

Signs of the Times

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The Americans of To-Day—The Pilgrims of Yesterday

AN EDITORIAL



A CITIZEN of the United States was visiting in South America, and had the privilege of an interview with the president of one of the Latin-American republics. In the course of the discussion as to what was the essential difference between the peoples of North America and those of South America, the president said, "Our ancestors came over here to seek gold, and your ancestors came over here to seek God."

And so it was. The first and chiefest aim of the Mayflower and the little Puritan band who shipped on her, was to seek the kingdom of heaven, and its righteousness. Others sailed across the Atlantic bent on conquest. The eye of their imagination saw the holds of their ships bursting with gold. They saw rich lands reaching to the horizon, with countless slaves tilling the soil, to the aggrandizement of their owners. Their vision of the future was only materialistic. The vision of the Pilgrims was a life wholly devoted to the service of God. And the question that each American should ask himself in this year when we are celebrating the tercentenary of the pilgrimage of the Puritans is, How far have we as a nation departed from the worthy standards of the forefathers of this republic?

The Pilgrim Fathers believed that a rigorous, industrious, and sober life yielded the greatest benefits both in this world and in the one to come. Their grandchildren of to-day believe, if their lives are an index to their beliefs, that a pleasure-seeking, money-seeking, godless life is the ideal. John Masefield has contrasted us with the Pilgrims thus:

"A generation fond of pleasure, disinclined towards serious thought, and shrinking from hardship, will find it difficult to imagine the temper, courage, and manliness of the emigrants who made the first Christian settlement of New England. For a man to give up all things and fare forth into savagery in order to escape from the responsibilities of life, in order, that is, to serve the devil, 'whose feet are bound by civilization,' is common. Giving up all things in order to

serve God is a sternness for which prosperity has unfitted us. . . . For all the Mayflower's sailing, there is, perhaps, little existing in modern England or America, 'according to the primitive pattern in the Word of God.' It would be healthful could either country see herself through the eyes of those pioneers, or see the pioneers as they were. . . . They were plain men of moderate abilities, who, giving up all things, went to live in the wilds, at unknown cost to themselves, in order to preserve to their children a life in the soul."

And even the majority of us who profess to be religious seek an easy and pleasant way of serving our God. "Our grandfathers and grandmothers tramped miles to church

through every sort of weather, sat in badly heated and ill-ventilated buildings, on straight and uncomfortable pews, and then sang the glorious hymn of Isaac Watts,

"Come, ye that love the Lord,
And let your joys be known."

Their grandchildren choose the fine Sundays, and for preference ride in their motor cars to church, enter buildings beautifully lit and warmed, take their places in well cushioned seats, and sing, "Art thou weary, art thou languid, Art thou sore distressed?"

There is enough of truth in it for us to feel the sting. We have lost the old stern and strenuous note from our religion. We have grown

soft and flaccid. We have left behind the fine austerities of the Puritans; we have doffed their affectations."

There are three great reasons why America's religious life of to-day is away below par.

First, we have gradually lost our faith in the Word of God, the Bible. To the Pilgrims, the Bible was the inspired and infallible Word of God. They did not look upon it as a fetish or a charm, but as the living message of the living God, a dynamic force that vitalized their everyday life. The Bible was the foundation of their religion, the keynote of their worship. It was a revelation direct from God, and was the great link connecting men with God. It was a lamp to their feet and a light to their path.

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Plymouth Rock, on which the Pilgrims first landed. © Boston Photo News Co.

The PURITANS—

by CHARLES



JUST three hundred years ago this year, the Puritans landed upon the shores of New England. They were a God-fearing people, and came to America with high ideals and inflexible moral principles. They fled from European oppression, and sought a new home in America, where they might worship God in harmony with the dictates of their own consciences. They established a system of government in keeping with their ideals, and in which the moral and spiritual forces were in absolute control in both the religious and the civil realm—a new and most important step.

The question is raised whether America has departed from the high ideals and standards of the Puritans, or whether the moral and spiritual forces are stronger now than they were in 1620. Has our nation progressed Godward, or have we drifted backward? There are many elements that have to be considered in order that a correct answer may be given to this question.

THE THING THEY FLED FROM

Hardly had the liberty-loving Anglo-Saxons set their feet upon American soil, and made homes for themselves in the wilds of New England, before the irrepressible spirit of liberty, which has ever been a striking characteristic of these people, began to raise its voice in opposition to the church-and-state system and compulsory religious obligations that had been handed down to them from the Dark Ages. Before a score of years had passed after the landing of the Puritans in 1620, the rightfulness of the compulsory Sunday laws was challenged by some of the prominent leaders among them, and became one of the leading questions of debate in America.

The American colonists, whose members had lived in the mother country under a union of state and a religion they did not profess, established on the American shores colonial governments under which there was the closest union between the state and the religion they did profess. The freedom of conscience which had been denied to them in Europe, they denied to others in America. The majority of the Puritans insisted on uniformity of faith, church attendance, and the support of the clergy, under the enforcement of the civil laws. This aroused the righteous indignation of the true liberty-loving men even among the Pilgrim Fathers, and among the dissenting sects of the Baptists, the Quakers, the Presbyterians, and others who desired religious freedom for themselves. The Puritans wanted religious liberty; but they wanted it for themselves only, and denied this right to all others. They were the most numerous and militant sect, and so they prevailed over the others for a long period of time.

William Howard Taft said in an address which he delivered at Norwich, Connecticut, July 5, 1909, at a celebration of the

two hundred fiftieth anniversary of this historic town: "We speak with great satisfaction of the fact that our ancestors—and I mean New England ancestors—came to this country in order to establish freedom of religion. Well, if you are going to be exact, they came to this country to establish freedom of their religion, and not the freedom of anybody else's religion. The truth is, in those days, such a thing as freedom of religion was not understood. Erasmus, the great Dutch professor, one of the most eloquent scholars of his day, did understand it, and did advocate it; but among the denominations, it was not certainly fairly understood.

"We look with considerable horror and



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After a parade in the Pilgrim Tercentenary Celebration at Provincetown, Massachusetts. Worshipers wearing the historic costume marched into the Church of the Pilgrims, where fitting services were held.

with a great deal of condemnation upon those particular denominations that punished our ancestors because our ancestors wished to have a different kind of religion; but when our ancestors got here in this country and ruled, they intended to have their own religion and no other. But we have passed beyond that; and out of the friction, out of the denominational prejudices of the past, we have developed a freedom of religion that came naturally and logically as we went on to free institutions. It came from those very men who built up your community and made its character.

"The Rev. James Fitch could not look upon any other religion in this community with any degree of patience; but his descendants, firm in the faith as he was, now see that the best way to promote Christianity and the worship of God and religion is to let every man worship God as he chooses."

Two days later Mr. Taft made another speech to a large Catholic gathering in New York, and said: "We are reaching a point where we are more tolerant. Religious tolerance is a modern institution. We of Puritanical ancestry believe we were the inventors of religious tolerance and religious liberty. As a matter of fact, we wanted religious liberty for ourselves, and wanted everybody else to worship exactly as we did."

The Puritans stained the pages of early American history with the shameful record of the persecution which always follows the attempt to compel the conscience by enforcing religious observances by the power of the civil magistrate. The Baptists were banished, the Quakers were whipped, the Catholic priests were forbidden entrance, good men of every divergent faith were fined, or exposed to public contempt in the stocks, and subjected to every cruel and barbarous method of punishment, for no other crime than that they did not conform to the religion professed by the majority and established and enforced by the colonial laws. All these outrages were committed in the name of justice, law, and order, the common welfare of society, and morality, as penalties for the violation of civil laws and insubordination to civil authorities.

"This was the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is such a union of church and state, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but as infractions of the laws of the land."—*Baird*. Even so it is to-day in certain localities where Sunday laws are still strictly enforced in harmony with the Puritanical notions; it is all done under the guise of the police power of the state for the common welfare of society and morality, and thus religious persecution is still kept alive under the assumed legal cloak of civil infractions. Under such policies, there is no so-called heresy or "heretical practice" that religious bigots cannot find justification for punishing under the police power of the state.

THE FIRST AMERICAN

But the Puritans did not have smooth sailing under these colors. There were some of the Pilgrim Fathers who raised their voices in protest against the enforcement of religious obligations at the hands of civil authorities.

Roger Williams, who has justly been styled "the first American," was the great opposer of Sunday laws, and of all other religious laws enforced by the civil government; and he was in constant conflict with the Puritan clergy and the colonial government over these issues.

Persecuted and Intolerant

S. LONGACRE

"Roger Williams," says the historian Bancroft, "was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law."

A few weeks after his arrival" (February 5, 1631), says his biographer, "Mr. Williams was invited by the church at Salem to become assistant to their pastor, the Rev. Mr. Skelton; but the magistrates of the colony had heard of his opinions, and immediately interposed their remonstrances with the people of Salem to prevent his settlement. One reason of this interference on the part of the authorities, as alleged in the letter which they addressed to the church at Salem, was that he had declared his opinion that 'the magistrate might not punish a breach of the Sabbath, nor any other offense that was a breach of the first table' of the Decalogue.

It was fortunate for the cause of liberty that it had such an able man as Roger Williams to lead out so early in American history in the agitation and struggle for religious freedom. Bancroft pays him the following high and well deserved tribute: "At a time when Germany was desolated by the implacable wars of religion; when even Holland could not pacify vengeful sects; when France was still to go through the fearful struggle with bigotry; when England was gasping under the despotism of intolerance; almost half a century before William Penn became an American proprietary; and while Descartes was constructing modern philosophy on the method of free reflection—Roger Williams asserted the great doctrine of intellectual liberty, and made it the corner stone of a political constitution. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions, in character so deep that the impress has remained to the present day, and can never be effaced without the total destruction of the work." The great American republic, in its fundamental declaration and constitution, voiced the very

sentiments of Roger Williams; and his so-called heretical opinions have "long since become the common sentiment of the American people." The republic he founded became the model for the greatest republic in the world.

STOOD FOR ONE GREAT PRINCIPLE

"Roger Williams's whole being," says Mr. Scott, in his admirable work on "The Development of Constitutional Liberty in the English Colonies of America," "was possessed by the one great principle that the soul should be free, and he was wont to express his heart's aspiration by the term 'soul liberty.' He boldly threw down the gauntlet to the world, by announcing that soul liberty was of God, that conscience was by nature free, and that it was the duty of human society to preserve intact that freedom, whereof the least violation was invariably but the first step to soul bondage. . . . Religion being a relation that existed solely between the Creator and the created, God was the sole judge of the latter. No religious organization, then, had a right to dictate what one should think or what one should do in matters religious."

Thus at one blow, Roger Williams cleaved the church and the state asunder, and would have overturned and abolished the intolerance whereby the civil power was made the agent of the ecclesiastical authorities in the prescription of faith and the extirpation of heresy, and left error to be overwhelmed by the only agency that can do it—truth.

