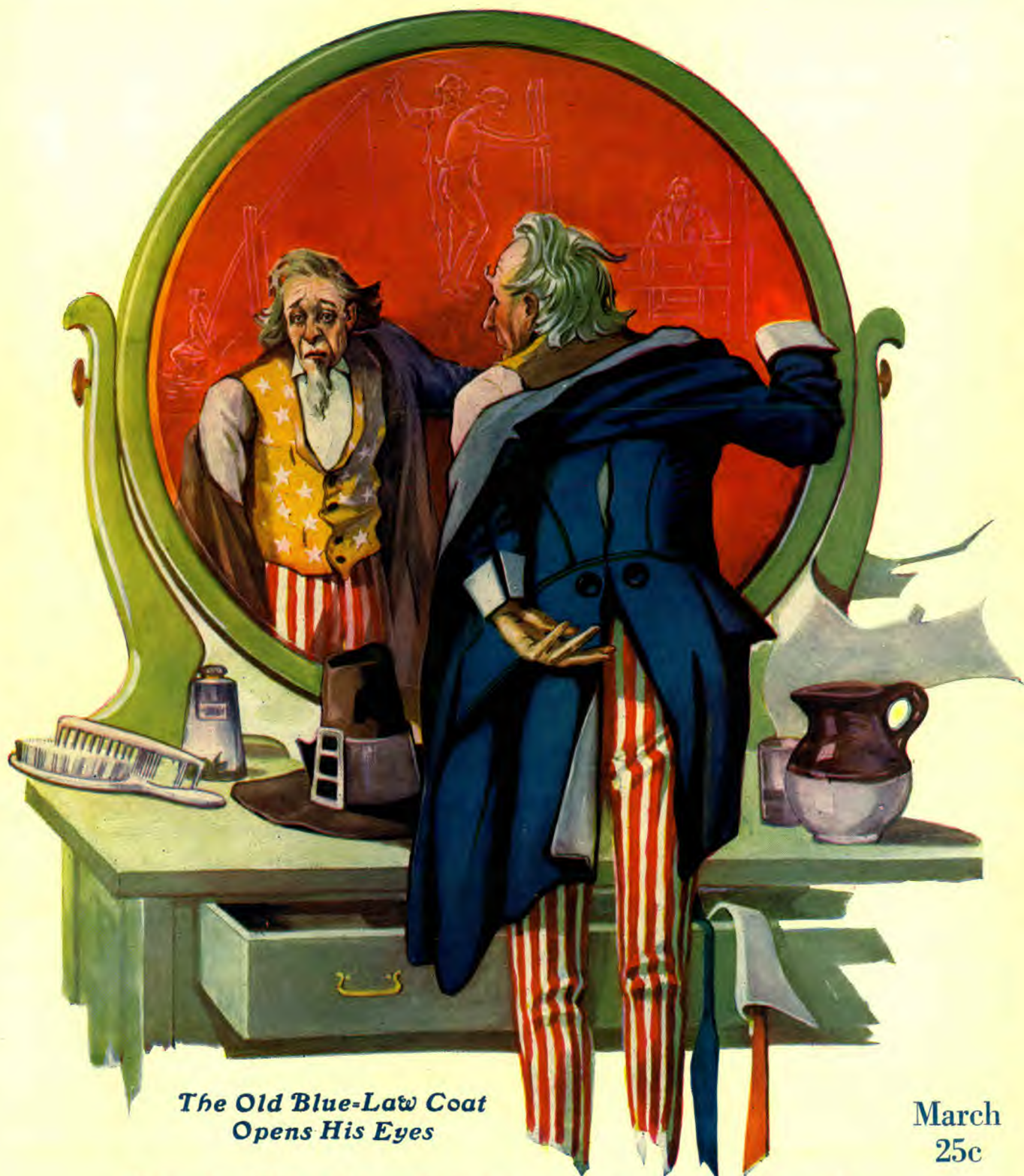


The

SIGNS

*of the
Times*

MAGAZINE



*The Old Blue-Law Coat
Opens His Eyes*

March
25c

Read—The Church Wants a Sword—Page 4

Life's Harvest Fields

by Grace Adele Pierce

THE harvest fields are white. No time is there
For loitering now; work waits us everywhere.
With us, no time for sadness, vain regret;
Our work is just before us, waiting yet.
Some still are young, the day but just begun;
Before some stretch half-ripened fields unwon;
Before us all, some great life task undone.

'Tis said the richest harvest comes from hearts
Cast down and broken 'neath the heaviest smarts;
And as the threshing floor alone can give,
At end of day, the fruits of toil, to live
In God's slow-grinding mills, so life alone
Is worth the living when the Grinder's stone
Rests heaviest upon it,—past the plain
Of earthly joy or of earthly pain.

How often have I watched the sunset glow
Fall on some western windows, whilst the slow,
Majestic beauty of the closing day
Crept softly o'er the valley, till it lay
More perfect than at noontide! So I hope
When our life's sun shall reach the western slope
Of its horizon, that its rays may throw
Across ripe fields but an intenser glow
And deep'ning of the noon. We love the past,
But dearer seems the future. Our lot cast
In this, a world of change, demands its meed
Of labor on our part,—of word and deed,
And Christward thought. Thus only can we round
Our labor to a perfect whole, and bound,
With sunrise and with sunset, a full day.





A CHAMPION OF THE BIBLE, GOD-BREATHED, COMPLETE, A PERFECT RULE OF LIFE

Edited by A. O. TAIT A. L. BAKER

The SIGNS *of the Times*
MAGAZINE
A Magazine With a Message

ADVOCATING A RETURN TO THE SIMPLE GOSPEL OF CHRIST, AND A PREPARATION FOR HIS IMMINENT SECOND APPEARING



VOLUME 13

MARCH, 1921

NUMBER 3

Compromise Emasculating Protestantism

by ROY F. COTTRELL

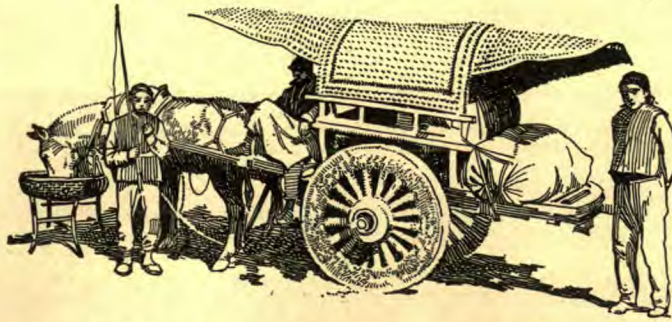
WHILE in the Far East, I attended a large representative gathering of missionaries before whom a scholarly paper was presented on the topic, "How Has Higher Criticism Affected the Missionary's Message?" The speaker, a veteran missionary of international repute, divided the books of the Old and New Testament Scriptures into three groups. Higher criticism, he asserted, had established the authenticity of the books in one class; it had repudiated as false or unreliable the books in the second; while those in the third enumeration, —books, or portions of books,—were described as being still in the "hopper" of scholarly investigation, awaiting final verdict.

