of water so that the trenches overflow. You say, "Elijah, what are you going to do?" His reply is, "Oh, I am preparing to start a fire!" A strange way this to make preparation for a fire! Then at the time of the evening sacrifice, he looked up to heaven and prayed.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." 1 Kings 18:38.

It is not according to any theory of science or natural law for fire to consume stones and burn water. But all this was done in answer to the prayer of a humble man of like passions with us.

"But there's a power which man can wield  
When mortal aid is vain,  
That eye, that arm, that love to reach,  
That listening ear to gain.

"That power is prayer, which soars on high,  
Through Jesus to the throne,  
And moves the hand which moves the world,  
To bring salvation down."

#### BARRIERS REMOVED

When the apostle Peter was in a dungeon under the watchful care of the Roman guard, and there seemed to be no escape, "prayer was made without ceasing of the church unto God for him." Even while they were praying, an angel

(Continued on page 12)





# THE HARVEST OF THE EARTH

By JOHN L. SHULER

**"T**HE day of the Lord cometh, for it is nigh at hand. . . . There hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2: 1, 2.

What is there connected with the second advent, that makes it so great an event? Let us see from the Scriptures what will happen in connection with Christ's coming, and what that coming means to the world.

*First, the close of probation.* Before the coming of Christ, probation will be closed; the door of mercy will be shut forever; God's work in the earth will be finished; the harvest (Matthew 13: 39) of the gospel will be reaped. The sentence will be pronounced: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 11, 12. What day could be more momentous than that great day which will bring the decision of every man's case to all eternity—that solemn hour which will seal every person's case for eternal weal or woe?

*Second, the severest period of trouble.* Just prior to the coming of the Lord, there will be a time of distress such as never was since there was a nation. See Daniel 12: 1. The marshaling of all nations to Armageddon will be seen, for "the battle of that great day of God Almighty." Revelation 16: 14.

*Third, punishment to the wicked.* Calamities and catastrophes that sweep away the lives of a few hundred or a few thousand persons are regarded as terrible events. The newspaper tells the story in glaring headlines. Everybody you meet is talking about it. But in connection with the coming of the Saviour, the worst calamity of all ages will come upon the unrepentant. That calamity will not destroy merely a few lives in one town or city, like the disasters that are now occurring from day to day, but it will be universal.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25: 31, 33.

"I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4: 26, 27.

**"I** SAW, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped."—The Apocalypse 14: 14-16.

"Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26: 21.

"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." 2 Thessalonians 1: 7, 8.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

*Fourth, a day of recompense.* Christ will return to the earth to reward every man according to his work. "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16: 27. Both Paul and Peter looked forward to the time of His glorious appearing as the day when rewards would be given to the faithful. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 8. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

*Fifth, the resurrection of the righteous dead and the translation of the righteous living.* "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 51-55.

The return of Jesus will be to the righteous the most blessed and happy event that will ever take place in the history of God's universe. It will bring the consummation of the Christian's hope, the salvation of His people forever. (Hebrews 9: 28.) Of that happy day we read: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, that is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 8, 9.

*Sixth, the greatest earthquake.* "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found." Revelation 16: 17, 18, 20. Every city in the world will be left in ruins (Revelation 16: 19), and every mountain and island will be moved out of their places (Revelation 6: 14). The shock will be so great that the earth itself will reel to and fro like a drunkard. Isaiah 24: 19, 20, 1.

*Seventh, the heavenly kingdom will be established.* Christ will return to earth as King of kings, to take possession of this world for His kingdom. The kingdoms of this world will become the kingdom of Christ. (Revelation 11: 15.) Worldly empires will be destroyed, and in due time the earth will be renewed, and God's everlasting kingdom will be established here forever. (Daniel 2: 34, 44.)

*Eighth, the end of sorrow and death.* The second coming of Christ will bring the end of the long, cruel reign of sin and death, and the ushering in of the everlasting era of peace and righteousness. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

When we think of these eight stupendous things that we have mentioned, all happening in connection with His return, the human mind cannot conceive the importance and greatness of that coming day.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 11, 14.



# IF GOD LIVES WHY IS WAR PERMITTED?

*A Study of First Principles in Divine Justice*

By ANDREW C. GILBERT

**W**ISE fathers, in the regulation of their families, may do things that appear to their children unnecessary and unreasonable. The fact that the children's views do not agree with the father's, does not prove that the father is wrong. Until the minds and experience of the children can measure up to the mind and experience of their father, the children are not warranted in laying a charge of misgovernment at his door. In after years, when these children grow up and have homes of their own, and have learned the theory and practice of household economy, they will see consistency and justice in their father's occasional stern counsel and severe chastisement.

We mortal creatures are decidedly finite; and consequently many things that God does and will do, we cannot understand. Man is not expected to fathom the mind of that high and holy One who "inhabiteh eternity" and is Sovereign of the universe. "There is no searching of His understanding," Isaiah 40: 28. "For who hath known the mind of the Lord? or who hath been His counselor?" Romans 11: 34.

## WHERE FOOLS RUSH IN

Jehovah is Creator and Ruler of the universe. Until man can disprove—not merely deny—His creatorship and rulership, it is folly to disbelieve and criticize His claims. "He changeth the times and the seasons: He removeth kings, and setteth up kings," Daniel 2: 21. "He looseth the bonds of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty," Job 12: 18, 19. "I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me," Jeremiah 27: 5. And He says further, that the nation that does not do His will, "that nation will I punish," Verse 8. Unless man can prove that God does not deal with the nations according to His deep counsel and sovereign will, it is unwise to deny that He does, simply because His dealings are not understood.

God knows the future as well as the past, and shapes the present according to His foreknowledge. It is neither wise nor right for His children to charge Him with incompetence or cruelty, even though they cannot see the justice of His ways in chastising the disobedient members of humanity's household. Until His children can measure up in both mind

and experience to the mind and experience of their heavenly Father, and thus be able to judge accurately His ways and motives, it is not just nor reasonable for them to accuse Him of misgovernment and cruelty.

## ATHEISTS NOT QUALIFIED

To refer once more to the illustration of the human father and his regulation of his own household: A stranger in the home, or a member of the family who takes no particular interest in the welfare of the home, might easily believe, at first, that a certain chastisement of one of the children is cruel and uncalled for. But on careful inquiry as to the reason for the punishment, and on better acquaintance with both parent and child, it could be seen quite as easily that justice was done.

The stranger to the Lord God of heaven cannot see far into His ways, and is inclined naturally to attribute to Him a lack of love and kindness. Until this stranger to God and His mercy becomes fully acquainted with Him, and is able to understand the secrets of His supreme will regarding the nations and the human household, he should withhold judgment. His estrangement from God renders him incapable of giving a sound opinion on the subject.

The Christian, having become acquainted with Jesus Christ and learned the ways of God, can easily see that these ways are right and that justice is being done. The real Christian can fully harmonize the apparent contradictions between God's love and mercy and the present distressful conditions of the human family. The non-Christian, who has no

practical knowledge of the Book of divine jurisprudence, cannot discern in God the fullness of love that the Bible credits to Him.