Roger Williams was the man to the time and the place, and he made many disciples in America. "Had any other sort of man than the one he was," says his biographer, "ventured to do what he did, it is hardly probable that the work of his lifetime had ever been accomplished. The iron despotism which chilled Massachusetts might be making itself felt to-day; the colony, as it increased in numbers, would have gone on from bad to worse, and, instead of a commonwealth whose name is synonymous with all that is good, intelligent, charitable, and wise, we might be contemplating a community, the very name of which creeps over us at the recollection of

Rochelle, Drogheda, Geneva, the Cevennes, and Piedmont. Worse than this: Had America, instead of being inspired by this noble impulse, been indoctrinated with the absolutism, almost Venetian, then existing, she might never have been blessed by the light which now illuminates her path; and freedom of conscience and the liberty of the citizen, the two kindred principles which have made us what we are, might have shaken our dust from off their feet, or passed us by as unworthy of their presence."

It is true that we have departed from the ideals of the Puritan as represented in the Rev. John Cotton type, but not from the ideals of the Pilgrim as represented in the Roger Williams type so far as religious freedom is concerned.

The Puritans forbade "tippling and drinking on Sunday" only during "the time of divine worship," but allowed it to both clergy and laymen during the rest of the time on Sunday and each week day for "necessary refreshment." We have departed from this Puritan ideal of the established church of New England, and have likewise adopted the temperance principles of Roger Williams. But these changes have been for the better instead of for the worse.

It is true that many of the people to-day do not have the same implicit faith in God and in the authority of His Word, nor do they take the same interest in religion, as did our Puritan forefathers of 1620. But this is largely due to the reaction and transition from the old order to the new order of things. It is hard for some people to change their faith from an absolute dogmatism exercised by ecclesiastical authority to individual liberty and freedom of conscience, without making shipwreck of faith. They fail to make a distinction between the doctrines of the church creed as they are administered by ecclesiastical authority under duress of civil law, and the doctrines of the Scriptures as they are sustained by divine authority on the basis of freewill service emanating from the heart. They put church and divine authority in the same category; and when they lose faith in the one, they lose con-

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The PILGRIM FATHERS

'NEATH hoary moss on crumbling stones,
Their names are fading day by day;
The fashions of their lives and speech
From sight and sound have passed away.

The shores they found so bleak and bare,
Shine now with riches gay and proud;
And we, light-hearted, dance on ground
Where they in anguish wept and bowed.

Unto the faith they bought so dear,
We pay each day less reverent heed;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.

A shallow boast of thankless hearts,
In evil generation born;
By side of those old Pilgrim men,
The ages shall hold us in scorn.

Find me the men on earth who care
Enough for faith or creed to-day
To seek a barren wilderness
For simple liberty to pray;

Men who for simple sake of God
All titles, riches, would refuse,
And in their stead disgrace and shame
And bitter poverty would choose.

We find them not. Alas, the age,
In all its light, hath blinder grown;
In all its plenty, starves because
It seeks to live by bread alone.

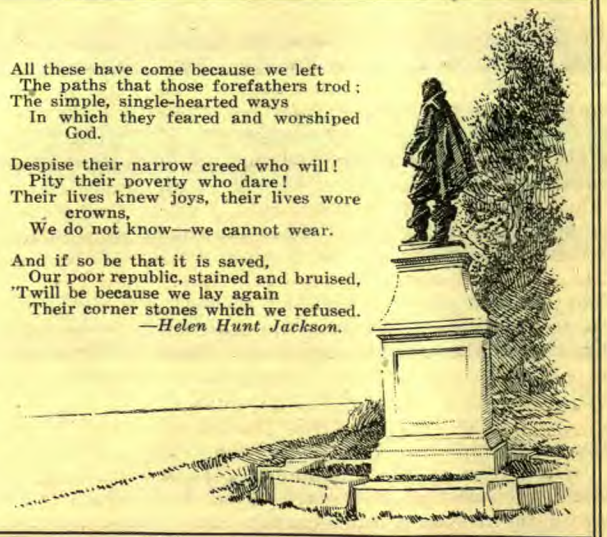
And what we have of ill, of shame,
Our broken word, our greeds for gold,
Our reckless schemes and treacheries,
In which men's souls are bought and sold—

All these have come because we left
The paths that those forefathers trod:
The simple, single-hearted ways
In which they feared and worshiped God.

Despise their narrow creed who will!
Pity their poverty who dare!
Their lives knew joys, their lives wore crowns,
We do not know—we cannot wear.

And if so be that it is saved,
Our poor republic, stained and bruised,
'Twill be because we lay again
Their corner stones which we refused.

—Helen Hunt Jackson.



THE Bible teaching regarding the millennium draws aside the curtain, and gives us a view of the future for a thousand years ahead.

Any period of one thousand years is a millennium; but when we speak of the millennium, we refer to that one-thousand-year period mentioned in Revelation 20. The word "millennium" itself is not found in the Bible. But the expression "a thousand years," which corresponds to the word "millennium," is used six times in Revelation 20: 2-7.

The question comes, When will this one thousand years begin? This is made plain in Revelation 20: 5: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The Bible teaches two general resurrections—the resurrection of the just, and the resurrection of the unjust. (Acts 24: 15.) Christ taught that there would be two resurrections,—the resurrection of life, when all the good would be raised, and the resurrection of damnation, when the wicked would come forth.

IN THE FIRST RESURRECTION

What class of people will be raised in the first resurrection? Reason would teach us that the righteous would be raised first. But we are not left to settle this by our powers of reason, because the Bible declares: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20: 6. Only the holy and righteous, pure and good, will be called forth by the voice of the Life-giver in the first resurrection.

These righteous ones will be raised in the first resurrection, but "the rest of the dead" will not be awakened to life until the one thousand years are finished. Who are "the rest of the dead" spoken of in this text? Only one answer can be given to this question. When all the righteous come forth, the only ones left in the grave will be the wicked.

It is forever settled, by these scriptures, that the righteous will be raised in the first resurrection, and the wicked will come forth in the second one. Now, what relation does the millennium sustain to these two resurrections?

Let us read again Revelation 20: 5: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The prophet was carried forward to the time when the righteous should be raised from the dead. "This is the first resurrection." But the rest of the dead—the wicked—were not to be raised from the dead till the close of the one thousand years. Thus it is made very clear that the resurrection of the righteous will mark the beginning of the millennium, while the raising of the wicked will mark its termination.

What, then, is the millennium?—It is simply a one-thousand-year period between the first and the second resurrec-

WHAT IS THE MILLENNIUM?

By

JOHN LEWIS SHULER

"The whole earth will be 'no man's land' for one thousand years."



tion. It will be ushered in with the sounding of the trumpet that awakes the righteous dead, and will close when the wicked are called forth in the second resurrection. The Lord has marked off this one-thousand-year period by these two definite boundaries.

There has been considerable discussion, in the religious world, as to whether the millennium precedes or follows the second coming of our Saviour. If we can find out at what time the righteous dead will be raised, we shall know exactly when the millennium will begin. In 1 Thessalonians 4: 16, we are told that the righteous dead will be raised when the Lord Jesus descends from heaven at His second advent. Hence the coming of Christ is premillennial. The first resurrection, which marks the opening of this one-thousand-year period, takes place at the second coming of Christ. Hence Christ's second coming will precede the millennium. There will be no millennium till Jesus comes.

AN UNALTERABLE DECREE

The Bible never tells us to look for the millennium, but it repeatedly and most solemnly exhorts us to look for the return of our Lord. This is another proof that His return is premillennial.

When Jesus has ceased His mediatorial work, He will issue a solemn decree, after which there can be no more conversions. (Revelation 22: 11, 12.) The door of

mercy and opportunity will be closed forever. The unjust are to remain unjust, and the filthy are left filthy. And this decree, which ends the work of the gospel, precedes the coming of Christ, and so must precede the millennium. Therefore it will be utterly impossible to carry on gospel work during the millennium. There cannot be a single conversion during the thousand years.

Satan knows that there will be no opportunity for sinners to turn to the Lord during the millennial period. But the great deceiver is pleased to have people live on in sin until the end of their lives here, with the false hope that they will have another chance; because in this way, he can cause them to be lost. The man or woman who refuses to accept Jesus Christ during this present life, because of fondly hoping to have another opportunity in some future age, will certainly be lost. Death seals one's probation forever. (Isaiah 38: 18; Ecclesiastes 9: 10, 5, 6.) As the tree falls, so shall it lie. (Ecclesiastes 11: 3.) If you want to be saved in heaven at last, you must accept the Saviour during this present life. "Now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6: 2.

NO HUMAN HERE THEN

Instead of the millennium's being spent here on the earth, as some teach, the record shows us that there will not be a living person on the earth at that time, except the devil and his angels.

This will be made plain when we consider what will happen at the beginning of the thousand years.

In 1 Corinthians 15: 51-55, we learn that at the second advent of Christ, which marks the beginning of the millennium, the righteous dead come forth from the grave immortal; and at the same time, in the twinkling of an eye, the righteous living are changed to the same blessed condition.

The Bible says: "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 31. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 17.

Where will the Saviour take His people when they are thus caught up to meet Him in the air? John 14: 3 tells us. Jesus said He would come again to receive His people to Himself, that where He is now in heaven, there His people should be at that time. He will take them up to those heavenly mansions He has gone to prepare. Thus we see that the reign of Christ with His saints during the thousand years is not to be on this earth; because at the beginning of that period, every saint of God, from Abel, the first righteous person who died, to the last one who accepts the gospel, will leave this world for the mansions above.

What will happen to the wicked who are living on the earth when Jesus comes?—They will be struck dead, as though a flash of lightning or a live wire had fallen upon them. (2 Thessalonians 2: 8.) Then Jeremiah 25: 33 will be fulfilled: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, . . . nor buried." And why will they not be buried?—Because there will be no one left to bury them. The righteous will have left this world for the better one above. So, at the very beginning of the millennium, this earth will be cleared of its inhabitants. (Zephaniah 1: 2-18.) This will fulfill the prophecy of Isaiah: "Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isaiah 24: 1. "The earth shall be utterly emptied, and utterly laid waste; for Jehovah hath spoken this word." Isaiah 24: 3.

At the beginning of the thousand years, Satan will be bound; and he will remain bound during the millennium. But when the thousand years are expired, he will be loosed for a little season. (Revelation 20: 1-3.) How will Satan be bound for just a thousand years? Let us see what the Scriptures teach. In Revelation 20: 2, 3, we are told that he will be bound one thousand years, so "that he should deceive the nations no more, till the thousand years should be fulfilled." In Revelation 20: 7, 8, we note that at the close of the thousand years, when the wicked are called back to life in the second resurrection, and Satan begins to deceive them again, then he is said to "be loosed out of his prison." Therefore it is plain that the binding of Satan has reference to a stop put to his nefarious work.