It was admitted by the speaker that the missionary's message must, of necessity, be somewhat altered; but he felt that, with a broader conception of Christianity and a larger charity for the defects of other religious systems, higher criticism had equipped the missionary in heathen lands with increased power and influence for good.

In the discussion that followed, the principal issue in the minds of some was whether the Bible—partly authoritative and partly unreliable—should be presented in this new light to the converts from heathenism; and, if such should be done, what effect it would have upon their simple faith. Tension in the meeting ran high, and arguments on both sides of the question were presented by ardent advocates and opponents. Others arose, and with Christian courage deplored the trend of modern theology, while one aged missionary expressed the conviction of his heart in words like these: "I know that I am considered old-fashioned and behind the times in my religious views, but I'm sorry that I've ever lived to see the day when such a presentation as this would be given a place in our missionary assembly."

EARLY CHRISTIANITY POLLUTED WITH PHILOSOPHIES

NINETEEN hundred years ago, philosophers and sages had left God out of their reckoning, and even the Hebrew teachers and scribes had drifted afar from the heavenly moorings. Then was heard the Voice in Judea, setting aside the rubbish of man-made ideas and speculations, and calling upon all men everywhere to worship the Creator in spirit and in truth. A band of great missionary apostles was soon brought together, that, animated by surpassing zeal and a divine courage, traversed the then-known world and carried the tidings of true Christianity within the hearing of every creature. (Colossians 1:23.) Greek philosophy—then a world system—and Christian-



ity were in their very nature mutually antagonistic, mutually exclusive. No common ground existed between the two. The one was of the earth, earthy,—a miasma, intoxicating and poisonous; the other, a divine revelation, fresh from the heavenly courts. The schools and universities of

each system grew side by side for more than a century without seeming influence of the one upon the other. Finally in Alexandria, that great center of ancient learning, a new class of so-called Christian philosophers arose, of which Clement and Origen were leading exponents. They essayed to put aside the prejudices and controversies of the past, and to select the moral and intellectual excellences from both Christianity and pagan sources, and with these erect a superior system of moral and religious thought.

Some in the church raised an alarm against the "oppositions of science falsely so called," which, as the apostle Paul stated in his day, "some professing have erred concerning the faith." But the majority, especially those among the student classes, were captivated with the new religiously garbed Platonism. Sectarianism was decried, the divine authorship of Scripture was held to be a subject for investigation, the inductive method of study was applied to religion as well as to science; and in their self-sufficiency, men gloried in the vast fields opened to speculation, the larger vision, and the broader liberality of thought.

But, oh, sad day for Christianity, when she thus lowered her standards and took down the bars that separated her from a world of sophistry and idolatry! Almost imperceptibly for a time, yet none the less surely, pagan beliefs and ceremonies, one after another, crept into the fold. The great "fall-

(Continued on page 20)



A former Taoist priest, now a Christian worker, with the gods he once worshiped. This man was not brought out of heathenism by the preaching of a Bibleless Christianity or a Christless gospel. "Liberal theology" has no converting power whatsoever.

The CHURCH

The history, aims, and methods of the Sunday law agitators



AMERICA, from Maine to California, has been stirred during the last few weeks by the news that a systematic, energetic, and far-reaching plan is on foot to close by law all business houses, workshops, and amusements on Sunday, throughout the nation; to stop all street cars and every other public utility; to allow nothing on wheels on the streets or country roads on Sunday, except ambulances on emergency calls, or automobiles conveying worshipers to and from church; to shut tight on Sunday every ice cream stand, candy store, popcorn stand, and drug store in the land, and of course, the neighborhood grocery store, delicatessen, and bakery, where the dwellers in apartments have been wont to provide themselves with food for a light luncheon. As a contemporary puts it, the plan now on foot is to compel Congress and the State legislatures to pass laws providing for "an air-tight Sabbath [Sunday] in a bone-dry land."

THE REAL PURPOSE CAMOUFLAGED

THE majority of the citizens of the United States do not realize how tenaciously certain "reform" organizations have, for the last half century, clung to their program for making America religious by law. The average man has not bothered his head a great deal about lawmaking. He thinks that is the business of Congress and the State legislatures. Many men there are who do not care to concern themselves with religion. They think it is only for women and children. They are well informed about baseball and the movies, but as to religion, they know and care little. For this reason, it has been possible for a great religious-law-enforcing movement to spring up and gain strength without receiving particularly serious attention from thousands of citizens who will be vitally affected when a law is clamped down upon them which will make a religious

When the church of the Middle Ages had the state on her side and in her hands, such scenes as this were common. It seems anomalous, but history says it is all too true, that the church has always been the most merciless persecutor of those who disagreed with her in faith and practice, whenever she dominated the state and had the power.

Sunday compulsory. Moreover, some of the "reform" organizations have been doing a great deal of their work secretly. Several of these organizations, formed for the specific purpose of bringing about amendments to the

United States Constitution which would religionize the government, and of securing the passage of stringent Sunday blue laws, have of late years combined with their program other moral reforms, such as prohibition, antiopium legislation, uniform divorce laws, child labor enactments, eight-hour laws for women, and statutes against the white slave traffic. Thus they have made Sunday laws appear to be only an insignificant item upon their program, when, in reality, it was and is their main issue. By this means they have enlisted the support of many honest and well-meaning Christian people who, because they do not see what is really involved in Sunday laws, are led to lend assistance to such organizations, when if they saw the real principles involved, they would be among the first to discountenance any such legislation.

Even in face of the magnitude which the "reform" campaign has lately assumed, there are those who do not sense the seriousness of the situation, and who look upon the demand for a legal Sunday as more like children's fireworks than a real battle over a truly vital and important religious and political issue. But the danger of a national Sunday law is a very real one, and the issue involved is vital to the welfare both of the government and of the churches, as well as of every citizen. The principle of the separation of the church and state is one of the great foundation stones of the republic. Remove that granite rock, and the structure is greatly weakened. Pass a Sunday law, and a precedent is established for further religious legislation.

The editor of the *New York Evening Post* sees farther than some, for he declares the Sunday law champions are

WANTS A SWORD



FRANK A. COFFIN

feeling the pulse of the public, and every one knows that the next step after counting the pulse is to administer the medicine. "Popular opinion is being sounded," says the *Post*. "The leaders of the movement for a decommercialized Sabbath [he means Sunday] are seeking information. To such information they are entitled; and having received it, they should study it for their own good."