The law of God forms the foundation of His government, and is the foundation upon which are established all natural civil rights as outwardly expressed in those civil statutes which respect and protect the equal rights of every man. To transgress the law is to commit sin. See 1 John 3: 4. Every violation of law, or committing of sin, carries with it a penalty, a punishment. The remission of any penalty is found only in and through forgiveness by Jesus Christ. "If we confess our sins, He is faithful and just to forgive us our sins," 1 John 1: 9. With the forgiveness of sins, Jesus bears away the penalty which the law demands of the sinner. Isaiah 53: 4, 5; John 1: 29.

## THE PENALTY OF CRIME

Nations, as well as individuals, violate the holy law of God. The penalty for disobedience is sure to come to the nation that persists in having its own way, and does not heed divine admonition. But the blessings of forgiveness through Christ will fall upon the nation as truly as upon the individual, provided that nation, through its people, seeks for that blessing with sincerity of heart. All threatened punishment will be withdrawn. Sacred history testifies to this fact.

God loves the nations, and is anxious to see them do right. See 2 Chronicles 36: 15-17. If they go aside from the path of integrity, He pleads with them to return to Him. He also chastens them as a father chastens a willful child, hoping

(Continued on page 15)



## One Thing

By  
Robert Hare

I-WOULD not ask for gold or precious things;  
Rubies may sting, and gold itself takes wings;  
Each horded treasure will in time decay,  
Change with the years, and with them pass away.  
Pearls lose their luster, diamonds pale their light,  
While dimming eyes forget the charm of sight;  
Ambitions die, and beauteous features change;  
And love itself may yield, grow cold and strange.  
What is there, then, that I would ask below?  
What would I claim of all earth's tempting show?  
One thing I ask, one thing alone I crave—  
Power to be kindly true and gently brave;  
To scan with kindly eye when failures lend  
A dimmer shading to life's love or friend;  
To speak with tender heart when spirits weep;  
To cheer when grief its darker vigils keep.  
One thing—the kindly Christ-like touch to give  
That bids the downcast spirit turn and live!  
One thing—to live His life and make it mine  
Till other lives transformed become divine!





# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER  
R. D. BRISBIN

## Are Our Mortuary Customs Pagan or Christian?

**I**F Christians believe their Bible, why do they indulge in conspicuous mourning for their dead? Why the crape, the funeral pall, the exposure of the deceased, the long, tedious obsequies, the wearing of a weed, and the other dismal, gloomy, depressing paraphernalia surrounding death?

Life is precious indeed to most of us; its cessation, a result of the curse—a natural sequence of hereditary or personal transgression. But should the curse become a double one through our giving a lie to "the blessed hope" by our words and actions?

If with the apostle Paul we should say, "We know that to them that love God all things work together for good, even to them that are called according to His purpose;" if, as the whole Bible assuredly teaches, Christian stoicism is laudable toward life and death alike, toward health or disease, joy or sorrow,—shall we look upon death as an unmitigated evil, or only as a part of the plan He in His love has already assigned to us?

A study of burial rites reveals that many of these are but heritages of our pagan ancestors. Many similarities between our customs and ancient Roman burials, lead us to believe that the apostle's words have a striking application for the present, little understood or heeded:

"We would not have you ignorant, brethren, concerning them that fall asleep; *that ye sorrow not, even as the rest, who have no hope.* For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 13-18.

If, then, as our Saviour and the apostles taught, death is but a sleep, and a hundred years are as but a moment for our Christian beloved, who will assuredly be raised to meet us in the morning of the resurrection, is it not selfish to indulge in grief and melancholy?

It is difficult to break away from traditional customs. The last wills and testaments or the dying requests of friends and relatives cannot be disregarded. For ourselves, however, we can determine that the Christian hope will dispel all the darkness of the tomb, and our vision will be directed anew with every loss to the day when He shall come who has the keys of the grave and death.

As the soldier in the assault pauses not when his comrades drop at his side, but presses on to do his part in capturing the enemy's position, so we as soldiers of the cross in the great battle with error will not be retarded by the death of our loved ones. Their labor may be done,

but upon us devolves still greater responsibility for carrying forward to victory the cause of our Master.

Our time will not be given to senseless ceremony, or our means wasted in costly display of coffins, of funeral corteges or granite memorials. The pangs of separation in after days will but cause us to sympathize more ardently with the suffering hearts who know not our "hope."

Extremes in either direction will not be indulged; but a careful conformity to the following most excellent admonition will result, we believe, in some modifications of our present customs, and in greater strength to the individual, the church, and the cause of our Redeemer in the eyes of the world:

"*Whatsoever ye do, do all to the glory of God.* Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." 1 Corinthians 10: 31-33.

## Who Is at Fault?

THE New York World of March 23 editorially comments upon the industrial situation of the past year:

"Strikes and lockouts referred to the United States Department of Labor for settlement in the year of 1919, we are told, involved 2,300,000 workers and cost them in lost wages upward of \$100,000,000. This is rather startling. But, we are further told, these cases constituted 'only a small percentage of the actual number of strikes.' They did not even include the steel and coal strikes. Thus the actual number of workers involved in strikes during one year must have been several times 2,300,000. Thus their wage losses must have been several times \$100,000,000. What the employers lost is not even guessed at."

True Christians hold no brief for the profiteering capitalist or the grasping labor idealist. Our sympathies must be ever with the down-trodden, the oppressed, the poor, or the victim of injustice whether he be rich or indigent.

Neither can we lose sight of the great public, which has to suffer for all these strained relationships. As the governor of Kansas, the Hon. H. J. Allen, writes in the *Saturday Evening Post* of March 6:

"For a long time in this country about one and a half per cent of the population, representing employing capital, had been at the top of the industrial system. About six per cent, representing organized labor, had been at the bottom. Something over ninety-two per cent, a good natured mass having no strength save that of passive resistance, was wedged between. In the last few years the positions of capital and labor apparently had changed. The one and a half per cent went to the bottom, the six per cent came to the top, but the public was between as usual."

The most difficult task in the world to-day is to preserve unbiased and sane judgment concerning the national and international problems before us. Christians cannot be partisans. The great Exemplar teaches justice and equity toward all.



## A SONG OF SPRING

Thou makest the outgoings of the morning  
and evening to rejoice.

Thou visitest the earth, and waterest it;

Thou greatly enrichest it;

The river of God is full of water:

Thou providest them grain, when Thou  
hast so prepared the earth.

Thou waterest its furrows abundantly;

Thou settlest the ridges thereof:

Thou makest it soft with showers;

Thou blessest the springing thereof.

Thou crownest the year with Thy goodness;

And Thy paths drop fatness.

They drop upon the pastures of the wilderness;

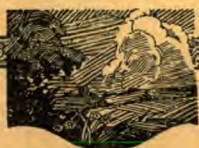
And the hills are girded with joy.

The pastures are clothed with flocks;

The valleys also are covered over with  
grain;

They shout for joy, they also sing.

Psalm 65: 8-13.





## The Vista Through

As we plan to build the house,—the homey house of our dreams,—the vista enters with importance into the project. We place the building on the gently sloping hillside, and there must be a vista through from the entrance above to the real front view across the valley. And, scorning the walled-in yards of the cities, we spread our acre to include the trees, the shrubbery, and smooth reaches of pasture. But in every direction, there is left—or made—a vista through to the green of the hills and the blue of the sky and the red and gold of the glorious sunsets.