SATAN'S CONFINEMENT

Consider, for a moment, in what kind of position Satan will be placed by the events that will mark the beginning of the millennium. The righteous are then taken from the earth to the mansions above. He cannot tempt them any more. The living wicked will have been struck dead by the brightness of the Saviour's coming, not to live again until the thousand years are finished. Satan cannot deceive the wicked during this period, because they will all be dead. There will not be a single person in the world for him to tempt or deceive. His occupation will be gone. He will have a thousand-year vacation forced upon him. There will be nothing left for him to do but to wander over the desolate earth, and view the terrible work of which he is the author. Thus Satan will be bound for a thousand years by circumstances that put an end to his work of deception during that period.

This binding of Satan can be understood more clearly if we compare the expression with some that we often hear in the daily transactions of life. We have all heard people say: "I am tied down, and cannot go"; "I should like to help, but my hands are tied." Do such statements mean that the persons concerned are bound with literal ropes or chains?—No; they simply mean that those persons are prevented from doing what they wish to do, by certain circumstances that surround them. It is in this way that Satan will be chained a thousand years.

But where is the "bottomless pit" in which he is to be confined? The original word signifies an "abyss," and is so translated in the Revised Version. It denotes a place of darkness or desolation. (Revelation 9: 1, 2.) The meaning of this word is made very evident when we compare it with Genesis 1: 2, where we read that "darkness was upon the face of the deep." In the Septuagint version, the Greek word that corresponds to "deep" in this text, is the same from which "bottomless pit" is translated in Revelation 20: 3. It is used to denote the world in a chaotic state. The events that will occur in connection with the coming of the Lord at the beginning of this millennial period, will turn the earth back again, partially, at least, to its original state of confusion and chaos.

THE WHOLE LAND DESOLATED

This is what Jeremiah predicted. The earth will be waste and desolate, without a single living human being in it, during this one thousand years. "I beheld the



Evangelist
Wm. A. Sunday

makes the following statement in regard to the second coming of Christ being premillennial:

"A GREAT many say, 'I believe the millennium will come first, then Christ will come at the end of it.' What people think has nothing to do with it. Many have missed railroad trains because they believed they would come at a time that did not correspond with the official time card. You will see God's time card if you carefully read the Bible. Not a word can be found in the Bible that gives the slightest hope for the millennium before the return of Christ; but you can find plenty of verses that tell you to look for the coming of the Lord first."

earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger. For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end." Jeremiah 4: 23-27. See also Isaiah 24: 1.

The great cities will then be nothing but heaps of ruins, their streets choked with the *débris* from proud skyscrapers, which will all be demolished and leveled

to the dust in the last great earthquake. (Revelation 16: 18-20; Isaiah 24: 20.) Those busy avenues where thousands run to and fro to-day will be as silent and deserted as a tomb. Where once were waving fields of grain and cotton, and verdant pastures, will be a desert waste. The once fruitful orchards will be thickets and wildernesses. The streets of every city will be strewn with the bleaching bones of those who rejected the message of God, and as a result of being unprepared for the Saviour's coming, were struck down, and their bodies left unburied and ungathered. The earth in this devastated condition will constitute "the bottomless pit" in which Satan is to be confined during the millennial period. The whole earth will be "no man's land" for one thousand years.

THE SAINTS IN THE MILLENNIUM

How will the saints spend this thousand-year period?—They will live and reign with Jesus in the heavenly mansions. (Revelation 20: 6.) During this time, they will judge the wicked dead and the evil angels. (Revelation 20: 4.) This Judgment will not be to determine who are to be saved; for this has been previously determined in the Investigative Judgment, which precedes the coming of the Lord. But the righteous will assist in apportioning the measure of punishment due to each one of the lost; and they will also see, from the records in heaven, why the sentence of death was rendered. (Psalm 149: 4-9.) Paul looked forward to this time, when he wrote: "Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Corinthians 6: 2, 3.

After the earth has lain here desolate and empty for a thousand years, Jesus will visit this planet again. Let us note now the features that distinguish between these two comings of Christ, because some people have become confused on this point.

BEGINNING THE MILLENNIUM

The second coming of Christ takes place at the beginning of the millennium, while His third coming will be accomplished at the close of this thousand-year period. At His premillennial advent, Jesus will descend for His saints, to gather them from this world (Psalm 50: 3-5); while at His postmillennial return, He will descend with His saints (1 Thessalonians 3: 13), to place them in the earth made new, as their eternal inheritance. At His second coming, He will not touch the earth; the saints are to be caught up to meet Him in the air. (1 Thessalonians 4: 17.) At the third coming, His feet will touch the Mount of Olives, which will part asunder, leaving a very great valley, in which the holy city, the New Jerusalem, will rest. (Zechariah 14: 4, 5.)

At His premillennial return, He rewards the righteous with everlasting salvation (Hebrews 9: 28); at His postmillennial coming, He rewards the wicked with everlasting destruction. (2 Thessalonians 1: 7-9.) Immediately after His second coming, He will ascend to the New Jerusalem above; immediately following His third coming, the New Jerusalem

will descend to this earth. (Revelation 21:2.) At His second coming, the righteous will be raised in the first resurrection (1 Thessalonians 4:16); while at the third coming, the wicked will be raised in the second resurrection.

As soon as the wicked are called back to life, Satan will have his subjects to work with again. He will be "loosed" for a "little season." He will begin to deceive the wicked as in former times. "When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea." Revelation 20:7, 8.

ATTEMPT TO TAKE THE CITY

He will lead the wicked to believe that they can easily capture the New Jerusalem, which will then be resting upon the earth, on the site of the Mount of Olives. Implements of war will be prepared, with which they will expect to destroy the city and its inhabitants. The wicked are then marshaled into companies for this last great drive, the object of which is to crown Satan their chosen king, as ruler in the place of God. When all things are ready, the attack will be made. "And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them." Revelation 20:9.

As they surround the city of God, to deliver what they think will be a great, telling blow, God rains down fire upon them, and they are devoured. This fire will burn them up "root and branch" (Malachi 4:1), so that the earth will be thoroughly purified from every vestige of sin and its effects. Then Christ will reconstruct this world into a perfect, sinless, happy Paradise, as His own everlasting kingdom, in which His saints will dwell with Him forever and ever.

"The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day

of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. "If any was not found written in the book of life, he was cast into the lake of fire." Revelation 20:15. "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. . . . And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." Revelation 21:1, 3, 4.

There will be seven great events at each end of the millennium. At the beginning of this one thousand years,—

1. Christ will come the second time.
2. The righteous dead will be raised.
3. The living righteous will be translated.
4. All the saints will be gathered from the earth, and taken to the mansions above.
5. The living wicked will be struck dead.

6. Satan will be bound.
 7. The earth will be desolated.
- At the close of the millennium,—
1. Jesus will come the third time.
 2. The New Jerusalem will descend to the earth.
 3. The wicked will be resurrected.
 4. Satan will be loosed.
 5. Satan's followers will surround the city.

6. The impenitent will be destroyed.

7. The earth will be made new.

Oh, what a "blessed hope" is set before us in the coming of our Lord! Then the righteous will leave this old world of sin behind, with all its troubles and sorrows, its heartaches and perplexities, and they will go to the mansions of light, where there will never be a tear shed, where there will be no more sickness or sorrow, or pain, or death—where there will be perfect peace and joy forever. Reader, have you made this blessed hope your hope to-day? He who has this hope, has that which is worth more than all this world.

How do you expect to spend this one thousand years? Under the hush of death, in this devastated earth? or reigning with Jesus, amid the unending joys and pleasures of heaven?

Where will you be at the close of the thousand years? The righteous from all ages and from all countries will be on the inside of the holy city, saved forever. All the wicked who have ever lived will be on the outside, lost forever. For the first and last time, all the human family from Adam down, will be upon the earth at the same time. Soul, where will you stand in that day? You will surely be there, on one side or the other. You cannot help being there.

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Revelation 22:14.

THE only way we can be saved is to do God's will through His help. But how are we to know His will? David said, "I delight to do Thy will, O my God: yea, Thy law is within my heart." From this, we must derive the thought that the terms "will" and "law" are here synonymous. Therefore we know God's will through His law. Again let us consider the words of Christ: "After this manner therefore pray ye: . . . Thy will be done in earth, as it is in heaven." God wants His will—law—to be done on earth as it is in heaven. The Christian is to pray that God's law be honored upon earth. How essential the Decalogue, precepts, and statutes of Jehovah must be to the Christian!

W. E. BELLEAU.



This year, the quaint old town of Plymouth, Massachusetts, will be visited by many thousands, who wish to see with their own eyes, and to stand on with their own feet, the rock on which little Mary Chilton first trod 300 years ago. The picture shows a crowd awaiting their turn to step foot on Plymouth Rock, which rests under the granite canopy.

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Admonitions from Plymouth Rock

By
M. ELLSWORTH
OLSEN



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SOME four years ago, on the thirty-first of October, the Protestant world celebrated the four hundredth anniversary of the posting of the ninety-five theses by Martin Luther, which marked the beginning of the Reformation of the sixteenth century. We are now commemorating the tercentenary of the arrival of the Mayflower, the historic vessel that bore the company of 102 persons whose landing on Plymouth Rock was the real beginning of America.

The two events have something in common. Luther gave the people the Bible. The Pilgrim Fathers left Europe to found in a new country a state that should in all essential things be patterned after the Word of God. Their religion was real and precious to them. It was the mainspring of their lives; and they gladly encountered unknown dangers and hardships innumerable, in order that they might worship God according to the dictates of their conscience.

It was my privilege to visit Plymouth a little while ago. The day was gray and drizzling; but the well kept streets, and the neat houses embowered in trees and shrubbery, bore small resemblance to the bleak aspect of the coast when that brave company of Pilgrims landed on Plymouth Rock three hundred years ago. I stood with bared head in front of the rock, fit emblem of the strength and firmness of those first true Americans; and I thanked God for a country with such an ancestry. Then I went to the old churchyard where are the graves of those who died amid the hardships and exposures of the early years. The inscriptions on some of the stones are deeply pathetic; but they all breathe a firm faith in the Word, and a lively hope in the resurrection.

I found my way also into Pilgrim Hall, where a number of interesting articles are preserved that give one a vivid conception of the simple, laborious lives of those early pioneers. There was the chair of state occupied by Carver, the first governor of the colony; there was some of the household furniture of Bradford, the second governor; and there was the cradle that held Peregrine White, the child born on the Mayflower, who was to become the ancestor of James White, the

wise leader who stood at the head of the Seventh-day Adventist denomination in its earliest beginnings.