But that the organizations formed for the very purpose of securing Sunday laws will abandon their purpose after half a century of earnest effort is too much to hope for.

The movement for a national Sunday law has grown to far greater proportions than the American public has realized. Among the organizations committed to the movement are the National Reform Association, the International Reform Bureau, the Lord's Day Alliance, the Federal Council of the Churches of Christ in America, and, we are sorry to add, that noble organization, the Women's Christian Temperance Union. Besides these, several large labor unions have lately joined the Sunday law forces, as have also certain commercial organizations. The three associations first named have for years been making Sunday laws, in fact if not openly, the chief item of their campaign work. It is largely at their behest that the other bodies have become committed to religious laws. They have framed hundreds of Sunday bills, have secured their introduction into Congress and State legislatures, have secured petitions for them, have maintained paid lobbyists to work their passage, have published and distributed literature from coast to coast, and by every means in their power have striven to commit both the states and the national government to religious laws. For years Congress has been besieged, but has repeatedly refused to pass Sunday laws, knowing them to be in violation of the Constitution, and contrary to the principles of a free church and a free state. From time to time the "reform" element hold

Christian Citizenship Conferences and Lord's Day Congresses. The real and ultimate purpose of their propaganda is well expressed in the constitution of the National Reform Association, Section 2 of which says:

"The object of this society shall be to . . . secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

The immediate plans and purposes of the Sunday law champions are quite clearly expressed by Rev. Harry L. Bowlby, national secretary of the Lord's Day Alliance, in an interview given a correspondent of the *Philadelphia Public Ledger*, in New York City, on November 27, 1920, and published in the *Ledger* the following day. Mr. Bowlby is reported to have said:

"We are well financed. Our lobby at Washington will be an effective and an experienced one. We shall work in every Congressional district in every State. We shall agitate and spread propaganda and cause voters to write unceasingly to their representatives in Congress until no Congressman who cares to stay in Congress will dare refuse to vote for our measures. These were the methods used by the Anti-Saloon League, and they were effective.

"We propose to pass no blue laws. There are no such things as blue laws—never were. And we don't propose to legislate people into church. We propose, by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, football, and other sports, even if purely amateur and void of financial cost to those watching or taking part, because



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"S O S"

ABOVE the desk of the secretary of the Lord's Day Alliance, Harry W. Bowlby, is displayed the distress signal of the mariners, "S O S." "Save Our Sabbath," "Save Our Sanctuary," "Save Our Sunday," "Save Our Ship of Christianity," are some of the appeals that are worked out around the call that so often flashes across the seven seas. We are sure that no candid person will, for a moment, take issue with the Lord's Day Alliance over the question that the churches of the land and the religion they profess are in need of immediate help and salvation. But we are certain that the various reformers and religio-law-enforcement organizations are making a vital mistake when they appeal to the ballot and to legislators to render assistance in a province that is wholly God's. When the church is ill attended, when Christianity seems to have lost its hold upon the masses of men, when the Sabbath is disregarded, religionists make a fundamental error in asking the state to send its battalions to the rescue. Ministers and faithful laity alike should rather seek God on bended knee. They should beseech Him for the forgiveness of sin and the riddance from their lives of the things that hinder the mighty working of the Spirit of God through them. They should pray that their life and work may be so attractive in the sight of unbelievers that Christ will be lifted up, and draw, not drive, all men unto Himself. A housecleaning is in order. Cleanse our churches from the vain philosophies and pernicious anti-Biblical doctrines that are openly believed and taught in a thousand pulpits. Throw the man-made and man-exalting doctrines out, and invite God in. Preach about sin and its consequences, about the Saviour and His love, about personal evangelism and soul-winning, about the hope of the Christian, Christ's soon appearing. When the pure gospel is preached, no one need fear about the size of his congregation. Christ never lacked a congregation, and He never asked Pilate to squeeze His competitors either. Through Peter's preaching, three thousand were converted in one day, and the police did not have to drive them within hearing of the apostle's voice. Wesley and Moody had no help from the state, yet millions were moved by their message. These men sent out thousands of "S O S" calls, but they went straight to the Father's throne, not to Washington, D. C.



Let no one deceive himself that the Blue Law Movement is fostered by a group of zealous religionists who have more zeal than brains. The movement is headed by men who have had long experience in reform work, and who clearly understand the obstacles and the best way to surmount them. Left to right, Harry W. Bowlby, secretary of the Lord's Day Alliance; Edwin C. Dinwiddie, associate secretary of the National Reform Association; Wesley L. Jones, U. S. Senator from Washington; Wayne B. Wheeler, national attorney and general counsel of the Anti-Saloon League; Clarence True Wilson, of the Methodist Episcopal Board of Temperance.

Photos International and Underwood

they set bad examples for children who otherwise might be content to go to Sunday school.

"We shall seek to restrict the sale of gasoline for pleasure automobiles, and urge other measures that will stop Sunday automobiling and joy riding. This will not bring the old-fashioned horse and buggy back, because we believe that the Lord's day should be a day of rest for man and beast. Excursion steamer rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christian America."

NO EXCEPTIONS TO BE MADE

"**H**OW many churches are behind this movement?" the reporter asked.

"Sixteen denominations," Mr. Bowlby replied. "Really, we have seventeen; for while the Lutheran Synod did not indorse this movement officially, the Lutherans are with us. Only the Roman Catholics, the Unitarians, the Seventh-day Adventists, and the Jews are outside this movement. *And to be perfectly frank with you, they will have to conform to the laws if we succeed.* . . ."

"No, I see no reason why the public libraries or the art galleries should remain open on Sunday. We shall seek to eliminate the huge Sunday newspapers, and to establish a censorship over the stuff that gets into them on other days. . . ."

"Of course, we shall back no law that would compel a man or woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church.

"We propose to close all stores, pharmacies excepted. And it is our hope that pharmacies may be limited to the sale of medicines only, on Sundays."

CHURCHES WANT COMPETITORS ELIMINATED

IT WILL be observed that Mr. Bowlby says he will champion no law that will compel a man or woman to attend church. But he would make it so hard for persons not to go to church that they would go. The same idea was forcibly expressed by Rev. S. V. Leech, D. D., in the *Homiletic Review*. He said: "Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."

And when the people are all in church—then what? Perhaps they can be induced to drop a nickel in the collec-

tion basket, but the Sunday law will not change their hearts. You may arrest a man, but you cannot thereby reform his life. Only the power of Jesus Christ operating upon his heart can accomplish such a work. As a pastor of Oklahoma City said in a sermon in which he discussed the Oklahoma Sunday law, "You can drive people to church, perhaps, but you cannot make them take religion. A chaplain at a penitentiary has a faithful audience, and often a growing one, but there is much about it unsatisfactory. It is little pleasure and profit to preach love to a gagged mortal. . . . The church can stand without legislative support; if it cannot, the divineness of its mission is doubtful."