After all, among our many desires, this is the real essential in life,—the

vista through,—the “new and living way, through the veil.” Let the way between here and over there be what it will, flanked by whatsoever storms and darkness, and obstructed by stumbling blocks and hidden snares; yet there is always hope and joy, and always strength to struggle, if the view is open to the great beyond. In these days of dread omens and fearsome uncertainty, this is the true optimism. There is an optimist who says the road ahead can’t be as rough as it looks; and there is an optimist who sees it in all its dire aspects, but describes a pavement far beyond. Between here and there—what matters, since God will guide all the way? But for hope when hearts are fearful, and for faith when sight is dim, let us keep the vista through.

ROBERT B. THURBER.

## The Poetry of Jesus

By WILLIAM P. PEARCE

The poet interprets man’s inner self. Jesus did the same. His lines are echoes of feelings and aspirations soul deep. The pure heart looks through spirit eyes to see the holy God. The being hungry-thirsty for right doing and right living craves the Satisfier’s satisfaction, and the mourning ones find surcease in the subtle touch of the Comforter. (Matthew 5:3, 4, 6.) Jesus enters “the recluse life,” as James Russell Lowell puts it, and brings the best to the surface.

The poet interprets friendship and love. Matthew Arnold says, “The essential part of poetic greatness is the noble and profound application of ideas to life.” How beautifully the Master touched in poetic fancy every phase of society, making bare hypocrisies under robed sanctity, yet clothing simplicity of character in scintillating jewels. Love and friendship glitter like diamonds in His multiplied sayings and burn in His diversified acts: Bethany’s association of four—three hosts and one Guest, which in reality is one Host and three guests—being the most conspicuous.

The poet interprets patriotism. The lyrics of Greece and Rome are treasures of priceless worth to students of to-day. The epics of Homer keep alive national pride. The Norman Conquest in England, blending two languages in modern English, was the forerunner of a brilliant line of poets extending in unbroken phalanx from Chaucer to Tennyson and from Tennyson to Kipling. “Bobbie” Burns, who turned aside from his plow to spare the rough burr thistle, and “hoped he might write a song or two for dear auld Scotia’s sake,” left ne’er such lasting impression as the passionate lines of Jesus, who would gather His people as a hen gathers her brood beneath her wings. (Luke 13:34.) He was no foreigner nor usurper in Palestine. He would render to Caesar what was Caesar’s (Mark 12:17), but would solicit their allegiance for a kingdom that was not of this world.

The poet interprets God and the future. “Poetry,” said Dr. Van Dyke, “is the prophet’s art,” because its object is to lift man above himself and make him happier and better. That was the uplift idea of the Master, when He showed the soul-ringing more musical than the money-ring (Mark 8:36), the “many mansions” and the gilded rooms (John 14:2) and life in pleasing continuity (John 14:19) in contrast to destruction.

“Leads from darkness to the perfect day,  
From darkness and from sorrow of the night  
To morning that comes singing o’er the sea,  
Through love to light! Through light, O God,  
to Thee.”

Emerson, in his essay on “Inspiration,” says, “Only that is poetry which cleanses and mans me.” If the poet is not a moral and spiritual teacher, then he has missed the poetic art. The epitaph on the tomb of Cowper asserts his consecrated spirit: “His virtues formed the magic of his song.” So did the virtues of Jesus. His life was a hymn, His acts stanzas, His words lines, His feelings meters, His visions strophes, and His earthly career an unending oratorio.

With Tennyson, who made Jesus the greatest theme of his greatest lines, we can say:

“Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;  
For though from out our bourn of time  
and place,  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.”

## To Overcome Difficulties

WE are often brought into trying situations. There are two ways out of difficulty. One is to cut the cords, the other is to pray ourselves out. Experience teaches that the latter is by far the most satisfactory method. It leaves no bruises and wounds that require years to heal.

“Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” Psalm 37: 4, 5.

You who are struggling with difficulties, do you believe that? Should we not oftener commit our ways to the Lord? Shall we not trust Him more to give us the things we desire? God wishes to give us a thousandfold more than we ever dreamed, not only in ordinary spiritual blessings as we conceive of them, but in everything, and in every way.

When the ark of God was in a heathen land, and the time came to send it home, God had means at His disposal, even though it was but two cows unaccustomed to the yoke. When the ark was placed on a cart, and the calves were tied so they could not follow, the cows started to the place where the ark was to be brought, even though in taking this journey they violated natural instinct; and they delivered the sacred treasure without accident or harm of any kind.

On another occasion, when David, with his army and a great multitude, undertook the same task, Uzzah put forth his hand to steady the ark, and he died on the spot. See how easy it is for God to bring results when the time has come, even without human instrumentality or aid!

Let every perplexing thing we meet drive us to God in prayer, and we shall wake some morning to find that the dear Father has driven away the clouds of perplexity, and that beautiful sunshine fills all our horizon.

We may think and talk of the good experiences we have had in the past. It is not well to wound ourselves and others with the thorns found in our pathway. It is written: “When the people complained, it displeased the Lord: and the Lord heard it; and His anger was kindled.” Good King David, a man after God’s own heart, said, “I complained, and my spirit was overwhelmed.” That is always the result of complaining. Our spirits sink in discouragement and gloom as soon as we begin to complain.

God does not wish us to manifest unbelief by talking doubt and discouragement. Perplexities will arise and multiply till the close of time; but with Paul we may say, “Now thanks be unto God, which always causeth us to triumph.”

E. W. FARNSWORTH.

How easy it is to help, and how easy it is to hinder! Am I helping the world, or hindering? How easy it is to say a kind word, to give a kind look or smile; and how easy it is to speak a word, give a look or smile, that scorches or freezes the trembling heart of another! Is my light so shining that others are led to glorify my Father in heaven, or is it shining in a way that blinds the seeker after truth?

A. E. PLACE.



POETRY is older than the hills. When the foundations of the earth were fastened and the corner stone laid, “the morning stars sang together.” Job 38:7. The earliest literature was poetic. Creation’s story is in the form of a Hebrew hymn. Israel’s emancipation is declared in a poem. (Exodus 15.) The last will and testament of Israel’s great leader and lawgiver is in rhythmic measured notes. Deborah celebrated the victory of Israel in song. (Judges 5.) David is the hymnologist of his age and for all ages. The exultation by angel-songsters at the birth of the Messiah was a short meter composition with a long meter thought. (Luke 2:14.) The babyhood of Jesus was cradled with poetic strains. Aged Simeon went into a delightful rhapsody when Jesus was carried into the temple. (Luke 2:29-32.) The biographers of Jesus sensed the poetic as they related in catchy terms things incidental in His life, speech, and actions.

Jesus was a poet—not a verse poet. “The characteristic mold in which Hebrew poetry was cast,” said Dr. John Kelman, “was not rhythm as in Greek and Roman poems, nor rime in the later Western fashion. It was a kind of measured antithesis, in which in each saying, there was a fall balancing the rise,” as is so prominent in the Beatitudes. (Matthew 5:1-11.)

