

Signs of the Times

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A decidedly new thing in penitentiaries is the Illinois State Penitentiary nearing completion at Stateville. The buildings are circular, and are built of reinforced concrete, and glass doors and large windows are predominant. Each cell gets at least two hours' sunlight each day. Each room is provided with lavatory with hot and cold water; toilet, steam heat, and electric light. The guard in the little building in the center has a commanding view of every cell, and can open and close all doors by means of hydraulic pressure.

International



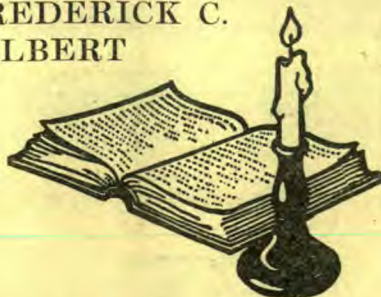
ALL SIGNS POINT ONE WAY



WHEN Christian men and women who have implicit faith in God's Word, and who endeavor to read the times in the light of Bible prophecy, declare their belief that the world is getting worse and not better, how often it is said that they are narrow, out-of-date, and not in harmony with the world's thought! But those who are lovers of the Book of God are convinced that the day of Christ's coming is near at hand. They have evidence that the world is growing worse, and that evil men are increasing rather than diminishing, in fulfillment of those prophecies which say that "in the last days perilous times shall come," and that "evil men and seducers shall wax worse and worse." 2 Timothy 3:1, 13. The daily press abounds with statements which show the fulfillment of these scriptures in a remarkable manner.

Not long ago one of the great Chicago dailies had the following headlines:

By
FREDERICK C.
GILBERT



"ONE THEFT EVERY FORTY MINUTES FOR LAST TEN MONTHS!

"City Crime Commission Bares Record; Asks Quicker Justice."

In ten consecutive months, the following crimes were committed in that one city: burglaries, 5,509; robberies, 2,470; automobiles stolen, 4,170; murders, 300.

Think of such procedure in just one city in ten months. A robbery every forty minutes, and a murder every day! When in that same city not long ago, I inquired of an officer the way to a certain hotel. This was about 7:30 in the evening. The officer informed me that

it would be best for me to take a taxi, as it was not safe to travel alone in the city at that hour of night. This, too, in a district where some of the city's finest hotels were located!

The New York *Tribune* says that in less than one year, there were ten thousand thefts committed in New York City alone, and the amount of the losses reached the sum of \$25,000,000, some of which were as follows:

"Silk industry, \$2,000,000; furriers, \$1,500,000; trucking firms, \$1,500,000; and jewelers, \$1,000,000. The total of Liberty Bonds and other securities appropriated by youthful bank messengers will exceed the \$1,000,000 mark."

MR. COLBY'S ESTIMATE OF THE TIMES

In the month of May, a banquet was given at the Biltmore Hotel, New York City, by the Jewish people, for the benefit of the suffering Jews in Europe. The banquet was described as a "feast of hunger." Many of the leading citizens of New York were present; and among the especially invited guests for the occasion, was Mr. Bainbridge Colby, secretary of state of the United States. The secretary gave an address that evening; and a statement or two from his address as reported in the *American Hebrew*, New York, May 7, 1920, will be of interest:

"There is a certain propriety, a certain significance, in the fact that I come to you on this occasion from the State Department. The Department of State receives every day, several hundred cablegrams from its diplomatic and consular officers throughout the world. It is the recipient oftentimes of first-hand and authentic information of the disasters and distresses of the world. And it is proper for me, in my official capacity, to certify to this great gathering of men and women of my own city, that the appalling conditions which have been related to you, . . . are true beyond the power of words to convey adequately.

"My friends, the world is really at the brink not of a great disaster, but of utter disaster."

Strong language this! These words are not the utterances of a man who speaks of that of which he knows nothing, nor are they the sayings of a man who is only fairly well informed. These statements are made by a man who "every day," through "the Department of State," receives "hundreds of cablegrams" giving "authentic information of the disasters and distresses of the world." This language is uttered by a statesman who knows considerable of the "great perplexity, of doubt and of uncertainty that hovers and broods over all nations." As a result of this definite information which the "Department of State receives every day," the secretary of state felt that there is "a certain significance" in the statements he was about to make. And Mr. Colby, as secretary of state, said in his official capacity, "The world is really at the brink not of a great disaster, but of utter disaster." These words are worthy of thought and consideration.

In one of the Boston dailies appeared the following recently:

"Dr. Harry Plotz, eminent American epidemiologist, just returned from Poland, warns the world that the epidemic of typhus which is now ravaging Poland and parts of Russia and the Balkans is likely to engulf the world. He says that if the spread of this disease is not checked near its source, it will become a pandemonium comparable to the influenza. He declares that if the influenza had been given proper attention in South Russia, where it originated, ten million lives would have been saved to the world.

"Warnings of such well informed specialists as Dr. Plotz remind us how close is the physical tie that binds the world

into one unit whether its various divisions or races will or no. We may scoff at the League of Nations; but we quail at the approach of the League of Pestilence. We may ridicule internationalism, but we are fearful of typhus and influenza, which know no political boundaries."

Sir Auckland Geddes, the new ambassador of England to the United States, is reported to have made the following statement, which appeared in the *Chicago Daily News* June 17, 1920:

"In Europe we know that an age is dying. Here it would be easy to miss the signs of coming change, but I have little doubt that it will come. A realization of the aimlessness of life to labor and to die, having achieved nothing but avoidance of starvation, and the birth of children also doomed to the weary treadmill, has seized the minds of millions."

The editor of the *News*, in commenting

on that speech, said, "Men in his station do not speak thus of changing eras without knowledge and reflection."

While certain optimists think that out of this chaos there is to develop a cosmos, the fact remains that such men candidly admit that the times are serious and conditions are ominous. We surely are living in perilous times.

The *Nebraska State Journal*, in its issue of June 17, 1920, has an article headed, "World of Moslems Ripe for a Rising." The Associated Press reports to that paper the following:

"Details of the much heralded uprisings in the Mohammedan world against British rule and in favor of Turkish nationalists and bolsheviki were received here to-day in official advices."

So we find that in many parts of the world there is peril, plague, pestilence,

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The TEARS of JESUS

By
WILLIAM P. PEARCE



MUCH is said in the Scriptures about tears. Jeremiah was the tearful prophet. He speaks of his eyes' being "a fountain of tears." Job in distress declared that his eyes poured out tears to God. God sent to Hezekiah, saying, "I have seen thy tears." The man who wanted his boy healed of an evil spirit, "said with tears," when Jesus told him that all things were possible to him that believeth, "Lord, I believe." The woman who had been redeemed from an evil life, washed the feet of Jesus with tears. Paul said to the elders of the Ephesian church that he had served the Lord "with all humility of mind, and with many tears."

Tears are the "oldest and the commonest of all things upon earth; and yet how new the tale each time told by them." Tears are the same the wide world around. Three hundred ways there be of speaking, one poet said; "but of weeping, only one." Taught by none,

"Every simpleton
Can weep as well as any sage. The man
Does it no better than an infant can."

Tears are the first language we use.

"Neither Latin nor yet Greek
Nor prose, nor verse. The language they teach
Is universal.
Unstudied, yet correctly classical."

Tears are the result of sorrow in one phase or another. And various the phases—poverty, sickness, disappointment, misrepresentation, bereavement.

"Even hope herself smiles through
The rainbows they make round her as they
fall;
And Death, that cannot weep,
Sets weeping all."

"Jesus wept." We know He wept on three different occasions. He wept once before the grave of Lazarus. In Bethany lived two sisters and a brother—all orphans. One was named Martha—a domestic kind of young woman who believed in a religion of cleanliness, and whose spirit of hospitality was without question. The other was Mary—gentle, loving, and doubtless given to meditation on religious things. Lazarus was their

brother. Nothing is said about him; but I infer, from the record, he was a noble fellow—quiet, dignified, pure, and devout.

Lazarus fell ill, died, and was buried. Jesus came and sympathized with the sisters. Together they visited the tomb, where, we read, "Jesus wept"—wept tears of love, wept sympathetic tears, because of the ravages of sin.

Jesus wept on the Mount of Olives, overlooking Jerusalem. Before Him was the gorgeous temple, with its marble wall, and roof of burnished gold. Stretching away around was the historic and beautiful city, with castles and synagogues. Christ knew that in a little while, all would be in hopeless ruins. The thought and the scene overcame Him, and He burst forth weeping, saying, "O Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Jesus wept in Gethsemane. The Gospel writers are silent as to this, but Paul, in Hebrews 5:7, says, "Who in the days of His flesh . . . offered up prayers and supplications

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IS SEEING NECESSARY TO BELIEVING?

By EDWIN K. SLADE



THE ancient axiom, "Seeing is believing," is largely true as related to the material things about us and the standards of knowledge in the scientific world; but there is a field of investigation and acquirement of knowledge wherein this maxim is inverted. Instead of "Seeing is believing," we have, "Believing is seeing."

The two statements represent two vastly different principles in human search for knowledge. The former represents the school of reason. The latter takes us into the field of faith. One leads to the acquirement of man-made theories and human knowledge, while the other leads to a knowledge based upon the Word of God. The two systems of learning are as different as light is from darkness, and they lead to results no less different in nature.

Paul points to knowledge based upon human reasoning in the words, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Man comes far short of understanding his own nature and nothingness when he assumes to know anything that is not in harmony with that taught by the great Teacher. The false science of the world, which is at variance with fundamental truths of the Bible, is the fruit of research based upon the idea that "seeing is believing;" and it is that upon which all modern higher criticism is based, and which sets aside such portions of the Word as do not seem to harmonize with that which man has reasoned out.

Even the study of the Bible is attempted by many in this manner. On one occasion, a misguided preacher held an open Bible before his congregation, and declared, "The word of God is in here." He then proceeded to inform his hearers that it rested with each Bible student to say how much or what portion of the book was the word of God. This could be done only by receiving or rejecting as it was subjected to the test of the human mind.

REJECTED THE TRUTH BECAUSE HE DID NOT UNDERSTAND

An exaggerated example of such an attitude in Bible study is furnished in the following incident:

A man who had read the account of Noah's building a massive ark, discovered a later record of six men's carrying an ark about in the wilderness forty years. It did not seem reasonable or possible that six men could carry so massive an ark as the one made by Noah; consequently the record of the wilderness experience was rejected by him.

The man who says, "I must see before I can believe," will of necessity be confined to a very narrow circle in his acquirement of knowledge. It is because of this that the

wisdom of the world is called foolishness. The Bible student who is so simple as to believe, though he may not see, is often charged with narrow-mindedness; yet, through faith, he is permitted to see as God sees, in harmony with the promise, "I will guide thee with Mine eye." Paul puts it in this way: "Consider what I say; and the Lord give thee understanding in all things." One who "believes that he may see," is provided with abundant material for knowledge; and while his views may seem simple and strange to the school of reason, they are anything but narrow.

"Through faith we understand that the worlds were framed by the word of God." By the process of reasoning, men have concluded that this world came into existence independent of God.