Plymouth has become a town of considerable size, and a well-known summer resort; but its chief glory will always be that it was the home of the Pilgrim Fathers. Little did those noble pioneers realize how great and mighty would that country become whose feeble beginnings they were witnessing. But they wrought in a true sincerity. Religion with them was precious; it took hold of their heart-strings. They could not fellowship a church of mere outward observances; they could not look on any earthly sovereign as the true head of the church. For some years, they continued to suffer persecution in England. Then they attempted to leave for Holland; but half of them were arrested, and detained for a time. At length, they made good their escape; and they remained in Holland for the space of twelve years, living at Leyden, where their number gradually increased under the fostering care of their devoted pastor, John Robinson.

Holland, however, was a strange country to this company of loyal Englishmen; and after much careful thought and due weighing of the possible consequences, it was decided that a home should be sought in the New World, where, in the words of the chronicler, "they had a great hope and inward zeal of laying some good foundation for propagating and advancing the gospel of the kingdom of Christ."

After a long and dangerous voyage, the little ship dropped anchor off Cape Cod on the eleventh of December, which corresponds to the twenty-first day of that month in our present calendar. A severe winter was soon upon them, and hardly three months passed before half the company had perished of disease and exposure, only six or seven of the remaining ones being in health and able to work. Yet there was no complaining. Day by day, earnest prayer and songs of praise were offered to God; and when spring came, seed was put in, and buildings were erected to house the colo-

nists. Many times during the first four years, they were face to face with famine; and there were other dangers. But the blessing of God was with that company of men and women and children; and in due time, they prospered.

THEY LIVED IN GOD'S PRESENCE

They were heroic men, and we do well to honor their memory; but it is more profitable for us to try to understand the living principles which made them what they were. The Puritans made a business of serving God. Their minds were given to a daily contemplation of eternal realities. They trained their children, not for this world, but for the next. They had little care for worldly distinctions; their aspirations were heavenward. Thus they regarded lightly the pomp and shows of royalty.

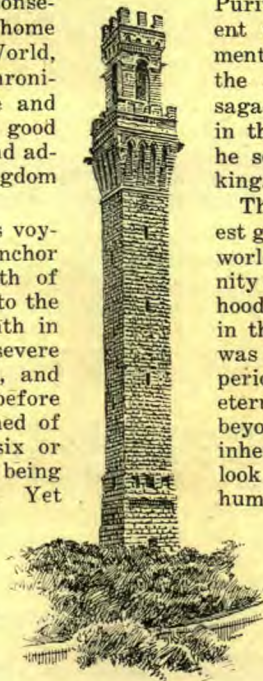
In the words of Macaulay: "They recognized no title to superiority but His [God's] favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the book of life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand."

TRUE EXPONENT OF DEMOCRACY

This sense of the immediate importance of spiritual realities, and of the equality of all men before God, made the Puritan a true exponent of democracy. He did not think so much of his rights as of his duties; but these were imperative, and king or prelate who interfered with the due performance of duty had to be set aside. Thus Macaulay says that "the Puritan was made up of two different men,—the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: but he set his foot on the neck of his king."

This, it seems to me, is the greatest gift the Puritan has made to the world,—the sense of the regal dignity of simple manhood and womanhood. In his view, man was made in the likeness of his Creator, and was destined, if faithful during a period of trial in this world, to an eternity of bliss in the better world beyond. This call to a heavenly inheritance made earthly things look cheap. But it invested every human soul with a peculiar dignity.

As a natural outgrowth of this value attached to the soul and spiritual things, the daily life of the Puritans was one of great simplicity.



The Pilgrims' Memorial Monument

They frowned upon luxury as not becoming the life of one who was a pilgrim and a stranger in this world. Emphasis was placed upon the proper training of the children that they might be able to read for themselves the Word of God. Time spent by some parents in bodily adornment and in the providing of luxurious fare was devoted by the Puritan mother to the prayerful training of the children in the ways of God. The Bible was in continual use. Its precepts were the warp and woof of all parental instruction, and it was also the staple subject of conversation, and furnished not only the text but very largely the whole content of the long sermons preached on Sundays.

Parental training was backed up with proper instruction in schools which were so conducted that every child had the opportunity to get the elements of an education. In this matter of popular education, the Puritans of New England were greatly in advance of their time. School privileges in England and on the Continent were in those days only for the few; but in New England, every child had opportunity to learn.

WHY HARVARD WAS FOUNDED

Provision was also made for the higher learning; for our forefathers believed in an educated ministry. In a pamphlet printed as early as 1643, the educational attitude of the Pilgrims is clearly set forth: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministry shall lie in dust."

And so in due time Harvard College was founded; and the spirit of the instruction given within its walls in early days was such as to foster belief in the verities of the Christian religion, and to honor the Bible as the source of truth. The gospel ministry was the aim held before the most promising of the young men; but a college education was also given for general culture, and for other professions.

It is pleasant to dwell on the union of true heart culture with sound religious training which prevailed in many of the Puritan homes and is exemplified in some of their representative men. The poet Milton is a notable example of the cultured Puritan. His mind liberally furnished with classical lore, so that he surpasses, in his learning, all other English poets, he clearly gave first place to the sacred Scriptures. To him, the psalms of David were far more beautiful, not only in content, but in literary form, than the finest of human productions.

His loyalty to the Word of God is a marked characteristic. In a controversy with the learned Ussher, he summarily swept aside all his opponent's arguments drawn from the fathers. The archbishop, he said, is not "contented with the plenti-

ful and wholesome fountains of the gospel, as if the divine Scriptures wanted a supplement, and were to be eked out . . . by that indigested heap and fry of authors called antiquity."

But the ripe beauty of Milton's all-round scholarship is best displayed in his great poem "Paradise Lost." How humbly in the opening lines does he plead for the divine enlightenment as he enters upon his arduous task!

"And chiefly Thou, O Spirit that dost prefer
Before all temples th' upright heart and pure.
Instruct me, for Thou know'st;
Thou from the first
Wast present, and with mighty wings outspread
Dovelike sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men."



Boston Photo News
The Granite Canopy over Plymouth Rock

No wonder the poet who sought help from such a source could give us those radiant pictures of man in his Edenic state and that tender and pathetic account of his fall! Truly the spirit of Milton's poetry is preëminently that of the Bible, and this outstanding fact accounts in large measure for the sublimity we so much admire in him.

But we may not linger on this delightful theme—which has been too much neglected—the cultural side of Puritanism. Rather let us once more turn to the strength and virility of their religion, and ask if we to-day are worthy to reap the fruits of it.

"They were men of present valor, stalwart old iconoclasts,
Unconvinced by ax or gibbet that all virtue was the past's;
But we make their truth our falsehood, thinking that hath made us free,

Hoarding it in moldy parchments while our tender spirits flee
The rude grasp of that great impulse which drove them across the sea."

Loyalty to the principles which made the Puritans what they were is the only thing which will make strong, virile Christians to-day. America had a glorious beginning in the sufferings, aspirations, and achievements of the little company of men and women that came over in the Mayflower. But we Americans of to-day cannot live on what our forefathers were and did. We must in a sense fight the battle over again in order to reap for ourselves the fruits of victory. A mere nominal Christianity is just as spineless and futile a thing to-day as it was in the seventeenth century;

and there is just as large an opportunity now as then for simple, wholesome living, for renouncing cheap worldly pleasures, turning away from vanity, and fixing the mind on the precious promises of God's Word. Moreover, we can avoid one mistake made by our honored forefathers. They sought spiritual liberty for themselves, yet they did not always accord it to others. We in this enlightened day should know that every attempt by means of force to make others conform to our own views, is contrary to the spirit of the gospel and to common sense. The conscience must be free. But we may not therefore be indifferent. On the contrary, we must daily struggle onward if we would win the goal, and we must have our minds ever open to truth.

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth.
Lo, before us gleam her camp fires! We
Ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the future's portal
With the past's blood-rusted key."

A Universal Language

LITTLE Welsh Mary came to her pastor with the strange question. "Was Jesus a Welshman?"

"Why, no, Mary, Jesus was not a Welshman. He was Jewish. What makes you ask such a question?" the good man returned.

"But, sir, He must be a Welshman, I know," replied the little girl. "I'm sure of it."

"Why do you say you are sure of it? How can you know such a thing?" asked the pastor.

"Ah, sir, I know He is a Welshman, because every time I tell Him about my wrongdoing, He says in Welsh, 'Thy sins be forgiven thee.'"

The language of the heart is a universal language, and the promise is made to all men everywhere who answer the call of Heaven. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

H. M. S. RICHARDS.

TRUTH rejects with scorn every semblance of coercion. Error greets with outstretched hands any and all forms of suppression and oppression.

C. H. EDWARDS.



THE FEAR OF JESUS

By WILLIAM P. PEARCE



FEAR is something with which we are as well acquainted as with love, but which we find difficult to define. It is a characteristic of everything that has conscious life. The symptoms of it, said Darwin, are directly due to "disturbed or interrupted transmission of nerve force from the cerebro-spinal system to various parts of the body." The Greek term *phobos* means terror, as shown by the disciples when they saw Jesus walking on the sea in the night. So affrighted were they, that they cried, "It is a spirit." Matthew 14:26. Such fear arises, as insinuated by the German *gefahr*, from danger, real or imaginary. Because of this fear, Joseph of Arimathæa was a secret disciple (John 19:38); the soldiers guarding the Jesus tomb "became as dead men" (Matthew 28:4); and the disciples met in the upper room for conference (John 20:19).

Fear is a transient experience, passing into one or the other of the qualitative emotions, alarm and relief. This was exhibited in the temple experience of Jesus. There are three occasions which suggest that Jesus passed through experiences of fear. One was after His address in the temple when He excoriated the scribes and the Pharisees by telling them they

were of their "father the devil." John 8:44. So enraged were they that they undertook to stone Him. To escape their wrath, He "hid Himself" until an opportunity came to leave the temple, "going through the midst of them." Verse 59.

A second evidence of fear was in the early part of His ministry. Jesus had been making some strange yet wonderful declarations, greatest among them being that He was "the bread of life." John 6:48. Then He foretold His betrayer, which struck consternation among His followers to the extent that many turned back from Him. Verse 66. Without doubt, there were cliques who opposed Him, some of whom must have made threats on His life; for we read, "He would not walk in Jewry, because the Jews sought to kill Him." John 7:1.

Bible students might explain this quitting of Jerusalem as being for the purpose of averting danger. In fact, He counseled His disciples, that when persecuted in one city, they should flee to another. (Matthew 10:23.) But if Jesus was "touched in all points" as we are, then He must have had the *fear touch*. "All that a man hath," said Satan, "will he give for his life" (Job 2:4); and Jesus knew that His life was in jeopardy, as His parents knew it when they fled with Him to Egypt, to escape the murderous machinations of Herod.