RELIGIOUS LAWS AGAINST GOSPEL AND CONSTITUTION

SUNDAY laws are a violation of the Constitution of the United States, the First Amendment of which forbids the enactment of any law "respecting an establishment of religion, or prohibiting the free exercise thereof." All Sunday laws are religious laws, no matter how mild they may appear, for Sunday is an establishment of religion—a day whose observance is based upon church traditions. Therefore every Sunday law ever drafted is contrary to the United States Constitution. Furthermore, Sunday laws are contrary to the golden rule, which says, "Whatever ye would that men should do to you, do ye even so to them." No individual, even the most ardent Sunday law advocate, wants his Sunday schedule marked out for him by another, irrespective of his wishes. Common justice demands that each be left free to choose his own day for rest and worship. If one religious custom may be enacted into law, why may not all religious customs be thus stereotyped by statute? If it is right to pass Sunday laws, why not also have baptismal laws, Lord's Supper laws, prayer laws, laws compelling the payment of tithes and offerings, laws for confession, laws telling how and when to do missionary work, and laws for a hundred and one other customs and doctrines of the church. In fact, if we may combine church and state by passing one religious law, why may we not make them fully one by making the church canon and state law a unit?

But when the state enters the domain of religion, it enters the domain of God. Only God has a right to say how, when, or whom His creatures shall worship. Only He has a right to command and define Sabbath observance. With this subject the state has absolutely no right to deal. Christ well said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Sabbath keeping is a duty man owes to his Creator, not to his fellow men. No individual has a right to define for another his religious duties.

(Continued on page 33)

EVANGELIZING THE WORLD

THERE are two distinct methods of making a man religious. Jesus of Nazareth, the Founder of Christianity, used the Love method. When He talked to the people on the hill, in the valley, or by the seaside, His message was "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." With Christ there was no compulsion, except the compulsion of His love. There was no force, only the invitation of the Spirit. He was a shepherd, leading His sheep. When He knocked at the heart's door, He did not force His way in;

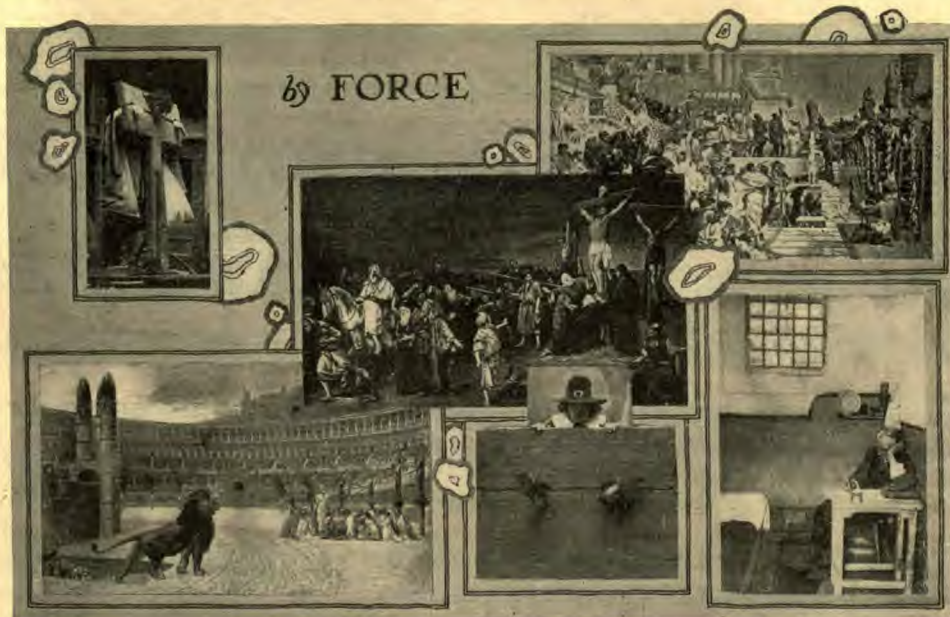
He waited for a gladsome welcome. When a young man came to Him, Jesus did not heap anathemas upon him for the sins of his youth; He drew him close to His breast, and with tears of sympathy and understanding, told him of the Truth, the Way, and the Life. Even on the night of His betrayal, when misguided religious zealots came out with swords and staves to capture Him, he rebuked Peter for taking the sword in His defense. When arraigned before Pilate, He denounced in no uncertain terms the use of force in the furtherance of His cause. "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." And on that



same night, when Judas had approached Him in the garden, His love was still manifested, for He called him, "Friend."

But despite the great lesson in Love evangelism that Christ preached from manger to cross, men all through the ages have reverted to force. Christ Himself was put to death by men who disagreed with Him in religion. His followers were burned and consumed by wild beasts, because men thought Christianity could be extirpated by force. Even those who have professed Christ's name have confined their brethren in pillories and stocks, in dungeons and on racks, because they believed force to be the most potent agent in evangelism. But no matter whether it was Clovis the Frank, who ran thousands into the river at the point of the sword, thus baptizing them, or the Spanish Inquisitors, or the Puritans who chased Roger Williams into the wilderness, or the Lord's Day Alliance, force has never made a genuine convert to Christianity. The motif of Christianity is Love; there is no substitute.

The thing farthest removed from Christianity is to seek the use of force in advancing the gospel.



CRIME and CRIMINALS a SIGN

Is the present wave of crime the result of war or of prohibition? and what does it portend?

by
LUTHER LAMBERT MOFFITT

In New York City the Police Department has selected some scores of its ablest detectives who, armed with high-powered rifles, scour the city in automobiles. Even with all their precautions, crime and criminals seem to have the upper hand.



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WHAT a 'wave of crime' is sweeping America with a deluge of murders, burglaries, robberies, and every kind of violence and lawlessness seems proved to some by the headlines reporting crime upon crime that greet us in every morning's paper." Thus does the *Literary Digest*, of December 11, begin its first-page article, "America's High Tide of Crime."

Indeed, from New York to San Francisco, and from the north to the south, nearly every city and town in the United States is experiencing unprecedented boldness and fiendishness in criminality. Even the smaller towns do not escape. Just a few days ago a quiet, conservative California town of some 10,000 inhabitants was the scene of the murder of three officers of the law, and of the lynching of the assassins. Bear in mind that this occurrence was not in the days of the '49ers, but in the year 1920.