By a system of signals, it has been proposed to get an answer from the supposed inhabitants of Mars. If men succeeded in securing some sort of visible or audible response from that sphere they will believe the fact established that other habitable planets than our own exist. If they could carry such signaling just a little further, it would be counted as another great enlargement of the circle of knowledge; but how meager and how narrow is such knowledge compared with the vast store of knowledge provided for the child of faith! God intends that a man shall know more than he can see or search out by his own ability. He has provided an infallible Word, which is the foundation for all truth. That Word is believable. "Every word of God is pure." Its truths can be known and understood only by faith. The unseen realities of time and eternity may be seen and known by him who will believe. This Book of truth contains no light for him who must see before he can believe.

The disposition to doubt is largely acquired. Every child is born with a simple faith, and will believe until he discovers the fallibility of what has been told him. Most children are made to endure, earlier

or later in life, the faith-destroying experience illustrated by the following narrative:

A mother sees her little four-year-old boy attempting to open the dangerous cellar door. Thinking to give him a lasting lesson, she appeals to him, "Johnny, Johnny, don't open that door." But Johnny persists, and she continues: "No, Johnny! Bears! There are bears down there. They will bite you. Don't go down there."

Johnny looks very grave and thoughtful. He believes anything mother says. By faith, he sees great ugly bears in the cellar. He never goes near the door without thinking of those beasts which he believes are there. The mother soon forgets, but Johnny does not; and when permitted to go with her into the cellar, he acts so shy and clings to her skirts in such a way that she says to him, "Johnny, what makes you act so?" He replies, "I'm afraid of the bears." She quickly assures him: "You needn't be afraid. There are no bears down here."

SOME ADVISE A DOUBTING ATTITUDE

Naturally, Johnny does some very serious thinking. There comes into his life a tendency to resort to reasoning rather than rely upon a spoken word. In his simply way, he concludes that the best way to know a thing is to see it. From such experiences, from childhood to manhood, we are established in the conviction that "seeing is believing"; which accounts for the prevailing attitude of mankind toward the unknown and the divine Word. It is prominently taught, by many leading educators, that students should approach every subject in the attitude of doubt, and work out a theory to be believed and accepted as fact only as it can be seen to be reasonable.

This is all foreign to true faith. Faith is simple and childlike. It can exist only in relation to an infallible word. The man of faith will believe God's Word whether it seems reasonable to him or not. He will have experienced the fulfillment of the promise, "Casting down reasonings, and every high thing that exalteth itself against the knowledge of God." To such a man, the whole of God's Word is a mine of precious truth, by which he is made "wise unto salvation." He will be able to "see" and "understand" that which is true and real and eternal. Though he is surrounded by seeming defeat, decay, and death, his heart is made glad as he claims such promises as these: "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our out-



"Every child is born with a simple faith."

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GEOLOGY—

FRIEND OR FOE OF THE BIBLE?

By HORACE G. FRANKS

The general impression is that the rocks and the fossil remains of earth are an irrefutable testimony to the error of the Genesis account of creation and the deluge. Is this impression correct?



ONE of the most important of all sciences is geology, and hence we may appropriately place it in the witness box and ask it to give its evidence of the truthfulness of the Bible. In times past, evolution made geology one of its greatest foundation stones; that is, it made the theories of geology its chief proofs. But the theories of geology have, in the majority of cases, been only theories, or as the *London Times Literary Supplement* put it on June 9, 1905:

"Never was seen such a *melée*. The humor of it is that they all claim to represent science, . . . yet it would puzzle them to point to a theological battle field exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is, that there is not a single point on which they all agree. Battling for evolution they have torn it to pieces: nothing is left, nothing at all, on their showing, save a few fragments strewn about the arena."

On this point, let us notice a few of the conflicting theories of evolutionary and non-evolutionary geologists on that well investigated question, the age of the earth; for although all have had the same material to work upon, their results are startlingly different. Professor Ramsay made it 10,000,000,000 years; Dubois divided that number by 10; Goodchild made it 700,000,000; Lyell lowered it to 400,000,000; Charles Darwin made it at least 306,662,400; Sir George Darwin, his son, "demonstrated" that life could not possibly have begun on earth more than 100,000,000 years ago; Sallas reduced it to 55,000,000; Lord Kelvin made it 24,000,000; and Professor Tait made it 10,000,000 at most. And then, in one of the 1919 issues of a reputable quarterly known as *Science Progress*, Major R. A. Marriott strikes a hard blow at the "ice age" theory by supplying "evidence" which brings "the date of the glacial epoch and the subsequent melting of the ice in the region of both poles much nearer the ages of human history" than other scientists have ever admitted to be possible. No wonder that even a few years ago Professor George

Wright, D. D., LL. D., a leading geologist, told us that "geologic time is not one hundredth part as long as it was supposed to be fifty years ago, and the popular writers who glibly talk of the antiquity of man are behind the times and ignorant of the new light which as a flood has come from geology." Referring to the beginning and end of this world, he says, "On these things the inspired Word is still our best and only authority."

True geology certainly confirms the first chapters of Genesis, including, of course, the accounts of creation and the Flood. Evolution denies both. In face of the most direct evidence, evolution banishes the story of the Deluge to the realm of myth; but since Christ upholds that story by appealing to it and corroborating it and basing a prophecy on it, as He does in Matthew 24: 37 and Luke 17: 26, it is very evident that evolution denies Christ Himself and brands Him as a deceiver.

WHAT DO THE ROCKS TEACH?

THIS question is on the lips of many as they read that popular geology denies Bible theology; and in this article, we shall tap the rocks and extract therefrom the secret of the petrified specimens contained in their bosoms, and over their dead bodies hold a post-mortem examination.

Says one earnest Christian geologist: "Almost every country on the globe can furnish proofs that the dry land and the ocean have not always been as they are now. Sometimes it is a bed of shells a mile or two high on the mountain side; or it may be a whole forest of trees buried half a mile or more down in the ground, with perhaps a thick bed of coral or crinoidal limestone spread out above it. Sometimes it is the remains of luxurious semitropical life that once prevailed away up in what are now the arctic regions, or over the very pole itself; or it may be a great mass of strange, unearthly looking bones packed together in such abundance as to indicate a whole herd of these enormous brutes entombed at once. The whole earth is,

in fact, a vast graveyard with rocks for tombstones, on which the buried dead have written an epitaph recording their own death and burial."—"Back to the Bible," page 42.

Is it any wonder, then, that people ask how these sea fossils found their way to the tops of mountains? Even evolutionary geologists declare that only some "great and sudden" catastrophe could have been responsible. On this point, Hugh Miller says:

"We read in the stone . . . a wonderful record of violent death falling at once, not on a few individuals, but on whole tribes."

Another geologist declares "that no plainer witness is to be found of any physical fact than that nature has at times worked with enormous energy and rapidity, and that the rocky strata teem with evidence of violent and sudden dislocations on a great scale."

What was this "great and sudden" catastrophe? Does the Bible speak of it? Does history make mention of it? If these questions can be satisfactorily answered, then a great difficulty will be solved.

What was the catastrophe?—The Flood of Noah's time.

Does the Bible speak of it?—Yes; in Genesis 6, 7, and 8, there is a full account of the event.

Does history record it?—Yes; for the fact that traditions of the Flood are found in nearly all nations shows that there was some such great, real, and well defined event in the ancient history of the race.

Or, to answer the last two questions in the words of Professor Harper: "We may regard the Deluge as a historical fact preserved in a multitude of forms, an 'actual and terrible event which made so powerful an impression on the imaginations of the first parents of our species that their descendants could never forget it. This cataclysm took place near the primitive cradle of mankind and previous to the separation of the families from whom the principal races were to descend.' The Deluge was a fact; it was part of a great plan; its record as handed down to us in the Hebrew Scriptures is the one clear, distinct account, and when compared with the other accounts bears on its face indication of its divine origin."

Sea fossils have been found in mountain tops. How did they get there? The Bible tells us that during the Flood, "the mountains were covered" with the waters. Genesis 7: 19, 20. Is not that sufficient answer?

THE LESSON OF DRY BONES

A GAIN, as we have seen, bones of all kinds of animals have been found in the most unexpected places, and many of the journeys made by scientists into prehistoric times have been the result of following the trail of fossilized bones. As soon as geology reports the discovery of a new "valley of dry bones," paleontologists, with their numerous theories needing props, visit the region, and enthusiastic investigators quarrel among themselves to settle just how many "hundreds of millions of years" those bones have lain there. A typical example of this bickering was brought to view in the May 10, 1919, issue of the *Scientific American*, in an illuminating article on the fossil deposits of Nebraska. In the northwest portion of that state are to be found the largest deposits of fossilized bones in the world. Much investigative work has been carried on there; and at one time, by means of a blast placed at a depth of fifty feet, the top of a small hill was blown off, exposing a layer of bones twelve to thirty inches in thickness and about one eighth of a mile wide.



Various reasons have been given for this rich geological and historical find, some of which are most fanciful. There is one reason, however, which comes remarkably near to the truth. One scientist considers that some "widely spread epidemic" caused the animals to rush to the waters of the Niobrara, where they died in vast numbers and were buried in the sand washed down by the water; and he concludes, "That they were all covered at the same time is evident from the layer of sand in which they were found."

The true Christian cannot, of course, agree with the idea that an "epidemic" caused the animals to rush headlong to destruction; but with the suggestion that all were drowned at the one time, he would be in hearty agreement, for that thought is quite in harmony with the Bible story of the Flood. Thus it is that the "valley of dry bones" in Nebraska—and many other collections of fossilized animal bones—have proved a glorious tribute to the truthfulness of God's Word.

An English poet-geologist has expressed his scientific thoughts in poetry, and of this question of dry bones he has humorously yet truthfully said:

"Seamy coal,
Limestone or oölite, and other sections,
Give us strange tidings of our old connections;
Our arborescent ferns, of climate torrid,
With unknown shapes, of names and natures horrid,
Strange ichthyosaurus, or iguanodon,
With many more I cannot verse upon,—
Lost species and lost genera; some whose bias
Is chalk, marl, sandstone, gravel, or blue lias;
Birds, beasts, fish, insects, reptiles; fresh, marine,
Perfect as yesterday among us seen,
In rock, or cave; 'tis passing strange to me
How such incongruous mixture e'er could be."

This "incongruous mixture" has appeared "passing strange" to many an ardent geologist; but when read in the light of God's Word, it is most plain that the Noachian Deluge is the sole cause of the strange medley of ancient animals, birds, and plants found in stranger places in still more strange arrangements.