The third evidence of fear was in Gethsemane, where He was "sore amazed." Mark 14:33. Matthew said that He was "exceeding sorrowful, even unto death" (Matthew 26:38), or stunned with sorrow. Three times He prayed for the passing of the cup. (Verses 39, 42, 44.) That fear produced physical weakness, and He suffered such mental agony for the sinful race that His sweat was blood-colored.

Yea, it looks as though He would have died, had not an angel from heaven strengthened Him. (Luke 22:43.) He was not weak from work or hunger. For days, He had been teaching and comforting His disciples; and only a few hours before, He had partaken of the paschal feast. The thought of His mob arrest, the knowledge of the death intent, together with all that centered in His sacrifice, gripped His mind and made Him weak, until He came to that psychological moment when God's will meant man's will. Then the spiritual reinforced the physical, and fear fled never to return.

We need fear no one but God. "Fear Him," said Jesus. (Matthew 10:28.) Yet He encourages us not to fear what man can do to us. (Luke 12:4-7.) God has declared that His redeemed are *water-proof* and *fire-proof*. (Isaiah 43:1, 2.) Rivers and waters typify afflictions; and

(Continued on page 14)

"Teach Us to Pray"

By

CLIFFORD A. RUSSELL



With the return of the Mayflower, the Pilgrims' only connection with their native land and loved ones was cut off. As the ship passed from their view, a sense of their helpless condition came over them, and God was earnestly petitioned for care and protection.



THE disciples came to the Master with the request, "Lord, teach us to pray, as John also taught his disciples."

If ever the church of God stood in need of prayer, it is to-day. Last-day perils thicken about us. The undercurrent of evil threatens. Society's standards are being lowered. Unspeakable crimes are being committed. Spiritual vision is dimmed. Policy takes the place of right. Passion masquerades as love. The very foundation of the Christian home is menaced. As one writer of national reputation, himself the editor of one of our large city dailies, says: "There appears to be no man big enough to stay the rising tide of disaster. God alone can save. In prayer alone is hope. The American people must get down on their knees."

If men of the world recognize in existing conditions a mighty challenge to prayer, what about the church? Conditions within the church, as well as without, constitute a call to earnest, persevering, prevailing prayer.

Prayer is the mightiest force in the world. Through it, the connection is made between earth and heaven. By it, the heart of man is bound to the heart of God. Through it, the instrument below makes connection with the great dynamo of power above. Prayer changes things. The greatest thing that any man or woman can do for humanity is to pray.

CONDITIONS FOR ANSWERED PRAYERS

The conditions for answered prayer are made very definite. God does not make such sweeping promises as, "Ask, and ye shall receive," and, "Whatsoever we ask, we receive of Him," without making clear upon what conditions they are based. Read John 15: 7; and 1 John 3: 21, 22: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Also Psalm 66: 18; and Proverbs 28: 9: "If I regard iniquity in my heart, the Lord will not hear me." "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

The only prayer that the man in sin has promise of answer to is the cry, "Lord, be merciful to me a sinner." Mr. Myers, in his inspirational little book "Real Prayer," says: "Sin is like striking a blow in the face of God! And how can a man lift up one hand to strike and the other to pray?" What a disappointment for the instrument to click but no message go through, because the wires are cut! Sin, known sin cherished in the life, will effectually insulate the heart from heaven.

1 John 5: 14, 15 says: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

The Father may not always grant to us the identical thing for which we ask; but He will either grant us our request, or else give us something better, for "no good thing will He withhold from them that walk uprightly." Every prayer will be answered if we meet the conditions.

ANSWERS YES OR NO

A settlement worker in the poorer districts of Chicago had gathered together a company of waifs from the street,—newsboys, bootblacks, and homeless, forlorn little creatures,—and was telling them of Jesus and His love. Upon this particular occasion, he was giving them a talk on prayer and how God answers. After a bit, wondering if really it was taking hold of their hearts, he said to the class, "Now, do you really believe that the Lord hears you when you pray?" With one accord, they all answered, "Yes." Hoping to make the matter more impressive and personal, he singled out one little fellow, and said, "Willie, are you sure the Lord always hears you when you pray?" The child looked up artlessly, and said, "Yes, He always hears." "But, Willie, does He always answer you when you pray?" Without a moment's

hesitation, the little fellow replied: "Yes, He always hears and He always answers. Sometimes He says Yes, and sometimes He says No; but He always answers."

When praying for the conversion of some loved one for whom we are deeply burdened, we may pray with assurance, knowing that we are praying in harmony with God's will; for He is "not willing that any should perish, but that all should come to repentance." God will never lay upon a child of His a burden for the salvation of one who has gone beyond the reach of the Holy Spirit. So, pray on! Don't hang up the receiver until you get the reply. It may be months, years. There may be stubborn human hearts in the way. Pray on; pray through. The moment the prayer of faith ascends to the throne of God, that very moment does He set in motion His agencies for answering that prayer. But remember the conditions.

WHY HER PRAYER WAS NOT ANSWERED

Mr. Myers, in his book previously referred to, relates the following incident: "Some one asked a Christian woman who had once been a member of the church why she had given up her relation to the church of Christ and apparently to Christianity. She said, 'Because I don't believe the Bible.' He said, 'Why don't you believe the Bible?' 'Because I tried its promises and found them untrue.' He said, 'I would like to have you tell me one single promise in the Word of God that you tried and found untrue.' She replied, 'Does it not say somewhere in the Bible, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them?"' He said, 'It says something that sounds like that.' 'Well,' she said, 'my husband was very ill. I asked God to restore my husband to health. I believed He would, but my husband died. Did not that promise fail?' He said, 'No, the promise did not fail.' 'But does it not say, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them?"' 'It says something that sounds like that.' 'Well,' she said, 'just what does it say?' He replied, 'It says, "What things soever ye desire, when ye pray, believe that ye

receive them, and *ye* shall have them." Are you one of the "ye's"? Are you one of the people to whom the promise was made? She said, 'Wasn't it made to all professing Christians?' He said: 'Certainly not. God tells us exactly to whom He makes this promise.' She said, 'I would like to know to whom it was made, then.' He opened his Bible and read, "Whatsoever *we* ask, *we* receive of Him, because *we* keep His commandments, and do those things that are pleasing in His sight." Were you keeping His commandments? Were you doing the things that were pleasing in His sight? Were you living to the glory of God in all things? She said, 'No, I was not.' 'Then the promise was not made to you.' 'No, it was not.' 'It did not fail then, did it?' She saw her error and came back to God."

THIRTY THOUSAND ANSWERS TO PRAYER

George Mueller, that mighty man of prayer and of power, kept a book in which he recorded his definite requests and the answers which came. He claims to have had thirty thousand definite answers to prayer. And a definite answer to a definite prayer—what an experience! It is like a personal introduction to God Himself. An interesting story regarding this man of faith is recorded in Mr. Myers's book:

"The captain of one of our ocean liners tells of an experience in the life of this great man of prayer. He said: 'In crossing the ocean on one of our voyages, my whole life was revolutionized. We had on board a man of God, George Mueller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one tapping me on the shoulder. It was George Mueller. "Captain," he said, "I have come to tell you that I must be in Quebec on Saturday afternoon." This was Wednesday. "It is impossible," I said. "Very well; if your ship can't take me, God will find some other way. I have never broken an engagement for fifty-seven years." "I would willingly help you. How can I? I am helpless." "Let us go down into the chart room and pray." I looked at that man of God, and thought to myself:

"What lunatic asylum could that man have come from? I never heard of such a thing." "Mr. Mueller," I said, "do you know how dense this fog is?" "No," he replied; "my eye is not on the density of the

fog, but on the living God who controls every circumstance of my life." We knelt down, and he prayed one of the most simple prayers. I muttered to myself, "That would suit a children's class where the children were not more than eight or nine years old." The burden of his prayer was something like this: "O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday. I believe it is Your will."

THE FOG WAS GONE

"When he had finished, I was going to pray, but he put his hand on my shoulder and told me not to pray. "First, you do not believe He will; and second, I believe He has, and there is no need whatever for you to pray about it." I looked at him, and George Mueller said this: "Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, captain, and open the door, and you will find the fog is gone." I got up, and the fog was indeed gone.

"You tell this to some people of a scientific turn of mind, and they will say, "That is not according to natural laws." No; it is according to spiritual laws. The God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believably. On Saturday afternoon, I might add, George Mueller was in Quebec on time."

The whole Bible is one constant and earnest call to prayer. A person would think that we poor earth children would be the ones to say: "Father, I know that You are very busy managing the affairs of the universe; but, Father, if You could only spare me just a little time, I should appreciate it so much! Suit Your own convenience as to the time." But not so. An audience with the King of the universe will be granted us at any time. We may choose the dates for the interviews. And they may be frequent.

The author of "Steps to Christ," in that wonderful chapter on prayer, says:

MISSING OUR PRIVILEGES

"What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need

so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence.

"The darkness of the evil one incloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"

"The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watch-care, not another soul for whom He gave His beloved Son."

THE YOUNG WOMAN'S LAMENT

At a recent camp meeting, a large number of the young people present remained for an after meeting at the close of a revival effort in the young people's tent. In the course of a personal interview with one of these, the young woman said: "There isn't any prayer at our home any more. The family altar has been broken down. We used to have prayer in our home, but father hasn't time for it any more. My heart aches for father and mother, for I know they are drifting away from God; and while I am at home, associating with worldly young people, with no protecting hedge of prayer thrown about me in the home circle, I feel my own feet slipping. I shall be so happy when I get back into school again!"

What a commentary is this upon the prayerless home! How about your own family altar? The responsibility resting upon parents in these perilous times is greater than words can express.

The author just quoted says in the book "Counsels to Teachers, Parents, and Students": "Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.'"

"By the faithful and untiring efforts of the parents, and the blessing and grace bestowed upon the children in response to the prayers of the parents, the power of the evil angels may be broken, and a sanctifying influence shed upon the children."