Quoting further from the *Literary Digest* of December 11, we find: "In New York City since the first of the year, the *Tribune* tells us, 'the unsolved murders alone to-

tal more than 100.'" "Chicago in the same period reports '68 murders that have defied solution.'" "In Philadelphia, according to the *Inquirer* of that city, there have been 100 murders in eleven months; and a recent record of fifty hold-ups in one day has resulted in plans for a special motor-cycle squad of bandit-chasing riflemen." "In Pittsburgh, according to a correspondent, 'there has been an increase of 20 per cent in crime this year.'" "In St. Louis conditions have recently compelled Chief of Police O'Brien to organize a 'drive' against gunmen, gangsters, and the criminal forces generally."

JUSTICE HAS FALLEN IN THE STREET

SAN FRANCISCO has been outraged by the unspeakable crimes against womanhood, perpetrated by gangsters, to say nothing of the many other crimes of the last year. A recall of two police judges is being urged. Commenting upon this, Annie Laurie, in the *San Francisco Examiner* of December 28, says:

"And after the presentation of the petition, then what? "Does that end the whole outrageous, infamous, impudent business—the business of buying and selling justice, like so much sugar or so many potatoes; the business of setting gangsters and criminals free to make a joke of the city and the people in it, just because they have a 'pull'; the business of sapping the integrity of our whole form of government, and destroying the faith of the whole people—just for a little tainted money?"

"It does not—the fight has only just begun." The following from the *Los Angeles Times* of March 20, seems to set forth the situation in general.

1920
BANDIT SLOG
5 Sleuths Plead Manslaughter
WOMAN HELD AS
Youth and Age Accused and Gag Victim After \$250
DETECTIVES MANIAC MAY
RUN RUNNERS DEY BULLETS
Wicked Police
BANDIT AL
Thug AY and T... Dian
F. BAR PLAN FOR OUSTING POLICE
First Formed St. Toward Disarm. Ivan and Oppor.
BRIBERY IS CH.
Three Courses Open Supreme Court for... Hearing
Edward Kravosky To Hear Sentence This Morning
Quintet Arrested In Row at Hotel
Chorus Girl and Party in Clutches of Law
Sheriff and Aids Wounded by Negroes
Man Held as Burglar Not to Get Probation
JURY DEBATES FATE OF ROBBER-SLAYER
Confessed Killer Weeps as He Tells Story.
MURDER INTENT DENIED
ELOPING PASTOR SEEKS OLD PULPIT
Church Misde...

"However calloused one may have become to human suffering, he cannot fail to be impressed by the increasing volume of frightful crimes of violence which are sweeping over the country like a strange mental malady. They are startling alike in their number and variety. There are automobile killings that are nothing short of murder; there are hold-ups, crimes against chastity, burglaries, bank robberies, murderous assaults of husbands upon wives; mothers kill children newborn and yet unborn; wives and children are killed by husbands and fathers; addicts kill to secure money to buy prohibited drugs and liquors; defaulters kill to cover traces of their crimes; radicals burn and slay, cloaking their murders under the guise of patriotism. Daughters accuse their fathers and nieces accuse their uncles.

"There seems to be an irrepressible mania for shedding blood and experimenting with vice and the illicit. The laws of God and man are alike helpless to prevent this Saturnalia of crime. A whole generation is seeing red. Some of the killings are from mere wantonness. Cults of reds commit murder in search of a new sensation. Often a crisis of nerves is deemed sufficient justification for taking human life. The inhibition 'Thou shalt not kill' is as much out of date in certain social and unsocial circles as the other nine commandments. . . .

"It matters not what vengeance follows swiftly after; even the death penalty has ceased to be a potent preventive force. Pent-up passions burst forth, regardless of consequences. Almost every day in Los Angeles some store is robbed; almost every day there is a shooting, and generally a woman in the case; almost every morning brings a sensational divorce scandal or family break-up; almost every week has its sordid court trial. . . . The public records teem with depravity. One nasty horror succeeds another in the day's annals—and meanwhile thieves multiply, and automobile tragedies, due to devilishness, increase. It is a haggard, affrighting picture of the community that the press must portray. . . . The modern vandals of violence no longer cringe at the sight of the police. They seem to have lost all fear or respect for the law. . . . The deeds of violence are greater in number and more horrible in detail than ever before.

"Some men seem to have grown more brutal, and the divorce court records indicate that women of a certain type are more faithless. Never before did so many men go home at night and beat their wives; never before were so many men so heartless in the treatment of their children. . . . We are in the midst of a storm and whirlwind of insurrection."

Even national prohibition has not solved the wicked problem, though, without doubt, it has helped to keep conditions from becoming even worse than they are. But so much was expected of it that the disappointment to some is rather keen.

Mr. Hoffman, a statistician of a New York insurance journal, the *Spectator*, states: "Human life was never as insecure in the United States as it is to-day." "The homicide record for the year 1919 is of unusual interest on account of the anticipated effect of national prohibition. Perhaps it is too early to expect far-reaching changes in homicidal frequency, but it is certainly contrary to popular expectation that the rate for 1919 should actually have been higher than during the preceding year when alcoholic liquors were

freely sold in most of the cities under review."

NOT BECAUSE OF PROHIBITION, BUT
IN SPITE OF IT

IF THIS was the case in 1919, what must be the record for 1920? And besides, we have had another year in which to reap the benefits of prohibition; but still crime is on the increase. This is not to say that this condition is due to prohibition, as some would cause us to believe, but in spite of it, which makes the situation all the more alarming. The fact is there are other intoxicants than "booze." People to-day,—men, women, and children,—are drunk with jazz, movies, illicit pleasures, morbid curiosity, greed, blood, and devilishness.

And where are all the prophets of peace? Where are those suave *savants* who insisted so confidently that the world is getting better? Who will step forth and put his finger on one single thing that proves a real uplift in the general welfare and morals of the world? Is it our increasing armaments? our burdening taxation? our universal unrest? our deserted farms? our congested cities? our closed schoolhouses? our empty pews? our gospel ministry decreasing in numbers and power? or our religious federations with their "blue laws"? Ah! we have fallen on evil days, when the church itself has lost the power of the Spirit, and craves the power of the state to compel men to go to church. Such procedure will add hypocrisy to our other flagrant sins and crimes, rob the churches of the remnant of true piety they may now possess, and plunge society with all its guilt, into the hopeless darkness of medievalism.

Three questions arise demanding an answer. They are: What are the causes behind this world-wide lawlessness? If there is a remedy, what is it? Is there a foreboding in present events of an impending cataclysm?

On the first question, the *Literary Digest*, in the article previously mentioned, enumerates eight or ten reasons for the prevalence of crime in the United States, among which are; "the control of our police machinery by poli-

GIRL, 14, ABUSED AND DRUGGED BY MEN IN FRESNO
Clovis Child Found in Dazed Condition, Wandering on Streets

TAKEN FROM THEATER
Too Frightened to Cry Out When Forced to Accompany Abductors, She Says

ASSAULT OF GIRL IN RESNO PLEADS GUILTY

Bank Robber Sent to Turin and

PATROLMAN BEATEN PORBED BY 2 THUGS
IN WHITE HALLS OUT OF MILEY.