The temperament of a poet is usually one of sensitiveness and emotion mental and physical. Pollock’s impassioned words and Cowper’s tender phrases throb and thrill with intense feelings and clear-cut visions, which add a beauty and a glory to commonplace things. Likewise with Jesus. Child-like in heart, He ebbed and flowed in delightful inflections through His stories. The hole-home of foxes and the nest-home of birds contrasted His homelessness. The finding of the lost lamb, and the mother instinct of the hen for her brood, revealed His indwelling love for humanity.

Imagination also is one of the poet’s most striking characteristics. What a bold style had Milton, and how vivid was Dante! Jesus was no exception. He thought in pictures—pictures often highly colored—as seen in the yellow waving fields of grain waiting the harvest hands (John 4:35-38); the bubbling waters of life out of the well-deep (John 4:7-14); the tableaux of the marriage feast (Matthew 25:1-13); the cross-bearing along life’s Dolorosa (Matthew 10:38, 39); and the detail sketch of His coming in heaven’s clouds (Matthew 24:29-31).

The poet interprets nature. Nature is one massive pictorial volume. Flowers speak in a language of beauty; winds sing in strident or dulcet strains; birds warble their “songs twice o’er”; and stars glitter in “planet-like music.” All God’s handiwork—hills, meadows, lakes, storms, and stars—was a “Gloria in Excelsis” to Jesus. He saw, as Emerson wrote, beauty in “the bow that smiles in the showers”; and to Him,

“In the mud and scum of things  
Always, always something sings.”



# AS OTHERS SEE IT

**Homiletic Review**: Our souls are stunted, dwarfed, afflicted with divers spiritual diseases, suffering from the dry rot of selfishness and the leprosy of sin. Prayer is formal and we have no taste for God's Holy Word. What is the trouble? We are doing nothing to make us grow. We take no exercise and so suffer from spiritual indigestion. We are sponges, receiving but giving nothing. We violate in the spiritual realm every law of health we obey in the natural world. God does not feed us that we may hibernate like bears for one half the year and live on our accumulated spiritual fat. We are fed to serve.

**"Saturday Evening Post," February 28, 1920**: Power cannot be tolerated in the hands of those who abuse it, nor wealth in the hands of those who wallow in it. Unless capital first sets an example of fairness and justice to labor, it cannot decently ask for either from the workman. Until the rich set an example of sane and moderate living, their thrift sermons to the poor are both insolent and asinine. Example as well as initiative must come from above. The claim that is made by brains to a larger share of the rewards of an enterprise cannot be justified unless those brains are used in the sharing and the spending, as well as the making of money.

**"Illinois Health News"**: High heels interfere with grace of movement, and are largely responsible for girls' weak ankles. The girls imitate cows in walking upon their toes, and many also outdo the bovine grace of walking. High heels are an abomination unto the Lord.

**"Outlook"**: If teachers' salaries are not increased, our public school system is likely to collapse; and our public school system is the foundation of our citizenship. Especially is this so in our seaboard and certain central cities, where the large number of immigrants need the education that only the public schools can give.

**Baptist Report on Salaries**: Young men do not determine their call to the ministry on the basis of salary. But the church that puts this low estimate on the value of his services and the importance of his task is not likely to appeal successfully to the young man who prizes the one life he has to live and wants to make it count in the world.

**A Clergyman**: The greatest financier of the time is not Frank Vanderlip or J. Pierpont Morgan, but the wife of the average minister. If the same degree of efficient management that has prevailed in the ministerial household could be applied to our industrial and political institutions, we could successfully compete in the markets of the world.

**Ruskin**: When, breathless and weary with the week's labor, they give the preacher this interval of languid and imperfect hearing, he has but thirty minutes to get at the hearts of a thousand men, to convince them of all their weaknesses, to shame them from all their sins, to warn them of all their dangers, to try, by this way and that, to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened, and to call at the opening of those dark streets where Wisdom herself has stretched forth her hand, and no man regarded. Thirty minutes to raise the dead.

**"The Bible in the World"**: Once more we look out on a world convulsed with more appalling evils—lawless savagery and the negation of all that is righteous—than history has ever known on so vast a surface of the globe. Among ourselves, too, beside the sorrow and suffering of multitudes of men, women, and little children, we witness the still more grievous spectacle of thousands who ask, in their loss of faith in an ever ruling Providence: "Was the heavenly fatherhood a dream? Is there any God?" On all sides there is evidence of reckless folly and of the wild gayety which makes merry, for to-morrow there is death; and amid the revelry is heard the cry, "The churches have failed; let us try Endor for proof that man survives and assurance—of the resurrection!"

God knows there is cause for dismay; but God be thanked, there is none for despair. Our hope is in the power of prayer

and the promises of Almighty Truth. Those promises, as valid for us to-day as they were in ages gone by, give an everlasting assurance of the—

"One far-off divine event,  
To which the whole creation moves"—

that evil shall perish, and that Christ shall reign in "a new heaven and a new earth."

**Lyman Abbott**: We employ paid teachers to do the work of the parents, not to supplement it. The kindergarten takes the place of the nursery, and the schoolroom of the home. The baby is hardly out of the cradle before he is sent out into the world, and knows his home only as a place in which to eat and sleep. The present anarchy in the state is partly due to the fact that Old World despotisms made homes as cheerful nesting places impossible, partly because anarchy in the home followed the despotism which destroyed its life. Lawless men and women have grown up because boys and girls were not taught obedience to just and beneficial law in the home.

**"America," February 21, 1920**: One of the most contemptible forms of cowardice is that which, in order to salve the troubled conscience, puts a halo about wickedness. It is bad enough to see the evil and to confess lack of courage to resist it; it is worse to be so dishonest as to seek justification for committing the wrong by painting it as goodness. Such shallow hypocrisy is detestable sham. Nevertheless, this poor attempt to palliate degradation is a testimony to the inherent principles of right and wrong. Even when the moral sense, through much misuse, becomes so dead or atrophied as no longer to exercise strong control over action, it still retains clearness enough of vision to see the necessity of drawing a veil over moral ugliness and giving it the disguise, transparent though it be, of virtue or of beauty. Though men and women of our times who are lapsing into pagan ways, are not deifying the vices nor calling them virtues indeed, nevertheless, they are tricking them out in fine phrases, and the public sense of right and wrong is being insidiously perverted. Shamelessness is growing more rampant, but is tolerated and even lauded under the plea that it is beautiful, for if a thing is beautiful, they argue, it cannot be harmful.

The chaste reticences of speech and the modest restraints of the eye, once universally recognized, are stigmatized as prudery, and those who dare see indecency in any spectacle are said to have prurient imaginations, diseased minds, and are recommended with a sneer to the psychopath.

**"The Christian Advocate," February 26, 1920**: The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life. The trouble to-day is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail.

The solving of the labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor troubles.

Meanwhile what is happening to our churches? They are going to seed. The ministers are paid starvation wages and the whole church industry lacks pep and imagination. And yet the church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope, and inspiration on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy and fear are running rampant.