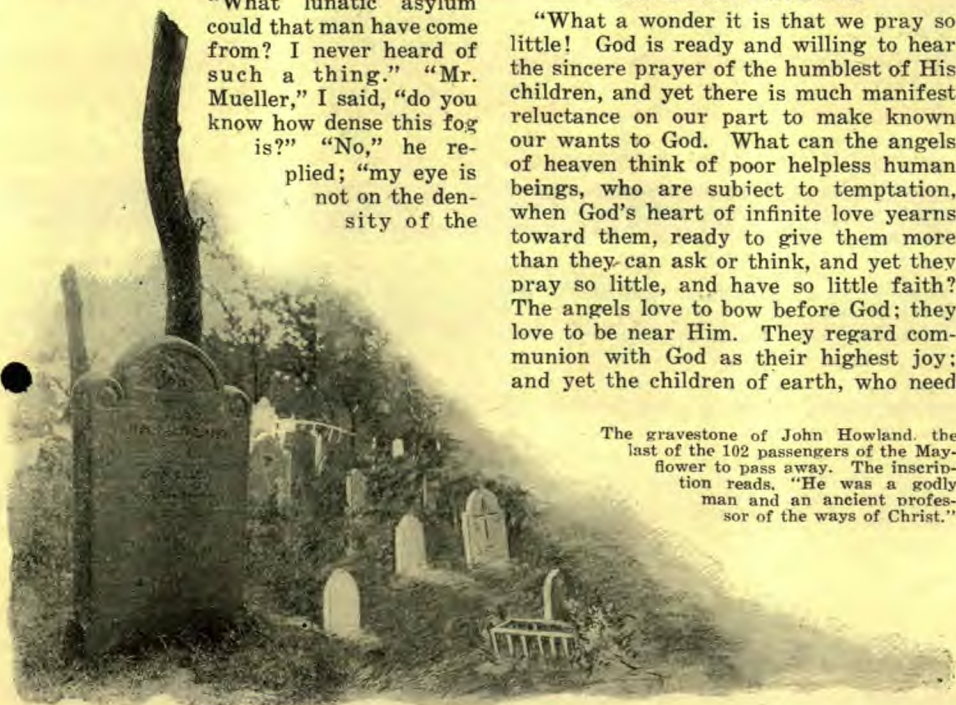
"It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. . . . Will the Lord of heaven pass by such homes, and leave no blessing there?—Nay, verily. Ministering angels will guard the children who are thus dedicated to God."

May parents and children alike, through daily communion with Him who is "not far from every one of us," learn the sweetness of the real presence of Him whom "having not seen, we love."

"Lord, teach us to pray."

TRUTH always appeals to the reason, the hearts, and the souls of men. Error always appeals to the passions, the prejudices, and the ambitions of men.

C. H. EDWARDS.



The gravestone of John Howland, the last of the 102 passengers of the Mayflower to pass away. The inscription reads, "He was a godly man and an ancient professor of the ways of Christ."

AS the speaker rose to begin, he was plainly embarrassed and hesitant; but as he became engrossed in his subject, all restraint and hesitancy left him. He became as one illumined or even inspired.

"You will find my theme for tonight in that wonderful statement of Jesus Christ as recorded in John 17: 17: 'Sanctify them through Thy truth: Thy Word is truth.'

"In this text, we have two great and authoritative statements: first, that we are to be separated to a Christian or divine life by obedience to truth; but we are not left to speculate, or to ask idly, as did Pilate, 'What is truth?' for we are told in the second instance that God's Word is truth.

"Some might say that this statement is axiomatic, because the wholly divine must be wholly true. But by the expression 'Thy Word,' Christ directly alluded to the Scriptures of the Old Testament, and gave His testimony to the effect that they were both the truth and the Word of God.

"This, of course, is denied by the new theologians of our day, even as it was denied by the old theologians of His day.

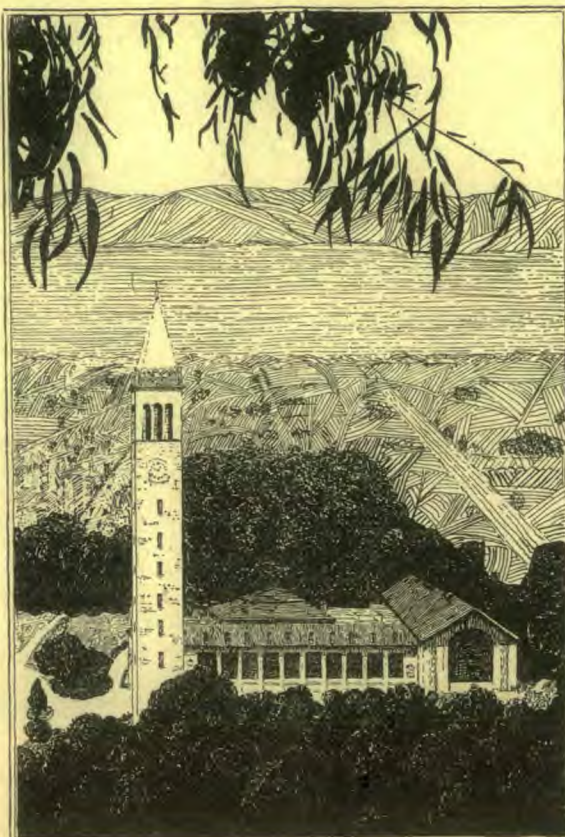
"It is true that we do not limit the Word of God to the Old Testament, for the manifest reason that the New Testament is an expansion and fulfillment of the Old, and has even greater attestation of being both the truth and the Word of God. But at the time in which Christ spoke, the Old Testament was the only portion of God's Word existent.

"We are thus made sure that the Old Testament has the endorsement of Christ as being both the truth and the Word of His Father. He declared it to be a system of truth which, rightly understood and obeyed, would set men apart to the Christian life of holiness.

"How different in voice and spirit from Christ are the exponents of the new theology!

"There are many evidences for us that the Bible is the Word of God. To summon all these infallible proofs would require many lectures. It is absolutely essential that we confine ourselves tonight to the one great principle of the Bible which the 'new theology' repudiates. I mean its supernatural and miraculous element. To the adherents of the new theology, many of whom still call themselves Christians, miracles are things incredible. They are rejected and condemned as unworthy of respect and credence.

"Let us enumerate some of the miracles of the Old Testament which are thus held up to scorn. For example, there is the instance of the creation of woman from the rib of man, and the record of a universal flood that ruined the ancient world. Sodom and Gomorrah, we are told, were burned by judgment fires of God, while the lowly bush in Horeb burned and was not consumed. Naaman was healed of leprosy when he dipped seven times in Jordan, and the widow's cruse of oil and the barrel of meal did not fail while she ministered to the prophet of God. And one of the miracles we hear most about,



McDONALD— Defender of the Faith

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

LUCAS ALBERT
REED

PART NINE

one most often held up to scorn, is the case of God's first submarine, the whale that swallowed Jonah and carried him three days and nights, then deposited him on dry land.

"We are safe, I think, in saying that these instances cover all the most remarkable miracles recorded in the Old Testament. It may surprise you, but it is nevertheless profoundly true, that Jesus Christ, in His public teachings, as recorded in the Gospels, endorsed each and every one of these supernatural events as worthy of entire credence. If we find these things incredible to us, we have assumed an attitude of mind entirely contrary to His.

"Although we live in the twentieth century, I feel sure that none of us dare say that he knows and can teach in advance of the greatest Teacher that ever lived. Truth pure and unsullied fell from His lips. Yet He endorsed all these great events as proof of His ministry and as evidence of the sovereignty of God. He held them up as examples for us, and used them freely as warnings and admonitions.

"He referred to marriage as an institution founded in the creation as recorded in the book of Genesis. (Matthew 19: 4-6; Mark 10: 6-9.) He spoke of the flood of Noah's day as an actual fact, and

warned that a like condition of morals would again bring a similar yet more fearful fate. (Matthew 24: 37-39; Luke 17: 26.) He used the destruction of Sodom and Gomorrah and the judgment on Lot's wife as a warning for those who wait in the time of His second coming. (Matthew 11: 23; Mark 6: 11; Luke 17: 29, 32.)

"He spoke of the word of God that came from the burning bush as an absolute and unquestioned evidence of the fact and truth of resurrection of the body. (Mark 12: 26.) His own miracles, and His inability, at times, to work miracles, He explained and illustrated by the miracles of Elijah.

"He referred to the miracle of Jonah and the whale as a standing sign against the people of Christ's own day. He declared it as the one sign to them of His deity, that as God once hid Jonah in the body of a whale, and brought him forth on the third day, so would God hide Him in the body of the earth, and bring Him forth on the third day also. (Matthew 16: 4.)

"And so, my friends, I do not see how we can repudiate miracles without also rejecting the word of Christ, who both believed and endorsed them. I can understand why unbelievers and even infidels could reject miracles, because they also reject Christ and the Bible. But how one can in any real sense hold a faith in Christ and the Bible and repudiate their miracles seems to me, to say the least, utterly inconsistent, illogical, and contradictory."

AT this point, Robert gave his friend a dig in the ribs. The statement was so like things they had said themselves, that he could not refrain from calling his friend's attention to it.

The speaker was earnest but not vehement. There was a certain sadness and pathos in his voice and words which made them appeal to the listeners, and caused even his opponents to give him close and serious attention.

"And why," he continued, "does the 'new theology' repudiate the miraculous, in plain defiance of the Bible and of Christ? Why does it join in antagonism against all we would suppose, by its name 'Christian,' it would endorse?"

"It is because the 'new theology' is founded upon the philosophy of evolution. It stakes its all on the accuracy of evolution. It stands upon that as truth, and all opposing as error. It says, in short, 'We believe what evolution teaches regarding supernatural power, and we reject what Christ and the Bible teach in opposition to evolution.'

"But wait a moment. Let me ask the exponents and disciples of evolution, 'Do you repudiate all miracles?' and at once they answer, 'We do; the supernatural is incredible.' We ask again, 'You do not believe, then, that life came at first through the direct fiat of the Creator?' and they answer, 'We do not; we eliminate the hypothesis of a God as recorded in the Bible.'

"Again we place them on the witness stand, and ask, 'How came life at the

first?' They promptly answer, 'By spontaneous generation.' And when they have said this, they have landed us back in the very hypothesis of miracles, which at the first they told us so emphatically they reject *in toto*.

"They do not believe in life originating where before there was no life, through the act of a Creator; but they do believe in life originating where before there was no life, by a sort of fermentation, or a species of self-production. It is infinitely easier for them to believe in life originating itself than to think of God as originating it. In other words, they credit nature's miracles, but discredit the miracles of God and Christ. Lifeless matter originating life, they calmly accept as the most simple of things to be believed; but the idea of life as originating from the act of the living God, seems to them monstrous and incredible.

"But this concept of spontaneous generation is the greatest kind of miracle. It is plainly something supernatural; for it is manifestly above nature, and entirely beyond the measure of natural power or energy. And they choose this last sort of miracle in preference to the miracles of the Bible, because spontaneous generation, they think, disposes of the necessity of God. It is clear and plain that they wish to forget God. It is a sad thing to say, but their philosophy bears it out as the terrible truth, that the new theology prefers nature to the God of nature.

"But do not forget, my friends, that the new theology has not disposed of miracles. It has merely rejected one class of miracles to accept another. It has chosen the godless miracle. And it has so chosen of its own free will, manifestly because it prefers that kind.

"It does now as was done by ancient nations that forgot God and lapsed into heathenism, in that it worships and serves the creation more than the Creator. In fact, it elevates the creation into the place of the Creator. It puts matter and force upon the throne of the universe, and drags the omnipotent Sovereign down, and bows Him, quite politely, out of His universe.

"And upon what evidence does it do this? What evidence can it offer, what proofs can it give, for taking so drastic, I may say, so unnatural and illogical a course? I answer that it has no evidence whatever, and not one shred of proof.