BRUTE ATTACKS BERKELEY BRIDE IN HER BEDROOM
Mrs. Emille Meek, 18, Returns to Home and Encounters Assault in Closet

EVIDENCE OF STRUGGLES
Stage Driver's Wife Battles With Burglars Succumbs

Cashier Killed As Crime Wave Spreads in N. Y.

KILL 1, WOUND 1, IN FIERCE POLICE DUEL

CRIMINAL WAVE STIRS NEW YORK AND ENTIRE EAST
Bandits Rob Messengers \$10,000 as Measures Are Framed to Check Them

STORES EMPLOY GUARDS TO PROTECT PROPERTY
Newspapers of the Metropolis Continue Attack on Department in Flaring Headlines

Fugitive Says She Was Urged To Slay Hamer
Hamer, Ex-convict, was shot and killed about 1000 from

DEFENDANT IN MURDER TRIAL HELD INSANE
Gives Conclusion in Question by Ark's Counsel

Witness Says Woman Was in Epileptic State When She Killed Husband

N. Y. TREMBLES IN CRIME GRIP

ELOPING PASTOR SEEKS OLD PULPIT

Menace Entire City, 7th Man to Loot Bank of \$3.

Medical Tests

tics," "the heterogeneous nature of our city populations," "the increase of youthful criminality," "the inevitable reaction of the war," "lax administration of criminal law," "the ease with which thugs and gunmen can make their escape in automobiles," "the opportunity afforded them of acquiring weapons." Doubtless all these and many others are contributing factors, but these are incidental. Back of it all lies some fundamental cause. The thought seems to be couched in these words of Mr. Fosdick, "we lack a high instinct for order."

And the Bible reveals the reason why we lack this "high instinct for order."

THE REASON FOR OUR ANARCHIC CONDITION

THE earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24: 5.

"Now go, write it before them in a table, and note it in a book, that it may be for the latter day [margin]: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isaiah 30: 8-13. Notice, this scripture applies especially to "the latter day"—our day.

The law of God is the foundation of all law and order. Its principles are fundamental. But we have come to a time when the Ten Commandments are either impugned or ignored by both the popular church and the world. When the church in general becomes avowedly or tacitly antinomian, the world is bound to drift into anarchy. It is because we have ceased to honor God and His law that we have lost that "high instinct for order."

Perhaps at this late hour any and all remedies for the evil will only effect a partial cure. But in applying our remedies, let us not overlook God

and His remedy. Moreover, let us be sure that we do not misapprehend and misapply even this remedy. God's remedy does not consist in legislating a Puritanical religion on the backs of men, and compelling them to be "whited sepulchers, . . . full of dead men's bones;" but in a Spirit-filled clergy's preaching the binding claims of the decalogue, and pressing the unequivocal condemnation of the holy and righteous law of God upon guilty sinners everywhere, till they cringe under the sense of the exceeding sinfulness of sin, and turn to the glorious gospel of Jesus Christ for pardon, justification, and righteousness.

Such a course would not only bring back the old-time evangelical spirit to our moribund churches, but it would contribute to the stability of our communities, and the law and order of our commonwealth. But who will apply the remedy? "It is time for thee, Lord, to work: for they have made void Thy law."

Now let us consider the third question. Do these strange and strained conditions in the United States and in all the world presage some cataclysm?

In the *Independent* of March 27, 1920, we read, "There is apprehension in the hearts of men. A sense of undefined danger pervades civilization." "The fear of the world is like the shuddering of nature before the typhoon, the approach of which is felt but not otherwise known."

We are unmistakably in the time spoken of by the prophets as "the last days." The world is balancing on the brink of its last plunge. If ever men thought seriously of eternity, surely they should now. The awful judgments of God are impending. Soon He will rain His righteous wrath upon this world as He rained fire and brimstone upon Sodom. And He tarries, as it were, but a moment, to lead the honest in heart, like Lot, out of the doom.

Jesus Himself makes special mention of this occasion in speaking of the signs of His coming. in the days of Lot; they "Likewise also as it was did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30. (Continued on page 34)

IRREVERENCE,
the Mark
of This Age

by
ERNEST
LLOYD



ONE of America's leading judges has voiced this significant statement: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability, and honor are on the wane. Among the causes that can be named is the belittling, impugning, and assailing of the acts and motives of those in authority, particularly by the press. No motive is now clean, upright, and honorable; no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger."

This message from Judge Connine is meaningful. Its truthfulness is beyond controversy. But back of the disrespect for human laws and customs lies disrespect for the divine law. And truth compels us to acknowledge, though with shamefacedness, that for this disrespect of God's Word, the Christian (?) ministry, colleges, and seminaries are chiefly responsible. No one can deny that the colleges have led the way in teaching higher criticism, infidelity, and the evolution theories. Within the last twenty-five years, they have gradually moulded the opinions of the ministry and educated classes generally, to these anti-Biblical teachings. "In repudiating the old creeds which fostered ignorance and superstition, they made the awful mistake of repudiating the Bible also, under the assumption that it was to blame for the absurdities of the old creeds." Gradually and systematically they have undermined the Word of God as a divine authority in the judgment of millions.

Rapid decadence of genuine religion has followed. Comparatively few ministers have remained loyal to the fundamentals of the Word. These have clung to the Bible as the sheet anchor of their faith. Determined to protect their flocks from the infidel teachings of higher criticism, these real apostles of the faith have not hesitated "to declare the whole counsel of God;" and because of these true and faithful witnesses, there are many in every land who have not bowed the knee to Baal.

But the general shaking of the public faith is being reflected everywhere in the increasingly prevalent spirit of irreverence already mentioned. Soon this will lead, as the Scriptures clearly teach, to general atheism and anarchy—the great time of trouble Scripturally foretold as near. Those of us who know something of the true meaning of world conditions should be doubly earnest in the great business of strengthening the faith of men and women in the saving principles revealed in God's Word, as well as in our personal manifestation of genuine Christianity.

Should Speech and Press Be Muzzled?

And is it a truth that if the rights of free speech and an untrammelled press be allowed, these factors will find a solution to our problems?



by
GEORGE ✧
McCREADY
PRICE ✧ ✧

HOW many ways, and at what unexpected times are we confronted with that old pagan lie that man is a developing being, on his way to perfection! Doubtless in all cases where this doctrine is believed in our day, it has some form of the evolution theory as its background, the conscious, or unconscious, idea shaping all other thoughts in the minds of those who hold it. But so pervasive is this idea that we are constantly confronted with it in sometimes quite unexpected forms.