## Unlimited Power at Our Command

(Continued from page 6)

descended from heaven in the stillness of night, his presence illuminated the dungeon, the Roman guards were held in captivity, the shackles fell off the imprisoned servant of the Almighty, great iron gates were opened of their "own accord," and Peter was delivered. No natural or scientific law about this! God was answering prayer, that was all.

Prayer removes the most unsurmountable barriers. Once across the continents of heathendom was written, "No Admittance." But by earnest supplication to God, these closed doors have been opened. Prayer had more to do with opening these doors than any human force had. Men prayed for the way to be opened so the gospel could go to all the world, and to-day the way is open into every heathen land.

If prayer is *anything* to a Christian, it is *everything*. We can do nothing without prayer. Through prayer, we lay hold of that which will enable us to do all things.

"Exceeding great and precious promises" are made to those who pray. The ear of Jesus is ever open to the cry of His children. He delights in their prayers. Says the psalmist, "O Thou that hearest prayer, unto Thee shall all flesh come." Psalm 65: 2.

## The Bible Versus Sir Oliver

SIR OLIVER LODGE has come to America to inform the people of this country that he knows the dead are conscious after death, because he has met and conversed with his son who was killed in France. He declares: "I tell you with all the strength of conviction that I can master, they do persist, that they take an interest in what is going on here, and they help us."—*Portland "Oregonian," February 1, 1920.*

This is a direct contradiction to the pronouncements of God concerning the dead:

"The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love as their hatred and their envy, is perished long ago; neither have they any more a portion forever in anything that is done under the sun. . . ."

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in sheol [the grave], whither thou goest." Ecclesiastes 9: 5, 6, 10.

"He that goeth down to sheol [the grave] shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7: 9, 10.

"In death there is no remembrance of Thee." Psalm 6: 5.

"The dead praise not Jehovah, neither any that go down into silence." Psalm 115: 17.

There is a vast amount of trickery connected with the performances at spiritualistic séances. However, they do perform real miracles, and he who thinks they do not is an easy subject for their deception.

Surely there do appear in their séances spirits claiming to be the returned grand-

## FOR PERSONAL OPTION

*"Whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."* Romans 8: 29, 30.

By E. HILLIARD

THERE are those to whom the doctrine of predestination is a great perplexity. But when we rightly understand God's attitude toward mankind, our perplexities will disappear. All things are known to God. He foreknew that man would yield to temptation. He also foresaw the infinite sacrifice He would make to redeem man from sin. The death of Christ on the cross was in the purpose of God to transform sinful men into the image of His Son, and thereby predestinate them to eternal life in His kingdom of glory.

Man, through Adam's transgression, is predestinated, from his birth, to destruction. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12. Were it not for the plan of salvation, man's destiny would be eternal death. But this plan has been instituted so that all can have as free choice for life as Father Adam had. To accept of the plan, predestinates one to eternal life. To reject it, predestinates one to eternal destruction. Man is born into the world with the power to change his destiny through the choice he makes.

It is true that whom God foreknew, He also predestinated, not, however, to destruction, but to be conformed, changed, into the image of His Son. All who surrender to Christ will be changed into the very character of Christ. This transformation from sin to holiness, changes man's destiny. If we accept Christ as our sin-pardoning Redeemer, and abide faithful to the end, we shall surely reach the kingdom of glory. This is all the predestination that Heaven has anything to do with.

mother, the soldier son, the deceased husband or wife; but even though the spirit converses with one, and the conversation is upon a topic concerning which no other human being ever had information, yet that is not evidence that such spirit is that of a deceased friend.

It requires the counsel of the Deity to determine whether the spirit of a man can return to this earth after death.

The science in these—humanly speaking—unexplainable, phenomenal acts, is explained by the Word of God as follows: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11: 14, 15. If we view the miraculous workings of séances from the Biblical angle, the mystery is explained. The spirits that manifest themselves with messages for the survivors are, according to the Word of God, evil angels,

God first calls all whom He predestinates. The call is to the Jew and to the gentile, the bond and the free, great and small. The invitation is to all, "Whosoever will, let him take the water of life freely." Revelation 22: 17. Those who respond to the call, He justifies; and the justified ones, He glorifies, when He gathers His people into His eternal kingdom. See Romans 8: 30.

Through the foresight of God, the plan of salvation was laid to change man's destiny from destruction to heaven. It depends solely on the volition of the will. It is self-evident that man's destiny hinges on His freedom of choice. The apostle Peter admonishes us, "Give diligence to make your calling and election sure." 2 Peter 1: 10. Through the right exercise of the will power, a man can nominate himself a candidate for heaven, and through faith in Christ, procure his own election, not for a term of years, but to endless life, in the kingdom of God, with all its riches, glory, and endless joy.

Instead of believing the erroneous doctrine that one is born into the world predestinated to heaven, no matter what course he takes in life, or how sinful he may be, and another is brought into the world predestinated to be damned, no matter how strong his desire to be saved, let us renounce this satanic delusion, and accept the Scriptural teaching,—that both, by choice, can be conformed into the image of Christ, and thereby be predestinated to eternal life. Of course, one can backslide and change his destiny. But none are debarred from the kingdom of God by any arbitrary decree. The only ones rejected are those who desire the way of death and refuse to accept the sacrifice made for them.

bent on deceiving both the medium and the inquirer.

Spiritualism will yet do "great wonders, so that he maketh fire come down from heaven [from above] on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Revelation 13: 13, 14. Jesus foresaw our day, and said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24: 24.

God said man should die if he disobeyed Him. Satan said he should not die. Who is right?

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12. There is no way to enter heaven but through the name of our divine Lord. "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

HAMPTON W. COTTRELL.



# AFTER MANY DAYS

Part  
14

Puzzling  
Questions  
Answered

By  
ARTHUR S.  
MAXWELL



THE question rankled in Mrs. Lawrence's mind all that Saturday evening, and she determined to propound it to Mrs. Brooks. But a favorable opportunity to do so did not come for several days. Both Sunday and Monday Mrs. Brooks was busy with work of various kinds, and had no time for quiet talks. Tuesday she had visitors; and it was not till Wednesday evening that Mrs. Lawrence was able to approach her with the question that was burning within her. The passage of time increased rather than decreased the "pressure"; and when finally it was possible to reopen the discussion, the question came out like steam from a safety valve.

"Mrs. Brooks," began Mrs. Lawrence, "I want to ask you something that I have been thinking of ever since last Saturday afternoon. You know you said that only those who keep the commandments, can have a part in the rewards of heaven. What about my Harry? He was taken away without ever hearing about the Sabbath. Do you mean he will be shut out because of that, and we shall never be together again? I think it would be downright unfair of God to treat him like that when he had never heard."

"I can quite understand your anxiety over this," replied Mrs. Brooks. "But you may be sure that God would never be unjust to any one. He is always altogether righteous and just; and from that starting point we should commence our reasoning."

"I wish you would read John 15: 22; or I will read it, as you have not brought your Bible with you. The verse says: 'If I had not come and spoken unto them, they had not had sin: but now they have no excuse [margin] for their sin.' Could anything be plainer? People will be judged according to the light they have received. God does not charge sin against those who trespass in ignorance. If He does not bring them light in some way,

then He looks upon them as though 'they had not had sin.' In common justice, He could do nothing else; just as no earthly parent would punish a child for a wrong against which he had never been warned. But if God, in His wisdom and mercy, brings light to a man, it is the bounden duty of that man to live up to it, and he certainly has no longer any excuse for his sin.