INGERSOLL AND INFIDELITY SPEECHLESS

IN his "Tilt with Talmage," Robert Ingersoll threw out the following challenge: "If it shall turn out that Moses knew more about geology than Humboldt, . . . then I will admit that infidelity must become speechless forever." It has turned out that the geology of Moses was greater, far greater, than that of any modern geologist; therefore infidelity has been answered. There is not space in this article to show just how far the deductions of geology have corroborated the Bible, for that is the work for a whole book on the question. One logician-scientist-Christian (a very rare human commodity in these days) has written just such a book; and, as he has summed up his investigations in a very able yet brief form, we cannot do better than to read his words. He has been studying "the foundation facts of geology from the inductive standpoint," endeavoring to present to the world "at least one book on geology built up from the present instead of being postulated from the past." Here are his results:

"Darwinism as a part, a minor part, of the general evolutionary theory, rests logically and historically upon the succession-of-life idea as taught by geology. If there has actually been this succession of life on the globe in a very definite order, then some form of genetic connection between these successive types is the intuitive conclusion of every thinking mind, even though it may prove impossible to recover the connecting links. But if there is absolutely no evidence in either logic or objective fact that certain types of life are intrinsically older than others; in other words, if

this succession of life is not an actual scientific fact capable of the clearest proof; then Darwinism or any other form of biological evolution can have no more scientific value than the vagaries of the old Greeks; in short, from the viewpoint of true inductive science, it would necessarily be a gigantic blunder, historically scarce second to the Ptolemaic astronomy."

YOU CAN'T ESCAPE A DIVINE CREATION

HAVING proved conclusively that there are no facts and that there is no evidence on behalf of the succession-of-life theory, the writer passes on to the Flood, and says in his summary:

"The facts enumerated, namely (1) the abnormal character of most of the fossiliferous deposits, (2) the sudden world-wide change of climate they record, (3) the marked degeneration in all the organic forms in passing from the older to the modern world, together with (4) the great outstanding fact that human beings, with thousands of other living species of animals and plants, have at this great world crisis left their fossils in the rocks all over the globe,—these facts, I say, when looked at together as a cumulative argument, prove beyond a possible doubt that our once magnificently stocked and climated world met with a tremendous catastrophe some thousands of years ago, before the dawn of history. . . .

"As for the origin of the living things that existed before that event, we can nevermore evade the fact of a literal creation, since modern science has forever outgrown the idea of spontaneous generation, and in the light of facts brought out here [in the book from which we are quoting] there is absolutely nothing upon which to build a scheme of evolution, since inductive geology is utterly unable to show that certain types of life originated before others. With the myth of a life succession dissipated once and forever, the world to-day stands face to face with creation as the direct act of the infinite God."—*"Fundamentals of Geology,"* by Price, pages 12-15.

IS SIMPLICITY A VIRTUE?

WHAT a simple story the Mosaic one is compared with that of evolution! A child or an uneducated savage can comprehend the Bible account of creation and the Flood; but how much would they comprehend the following "simple" evolutionary account of the origin of man?

"Trilobites and Brachiopods abounded in the Silurian; fishes of many kinds were very numerous in the Devonian; Labyrinthodonts basked in the sunshine on the shores of carboniferous swamps; mighty frogs croaked in the Triassic; the marsupial, greatest great, great, etc., grandfather of the opossum, was then engaged in his craft of robbing the nest of the long-tailed archæopteryx; the Zeuglodon sported in the Gulf of Mexico, in the Eocene; three- and four-toed horses of various kinds played baseball with bowlders in the Rocky Mountain regions, thus ridding themselves of their surplus toes, during the Tertiary; bears, tigers, and lions of huge size fought each other like the Kilkenny cats in England during the same period; monkeys chased each other up and down the trees and played 'hide and seek' in the forest of the Pliocene; and, by ac-

cident or otherwise, the Anthropomorphous, gorilla-like ape lost his tail and took to intellectual and moral habits, so that some time during the Quaternary period he became Adam."—*"Organic Evolution Considered,"* pages 346, 347.

"Suppose a number of intelligent mice with rational minds found themselves in possession of a house, and tried to account for the existence of the house.

"Suppose, further, that they decided at the outset to reject any such idea as that the house was built by some being who had power to build houses, and made up their minds that the house must be accounted for by whatever processes they could find in operation in their own day.

"The intelligent animals would carefully observe these processes and discover that a layer of dust and dirt of a certain thickness took one year to accumulate. Reasoning from this fact, they would decide that the layer of concrete on which the house was built, and which was ten thousand times as thick, must have taken ten thousand years to grow to its present dimensions. The bricks resting on this concrete must therefore have been laid ten thousand years after the concrete first began to form. Since, proceeding on similar lines, the bricks must have each required thousands of years to form, it would follow that millions of years were required for the brick walls to grow to their present height, so that the concrete layer must have been deposited many millions of years before the house reached the state in which they found it.

"Suppose, further, that near the foundations they found certain bones which they identified as belonging to their own species. They would go on to conclude that mice had therefore existed for millions of years. In this way they might build up a marvelous theory of the age of the structure in which they lived, and the enormous period during which mice had existed.

"But now, suppose that the builder of the house should inform the mice that all their speculations were inaccurate; that it had taken him three months to build the house; that the concrete bed was laid in one day, and that the walls were put up in two weeks. Suppose he should add that, when the house had stood for a few years, he decided for a certain reason to pull it all down and rebuild on another plan, using the old materials in new combinations. This explanation would, of course, make havoc of all the elaborate theories the mice had founded upon the arrangement of what they took for successive layers, and would also account for the remains of the former generations of mice being found in all parts of the structure. They might protest that it was not scientific or philosophic to build houses in such a way, or

to disturb them violently when once built; and that it was impossible for them to frame satisfactory theories unless houses were built according to their ideas of the proper method."—W. T. Bartlett, in *"Present Truth,"* London, 1918.

Hear now the interpretation of the parable:

The intelligent mice are the atheistic geologists of today; the house is the world; their reasoning is evolution; the bones are recently discovered fossils; the builder is the Creator. The parable needs no further explanation, for it is in itself plain enough to all.

The Strength Sapper

CANON WILBERFORCE, walking in the Isle of Skye, saw a magnificent golden eagle soaring upward. He stopped and watched its flight. Soon he observed that something was wrong. Presently it began to fall, and soon lay dead at his feet. Eager to know the reason for its death, he examined it, found no trace of gunshot wound, but saw in its talons a small weasel, which, in its flight, drawn close to its body, had sucked the life-blood from the eagle's breast. Such is the end of him who persistently clings to sin. It decays his strength. Sooner or later it saps his life-blood,—his power of resistance,—and, like Saul, he goes down, lost!

Sin is no trifle. A snake an inch long is a snake as truly as one whose coils stretch for yards. Maclaren says: "The essence of all sin is living to self, setting up one's own will against God's commandments; and that opposition may be as virulent in small as in great transgressions. Little breaches of a great law are great sins." One lust, cherished in the heart, is sufficient for the devil's purpose. One sinful habit holds us as Satan's captive as well as a thousand.

Saul slew all the Amalekites but one; and that single exception to complete obedience marked his unsoundness, cost him the loss of his throne, and the awful displeasure of his God. Thus selfish reserves are the cankers that eat into our moral strength, even as gangrene eats into diseased flesh. Think of the ability that might be used in accomplishing great things in righteousness, but that is palsied by the cherishing of sin. Nothing exhausts like sin. Unless there is another bias within us, unless we yield ourselves to a higher power to lead us, to incline our thoughts and purposes in the ways of righteousness and the more abundant life,—unless this is ours, sin will sap our strength and bring about our moral ruin.

ERNEST LLOYD.



IF NO LAW, THERE CAN BE NO GOSPEL

By E. HILLIARD



"THE law of the Lord is perfect, converting the soul." Psalm 19: 7. It is when we bow before the demands of the moral law with penitent hearts, subdued by the love of God, that we have a definite knowledge of our imperfections. Sin revives, and the transgression of God's holy law becomes exceeding sinful; "for by the law is the knowledge of sin." Romans 3: 20.

When a person is so hardened in sin that he can transgress God's law and still feel no condemnation, no compunction of conscience, he is alive in sin and dead to Christ. It is when the law of God is applied to the evil heart through the agency of the Holy Spirit, that sin revives, and the sinner dies to sin and is alive to Christ. He has a painful realization of his guilt. His pride, profanity, dishonesty, and shameful lust are laid bare. His soul trembles within him. The cry has gone up from many a sin-burdened heart when under conviction of sin, "O wretched man that I am! who shall deliver me from the body of this death?"

Anciently it was the custom at times to chain a dead body to a criminal. He was then banished from the haunts of men, and was obliged to carry the dead carcass until he died. When the poor, penitent sinner is under the condemnation of the broken law, he is not left to perish. The law becomes his guide, to bring him to Christ, that he may be delivered from the body of sin. He believes that his Redeemer paid his debt on the cruel cross, and he is justified by his faith. (Galatians 3: 24.) Through imparted grace, he obeys the law, and therefore is no longer under it. (Verse 25.) His obedience places him under grace. See Romans 6: 14, 15.

He has passed through the throes of conversion, and the new man is brought forth. The whole tenor of his thoughts is changed. The mind dwells on things that are true, honest, just, and pure. He is spiritual, and is in full harmony with the spiritual law. (Romans 7: 14.) He renders implicit obedience to its full requirements, and not one of its holy precepts is grievous to him. (1 John 5: 3.) It becomes the rule of life for the new creature in Christ Jesus. It is the instrument by which all mankind will be judged when they appear before the judgment seat of Christ. See Ecclesiastes 12: 13, 14; Romans 2: 12; 2 Corinthians 5: 10.

ERRONEOUS TEACHING

The law of God is one of the primary factors in causing us to see and feel the need of our Saviour. To do away with the law is to dispense with the Redeemer. It impeaches the Lawgiver, and is a positive denial of His authority. Such teaching erects an eternal barrier to the gospel. He who abrogates the law abolishes the cross, and leaves the sinner in rebellion against the government of heaven. No law, no transgression, no Saviour, no conversion, no salvation! (Romans 4: 15.) One writer has tersely stated this:

"Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving of only ridicule and contempt."

We ask in amazement, What is contained in the Ten Commandments that calls for ridicule and contempt upon those who

teach and obey them? Such Christ calls great in the kingdom of heaven; while those who break those commandments, and teach men to do so, He declares, are esteemed in heaven as the least of all on earth. See Matthew 5: 17-19.

It pains our hearts to hear the abolition of the law proclaimed from the sacred desk. The apostle Paul taught that it is holy, just, and good; and it is the same to-day. The fast growing idea that God's law is done away is causing transgressors to rest contentedly in their sins while thinking that they have experienced a change of heart. Men who do not love God's holy law do not love the gospel.

MOODY WOULDN'T BE POPULAR NOWADAYS

It would be far better for the world if all religious teachers would teach the Ten Commandments as D. L. Moody taught them. In a work entitled "Sermons, Addresses, and Prayers," he says:

"People talk about the Ten Commandments as if they were ten laws; they are one law,—the law of God. The minute you have broken one of them, you have broken the law of God. Supposing I am hanging by a chain from the wall, if a single link in the chain breaks, I fall. The third class are those who are not stricken by their sins, who have no deep conviction of guilt. Just bring the law of God to bear on these, and show them themselves in their true light. . . . Don't try to heal the wound before the hurt is felt. Don't attempt to give the consolation of the gospel until your converts see that they have sinned—see it and feel it."

If the doctrine of the atonement leads to the abolition of the law, there is absolutely no reconciliation of the transgressor to God. He who denies the law denies his sins. Christ cannot grant pardon to the impenitent antinomian. Such have no godly sorrow that leads to genuine repentance. Godly sorrow leads to obedience to God's law. See 2 Corinthians 7: 10; 1 John 3: 4; Romans 2: 13.