For instance, in a prominent journal, a well-known writer tells a story of how, in 1860, his father saw some copies of the *New York Tribune* that denounced slavery, taken from the post office in Virginia and burned in the street; and how his father, then and thereafter, declared that he knew from that moment that slavery was doomed. This writer goes on to say that he did not then know what his father meant, but that now he knows the meaning and the truthfulness of his father's remarks. The real meaning is that any régime or institution that cannot afford to be discussed openly and freely is doomed to extinction. He explains at considerable length that this doctrine is based on the universal testimony of history; and that the only reason why people in general will sometimes advocate the suppression of discussion and the shackling of the press on some particular point, is because they do not know history.

LIKE BOYS WHISTLING IN THE DARK

NOW I believe in freedom of discussion and in what is termed free speech. But I do not believe that even free discussion and free speech constitute an infallible panacea for all social and economic ills. I could not believe thus unless I believed in the innate perfectibility of mankind, and in the ultimate triumph of right over all forms of wrong here in this world. Of course, I am glad to belong to that class who never dream "though right were worsted, wrong would triumph." Nevertheless, though all Christians must believe in the final triumph of right over all forms of wrong, yet it does not necessarily follow that they are addicted to that careless, unthinking, ostrich-like optimism which can get rid of disagreeable facts and conditions by merely ignoring them. Small boys have often been known to try to keep up their courage in the dark by whistling or singing loudly to themselves; and it often seems to me that the so-called optimists of our day are very much like small boys in this respect.

At any rate, I do not believe in freedom of speech because I think it a cure-all for all wrong social, religious, and economic conditions, for it is nothing of the kind. The majority have more often been wrong

than right on all the greater problems of existence. And freedom of discussion and free speech is in the last analysis only an appeal to the verdict of the majority.

But I believe in freedom of speech as a matter of simple justice, or even of expediency. States and communities have greater peace and quietness if free speech is allowed. It is a safety valve for feelings and thoughts that are under high pressure.

THE PEOPLE CAN BE AS WRONG AS CZAR OR KAISER

IT WOULD be very unsafe for one to take the position that persecutions have never resulted in crushing out truth and justice, or even in crushing correct doctrinal opinions. Of course, there are many instances where the heavy hand of persecution has been laid upon a people with results quite different from what was anticipated, so that a reaction was seen; and the persecution resulted in a boomerang action that brought the truth out in complete triumph. On the other hand, no one can read the history of France during the struggles between the Huguenots and the Roman Catholics, without realizing that the persecutions which followed the Revocation of the Edict of Nantes were most horribly effective. The dragonnades and the quartering of the cruel, licentious soldiery in the homes of the poor Protestants finally resulted in practically blotting out of existence all forms of evangelical Christianity within the confines of France. In such an instance, and several other instances might be given, persecution was certainly most terribly effective in wiping out all opposition, and in accomplishing this result and enabling the persecutors to reign in triumph.

In our day we are not in danger of having any king, ruling by divine right, who can repeat such scenes as we have just described. But demos, the people, can be just as cruel, and just as much of a tyrant as any czar or emperor; and I am sure it is dangerous to base our rights and liberties on any such precarious foundation as the will or wish of the majority. Popular government has proved the best form of government that the world has had. But popular government is good only in proportion as the people themselves are good and are seeking for truth and justice. The world has yet to learn that the majority can be as oppressive and tyrannical as any divine-right king of former years. And I deny most emphatically that the will of the majority can make right out of wrong, or that it can settle questions of right and justice by a mere counting of noses or by pointing thumbs up or down. And I am sure that it is a dangerous doctrine to teach that the mere condition of freedom of speech is a cure-all for the various ills which afflict our country.



The WORLD'S

BY HORACE G.
FRANKS



BYRON, in his "Childe Harold," declares that "history with all her volumes vast hath but one page," and we shall see in this article that on that one page is written the word, "Christianity." When we take the penmen of the past and present, place them in the witness box and subject them to a searching cross-examination, we shall see that they all, with one voice, cry aloud, "The Bible is inspired, and Christianity is not a myth."

Let us, first of all, deal with the generalities of the Bible,—facts which we might call the mysteries of the Book. There are said to be six other "bibles" in existence; but why should the Christian Bible top the list, both in numbers of copies sold and in languages in which translated? What are we to think of the indisputable fact that this old collection of stories and letters, filling nearly seventy small books, has had the largest circulation of any book in the world? that it has had, in fact, a greater circulation of its own than the combined output of all the books of the same size, written by all the men in all the world, in all languages? History cannot deny the fact; neither can it explain it other than by saying that that Book must have been inspired. This Bible, complete as we now have it, appeared at the very dawn of literature with strange and unpalatable contents. Many times have its enemies triumphed over its supposed decease; but still its presence with us to-day is one of the greatest problems history has ever had to face. In English history the three brightest periods were those of Alfred, Elizabeth, and Victoria, and these were the three sovereigns who honored the Book more than the majority of English rulers. The first named translated the Bible into Anglo-Saxon; the second gave us the Bible as we now have it; while Victoria was responsible for the most accurate translation that has ever been made.

Such problems demand solution; and the only solution that history can offer is that the Book is in reality all that it claims to be.

THE ONE BOOK THAT STANDS UNIMPEACHED

AGAIN, the Bible is the only book in the world that challenges history and archæology to show one instance of failure or faultiness. It is the only book in the world that has ever dared to rest its claim on prophecy, to appeal to future history to authenticate its statements. To prove one of the thousand prophecies wrong would be to overthrow the whole Book, and to establish one of the prophetic finger posts is to verify the whole Book. History has only one testimony to give on this point—Bible prophecy is an unerring witness to its veracity.

Turning now to the historical evidence of Christianity itself, we may discover many further problems which can be solved only by the admission of the inspired character of the system of ethics bearing the name of Christ.

THE WORLD PREPARED ITSELF FOR CHRISTIANITY

IN THE first place, there is the wonderful preparation made in the world for the birth of Christianity. In this connection three main features are discernible: The first may be called the mission of the Roman Empire. Some one has said: "If the Mediterranean was the center of the world, the center of the Mediterranean was Rome; and Rome was the point to which and from which ran all the currents of the time." The rise of Imperial Rome is one of the most remarkable stories of history, and it is little short of wonderful to trace the adventures of a small band of brave leaders as in seven short centuries they established an empire whose iron arms encircled the world. The Romans snatched from the hands of petty quarrelers the weapons which were so often used in civil warfare, and set the world to work forming highways of commerce across the trackless seas, making enduring roads over mountains and through valleys, cultivating the arts of peace, and encouraging the people generally to think for themselves. Thus when He came who was foretold by prophets, full preparation had been made for the remarkable progress the new religion was to make.