"All the exponents of the evolutionary hypothesis who have sought to show how life could originate apart from a special creation, have told us, as in the case of Huxley, that it happened ages ago, when the earth was exceedingly young, and that it could no more happen again than a man could resume his infancy; or as in the case of Haeckel, that it was untold ages in the coming, and that it began in the depths of the unfathomed ocean!

"Safe, indeed, do these men feel in their statement as to the origin of life, when they put it back into the primeval æons, where no man ever did or ever could see it take place! Secure, indeed, do they feel, with their statement that it began in the depths of the unsounded seas, where no man could live five minutes to watch it take place!

"And they call this sort of reasoning scientific and credible! And they tell us also that they have repudiated miracles and the supernatural! Spontaneous gen-

eration is certainly supernatural, for nature does not know it or recognize it anywhere. Even the most radical evolutionist tells us there is no such thing occurring now, or, if it does by any chance occur, no one on earth could possibly know it! Talk of miracles, my friends, of the incredible! In this concept of evolution, you have the two joined to produce the incredible miracle. And they have gone to these lengths of their logic in the hope of disposing of God, and to find some imaginary way for the world to create itself."

THE speaker paused for a moment to drink a sip of water. Robert leaned over close to the ear of his friend, and whispered:

"He's hitting them hard."

"Yes," Mr. Newton answered; "and the hardest thing about it is that it is the truth. It shows how wise is this modern wisdom."

Robert nodded, and the two set themselves to listen intently as the speaker continued.

"And why do these men tell us that miracles are incredible? They know, and we all know, that effects are the result of causes. Since we do not know all the laws of cause and effect—since we do not know all the causes that produce any given effect—we are in no position to say that prayer will not bring rain, while the firing of cannon or devastating fires will. Since we cannot to any great extent read the secrets of the universe, we are not able to say that Christ could not hear His Father's voice from heaven, although we can hear the voice of a friend a thousand miles away.

"We declare it a miracle for Christ to rise from the earth, but we say it is no miracle for a bird to do so. And we take this dogmatic position because we understand about the bird, but we do not understand about the other. In other words, it is our ignorance which makes us think the ascension of Christ incredible. How do we know that there is no force or law by which He could do it as easily as a bird does? Gravitation seems a hindrance to one's rising from the earth, but the bird uses the very force of gravity in order to fly and poise.

"For myself, it seems incredible that we should have such an immense universe as that which the telescope and camera of astronomy disclose, and there be no creatures able to move through its far-ranging aisles of glory and beauty. I can see why a lost race might be shut up in a close quarantine on one tiny globe amidst it all, because of the horrible contagion of vice and sin; but I do not see why the lost race itself should be so doughty as to declare that they know all the limits of power, for all of that.

"Even evolutionists themselves claim a mighty æonic progress for the world. Though they deny that it came from Eden, they profess that it is advancing toward something very like to Eden. Though they point backward toward a caveman, they point forward toward a divine man. In this, they allow no praise of God, but very, very much pride and exaltation of man. They declare that he is already almost divine, though the earth is crimson with his crime and black with his rapine.

"And in this mighty evolutionary progress of the world and the human race, we

see that evolutionists have included, in their hypothesis, all miracles and all results supernatural, as the lower advances to the higher through age-rolling cycles that seem to approximate eternity itself.

"They repudiate the new birth as related to the individual and his short span of life, but they claim the new birth for the whole race in the process of uncounted ages. And it is all to come about by luck and chance, or the fortuitous concourse of atoms. Man is to grow humble and meek and pure and holy by only the forces of gravity and atomic attraction! The very same force identically which, exploding powder, drives forward the rifle ball, is to drive man forward in the things of spirit and morality!

"A world of sin and suffering such as ours were intolerable without some relief and help, and this relief cannot be anything short of supernatural and miraculous. Even the evolutionist looks forward to some fearfully distant day to a millennial world.

"It is certainly not natural or normal for one to have eyes and not see, or to have ears and not hear; and it is not incredible to some that the Spirit of love at the heart of the universe should be moved to touch and heal both the blind and the deaf. But the evolutionists and the adherents of the 'new theology' profess to see a whole race advancing to the place where there will be none blind and none deaf, though that day is so far distant that no man dare breathe its date.

"No, evolution does not deny miracles. The 'new theology' does not find the supernatural incredible. It rejects only a certain kind of miracle and only some things supernatural. Godless miracles and things supernatural it professes to believe without a shred of evidence or proof. It claims them in the name of evolution.

"And let me say again, that these miracles of evolution which are to crown the race at some future age with perfection, are to be all of a kind with spontaneous generation, utterly devoid of adequate cause or directing power. There is no mind to design and no hand to fashion. Nature to them is a mere treadmill, or the motions of a monstrous churn, always movement, but always only mechanical, yet marching unerringly to the one definite, perfect goal!

"It is to be accomplished without personality, without mind, without directing force. It is one vast procession of causes, each blind as a bat, moving, yet only moving, each following perfectly the one after the other, and not one of them ever going into the ditch. How miraculous! How supernatural! And also how unreasonable and illogical and inconsistent! All the miracles of the Bible sink into insignificance beside the claims for the power and genius of evolution. The miracles of the Bible have a cause, a reason; but the miracles of evolution have no cause. Life is to begin without any antecedent life to begin it. Thought is to spring into existence suddenly where before there was no thought at all. Holiness is to emerge out of the clash of atoms and the pull of forces from dead matter without a thing like it to precede it.

"The man who can reason that these things are credible or even conceivable has gone mad morally—stark, raving mad—in his desperate effort to get rid of the hypothesis of a God. Let us for once

grant that love is at the heart of the universe, and all the miracles of the Bible are beautiful and consistent and necessary.

"Since the world is desperately full of misery, it is not incredible that love should seek to relieve it. For one nation to enslave another was unreasonable and unnatural, but it was both reasonable and beautiful that God should lead them out of bondage. It would have been cruel and inconsistent to leave the five thousand feeding on the words of Christ to go starving from His presence, but it was neither unnatural nor incredible that love should feed them before sending them away. How shall love hold back sometimes when dire need pleads that it give from its unfailing store?

"It is indeed unnatural and also incredible that cruel men should crucify the One who was wholly innocent, but it was divinely reasonable and even glorious that the Father should give life once more to His Son.

"And this last brings us to the final question of all miracles, the one most vital, most important of all, the miracle of the resurrection. And it is in vain that evolution seeks to deny the validity of that act by which the Life-giver plans to turn this lazar house of death into a blooming temple of life. It has said that life could begin where there was no life and no one to give life. It has proclaimed the triumph and all-conquering power of life.

"And professing that life can begin without life to begin it, it should stand silent and speechless in the presence of the proclamation of Him who is both the resurrection and the life. After its act of unreason in choosing spontaneous generation for its father, it has gone too far to talk to us of the incredible or the impossible. If they want life to begin without God, we feel sure they will find at last that life will end without God.

"Above the black fields of the dead, amidst the dark sky of the future, shines the one clear star of hope, the resurrection from the dead. That resurrection is the manifest teaching of Jesus Christ. It was the hope of the Jewish church. It should be still the hope of the Christian church. Christ has plainly, unquestionably declared that all who are in their graves shall come forth. (John 5:28, 29.) It is the one and only assurance that Christ will never lose any of His, that none of them shall ever be plucked out of His hand, for even death cannot separate them from Him. (John 6:39, 40.) He promises that the believer in Him, though dead, shall live again. (John 11:25.)

"And baptism, the sacred ordinance of the Christian church, one in which Christ set an example for us to follow, should keep in mind for us, as was intended, the vivid hope of a resurrection from the dead. In Romans, the sixth chapter, we are told that as we die to sin, we are to be buried in the water as a symbol of Christ's burial in the earth for us. And as we are lifted out of the water and led forth, it is in token of the new life which we are henceforth to live in Christ, who also rose triumphantly from the grave to live a new life with God. But the symbol which thus looks back to the death, burial, and resurrection of Christ, and in to the death and burial of the old man of sin and the coming forth to the new life of righteousness, looks forward also to the death, burial, and resurrection of him who has

believed in Christ. We are told plainly that the one resurrection of the past includes those which are to come. Each is involved in and dependent upon the other. That one back there is the surety and pledge of all the rest. (1 Corinthians 15:12-22.)

"I can see, therefore, a divine consistency for a Christian who believes in Christ as the way and the life, to follow his Lord in the divine ordinance of baptism. I can see a divine reason for Christ's commanding His disciples to baptize them that believe. And I can also see a pathetic reason why he who does not believe in the resurrection, and no longer thinks of his Redeemer as the way and the life, should reject the ordinance of baptism, and declare it unnecessary and obsolete.

"But, friends, I desire to follow Christ. I long also to see you all follow Him. I

and mighty miracle of His life, and in it, to discover and realize the beauty and divine consistency of all miracles, which, emanating from a heart of love, beget in us a life of purity and holiness. And this becomes for us the grandest miracle of them all, the miracle within the soul of man himself, at once credible, certain, and enduring as the life of God Himself.

"Glorious indeed to be illumined by Him! Blessed those whom He inspires!

"Let us hear to-night only His voice speaking tenderly, yet truly,—'Follow Me.' This is indeed my earnest prayer. Amen."

(Continued next week)

The Puritans—Persecuted and Intolerant

(Continued from page 3)

fidence in the other also. If our Puritan fathers had not been so absolutely dogmatic and intolerant in their religious views, and had set forth the true ideals of Christianity from the very beginning, the present-day reactionary spirit and tendency toward skepticism and agnostic higher criticism would not have taken so firm a hold upon our educational institutions and religious apologists as it has. The tendency is always to swing from one extreme to the other instead of keeping the middle of the road.

INTOLERANCE STILL FLOURISHES

The dogmatic Puritan spirit of intolerance favoring a church and state system of religion is by no means dead in America. There are more than twenty large religious societies and federations whose avowed purpose is to secure the legal recognition of the Christian religion, and the coöperation of the civil authorities in the enforcement of religious measures. However desirable it may seem, to some who profess the Christian faith, to use the power of government to compel at least an outward conformity to Christianity and its institutions and practices, yet it is contrary to the very genius of Christianity to enforce its doctrines, or to forge religious shackles of any sort for the conscience of man. Unless the mighty church combinations and consolidations are checked in their drift toward the political realm, America stands in grave danger of losing the present-day heritage of individual freedom in religion, which has been bequeathed to us by the great founders of the American republic. We must labor and pray that liberty, justice, faith, and truth may continue to prevail, as set forth by the holy Author of our religion.

The Fear of Jesus

(Continued from page 3)

fire and flames, persecutions. Yet God has said of the former, "They shall not overflow thee"; and of the latter, "They shall not 'kindle upon thee.'" "We went through fire and through water," sang David; "but Thou broughtest us out into a wealthy place." Psalm 66:12. "Little monk," said a soldier to Luther when he was entering the cathedral to be tried for heresy, "you are about to face a danger which none of us soldiers ever faced on the field of battle; but if your heart is right and your cause just, have no fear. God will protect and defend you."