"So with your husband in this case. Should he possibly have passed away without ever learning that it is wrong to work on Saturday, the Sabbath of the Lord, God would certainly overlook the sin of ignorance on his part. If your husband was a Christian man—"

"Oh, yes, he was!"

"Then there is no reason at all, if he died in Christ, as you believe, why he should not be taken to heaven when Jesus comes. There will be thousands of Christian people in heaven who kept Sunday, believing it to be the true Sabbath."

"YOU make it all so plain I cannot but agree with you," said Mrs. Lawrence; "but I have still another question. It is this: If what you say is right, why do not the bishops and the clergymen see it and tell the people? How is it that there are so many people who observe Sunday? How has it come about that Sunday has taken the place of the true Sabbath?"

"You ask me two or three questions at once," said Mrs. Brooks. "First of all, about the leaders in the modern churches. You have heard the expression, I suppose, 'There are none so blind as they that will not see.' Some of these men cannot fail to see what God commands; but they know the penalty for doing what they see is right, and they choose to keep their benefices and their social standing rather than heed the dictates of conscience. They shut their eyes and steel their hearts to the simple statements of

Scripture, and then seek for non-Biblical reasons to bolster up their observance of Sunday.

"Now about your questions on the origin of Sunday, and why so many keep that day. The subject is a very interesting one, and I will try to tell you as much as I can about it. We will go right back to the beginning—I mean, for now, the time of the apostles—and start from there.

"In those days, every Christian kept the Sabbath holy along with the Jews. I have a good quotation on this point in my little book of clippings, and I will read it to you. It is from Duchesne's 'Christian Worship.'

"THE first Christians, at a time in which they were still almost altogether congregated in the Jewish capital, took part in the worship of the temple, but without prejudice to their own special meetings—those of the new synagogue which they had established at the very beginning. Outside Jerusalem, the highest expression of their collective religious life was for them, as for the Jews, in the weekly meetings of the synagogue.

"These meetings took place on Saturday. From a very early period the Christians adopted the Sunday. It is possible, that, at the very outset, the choice of this day was not suggested by any hostility towards the Jewish customs, but that they observed it merely in order to have side by side with the ancient Sabbath, which they celebrated with their Israelite brethren, a day set apart for exclusively Christian assemblies. The idea of importing into the Sunday the solemnity of the Sabbath, with all its exigencies, was an entirely foreign one to the primitive Christians. This was especially the case in regard to the prohibition of work, but it was true also with respect to worship properly so called. The observance of the Sunday was at first supplemental to that of the Sabbath, but in proportion as the gulf between the church and the synagogue widened, the Sabbath became less and less important, and ended at length in being entirely neglected. The Christians, like the Jews, had thus one single day in the week set apart for religious meetings, but the Christians' day was different from that of the Jews.'—*Fourth edition, 1912, page 47.*

"THIS is a most valuable quotation, for it makes certain the fact that in those early times, the Christians had no idea of keeping Sunday as a rest day instead of the Bible Sabbath.

"The next point to remember is this: In those early days, the churches outside Palestine were surrounded by hordes of idolaters, sun worshipers, and the like. In the course of time, as the standard of church purity was lowered, thousands of these people, only half converted, flocked into the fold. Very naturally, they brought with them many of their idolatrous ideas.

"As the gulf between Jews and Christians widened, as it did, and the Christians came to hate more and more everything connected with the Hebrew race, they dropped out the observance of the Sabbath, and confined their religious services to Sunday, now calling it 'Christian.'

"For many years, both days were kept; but in A. D. 31, the emperor Constantine



made a law forbidding all but farmers to work on Sunday—"the venerable day of the sun," as he called it. By this time, the church had begun to think that Sunday really was the right day to keep; and a few years later, we find a church council (at Laodicea) anathematizing those who still persisted in refraining from work on Saturday.

"From that time, the church never changed its opinion. The papacy rose to great power from about this period, and, being built up on a semi-pagan, half-converted membership, naturally enforced the observance of the pagan Sunday. Papal edicts were issued, compelling worship on this day under terrible penalties for disobedience; and so every one, except brave souls here and there, gave ready compliance.

"**W**HEN Luther broke away from Rome, at the time of the Reformation in the early part of the sixteenth century, and lifted high the standard 'The Bible and the Bible only as the rule of faith,' he did not, unfortunately, lead his followers back to the Bible Sabbath, and complete the severance from the Church of Rome. Other Protestants

went no farther than he in this respect, and that is why we find so many people keeping Sunday in these times."

"That is very interesting," said Mrs. Lawrence. "I would never have thought that Sunday had such an unpleasant history."

"No, perhaps not," replied Mrs. Brooks. "Sunday has a very dark record behind it, which very few people take the trouble to investigate. But now, Mrs. Lawrence—I know you will forgive my being pointed, but it is a most serious matter—I want you to think what *you* yourself are going to do about it. You have seen that God is pleading with you from His Word to remember and keep holy His Sabbath day, the seventh day; you have seen that Sunday is only a pagan, satanic counterfeit sabbath. The light has been thrown across your pathway; what are you going to do? Will you join me in keeping holy the coming Sabbath?"

"I do not know what else I can do," said Mrs. Lawrence. "Yes, I will join you."

Barely were the words spoken, when it became apparent that the legions of darkness had leagued themselves to defeat the resolve.

(To be continued)

## WHERE IS UNITY FOUND?

By A. E. HAGEN

**W**E ARE in a world of conflicting theories. Everywhere are heard discordant notes. In scientific, social, educational, political, and religious thought and teaching, there exists a wide diversity of belief.

This serves an invaluable purpose along all lines of human endeavor. It acts as a safety valve for the individual, the nation, and the world; for "in the multitude of counselors there is safety." This is the very essence of democracy—the rule of all as opposed to the rule of one or of a select few. It is the greatest factor for safe and sane and substantial progress. It allows the expansion of the individual unhampered by musty tradition and superstition.

The right of mankind to exercise his intellect and freely express his thoughts and ideals without let or hindrance from church or state is the grand principle of all liberty.

"He that cannot think is a fool,  
He that will not is a bigot,  
He that dare not is a slave."

Such freedom of constructive criticism permits one man to invent, another to improve, and still another to perfect. Autocracy and church creed force the individual ambition and progress to starve and wither within the picketed limits of dry and lifeless tradition.

But while it is a self-evident fact that progress which is true and lasting can only be attained where men choose their own religion and politics, still there is only one sum in the addition of two numbers, and just one product in multiplying one specific number by another. No amount of theorizing or argument can altar these facts.

However, the failure of leaders of thought to go straight to the fountain-head of wisdom, instead of dealing with

the vain speculations of men, has multiplied creeds and traditions until our world is a great babel of confusion. It is demoralizing and paralyzing the churches and the nation.

The supreme attempt of the ages is being put forth at present to bring the churches together; but, alas, how it savors of Constantine's entry by way of compromise, and not through principle and the *Via Dolorosa*!