By law the governments of earth are supported. By the law of God the government of heaven is maintained. It is the instrument that will govern the subjects of God's universal kingdom. When the plan of redemption has fulfilled its mission, every redeemed soul will be in full accord with the Decalogue. Those who in probationary time teach its abolition, thereby declare, "We will not have this man [Christ] to reign over us." Those who live in known disobedience to God's law, reject the hand of deliverance that was nailed to the wood. In sorrow and anguish of spirit, even with weeping and gnashing of teeth, they must pay their own debt at the final settlement, unless they repent and obey.

The humiliation and death of Christ upon the cross is an irrefragable argument for the perpetuity of the law. Christ, the moral law, and the penitent sinner coöperate in the salvation of the soul. We reap what we sow. It is well to remember that the seed sown multiplies at the harvest. If we sow disobedience, we shall reap disobedience that ends in the second death. As we are rapidly approaching the time when all mankind will be brought before the law in judgment, and face to face with Christ, who died to defend its holy principles and to pardon the penitent transgressor, let us like David make haste to obey its commands.

The Tears of Jesus

(Continued from page 2)

with strong crying and tears unto Him that was able to save Him from death." Jesus was susceptible to pain and sorrow as we are. He seemed to dread persecution and execution as we would. For this reason, God sent an angel to strengthen Him. Jesus was not a Stoic, as Dr. MacArthur says; and there is no stolid stoicism in Christianity. It is to "rejoice with them that do rejoice, and weep with them that weep." Romans 12: 15.

How glad we ought to be that there is to be a tearless age! I read concerning the sad, the afflicted, and the bereft, "God shall wipe away all tears from their

eyes." Revelation 21: 4. That is the finest banishment mentioned, for that means the banishment of the cause. It will be good-by to tears shed because of poverty and suffering, tears shed because of oppression and persecution, tears shed because of misrepresentation, isolation, and separation. God, with the kerchief of love, will wipe them forever away.

One of the great contrasts between heaven and hell is tears. In hell, there is to be no music, but plenty of tears—"weeping and gnashing of teeth." In heaven, there is to be rejoicing, but no weeping—tears forever exiled.

Thank God for the climax of this beautiful scripture. I hear the sorrowful sob it out, and the lonely gasp it out, and the

minister cry it out, and the angels in heaven sing it out: "God shall wipe away all tears from their eyes."

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears;
And then sometime we'll understand."

Faith

O FAITH, thou art the Father's gift, to cheer us on the way,
Until we reach the glorious land, where it is ever day.
Oh, help us on till we may see the glories of that place,
The angel host, the throne of God, and His most glorious face.

GEORGE E. GURNEY.



DOES CATHOLICISM FAVOR BIBLE STUDY BY THE LAITY?

By
S. E. TABB

IN the *Homiletic Review* appeared an article on "The Sacred Scriptures," which seems to have been part of an address to the people, by Cardinal Gibbons, of Baltimore, in which he says:

"Above all other books, choose the sacred Scriptures. There is a special grace attached to the reading of the inspired volume. It will impart to your soul a solid, sturdy, rational, and healthy piety. By meditating on the sacred Scriptures you will nourish your soul with the bread of life." And here are sentences from his book, "Faith of Our Fathers": "The church, far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal." (Page 90.) "After his ordination every priest is obliged in conscience to devote upwards of an hour each day to the perusal of the Word of God. . . . What is good for the clergy must be good, also, for the laity. Be assured that if you become a Catholic you will never be forbidden to read the Bible." (Page 91.)

Such commendation of the Bible and of the free reading of it by laymen—by the common people—certainly sounds good to Protestant ears. I wish there were valid ground for taking the cardinal's words at their face value; but several interrogation points raise themselves in my mind, for I have made some study of the history of the church, and have, fortunately or unfortunately, recollection of the story of the past.

The cardinal and the facts of history seem to be in a hopeless tangle. The Roman attitude will be seen in the following facts:

1. Pope Gregory VII wrote a letter to Wratislau (1080) condemning the general freedom allowed to read the Bible in the vulgar tongue—that is, in the language the common people use.

2. Pope Innocent III declared (1199) the Scriptures too profound for the common people, and quoted the Sinaitic restriction, "If so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart."

3. The Council of Toulouse (1229) declared that the laity must not possess the books of the Old and New Testaments; only the Psalter and the Breviary, and these not in the vulgar tongue. (Article 14.)

4. The Council of Tarragona (1242) declared that "no one, either priest or layman, is to possess a Roman translation of the Bible; all such translations to be given up to the bishops within eight days, and to be straightway burnt. Whoso does not, be he priest or layman, is to be esteemed a heretic." (Article 2.)

5. The Synod of Oxford (1408) declared that "the Bible is not to appear in

English, and the Wycliffe version is not to be used." (Article 7.)

6. The Council of Constance (1414) ordered concerning John Wycliffe that "his body and bones, if they could be distinguished from those of the faithful, should be disinterred and cast away from consecrated ground." Thirteen years afterwards, at the peremptory command of Pope Martin V, his bones were dug up and burned, and the ashes were flung into the Swift, a little brook that falls into the Avon. His crime was that he translated the Bible into the English language. And he was a Roman Catholic.

7. Ximenes, archbishop of Toledo (circa 1500), declares: "It is utterly wrong to circulate the Scriptures in the vulgar tongue. The mind of the common people is such that if a thing is simple and plain they despise it; what is hidden they venerate. The Old and New Testaments should be retained in the three languages



This photograph shows a few of the thousands of visitors who attended the ceremonies of the laying of the corner stone of the National Shrine of the Immaculate Conception, praying before the architect's painting of the shrine.

in which the superscription on the cross was written" (Hebrew, Greek, and Latin).

8. The Catholic Queen Mary acceded to the throne of England in 1553. In her short reign of five years, Hooper, Ridley, Latimer, Cranmer, and over three hundred other Bible-loving men, were burned at the stake. One Bible, partly burned at that time, is still preserved as a relic of those dark and bloody days. At the

World's Sunday School Convention in Washington, D. C., in 1910, charred Bible remains were exhibited by missionaries, brought from Catholic countries.

When Mary's sister, Elizabeth (a Protestant), came to the English throne in 1558, at her public entry into London she inaugurated her long and prosperous reign (forty-four years) by pressing to her lips and heart a copy of the Bible, which was presented to her amid the rejoicing of the populace, who realized that the days of tyranny and persecution were passed. There followed what is known as the Elizabethan Age of Literature.

9. The Council of Trent (1563)—that has had most to do officially with making the Roman Catholic Church what it is—withholds forgiveness of sins from any man who shall dare even to have a Bible in the vulgar tongue without a license from his ecclesiastical superior.

10. Cardinal Hosius (1570) said: "To give the Bible to the laity is to cast pearls before swine. Bible translations have done harm; I would not have any. The Bible is the possession of the Roman Church; beyond it, it is worth no more than Æsop's Fables."

11. The Jerusalem Synod (1672), attended by sixty-seven bishops and clergy, decided that the Bible is not to be read by all Christians.

12. The French Bible, translated by the pastor Quesnel (a Roman priest), was burned by the authority of his church in 1699.

13. Pope Benedict XIV (1740) did his best to hinder the translation of the Bible into Persian.

14. The famous bull of Pope Clement XI (1700), *Unigenitus*, pronounces it to be a false, scandalous, pernicious, blasphemous error, to hold that all may read the Holy Scriptures. (Articles 80-83.)

15. Pope Pius VII (1814) issued a bull forbidding the circulation of the Scriptures. "The Bible societies are a pest, godless machinations of innovators to shake the foundations of religion, a new kind of tares which the enemy has sown. The translation of Holy Scriptures does more harm than good, and none is to be tolerated which is not sanctioned by the holy see, and furnished with explanations by the church fathers."

16. The Roman Catholic priesthood did their utmost to put a stop to the circulation of the Scriptures in Ireland in 1820 and following years.

17. Pope Leo XII issued an encyclical against Bible societies in 1824. "The spread of the Bible in the language of the people is a fatal, a godless invention which, by means of a perverted interpretation, makes the Bible a gospel of the devil."

18. Pope Pius VIII, successor to Leo XII, although he died within a year, uttered hot anathemas against Bible societies.

19. Pope Gregory XVI issued an encyclical against Bible societies, 1832 and 1844.

20. Pope Pius IX, in his encyclical of November, 1854, anathematized "those very crafty and most deceitful (*vaferrimæ*) societies called Bible societies, which thrust the Bible into the hands of inexperienced youth."

21. About the time our present Authorized Version of the Bible was being pub-

lished in England (1611) under the auspices of King James, a masterly translation into Italian was being produced by Giovanni Diodati. It was not printed in Italy until nearly two centuries later, this being done by a man named Piale with an office near Propaganda, who issued an edition of four thousand for M. Paul. The secret opposition of the clergy of Rome was such that M. Paul could distribute only one thousand of them. The remaining three thousand came into the hands of the American consul, General Lewis Cass, of Michigan, who received them from his predecessor Brown, to whom M. Paul had entrusted them. Pope Pius IX arranged for the purchase of them from General Cass, and had them burned in a court of the Vatican! (Gibbons: "The church, far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal." Warm encouragement, that, from the Vatican, headquarters of the church!)

22. May 1, 1898, Admiral Dewey steamed into Manila Bay. The Philippine Islands were wrenched, as were West Indies islands shortly afterward, from enslaving Catholic Spain, and brought under the freedom-bringing domination of the United States. His guns echoed throughout the archipelago—there are 2,141 of the islands—the evangel of a free civil government, free schools, and a free Bible. The civilizing and Christianizing work has gone on, but not freely, for the *Renacimiento Filipino* of February 3, 1914, tells of the friars' gathering up 2,500 Bibles and burning them. And this under the American flag! How Old Glory must have blushed! In a London journal, September, 1913, Baron Alfred Procelli gives the particulars of forty-three instances of Bible burning by Roman Catholics in various countries between 1851 and 1913, inclusive; to which must be added this conflagrant Philippine incident of 1914.

Not further to prolong this sad and heart-rending recital—to which many, very many facts of kindred character could be added—it may be well to inquire into the rationale, the real inwardness, of the papal objection and aversion to the Bible.

But it may be said—as it is said—that it is only the Protestant version of the Bible that Catholics inveigh against. No, no; that won't do. The Protestant Reformation was not born until the sixteenth century—Luther did not revolt until after his visit to Rome in 1511—and there could not have been a "Protestant" Bible until after that time; while the facts hitherto adduced show that from the time of the monk Hildebrand, who became Pope Gregory VII, more than four centuries before the Reformation, Bible translations, made by Romanists themselves too, were taboo.

Aims and efforts of Protestants have been—availing of the world's best schol-

arship—to give, so far as is possible in translations, the exact meaning of the original text, the Hebrew of the Old and the Greek of the New Testament; and their success has been unsurpassed, it might almost be said, unapproached. In the home of the writer, the Authorized, Revised, and Douay (Catholic) versions are used in family worship; and sometimes, especially in the Old Testament prophets, and particularly in the law portions of Exodus and Leviticus, it seems as though the Catholic and the Protestant

contents of Christianity." ("Whither," page 268.) The Chillingworth (1602-1644—he was once a Romanist) dictum, "The Bible, and the Bible only, is the religion of Protestants," gives us Christianity. Rome says, "The Bible and tradition"—tradition being entirely man-made; and that, with its accretions, yields us Romanism.