On the last day of her life, Frances Ridley Havergal asked a friend to read

A PROCLAMATION by PRESIDENT WILSON

MY fellow countrymen: December 21 next will mark the tercentenary of the landing of the Pilgrims at Plymouth in 1620. The day will be becomingly celebrated at Plymouth under the auspices of the Plymouth Pilgrim Tercentenary Commission and at other localities in Massachusetts. While this is proper and praiseworthy, it seems to me that the influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a nation merit more than a local expression of our obligation and make fitting a nation-wide observance of the day.

I, therefore, suggest and request that the 21st of December next be observed throughout the Union by special patriotic services, in order that the great events in American history that have resulted from the landing of these hardy and courageous navigators and colonists may be accentuated to the present generation of American citizens. Especially do I recommend that the day be fittingly observed in the universities, colleges, and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which has sprung the mighty nation.

beg of you not to follow any man away from Him. He is Himself the grandest miracle of the ages. His life stands out like the pure snow against the crimson blot or human sin and crime. Supernatural, too, He is; for He stands apart from nature, unlike any other, yet one with us by His condescension, and awakening in the hearts of many, a longing to be like Him, uplifted to His life.

"And as we seek to become like Him, we begin to discover and realize the real

to her the forty-second chapter of Isaiah. When she came to the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that," she said, and died.

George Keith expressed God's protection to the believer a century and a quarter ago. It ought to comfort us in every needy hour:

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

The Americans of To-Day

(Continued from page 1)

They believed it to the extent that when they read a "Thus saith the Lord," they heard the voice of God speaking to them. They found in the Bible not a double-distilled system of ethics, but the very life of God that was imputed to them by the virtue of the life and death of Jesus Christ. Because of the promises of the Word, they looked forward to "a new heavens and a new earth."

Behold their grandchildren! Many of our leaders in religious things of to-day tell us that the Bible was not given by revelation from God; that holy men of old did not write as they were moved by the Spirit, but some Jews got together a few hundred years before Christ and hashed up a history of Judaism which we have in the Old Testament; that a few of the zealous followers of Jesus of Nazareth, after His death, wrote up

according to their own whims and fancies a record of His life and work, not as it really happened, but as they wished it had occurred. Men to-day concede that the Bible contains *some* good things, but these are accidental, not inherent; that Jesus was an exemplary man, but not divine.

As a result of this subversion of faith in God's Word, the three great doctrines that formed the bulwark of Puritan theology have been obscured. Instead of the sovereignty of God, to-day we are taught the sovereignty of man. Instead of the depravity and consequent inability of man, we have the evolution of man from the lower animals to perfection, which will be reached in æons to come. Instead of the vicarious atonement of Jesus Christ, we are taught that the transference of sins from one individual to another is unthinkable, that no one can die for another, that each man must overcome the deficiencies of his character by his own power and force of will. The theology of the Puritans centered around God, the theology of modern times centers around man; and because we are looking at ourselves all the while, and not at God, our standards have fallen, and our religion is of no avail.

THE FAMILY AND THE HOME

The second reason why America's religious life to-day is far below that of the Puritans is because our conception of the family and the home life have been dimmed.

In the olden days, every hearthstone was an altar consecrated to God. Around

Signs of the Times

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J. H. COCHRAN, Circulation Manager

it the whole family, from infant to grandmother, gathered twice a day at least, to read the Bible and to worship God. When a new home was built, it was dedicated to God by prayer. The children received such names as Hope, Confidence, Faith, and Love; and in their rearing, the parents were guided wholly by the Bible and its precepts.

See the average American home to-day!

(Continued on page 16)

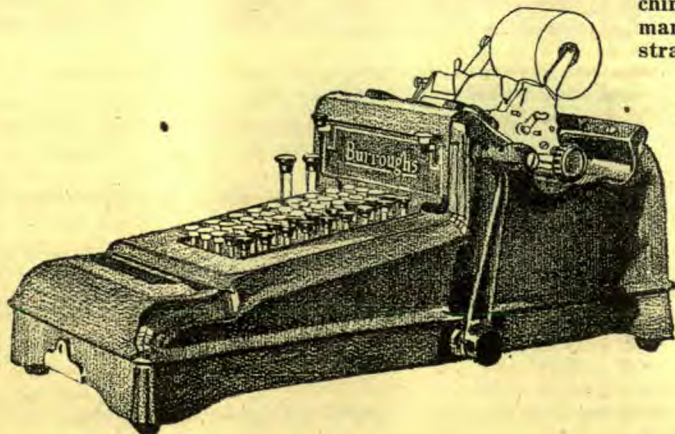
For Straight Adding and Listing

Burroughs Adding Machines are saving time and money in every line of business from the corner store to the billion-dollar corporation. They will print and add figures faster than the writing alone can be done with pen or pencil.

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Would Compel All to Keep Sunday

A NATION-WIDE drive for the "strict enforcement of the sabbath" is announced from New York by the "Lord's Day Alliance." The legislatures in at least thirty-five states are to be urged to give special attention to this matter during 1921; and a bill has been prepared for submission to Congress, calling for a stricter observance of Sunday in the District of Columbia.

In making these announcements, Dr. Harry L. Bowlby, secretary of the alliance, is reported to have said: "We would not impose a Puritan sabbath, but we would have more of the spirit of the Puritans in our observance of the Lord's day. The moral tone of the nation is slipping backward steadily and the people must return to spiritual things."

Dr. Bowlby furthermore adds that the alliance is not attempting to "regulate the people's morals, nor inaugurating a tobacco prohibition campaign as had been charged, but rather attempting to have the American people return to the old-time spirit of keeping the sabbath holy."

Many well meaning persons do not sense the fact that to enact a Sunday law is to violate the principles both of the Christian religion and of the American nation. This is the only nation of consequence in all the history of the world, that has not had a state religion; and no nation has ever provided a more desirable place to live, a place where people could be happy and contented because they were enjoying both soul and body freedom.

We may affirm ever so candidly that through these Sunday laws we will "not impose a Puritan sabbath," and that there is no thought to "regulate the people's morals"; but how can you separate Sunday laws from that very thing?

For the moment, passing by the fact that the Bible nowhere enjoins the observance of Sunday, but instead, very definitely shows that the seventh day, or Saturday, is the only Sabbath of the Bible, can we admit the right of our fellow men to take from us the free use of our time? Can we admit their right to make it a crime, by any form of legislation, for us to do a certain deed on one day, and then make it a laudable and proper thing if the same deed is performed on another day of the week?

There is but one individual who has the right to regulate our time thus, and that is Jehovah Himself. He calls upon us to observe His Sabbath. But He does not ask that we shall render our observance of that Sabbath to the state; we must render it directly to Him. And whether or no we properly observe the Sabbath, is not a question between the individual and the state, but is a question between the individual and his God.

If we admit the right of the state to tell us what we may do or refrain from doing on Sunday, we admit that the state could also, if it so chose, regulate our work upon any other day of the week. If

we admit the principle of Sunday laws, there is no avoiding the conclusion that we admit the right of the state to take any portion of our time that it may see fit, and enslave us as it will.

Are the people of this free and prosperous nation ready to submit to the policy and principles involved in this Sunday legislation? We readily agree with the Lord's Day Alliance that "the moral tone of the nation is slipping backward steadily"; but we cannot agree that the remedy is found in Sunday legislation. Would it improve the morals of men if we send the sheriffs and the constables after them to compel them to refrain from every kind of labor and amusement on Sunday? If they are thus forced, against their free will, to observe this day of rest that was instituted on behalf of the church, will that improve their morals? Has the attempted enforcement of any kind of state religion ever resulted in any real good to humanity? The his-



Forty thousand persons crowded the Polo Grounds in New York City recently at the memorial services for the late Lord Mayor McSwiney, of Cork. To the right in the first column of marchers is Eamonn de Valera, president of the "Irish republic," and by his side is Governor Alfred A. Smith, of New York.

tory of the persecutions and martyrdoms of the past shows that only evil can result from such a course.

Jesus Christ says to His followers: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 18-20.

With Christ's power and presence among His believers as set forth in the foregoing scripture, why should they resort to the feeble arm of the state to improve the morals of the times? Why go to the feeble arm of flesh, when we may lay hold of the omnipotent arm that guides every world in all the infinite universe of God?

Astounding Waste from the Rat

AFTER a careful survey of the subject, competent persons have reached the conclusion that the very lowest estimate places the value of the grain lost through the destructive work of rats at \$200,000,000 a year. This is enough to supply 20,000,000 people. It requires 7,000,000

acres of land to produce this grain for the rats, and requires the labor of about 200,000 men.

The publication of these figures from reliable sources, especially in these times when so much of the world is suffering through famine, ought to be enough to arouse an active interest in every one to destroy the rats; for not only is the rat thus destructive of food, but he is also the carrier of many diseases. Many of the epidemics of bubonic plague, for instance, have been traced to this very filthy little animal. The subject should be agitated, and very definite plans laid for his extermination.

The Americans of To-Day

(Continued from page 15)

The family rarely assembles for any purpose, much less the reading of the Bible and the lifting of the voices in prayer to God above. Mother is at club; father is detained on urgent business; Gwendolyne is at the dressmaker's; Percival is practicing for the coming school "farce"; and the maid only is left to tend the fire. Home life? There is no home life! Religion in the home? There is no religion! Rearing the children? The children rear themselves! The ideals of the home? The ideals are Mary Pickford-Moore-Fairbanks and Charlie Chaplin!

THE ALMIGHTY DOLLAR

The third reason for America's relinquishment of Puritan standards is the almighty dollar. Our ancestors may have come over here to seek God, but we have given up that quest for Mammon. The acquisition of stocks, bonds, and bank deposits has displaced the acquisition of a character approved by God. The grab-all and hold-all spirit is predominant. Materialism is submerging America to-day. Christ's injunction, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," is reversed, and now reads, "Seek ye the dollar and all that pertaineth thereunto to-day; and to-morrow, if there shall come a to-morrow, seek the kingdom of God."

And so, as we commemorate the landing of the Pilgrims three hundred years ago, the dilemma confronts us, either to turn and seek the things of God, or to be swept away with this godless, materialistic age, to the perdition that surely awaits ungodly men. "Except we go forward, the old invincible urge will wash back, overwhelm and destroy us. And the call of this time is for pioneers, for venturers, for a company of crusaders who will set their faces steadfastly toward the city of God—men and women who will break through the economic prison walls, and blaze a trail into God's own country; who will dethrone the dollar and enthrone the soul, will discover and blazon forth in their lives the wealth and the wonder of that hidden world, and will move among men trailing clouds of glory after them."