Somewhere in this world there must be a true gospel. We read of only one Spirit of truth that was to guide mankind into all truth. Christ spoke of "this gospel of the kingdom," not these gospels. We read of "the everlasting gospel"—singular, not plural. Paul states that there is "one Lord, one faith, one baptism," and not many. John speaks of three that bear witness in the earth, "the Spirit, and the water, and the blood: and these three agree in one." It is neither logical nor sane to believe that the Holy Spirit, the only teacher of divine truth, could teach conflicting ways of salvation.

Again Paul teaches that all who listen to the Spirit's prompting through the Word shall be gathered into one. In Ephesians 4: 10-16, we read that various gifts were bestowed upon the church for the specific purpose of uniting in one all believers, "till we all attain unto the unity of the faith, and [the unity] of the knowledge of the Son of God, . . . from whom all the body [is] fitly framed and knit together through that which every joint supplieth." There is here no division and confusion, but perfect unity and harmony. He speaks not of many bodies, but of one body compactly joined together, causing the effectual working of all parts in one; an experience attainable only through perfect understanding and coöperation.

All claim Paul; all claim Christ; all claim the Spirit; but "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

All should seek to know the true and only way. None should be indifferent or accept any private interpretation. Eternal life is the end of perfect knowledge and complete conformity to a "Thus saith the Lord."

### Zealous or Zealots

PAUL bears record to the children of Israel about whom he had so much to say, that they were zealous enough. But that word "zeal" has several derivatives besides "zealous," and we only need to change one letter to make "zealots" out of "zealous." And the zealot is a fanatic. Many of the children of Israel were zealous and many of them were zealots.

The Pharisees were perfectly willing to *profess* their love of God, but they showed their lack of possession of love by the way they treated their own brethren, and especially by the way they treated the Messiah. They were so marvelously punctilious that they would strain to avoid swallowing a gnat, which they classed as an unclean animal; yet they were guilty of offenses that Christ likened to swallowing a camel. They paid tithes of mint and anise and cummin, but "omitted the weightier matters of the law, judgment, mercy, and faith." They would not build a fire on the Sabbath, but they seemed to have no conscientious scruples against hiring a gentile to do it. They would not for a minute think of carrying the very smallest load, yet they had others carry the load, and paid them for it. It was unlawful to pick up a bed and walk on the Sabbath; unlawful for Christ, according to the Pharisees, to heal on the Sabbath.

They had a zeal; there is no question about that. But they did not have the necessary knowledge to back it. Why were they thus ignorant? and what particular kind of knowledge did they so lack? They knew that there was such a thing as righteousness. They knew they must have that righteousness in order to be saved. But they did not understand that the kind of righteousness they must have was God's righteousness, and that the only method of obtaining it was by the exercise of faith. Not understanding God's righteousness, they undertook to establish their own righteousness.

In order to do this, it became necessary for them to define righteousness. They did not take God's standard. They did not use His definition. They made laws of their own, which defined certain things as being right, and certain other things as being evil. They took as a basis the oracles of God which had been committed to them; but they hedged them about with traditions that made life a burden. In all this, they were undertaking to establish their own righteousness.

What resulted is identically what will result whenever a similar course is pursued. It led them to reject the Messiah. Fanaticism invariably will lead an individual to reject the Messiah. Believers in Christ must be zealous, but not zealots. The zealous man takes God's standard of righteousness, and endeavors to live



to it. The zealot sets up his own standard, and tries to make others live to it. To the zealous man, Christ is the end, or object, of the law; and in Christ, he finds perfection. To the zealot, Christ is not needed, but rules and regulations are. The zealous humble self and exalt Christ; the zealot exalts self and crucifies the Lord. The zealous base their life upon a knowledge of God and His Word; the zealot is ignorant of God and His righteousness.

Let us be wise; for the wise "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

J. G. LAMSON.

## Principle in Sunday Closing

It is very easy for two classes of people who hold opposite views to misunderstand each other's position. For a number of years, certain people have sought to induce the legislatures of the different states to enact Sunday laws. At first, these efforts seemed to be largely confined to the clergy and religious organizations. No effort was made to hide the fact that such enactments were religious legislation.

It was openly declared that a union of church and state was desired. On these grounds, not much progress was made. Especially was this true with the national legislature. Those who opposed this state-enforced régime of religion were classed by its proponents as against all efforts to secure a regard for Christian usages.

Prominent among the opponents of state-enforced religion, whether such took the turn of Sunday laws or the teaching of religion in the state schools, were the people who keep for the Sabbath the seventh day of the week. From this, the deduction has been made that these people would be opposed to all efforts toward Sunday closing. Such, however, is not the case. To be sure, these people are opposed to state-enforced Sunday closing. For the state to enforce a religious dogma is for it to infringe on the rights of conscience.

Any firm or organization, however, has a right to govern the hours or time its place of business may stay open. A company organizing a bank may choose to keep open day and night. They may choose to open at ten and close at three. This may be done one day in the week, or seven days, so long as their business is conducted in an orderly way. The firm or organization has a right to close its place or places of business as it may elect. No one outside has a right to interfere if it chooses to close on Saturday, Sunday, or any other day of the week.

Recently in a certain state, demand was made for a law closing all shops in that state on Sunday. This was fundamentally wrong. Such a law would prohibit honest, diligent laborers from engaging in honest toil, and make labor a crime. All Americans should oppose the enactment of such a law.

Now the owners proposed, by agreement among themselves, to close their shops voluntarily on Sunday. If done voluntarily, this is perfectly proper. No one has a right to interfere. That any one should think of doing so, is hardly conceivable. The man who has conscientious scruples about keeping his shop open on Sunday, should of course close it on that day. All fair-minded people will commend him for doing so. After all, it is a matter of conscience. On the other hand, no one can be conscience for another. A man who chooses to close his shop on Sunday, has no right to coerce another to conform to his views. That would be tyranny. The Creator has not delegated to any man the authority to dictate when or how the day of rest shall be observed. Jehovah has reserved that to Himself.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth." "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." "So then every one of us shall give account of himself to God."

W. F. MARTIN.

## Desire Realized

"OH that I might have my request; and that God would grant me the thing that I long for!"

Yet what was it that Job longed for?—Death. How much he would have missed had his request been granted! For "the Lord turned the captivity of Job," and he had "twice as much as he had before."

If Elijah's prayer for death had been answered, he would have missed his chariot ride to glory.

It is interesting to stand in the center of a maze and watch others try to find their way in. First one path is followed. It ends blindly. Then another is tried, with the same result. After a great deal of time and perseverance, the center is reached.

But how easy it is for the one above the maze to see the right way! Our desires furnish us a perfect maze. One day, we are consumed with a foolish ambition. In a short time, we see how petty it was. Then we are led by another; but it ends likewise in disappointment.

"Should our desires,  
Voiced one by one in prayer, ascend to God,  
And come back as events, shaped to our wish,  
What chaos would result!"

How often we have the experience voiced by the poet:

"In my fierce youth,  
I sighed out breath enough to make a fleet,  
Voicing wild prayers for fancied boons  
Which were denied; and that denial bends  
My knee to prayers of gratitude each day  
Of my maturer life."