While Professor Briggs is probably correct, the traditional additions to Christianity which Rome has made, have produced for the most part the Roman Catholic Church which we know. And these additions are, almost without exception, destitute of Scripture warrant.

For instance: the supremacy of the pope, papal infallibility, the clerical order of priests, sacrifice of the mass, worship of Mary, invocation of saints, adoration of images and relics, indulgences, transubstantiation, auricular confession, purgatory, penances, celibacy, sins mortal and venial, extreme unction, saints' days, holy water, holy fire, holy palm, blessing of candles, bells, together with many other Romish practices, are entirely either nonscriptural, unscriptural, or antiscritptural.

A convert was rejoicing over twenty-three conversions from Romanism that he had just been instrumental in making;

and when asked the how of it, he said, "I put into their hands a New Testament, and the deed is done." How the dark Romanistic brood in the preceding paragraph flees away before the light that shines forth from the Word of God!

The Romanist attitude toward the Bible is thus easily explained.

But that *bete noire*, the "*vaferrimæ* societies called Bible societies"! A purpose they have is to reach every person in the world with a Bible in his own language. By the coöperation of all the societies and various other agencies, already the Bible has been translated and printed, in whole (140) or in part, in 700 languages and dialects, and is now available for three fourths of the people of the world in their own tongue. At the meeting of the Presbyterian General Assembly in Philadelphia last May, Frank H. Mann, the secretary of the American Bible Society, in an address, estimated that last year the production of Bibles was thirty million copies.

This occasion should not pass without the pointing out of a vicious (using that word in its logical sense) fallacy that runs through Cardinal Gibbons's writings. "Faith of Our Fathers," chapter 8, "The Church and the Bible": "The church is the only divinely constituted teacher of revelation." Page 74. "When you accept the Bible as the Word of God, you are obliged to receive it on the authority of the Catholic Church, who was the sole guardian of the Scriptures for fifteen hundred years." Page 80. The idea which he would convey and have his readers receive is that the catholic (universal)



Forty thousand people from all parts of the country saw Cardinal Gibbons lay the corner stone for the \$5,000,000 National Shrine of the Immaculate Conception, on the grounds of the Catholic University in Washington, D. C. The shrine is to be the largest edifice of the Catholic Church in North America, and one of the greatest basilicas in the world. It will seat 5,000, and will contain twenty-seven altars.

translation could hardly have been made from the same original. A New Testament case of difference that is almost laughable may be seen in the petition of the Lord's Prayer, "Give us this day our daily bread" (Matthew 6: 11), the Douay version of which reads, "Give us this day our supersubstantial bread;" and there is a footnote—an "explanation furnished by a church father" (?)—which says, "It is understood of the bread of life, which we receive in the blessed sacrament." Since, according to Grosscup's chronological chart, the Lord's Supper was not instituted until twenty-three months after the Lord's Prayer was given, how the petition could have been understood as then intending something nonexistent and of which the disciples had no conception whatever, is a puzzle. Surely there must have been intended, not supersubstantial—whatever that may mean—but substantial, physical, appetite-sating bread, such as mother used to make.

The rationale—the real inwardness—of the Romanist attitude toward a free Bible, is not difficult to discern. Says a writer: "The open Bible is the greatest enemy the Roman Catholic Church has. The general reading of it, just as it is written, would overthrow the whole papal system."

But a distinction should be made. A priest, shaking himself loose from the shackles of "ultramontism," warns and counsels that we must distinguish between Christianity and Romanism. Says Professor Briggs: "The Roman Catholic Church and the Protestant churches are agreed as to nine tenths, or more, of the

church and the Roman Catholic Church are one and the same thing, which is notoriously untrue. Therein is the vicious fallacy. The church was one and undivided for a thousand years; and there was no such thing as a distinctive, separate Roman Catholic Church until the eleventh century (1054), when, by ambitious and wicked schemes, in no small degree political, concocted at Rome, there resulted at Constantinople the awful schism of separating the one catholic (universal) church into two parts: the Roman, or Latin, or Western Church, and the Greek, or Eastern Church.

The determination, or rather confirming, of the canon of Scripture was by the Council of Carthage, A. D. 397. Therefore to credit to the *Roman Catholic Church*, as such, the gathering, guardianship, validating, making, of the Bible, is to perpetrate a gigantic fraud. It is absolutely false. The fostering of the Bible by the Roman Church this paper has plainly shown.

Let every one search the Scriptures, for in them we have eternal life. (John 5:39.) "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

for them, and removing all the sins of the righteous from the sanctuary, thus cleansing it from sin. The person who did not on that day confess his sins, and humble himself before God, was "cut off from among his people" (Leviticus 23:29), showing that that day was a day of judgment. And the Jews still recognize this fact; for "many a time, in their worship on this day, they speak of it as *yom hadin*, day of judgment."

CHRIST NOW OUR HIGH PRIEST

All this was an "example and shadow of heavenly things," "Christ being come an high priest; . . . neither by the blood of goats and calves, but by His own blood" (Hebrews 8:5; 9:11, 12).

Christ, at His ascension, became "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. There, in the first apartment of the heavenly sanctuary, Christ forgave the sins of all who repented.

Day by day, the sins accumulate there on the books of record (Jeremiah 2:22); and as often as forgiveness is asked in the name of Christ, forgiveness is written beside the sin. But as in the earthly tabernacle, the sins are not removed from the books, or sanctuary, until the day of atonement.

Christ on the cross bore the sins of the world. John said, "Behold the Lamb of God, which taketh away [margin, "beareth"] the sin of the world." John 1:29. "He died for all." 2 Corinthians 5:15.

Some insist that the atonement was made on the cross. If this was the atonement, then, according to the foregoing scriptures, atonement has been made for the sins of all, and all will be saved. This is Universalism in full blossom. If atonement was made on the cross, and yet not all will be saved, then Christ's work was partial, and He atoned for only a favored few who were elected to be saved, and passed all others as predestined to damnation. This error is as unscriptural as the former. What Christ did upon the cross was to provide a divine sacrifice for the world, sufficient to save all, and offer it to every one who would accept it. The sins of those who do accept, will be blotted out (Acts 3:19) at the great day of atonement, or judgment, and they will be placed at onement with God. This is the last work of Christ as Mediator. But for those who do not accept, there is no atonement.

DANIEL SAW THE DAY OF JUDGMENT

Daniel in holy vision, looking into the future, beheld the beginning of the great day of atonement, or judgment. He beheld the thrones moved from the first apartment to the second apartment, where the law of God is kept, and the books are opened, and men are judged according to the law (James 2:10-12), with the angelic host as witnesses (Daniel 7:9, 10).

This takes place while on the earth men are preparing for war, and nations are angry. (Revelation 11:18.) "Two women shall be grinding at the mill; the one shall be taken, and the other left." Matthew 24:41.

The subjects of Christ's kingdom will be made up, and then the divine decree

(Continued on page 14)

What Is Jesus Doing Now?

BY STANLEY W. PORTER

THE last time this world saw Jesus was just before a cloud obscured Him from the sight of His disciples, two thousand years ago. But where did He go, and what is He now doing? The Bible has not left us to conjecture. John, who wrote the revelation, while in holy vision about sixty



years after the ascension, beheld Jesus in the midst of the golden candlesticks (Revelation 1:13), "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:2). The tabernacle on earth was a figure of the true (Hebrews 9:24), or a miniature model of the great original in heaven; and John saw the original, with every piece of furniture in it just as it was in the earthly tabernacle.

In the first apartment, or holy place, John saw the "seven lamps of fire" (Revelation 4:5) of which the golden candlestick, with its seven lamps, was a copy (Exodus 25:31). He also saw the golden altar of incense, with its censer (Revelation 8:3), of which the altar of incense in the earthly was only a copy (Exodus 30:1-3).

Later John saw into the second apartment, or most holy place; and as in the second apartment of the earthly, so in the second apartment of the heavenly, there is "the ark of His testament." Revelation 11:19. The ark contained the Ten Commandments (Deuteronomy 10:4, 5), and the Ten Commandments are called the testimony (Exodus 31:18); therefore the ark is called "the ark of His testament" (Revelation 11:19). So, instead of the law's being done away, the great original copy is still carefully preserved in the sanctuary in heaven, and the new covenant was made to write it on the hearts of men. (Hebrews 8:10.)

For what purpose was a sanctuary made in heaven? A study of the service in the earthly sanctuary will reveal some truths showing what is taking place now in the heavenly sanctuary, that concerns each man and woman personally to-day.

When an individual felt the burden of sin, he was instructed to bring an offer-

ing to the gate of the tabernacle, place his hands on the head of the offering, confess his sins, then slay the offering; and the blood was to be touched to the horns of the altar, or sprinkled before the veil separating the two apartments of the tabernacle, thus showing faith in a Saviour to

come and die for sin, and his sins were forgiven. (Leviticus 4:26.)

So the sins of the penitent in type accumulated in the first apartment of the tabernacle for a whole year, until the Day of Atonement.

In the type, the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. The Day of Atonement was one of special solemnity. Two goats were taken, and lots were cast, "one lot for the Lord, and the other lot for the scapegoat" (or "Azazel," margin). Leviticus 16:8. "Azazel" is a word meaning "devil"; so one goat was to represent the devil.

Then the goat that in type represented Christ in His death for the sins of the world, was slain; and the priest bearing the sin of the people which had accumulated in the first apartment for the whole year, was to take the blood, and enter the most holy place, and there sprinkle the blood before the law of God, the transgression of which is sin. (1 John 3:4.)

Thus an atonement was made for the sins of the people; and it is significant that this was done as the last work in the whole round of service. The word "atonement" is made up of three words, "at-one-ment"; and the whole plan of salvation was laid to bring man back to at-one-ment with God, or to make an at-one-ment for our sins.

This work was done on the tenth day of the seventh month of the Jewish year; and to enter the most holy apartment on any other day was to meet death. The high priest, on coming out, placed his hands on the head of the scapegoat and confessed all the iniquities of the penitent, in type transferring all the sins of the penitent to Satan, who laid the snare

SUNDAY night came at last, and with it the great meeting at the college church. It was with much expectancy, with a battling curiosity, that the audience filled the large auditorium, jamming the building to the very doors.

Robert, as agreed, had gone to the home of Mr. Newton early in the evening, and together they proceeded to the church. They secured seats well to the front, where they could see and hear everything.

If the interest evidenced by the large attendance augured anything, it was that the meeting would be one of the most important of the year.

On the way to the church, and while waiting in their seats for the hour to arrive, the two indulged in much speculation as to what would be the character and results of the meeting.

"Mr. Blakely evidently thinks," Robert remarked, "that there should be a sign in this church to-night, 'No Smoking Allowed.'"

"No smoking!" said Mr. Newton, surprised. "What in the world does he mean by that? Nobody smokes in this church."

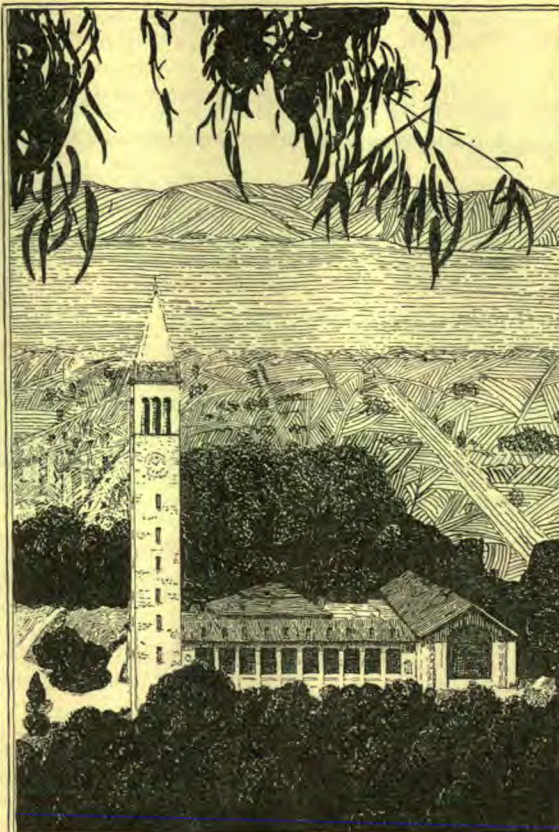
"No, that's true; but to-night is evidently to be an exception. Mr. Blakely thinks the president will wax so hot that somebody will get scorched; and if they burn a little, there will surely be some smoke."

"I see," said Mr. Newton, with a faint smile. "But in that case, the old proverb might not be true, 'Better to smoke now than to smoke hereafter.'"

"No, I should say not. The present smoke might be regarded as just a part of that to come, a sort of advance payment, perhaps. He also prophesies a display of fireworks."

"He may be true in that, in the way he means; but it is too bad that such feelings can be stirred up over religious controversies. What opportunity is there for that love and unity which Christ sought for all His followers, when He declared that it should be the sign by which all men should know that such were His disciples? With the tense situation, the controversy and discussion, the division in the church, how can any one believe or know that this is the church of Christ? When men turn from the commands, the counsel, the direction, of Christ, they are thrust into a spirit of discord and strife that belongs to the world and not to the true church. Somebody is following his own ideas here rather than Christ, or this trouble would not be."

"I believe you are right," said Robert. The trouble was a sore disappointment to him, and one hard to reconcile with his ideas of Christ and the Word; and the remarks of his friend helped him to understand, and accommodate himself to the situation. His idea of Christianity he had imbibed from his father's teachings, and his conception of a Christian had taken form from the life of both father and mother. It was well now for him at once to begin to distinguish between Christ Himself and those who claimed to be His followers. It was fundamental to know that true Chris-



McDONALD=

Defender of the Faith

*"The story of a battle
with 'liberal theologians'
of the day."*

by
LUCAS ALBERT
REED

PART FIVE

Continuing

McDonald Meets Jericho's Wise Men

tianity was not threatened or involved where men calling themselves Christians departed from the plain teachings of its Founder.

Practically all the college students were present to swell the numbers of that vast audience; and there was a generous sprinkling of strangers, attracted by the rumors of impending trouble, which had already traveled far and fast. It is strange how much attraction a quarrel has with many. It appeals often where the pure, unsullied truth is unnoticed and undesired.

The preliminaries seemed to be hastened. They were over in less than the usual time. Perhaps all, including the speaker, were eager for the beginning of the address, which was to mark the opening of a feud more vital, more serious, and more laden with influence for the future, than any one there even imagined.

THE long anticipated moment at last arrived. The audience waited with a hush of expectancy as the president of

the college rose to his feet. With apparently no embarrassment, like one sure of himself and his message, with a look undaunted, he began:

"And ye shall know the truth, and the truth shall make you free."

He paused a moment, looked over his audience with careful, critical eye, then in a slow, calm manner, repeated the words of his text.

"Ye shall know the truth, and the truth shall make you free." He emphasized the words "truth" and "free," and thus gave the first intimation of his thought.

After repeating the words, he waited for a brief interval, until every eye in the great audience was fully fixed upon him. Mr. Newton noted the speaker's use of the stop, or pause, and realized the mastery which it indicated. As soon as the fullest attention was given to him, the president promptly began:

"These are the words of a great teacher. They are also but the clear unfolding of a great and mighty law of soul emancipation and advancement. They epitomize the universal rule of all spiritual and intellectual life and development.

"Ye shall know the truth, and the truth shall make you free."

"In other words, he who does not know the truth, is a slave. He is fettered by his superstitions, his doubts, and his fears.

"Let us cite an example from history.

"Time was when men supposed the earth was flat, and based all their plans and calculations on the alleged fact. But now we know they were wrong.

"But while they held that erroneous idea, there could be no astronomy worthy the name. The idea that the earth was flat bound men to another error; for errors will not live alone. They demand company. They insist on associations. With the flat earth idea went also the conception that the earth is the center of the universe.

"The error of a flat earth at the center of the universe, bound men in ignorance of all the astounding facts that have come to light since. They could not know these things until the error was discovered and renounced. That error colored all their investigation; and tried by it, the whole universe was hopelessly out of joint.

"Under such enslavement of error, there could be no large advancement in astronomical science. The whole system of their astronomy was built upon a huge mistake.

"Think of it, friends! Men held as a fact of unquestionable certainty, that this earth of ours—this small, whirling globe, less than eight thousand miles in diameter—was a vast and immeasurable plain, firmly fixed upon immovable foundations.

"They held that around this great and motionless center moved the other heavenly bodies—a little sun, a little moon, and a few thousand stars, all placed near, for the sole purpose of lighting and warming our mighty earth."

The speaker smiled at the childish conceptions his words framed as an example of the fixed thought of that age gone by. It was evident that he held himself and his auditors as very much superior to the human race in that age of dark and enslaving ignorance.

JUST at this moment, Mr. Newton handed to Robert a card on which he had been writing. Robert read the words, "Do you get his argument?" He shook his head, and answered: "Not yet. Do you?" His friend smiled and nodded. He began again to write, while the speaker continued:

"That primitive error, that one error entirely accepted as fact, held all in a slavery to a whole system of untruth. For, that one error accepted, all other matters had to fit in with that theory as best they might. Thus the study of the heavens was long hopelessly hampered by this one stupendous error. Passing strange it is to us now to glance through the records of early astronomical notions, and see the variety of theories that arose, one following the other, all intended to explain the observed facts of astronomy, and all of them hopelessly wrong, because of this one foundation mistake."

At this point, Mr. Newton passed more writing to Robert to read. Robert looked at it, and saw these words:

"He is trying to scare us into thinking that some of the things which we believe, and which he evidently doesn't believe, are like those childish ideas of the Dark Ages. He will have a job to prove it. Maybe he won't try, but take it for granted. That is the easier way, but it is poor logic."

Robert smiled by way of showing that he saw the drift of things, and turned his attention once more to the speaker.

"Then began the dawn of astronomical truth. Its pure, unsullied light began to break. But the slaves of error then as now opposed the truth. Men love darkness rather than light. In spite of opposition, the truth advanced. The truth is mighty, and it must prevail. Men were racked and burned; for error is a terrible tyrant, and enslaves the mind and the soul. And while error racked men's bodies, truth racked their minds and stirred their very souls."

"But in time, men learned the truth; and the old, unproved philosophies went down in ruin. Then was demonstrated the force of our text. Men knew the truth, and the truth made them free. All the old notions of astronomy perished from the minds of men forever."

"That freedom was as though a ship lashed to a wharf were cut loose from her moorings, and set free to sail the broad oceans that reach out to horizons unmeasured; like a bird released from its cage, that mounts on its wings unhindered and untrammelled. Such was the effect of truth on the mind and soul of men."

"Truth is still advancing. But to-day, our errors are not those of yesterday. We are still bound by a slavery to error and tradition; and it is time that we know the truth, for only the truth can make us free."

The speaker then declared that men of thought and education throughout the world were seeking honestly to follow facts, and in so doing, rejected every-

thing they found contrary to the forces of nature. Supernaturalism, or miracles, were incredible. Only nature was worthy of recognition. Since evolution had shown a natural order and origin for our world, miracles had gone out of fashion, and were no longer in good repute.

He said that this rejection of the miraculous began with the first chapter of Genesis, and for a long time, proceeded no further. But now men saw that the same idea of the supernatural ran throughout the Bible. The Flood, the birth of Isaac, the call of his father Abraham, the plagues of Egypt, the wonders at Sinai and in the wilderness, Jonah and the whale, and a thousand things too numerous to mention, not to forget the virgin birth of Christ, His miracles, the beginning of gospel work as recorded in Acts, Paul's story of his conversion, the claims of Revelation,—all were alike incredible, of the same order as those events of creation recorded in Genesis; and the new theology, like the new science, refused them one and all.

This was a time to be free, the president declared. Error should no longer enslave us. Truth should now be ours, and it would insure our entire emancipation.

AND now," continued the speaker, "since we cannot believe in miracles and wonders, it follows that, if Christ died, His body was not resurrected. And since baptism rests entirely upon the question of Christ's resurrection, the two must stand or fall together."

"The New Testament is very clear on this point. 'Know ye not,' says Paul, 'that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'"

"You are of course familiar with the Bible teachings regarding baptism. It seems to be an ordinance of the early Christian church, based upon the belief that Christ supernaturally rose from the dead. Since educated men to-day reject this as impossible, the old significance of baptism is gone at once."

"I have been severely criticized by some of your number, because I have held and sometimes said that I did not believe baptism compulsory. I have urged that certain persons be admitted to this church without being baptized. You now know why I have taken this position."

"Baptism is a token, a symbol, of an old belief in miracles and the supernatural, which I no longer think worthy of credence or in harmony with the new thought of to-day."

"Doubtless there will be opposition to this. The truth must ever meet with attack; but if it cannot survive all brought to bear upon it, it is not worthy to be called truth."

"I, with many other thinkers, do not feel that our inherited system of religion does justice to the demands of a new order of life. For myself, I declare for a wider freedom, a new view of truth."

"There is a rapidly increasing number of thinkers who insist that religious be-

liefs must be large enough to include the truth of modern discovery as well as that of ancient Scripture."

"We have to-day our peculiar problems to face, and we must modify the teachings of the Bible so as to meet those problems."

"Who now believes that man or woman either can be possessed by seven devils?"

AT this, the speaker paused and looked over his audience with a challenging attitude. Some smiled, some looked very serious, and a few laughed. There was also a low murmur of conversation. The speaker seemed to gather strength and vehemence.

"Animism has been rejected by the best thought of to-day, as surely as the old idea of witches and hobgoblins. We are living in the light of the twentieth century. Spirits and devils are impossibilities."