David found a sure way to realize the desires of the heart. No disappointment follows. "Delight thyself . . . in the Lord," he says in Psalm 37: 4, "and He shall give thee the desires of thine heart." The restless feeling is gone; the heart hunger is satisfied. "He shall bring it to pass." There is no uncertainty.

GLADYS ROBINSON.

## If God Lives, Why Is War Permitted?

(Continued from page 8)

thereby to deter them from doing despite to His entreaties. But if they still are determined to walk in the way of the disobedient, the God of heaven will permit their sins to come to fruition in suffering of every species.

The innocent have always had to suffer to a greater or less extent on account of

# Signs of the Times

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

Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

### SUBSCRIPTION RATES

Three months .....	\$ .50
Six months .....	.90
One year (50 numbers) .....	1.50
With "Questions and Answers" .....	2.15

### NOTICE TO SUBSCRIBERS

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

We send no papers from this office to individuals, without pay in advance. When any one receives copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

JAMES COCHRAN, Circulation Manager.

## Seven Beautiful Songs

For church and home, with music for piano: "The Mountain Flower," "The Wonderful River," "The Christian Banner," "His Loving Voice," "The Fading Flower," "The Rosebud You Gave Me," and "The Flower Queen." Standard sheet music size, ordinary voice. All seven for \$1.00, postpaid. Order from Otto Lundell, 728 Unity Building, Chicago, Illinois.

the perversity of the wicked. The wheat and the tares have been growing together ever since sin came into the world. They will continue to grow together until the time of harvest. "The harvest is the end of the world." See Matthew 13: 30, 39.

It is not God's desire that there shall be suffering and sorrow, misery and death, among the nations and in the families of earth. He pleads with the nations to-day as He pleaded of old: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18: 30-32.

God's mercy bears long with the transgressors, but the reckoning day comes for nations as well as for individuals. The one that does not heed the message of salvation will become hardened more and more until at last no further appeal is heard. To-day is the opportunity for salvation for all.

WHAT would one think of a student of chemistry who would say of his textbook: "I understand this paragraph, therefore I believe it. The next paragraph, I cannot understand, therefore I do not believe it. It must be false?" "How foolish!" you say. Yet that is the way many people read the Bible.

K. M. A.



### "And Pestilences"

"NATION shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven." Luke 21: 10, 11.

This prophecy of our Lord had a double application, as may be seen from reading the context. It referred first to the destruction of Jerusalem, which was a type of the end of the world.

We may expect fulfillment on a much larger scale, therefore, as we near the day of His second appearing. It is not necessary to enlarge upon how the first portion of this prophecy has come to pass. The daily papers have been writing for six years the response of history to the prophetic forecast.

Earthquakes of great intensity are recorded every few months.

Famine has gripped a large portion of the earth's population within the last three years.

Following this ghastly train rides the specter of pestilence, which not only swept away millions through influenza, but is again threatening the world with the deadly typhus, while bubonic plague and other diseases, like the poor, we have always with us.

Henry P. Davison, head of the American Red Cross, who is now in Europe, has cabled a most vivid description of the ravages typhus is making throughout Russia and the Balkan States; and it is now threatening all of Europe and the Americas through the hordes of refugees fleeing from the stricken districts. As reported in the San Francisco *Examiner* of March 26, 1920:

"Dr. Hugh S. Cumming, surgeon-general, said to-day that he believed Davison's warning in many respects was rather understated than exaggerated. Dr. Cumming recently returned to Washington, after a two years' first-hand study of the plague situation in central Europe and confirmed Davison's report that it was the 'greatest danger since the Deluge.' . . .

"It was learned to-day that plague conditions exist in many of the Mediterranean ports from which ships are constantly sailing for the United States. Palermo, Naples, and Genoa, in Italy, Marseilles in France, and Barcelona, Spain, all have cases of bubonic plague or typhus."

The transgression of moral and natural law is rapidly coming to full fruition which modern medicine is as powerless to prevent as in the pandemic of influenza. As never before, the Christian must take heed to habits of cleanliness and principles of right living, and do everything in his power to guide others into the road of health. Having done his best, he need not worry for the consequences.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . For He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge: His truth is a shield and a buckler.

"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth

by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91: 1, 3-7.

### Is Methodism Adrift?

IN the New York *World* of March 5, 1920, we find the following significant report:

"Atlantic City, March 4.—Because 'everybody knows it is not being followed,' the eighty-fourth annual session of the New Jersey Methodist Episcopal



© Underwood

General von Luettwitz, military leader of the abortive attempt to overthrow the German republic under President Ebert. It is suspected that the near-revolution was allowed by the republican leaders to induce an abrogation of some of the peace terms imposed upon Germany. On the other hand, it is contended by some that a too strict application of the terms will throw the country into the hands of the radicals because of the present depression of trade and industry and the lowering of morale.

Conference here to-day voted to eliminate the drastic provision of its Book of Discipline, which forbids participation in dancing, playing of games of chance, attending theaters, horse races, circuses and kindred diversions of 'questionable moral tendency,' with expulsion from the church as the penalty, on conviction.

"The concession . . . came after a spirited fight on the floor of the conference, following the introduction of a resolution by the Rev. Dr. John W. Marshall, a former district superintendent and now vice president of the Ocean Grove Camp Meeting Association, who, in support of his resolution, asserted:

"'Everybody knows the drastic paragraph of the discipline is not being followed, so why not make a substitution as a solution?'

"The successful campaign on the issue terminated a battle he started in 1900.

"The amended ruling reads: 'Improper amusements and excessive indulgence in innocent amusements are serious barriers

to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements, and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatergoing, dancing and such games of chance as are frequently associated with gambling, all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth.

"We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies and to be scrupulously careful in this matter to set no injurious example. We direct all our bishops, district superintendents and pastors to call attention to this subject with solemn urgency in our annual and quarterly conferences, and pastors in all our pulpits, our editors and Sunday school officers to aid in abating the evils we deplore.

"We deem it our duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements and not to leave them to accident or taste or passion, and we affectionately advise and beseech every member of the church absolutely to avoid the taking of such diversions as cannot be used in the name of the Lord Jesus.'"

A memorial on the subject was directed to the General Conference, which must give final sanction to the resolution.

As Dr. Munhall declared before the General Conference at Minneapolis in 1912 when the same question was before the assembly:

"Thousands of young people of other denominations, who know nothing of technical questions of Methodist discipline, will say, inasmuch as the strictest denomination says that Christians may now decide according to individual conscience, and go to the theater and the dance, if they feel it right, therefore we, too, will decide as we like. Strike out that paragraph and every worldling in the church will rejoice, and tens of thousands of our most devoted people will be heartbroken and bowed in sorrow. The world at large has respected us because we have stood against dancing, card-playing and theatergoing; for the unsaved think Christians should not do these things. If we fail to respect their conviction we will lose our influence over them. . . . The floodgates of worldliness will be open."

We trust that the many earnest Christians of the Methodist Church will be strong enough in their next General Conference to vote down this proposed change in the discipline and help stem the tide of selfish indulgence which is sweeping over every denomination at the present time.

IN one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness.

E. G. W.