"But some of you will ask, 'Did not Jesus teach these things?' I will answer, We do not know positively. Those who gave us the record of His life, have seemed to state that He did. Apparently Jesus shared the ignorance of men, not only in His boyhood, but throughout His life. We live in a different time from His. He knew, presumably, no science, knew little of the life and history of the world, and was at last possessed by a passionate conviction which in its literal form can be called only a pathetic delusion."

"And so, I say, the reign of miracles is doomed. Miracles are no longer a proof for faith, but a stumblingblock to faith. The voice in the garden, the divine visitors at Mamre, the burning bush, the physical manifestations and thunderous deliverances on Mount Sinai, the tables of stone themselves, are merely poetry. They do not belong to the facts of history. God was no stonemason at Sinai."

"In the face of such evidence, to assert that the Scriptures of the Old and New Testaments are without error or misstatement in their moral and spiritual teaching and their record of historical facts, is to create a serious situation, in which faith and truth part company. An infallible book is an impossible conception, and to-day very few believe that our Bible is such a book."

"So long as I am pastor of this church, I cannot stand for the old enslavement of the mind. I do not believe in miracles. I do not credit the supernatural. I cannot, therefore, as your pastor, hold baptism as an ordinance essential for an entrance into Christian fellowship."

"I seek only the truth, knowing that truth will make us free."

It must be realized that it would be impossible to give all that the speaker said that night, but the whole argument has been stated in this record of his words.

AS he sat down, there was a moment's hush, then a low murmur of voices. An old man with silver locks and serious mien arose in the middle of the church. He was well known. He was about to speak. Though his act appeared out of place, no one essayed to stop him.

(Continued on page 14)

* These and the following quotations are taken almost verbatim from published statements of exponents of the "new theology."



WONG THAI

the CHINESE BANDIT

By

SHERMAN A. NAGEL

I PITY the country folk of China with its unnumbered millions. Any one who has seen and experienced what I have seen and experienced would also pity. You could not do otherwise than pity, unless it be your whole ambition to get power and wealth—an ambition which deadens and hardens the heart. Then you will answer the cry of this people as an official answered me yesterday: "There is no help, no help."

I had appealed to him in behalf of three men, two of them young sons of church members, who were suffering, without just cause, in a dirty Chinese prison. A Chinese prison is not a desirable place to live in, I assure you. I told him of the awful condition of the country people as I had seen them year after year on my itinerating trips—that they were in constant fear of either soldiers or robbers; but he merely shook his head, and replied, "There is no help."

I improved my opportunity by telling him there was help, real help, in the gospel of Jesus Christ. Although an atheist himself, he finally agreed with me that if the gospel we preach could not help them, there was no help for his people.

I could write a large volume of experiences I have met in this part of China—of conditions that surround the official-ridden and robber-ridden classes of China. A few such real pictures may help you friends in other lands to understand better the problem the missionary faces here; and they may also awaken your pity and enlist your help.

I will tell you the story of one of China's many robber chiefs. His name is Wong A. Thai. He is only a young man, about twenty-five. It would be difficult to count the number of villages he with his band has plundered, the number of river boats he has robbed, or the human beings he has killed. Loaded with arms, and well guarded, he walked into our chapel at Thong Set Fu a few days ago, and during the conversation, said: "You people have nothing to fear from me or my band. Our principal concern is fighting the rich and the official classes. You are doing a good work for my people, and we will not molest you."

OFFICIAL ATTEMPTS TO "DOUBLE CROSS" WONG

Wong was a successful pirate chief from his youth. Three years ago the military leader of this section sent a notice to all leaders of robber bands, that if they would surrender, positions in the army would be given them. Wong, with others who followed a like profession, came in; and for a year, he was captain

of the company of soldiers stationed at Kon Yim Kok, where we have a chapel and a school. It would surprise you to learn how many of the officials in China were at one time robber chiefs. They fill positions of every rank, right up to the governorship of some of the provinces.

After a year, Wong became entangled in some trouble with a higher official. This man invited him to a big dinner, with the purpose of arresting him after dinner—a very common method in China. But Wong became apprehensive during the meal; and, taking off his long coat and unbuckling his revolver, he put them down on the table to allay mistrust, and then excused himself for a moment, and left the room. He never returned. Taking a few good guns and his wives, he beat a hasty retreat to the mountains, whose hiding places he knew so well. The official, afraid of him now, sent his long coat and revolver to him with much apology. So it goes in this republic.

Wong's band now numbers about sixty. He is the invisible ruler of a large section of country. Sometimes he is visible. Almost every part of China has its official and its unofficial ruler. The robber chiefs have a thorough understanding among themselves. They have to pay homage to a still bigger man higher up. If the villages in his territory pay him the tax he imposes, they have nothing to fear. I might add that the tax is a very heavy one. If they do not pay it, they must prepare to defend themselves. Seldom can they rely on any other help.

After robbers have plundered a village, the soldiers from some market town near,

ficial fattens; and it is to his interest not to catch the real criminals. I know of one official who, when he learned that he was to be removed from office, turned loose over eighty really bad men for sums ranging from one hundred to five hundred dollars each.

BATTLE WITH VILLAGE SOLDIERS

Well, Wong plied his profession with good success for about a year after leaving Kon Yim Kok. Once in a while, he would visit his home village, near the place where he visited our chapel, as before related. One time, about three months ago, when he was home, some one went to Phai Mui, about ten miles away, and reported his presence to the garrison there. As there was a reward of several hundred dollars offered for him, dead or alive, the captain took nineteen soldiers and went to capture him. I will add that this reward for his capture is offered by his own village; yet when he is home, no one dares touch him. But if they did not offer this reward, the soldiers would immediately burn down their village, saying that the villagers were all partners with him.

Had these soldiers gone directly in the early morning, they might have stood some chance of catching Wong; but growing hungry, they stopped at a rich man's home to get something to eat. Don't think they ever paid for it either. When they arrived at Wong's home, he was well informed as to their coming; and seeing that there were only nineteen of them, he said to his men, "We are inside, and they are outside; so we will just fight it out."

The soldiers, finding the robbers prepared, did not dare go very near, for fear of being killed; but they surrounded the place at a distance, and blew their horns for more help. After a time, they heard calls in the direction of two market places; and they settled down to wait, happy in the thought of the reward they should have when they had caught Wong A. Thai.

The answering calls came nearer; and imagine the surprise of the soldiers to find that, instead of help's coming for them, more robbers were coming to the help of the imperiled chief. The soldiers started to run for home, and most of them reached there; but one was killed, and one was captured, and his body was cut up into small pieces and hung up in the tree tops as a warning to the soldiers not to try such tricks again.

But for soldiers to be killed by robbers means trouble. Revenge must come from somewhere. And what a splendid opportunity for some one to make some money! So a large number of soldiers are sent to that district, and villages are burned



Missionary Nagel baptizing some of his converts from heathenism in southern China.

if they are paid for it, and some one tells them that most of the robbers have left, will go out in search of them; and they usually return with a lot of innocent old farmers. They would "lose face" if they did not catch somebody. The official who tries the prisoners, soon discovers that most of them are helpless farmers, for many of their relatives have followed close upon the heels of the soldiers. But for all that, now that his soldiers have arrested them on such a grave charge, a big sum must be paid him for their release. Thus the pocketbook of the of-

wholesale. Many are robbed of everything. Why?—Because they did not help the soldiers catch the robbers. And if they had helped, then what?—As soon as the soldiers were gone, the ever-present robbers would have taken a worse revenge on them. And so I say, I pity the poor people. They are between two fires.

COUNTRY PEOPLE BEAR THE BRUNT

To continue the story: After Wong's men had defeated the soldiers, they, of course, left the country. They knew only too well what would happen next, so they went to work for a time in other parts. Soldiers began to arrive from the city; and the old men, the young men, and the young women from all the villages near fled to the hills. Only a few old women remained around their homes. It was in rice-planting time, but the fields had to wait. The people could carry a few valuables with them, but everything at home would be sure to be carried away by the soldiers. They are much more thorough in their work of cleaning house of everything than even the robbers. They caught Wong's old mother, seventy-five years old, and shot her. In China, the sins of the sons are visited upon the whole family.

They surrounded one village where we have a few Christians. Their houses, as well as the others, were robbed. Two sons were taken to prison, charged with being thieves. It was in their behalf that I visited the magistrate yesterday. He will doubtless release them soon, for he admitted to me that they were innocent of any wrong; but when I told him of the awful conditions in the interior, he only said, "There is no help."

Oh, this poor, unhappy people! I am glad for what help the gospel gives them. Last week, I had the privilege of baptizing seventy-five who a long time ago threw away their idols, and who have signed the covenant to serve God and walk in the way of His commandments. This makes one hundred sixty-eight I have baptized thus far this year.

Surely conditions in China, as elsewhere, reveal clearly that we are in that time of which Jesus spoke. He said, "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24:37. Of conditions in the days of Noah, we read, "The earth was filled with violence." Genesis 6:11. Here, as in our own land, the Christian's hold must be firmly upon the great God. From these masses in heathen darkness will come many to shine at last as stars in the Master's crown. The gospel is the only hope for China. Help us to give it.

What Is Jesus Doing Now?

(Continued from page 10)

will go forth: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still. . . . And, behold, I come quickly; and My reward is with Me." Revelation 22:11, 12.

When Christ comes the second time, the Judgment will be finished, the cases of all will have been decided for eternity, and He will bring the reward to His people. He will come as King of kings, and Lord of lords. (Revelation 19:16.) This shows that the subjects of His kingdom will be made up before that time. They will be caught up to meet the Lord

in the air (1 Thessalonians 4:17), and the wicked will be slain by the brightness of His coming (2 Thessalonians 2:8).

When our High Priest finishes His work, all the sins of the righteous, which He has borne thus far, He will place upon the head of Satan (Psalm 7:16), the instigator of sin; and as the scape-goat, or Azazel, was led away into a land not inhabited, to die with the sins of Israel upon it, so the great Azazel, or Satan, will spend one thousand years in a land not inhabited, the earth desolated, before he is punished for the sin and misery he has caused.

Then all the wicked will be resurrected, and together they will be cast into the lake of fire.

A correct understanding of the sanctuary service is of vital importance. It is the hub around which many fundamental truths of God's Word revolve. Without that light which shines from the heavenly sanctuary, men lose their reckoning, and drift away from the landmarks of truth.

McDonald, Defender of the Faith

(Continued from page 12)

"Pardon me," he said, "for saying just a word at this time. I will take but a moment. The speaker of the evening has seemed to sweep aside many of the supernatural incidents of the Bible record as untrue and hence unworthy of belief. But there is one supernatural incident that he left untouched and unaffected by his argument.

"Every one must concede that a truly prophetic utterance is a supernatural thing. It is, without question, a miracle. And there is a prophecy, a supernatural utterance of the Bible, that to-night we find profoundly true. That Book declared that the time would come when Christian teachers would deny the Lord that bought them. That prophecy has been fulfilled to-night. One of the miracles of the Bible is thus proved true. I refer you to the words in 2 Peter 2:1."

The speaker sat down. It was just as well that he did, for the president had arisen and was announcing the closing hymn. It is quite probable that the man would not have had opportunity to say as much as he did, had there been possibility of sooner getting the drift of his remarks. Men may declare for a wider freedom for themselves, but there are few of these who are willing to grant it to their opponents.

"Well, what do you think of it?" Robert asked as they were on their way home.

"I think the only argument he offered to-night was to assume that evolution is true. He rejects the supernatural on the basis that nature built herself. But if evolution is unproved, then all his assumptions fall to the ground."

"And evolution is unproved," said Robert.

"I think so, and I know that many great scientists entirely reject the hypothesis. If he has built on the sand of evolution, you may be sure that his whole philosophy is doomed for a great fall in the day of storm."

"And think what it means," said the younger man, "to take such a stand against the idea of God, to repudiate the only power and majesty worthy of such a God, as incredible and childish, to attack Christ as an ignoramus and a deluded fanatic! Such practically were his words; and there are more men just like him standing in pulpits."

"No wonder there are no great infidels now outside the church. There is no place for them there now. The great infidels of to-day are not only in the church but in the pulpit. A Judas these days is honored by the ones he betrays."

"That is true," Robert agreed. "The old gentleman who spoke to-night was not far away from the truth."

"No; that was a dead shot on the target. That old man certainly tied a knot in the president's logic so hard it won't be untied in a while."

"I don't believe I remember the text he referred to."

"Well, I do. I committed all of Second Peter to memory one summer. I'll quote it for you: 'There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.'"

"Well, the president won't have a clear field, anyway, if Mr. Blakely knows what he is talking about."

"How is that?"

"Why, he says that the Bible teacher will soon answer him and let him know what he thinks of his new theology."

"I shouldn't be surprised, and he is a hard talker when he gets started."

"So much the worse for the cause of truth. It can't be advanced by hard words or personal abuse. It's a sad affair, and how there can be any good end to it all, is difficult to see."

(Continued next week)

All Signs Point One Way

(Continued from page 2)

war, trouble, and fears of destruction and devastation. Truly "men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Evil men are becoming worse, and the times are serious and perilous. The down-look is bad, the out-look is worse; but, thank God, the up-look is splendid. The Saviour told the disciples, at just such a time as this, to "look up," and to lift up their heads, for their redemption drew near. Christ holds in His hand the solution to the problem which puzzles the world. Men cannot tell what these things mean. It seems difficult for men to understand why, though peace and contentment were promised to the world when the war should close, there is yet so much unrest and trouble.

The Master, looking down the ages, and His prophets and apostles who saw this particular period, declared that these conditions would prevail just prior to and at the time of the return of our blessed Lord. Child of God, the day of eternity is dawning. Let us make every preparation necessary to usher in that glorious time, and let us be ready to hail the Bridgroom when He shall appear.

Is Seeing Necessary to Believing?

(Continued from page 3)

ward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the



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things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:15-18.

Men will be concerned about that which they can see, all of which is merely temporal and imperfect. They will have their hearts set upon this present world; for they have not learned to see "a better and an enduring substance," which can be seen only by simple faith in God's Word. Failing to see the "unseen," they will naturally look upon this imperfect world as the only one of which Christ will be made king, and the present undesirable Jerusalem of Palestine will become an object of world-wide strife. The surpassing beauty, perfection, and reality of "the new Jerusalem" and the new heavens and earth may be seen by those only who have learned to see by believing, and not by those who must see that they may believe.

CHRIST's coming cannot be secret. The glory of His divinity shone out on the mount of transfiguration; but floods of splendor, lighting up the stellar deeps, attend His second coming.

Signs of the Times

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J. H. COCHRAN, *Circulation Manager*



On August 31, the city of Manila, Philippine Islands, was visited by a terrific typhoon, which destroyed thousands of the native homes, and played havoc with the shipping in the harbor.

HELPING THE MISSIONARIES

THE *SIGNS OF THE TIMES* office is constantly receiving requests from missionaries in different parts of the world for regular supplies of the *SIGNS* to use in their work among the English-reading natives. From one of the workers in the Philippines, we recently received the following message:

"We look forward anxiously to the arrival of the papers. The *SIGNS OF THE TIMES* is a strong factor in enlightening the people in this section of the world, and we could use more copies if we had them."

Readers of this paper have in the past responded liberally to our invitation to assist in supplying missionaries with clubs of the *SIGNS*. We now have eight urgent requests for clubs of 25 to 50 each, and one worker in South Africa desires 75 copies. The weekly *SIGNS OF THE TIMES* is the evangelist's greatest helper, especially in foreign countries where there is an English-speaking element.

Never before in the history of our world were so many people desirous of knowing the English language as to-day. Hence missionaries in Japan, China, the Malay States, the Philippine Islands, India, Africa, and in fact throughout the world, are in great need of suitable religious literature in English.

Readers of this paper who wish to contribute any amount to this very laudable work, please send the same to the *SIGNS OF THE TIMES*, Coöperation Corner, and the amount will be applied for the purpose specified.

J. H. COCHRAN, *Circulation Manager*.

Balkans Want the Bible

AMID the manifold distresses of the day, it is heartening to learn that some of the peoples of earth are searching for truth, and are yearning for the Word of God. From the Balkan States comes word that the people of that boiling, brewing, and ill-tempered part of the world, whence have come so many of our great wars, including the last one, are thirsting for the water of life. One of the Bible Society workers writes:

"In Greece, societies for the study of the Scriptures are springing up in town and country. In Bulgaria, a national society has been formed for the restoration of the nation, and the reading of the Bible is one of its first and fundamental means toward this end. In the Roumanian countries, now so extensive, a desire for the Word of God is shown such as has never been known before. The failure of transport has made it impossible for a long time to get Bibles into Roumania. Mr. Wiles and I listened to a most affecting appeal in the depot of the British and Foreign Bible Society in Bucharest, from the colporteur who, with empty hands, stood and told how there was not a single Bible left, how Roumanians came every day in numbers pleading to have the Book, offering high prices for it, so that if it were known to-day that there were some thousands of Bibles there, they would all be sold in two or three days. The Bible Society is doing all that can be done to meet this need, but the difficulties are very great."

This awakened interest in the Bible has largely come about through the influence of returned Serbian soldiers, who, during the period of the war, formed associations for the regular reading of the Bible. They styled themselves "New Christians." And it is indeed a new thing for the people of those southern European countries to have reading access to the Scriptures and to be encouraged in their perusal. For centuries, those countries have been under the domination of a Catholic Church, either Greek or Roman, neither of which promoted free reading of the Scriptures by the common people.

It is most encouraging to know that men are crying for the Bible. That is the one thing remaining in this world which leads the heart and the soul to God. Would that all men everywhere had the same desire for the Word! If such were the case, the world would see a mighty revival in things spiritual.

Shall Faith Be Found?

SOME have written us that they believed we were taking too pessimistic a view of things when we have said that few denominational schools for the training of ministers, Bible workers, and foreign missionaries, still adhere to the fundamentals of the gospel as taught in the Bible. But as time goes on, more evidence is unearthed in proof of the almost universal subversion of "orthodoxy" in the theological schools of the world. A very significant paragraph occurs in the *Religious Herald* of September 30, 1920, an accredited Baptist paper published in Richmond, Virginia, relative to the examination of a class of candidates for foreign mission work.

"A young man, a graduate of a Baptist college and of a Baptist theological semi-

nary, was among those under examination. One of the examiners said to him: 'You are offering to go among a heathen people to preach the gospel of Christ. What do you think of Him? Is He divine?' Without a moment's hesitation the young candidate for the foreign field answered: 'He is divine just as you and I are divine, no more, no less.' A lively discussion followed and there was outspoken opposition to the appointment, but the majority of the examining committee voted to send him."

Think of the absurdity of it! A "Christian" mission board sending a graduate of a "Christian" school to other lands to preach Christianity without a divine Christ!

A missionary in China writes home of the crisis in mission schools:

"It makes one's heart ache to know and hear what is being taught in our Baptist schools in China. One of the teachers in the university in the theological department disputes the deity of Christ—what naturally follows or goes with it—inspiration of the Bible, etc., and he is only one of many."

It would be only justice to say that not all Baptists agree with the stand of the denominational seminaries. Such men as



Wide World
Captain Amundsen, the intrepid polar explorer, has recently left for a four-year journey through the ice-pack drift across the north pole area.

W. B. Riley are fighting might and main for the fundamentals. But it appears that leaders of the higher critic school are in the ascendancy in the denominational colleges and offices of publication. The Baptist Publication Society, in the exposition of the Scripture lesson for September 21, published the following paragraph:

"The Bible is not a book at all. It is a collection of pamphlets arbitrarily chosen and bound together. If we were to take Knox' History of the Reformation, some of Chaucer's poems, certain acts of Parliament, Hamlet, Watts' hymns, and the private correspondence of John Wesley, and bind them all together to show the growth of the English nation, you would not have a greater mix-up than you have in the Bible."

In the last few years, we have often heard the question asked, "Has the church

failed?" Men have asked this question because the church has not proved the great, unchanging bulwark, in times of stress and calamity, that men had hoped she would. And why?—Because she has in many instances deserted her founder, Jesus Christ, and her guidebook, the Bible. When we look abroad in the world to-day, and see the widespread spiritual declension, which is not peculiar to the Baptists, but is found alike in most of the great denominations, we can see the force of the implication in Christ's question, "When the Son of man cometh, shall He find faith on the earth?"

Calamities Caused by Sin

ALL through His Word, God makes it very clear that the judgments and calamities He sends or permits to come are directly occasioned by sin. There may be individual exceptions to the rule; but in general, the statement may be made with very little qualification. 1 Kings, the eighth chapter, verses 33-40, is a sample scripture dealing with this subject. In these verses, it is made plain that when Israel was "smitten down before the enemy," or when there was drought and consequent famine, and pestilence, and destructive insects, it was all because of the great wickedness of His people. The prevailing wickedness of this time, as manifested in injustice, oppression, and every kind of vice and crime, is bringing upon the people unprecedented calamities of every sort. The one remedy is to break away from sin, and seek pardon and cleansing, so that we may have the protection of the omnipotent power of God.

The Morals of the Theater

AN illuminating comment on the themes of the plays in New York's leading theaters is to be found in an article by Heywood Broun, play critic, in *Collier's Weekly* for October 30, 1920. Mr. Broun is not posing as a moralist or a preacher, but is only appraising the plays of the season on their merits as determined by the standards of the theatrical profession.

He says: "In running through the list of plays now in New York the following rough classification of themes may be made: spiritualism, one; Wall Street speculation, two; arson, one; bombs, one; mortgages, two; mistresses, one; girl disguised as a boy, one; female Cinderella, one; male Cinderella, one; young man in the wrong bedroom, two; young man in a ladies' Turkish bath, one; chorus girls, one; Irish life as imagined by the English, one; murder by revolver, two; murder by knife thrust, one; murder by revolver and knives, one; divorce and other marital problems, four."

A hasty glance reveals the fact that fully two thirds of these plays center around the criminal and the prurient. And being given in an artistic environment makes them not the less harmful, but only the more alluring and dangerous. When the books of the great Judgment Day that is soon to come shall be opened, it will be found that the theater has played a leading rôle in sending thousands—yes, without exaggeration, millions—on the downward path to moral ruin. The theaters are the panderers of the twentieth century.