The second feature is the educational preparation made by Greece. The Romans were warriors; the Greeks were scholars. It has been calculated that more men of the foremost intellectual rank lived in the Grecian Empire within the confines of a single century preceding the birth of Christ than have since existed in the entire world during the course of several centuries. Civilizing and educational influences were the breath of Grecian life, and the atmosphere of knowledge drifted in its many currents in all directions. Thus it was that in Tarsus there was a leading university to furnish the future Paul with his needed education. Greek was spoken in Galilee, and Greek learning was everywhere studied. In fact, to sum up, while Rome was the divinely sent agency to supply roads for the new missionaries, God supplied, in the same miraculous way, the language, by means of which the message of the cross could everywhere be heard and understood.

The third preparation was God's own particular preparation—the education of the Jews. In their dispersion they carried their synagogues with them, a fact which has caused one historian to say: "When Christianity went forth to evangelize the world, it everywhere found its first footing in the Jewish synagogue."

DEBT TO CHRISTIANITY

Christianity is the center and circumference of civilization; it comprises the one-word vocabulary of history.

History records no more remarkable phenomenon than the birth and extraordinary growth of Christianity. Its establishment, its success, and the opposition which it met are equally surprising—and demonstrative. With the whole world laving itself in the imperial waters of the Tiber; with the whole world apparently reposing in security under the outstretched wings of the Roman eagle; with the Jewish religion corrupted and distracted; with rivers of sacrificial blood streaming from pagan altars, and clouds of incense arising from pagan shrines; with the sages of the world united to defend the cause of "Imperial Rome;" with idolatry at its zenith and heathenism and immorality at their noonday; suddenly the Star of Bethlehem arose, proclaiming the strange contrast between idolatry seated in majestic splendor on the throne and a new empire cradled in humble solitude in a manger. Thirty years passed away, and this Representative of a new empire was surrounded by a group of fishermen, to whom He was reaffirming His announcement that He was to establish a kingdom. Further years passed, and the King of kings was hanging from the criminal's cross. Still the years rolled on. A Saul and a Domitian and a Caligula prepared the fagots for illuminating heathenism with the burning bodies of Christians; but the cause for which these martyrs perished continued to prosper, and history records the amazing spectacle of kings and emperors smiling upon the new faith. It had overcome its enormous difficulties, and in its remarkable vitality overcame the whole world. Can you imagine travel-worn emissaries from a tiny village in Persia to-day appearing in New York, Washington, London, Paris, or Rome, declaring that though an obscure peasant, born in a cowstall, had, through no fault of his own, been put to death as a traitor many years ago, to-day he was risen from the dead and was offering immortal life to all who would believe in his name? What chance would such missionaries have of even obtaining a hearing, much less a following? But that is what the Christ has done; that is the triumph of Christianity.

A CRUCIFIXION MOULDED THE WORLD

BJENAMIN DISRAELI, in one of his eloquent speeches, impassionately declared: "Assassination has never changed the history of the world." Ah no! perhaps it has not; but a *crucifixion* has. Christ and His name have carved a mark too deeply and too clearly on the rock of history for critics to dissolve Him into a myth. Jesus Christ is a historic fact, and He has done that which no other historic person has ever done. Christ and His mission have turned the tide of human history, and each new year as it arrives is translated into His historicity. Cæsar has not carved his signature on time; and Plato, Shakespeare, and Edison have left only their perishable visiting cards in time's halls. France, with all her revolutions and Napoleons, has left no legible signature in the visitors' book of eternity; but a Jew, born in a far-off age, in a despised town of an obscure province, compels the world's newspapers every year, every morning, to adjust their date to His manger-cradle. He has instituted the measuring

rod of eternity; He has founded the world's calendar, for all civilized time is measured by the span of years that elapsed either before or after His mother's trip to Bethlehem. He has done what no other man has succeeded in doing. Christianity has done what art, science, politics, literature, and war have never done. The changing calendar is one of the world's strongest witnesses to God's Word; and to deny the Christ is to make the very calendar unintelligible. In fact, to deny the historicity of Christ is to deny the sanity of history, to turn our books of history into compendiums of fairy tales; for we can no more take the name of Jesus out of the records of the past than we can remove the names of Columbus and Washington from the annals of America, those of Darwin and Edison from the world of science, or those of Nelson and Foch from the history of war.

HISTORY'S LUMINOUS SPOT

HERE is another undeniable fact: Jesus is the luminous spot in history. He has given us a teaching which has never needed revision, that for two millenniums has led the army of advancing knowledge, beckoning all people and all centuries to follow. His example of holiness is still preëminent; His example of self-sacrifice still draws to the cross; His power still moves the world by means of that spiritual dynamo working in the heart of heaven. The Carpenter of Nazareth stands in the center of an illuminated circle, and only those who came into direct con-



Christianity was born at the time when rivers of sacrificial blood streamed from pagan altars, when idolatry was at its zenith, and when heathenism and immorality were at their noonday.

tact with Him during His lifetime have become historical celebrities of those days. There were many high priests of Jewdom, but Caiaphas is the name which shines the brightest, because it was Caiaphas who stepped onto the stage of happenings by the side of the Christ. It was this same step which made Pilate, head of an obscure province, one of the most famous (or infamous) of all Roman names. These simple facts of history surely furnish another evidence of the truthfulness and power of Christianity and the Bible.

JESUS, CONFUCIUS, AND BUDDHA

THE world has, it is true, seen many religious, moral, and ethical "leaders," but who can honestly say that Jesus was only "one of the many"? A casual glance at the characters of these leaders, at the religious systems they put forth and founded, and at their influence on world affairs, will suffice to show that the Son of God is certainly the superior of the religious realm. Indeed, it is superegregatory to compare the Christ with the rest of the world's so-called sages; but for the purpose of making this chapter complete, we shall place two of their records side by side with that of Jesus.

Confucius, for instance, who possessed as one of his titles that of "Most Perfect Sage," gave his name to the religion of China; but he lived a life with no glamour about it, no miracles to authenticate it, no prophecy to challenge its veracity, no romance to make it natural, no poetry to show its artistic inspiration, and no message to seal it with the approval of heaven. His religion has no religious enthusiasm about it; it is merely a blank wall of deliberate morality, built by a man who made it his *business* to promote righteousness. His was such a powerless system that he himself confessed that he could not live according to his own rule, and when he came to die, he sadly admitted that he was an agnostic regarding the future. This was the spiritual and religious bankrupt who received "divine" honor because he could not pray, and because he had no message from God to give to his dying followers.

Or take Buddha: What gospel, if any, did he teach? Here is the philosophy of Gautama, the founder of Buddhism: "The good news I bring is that you may escape from suffering by thoroughly believing and practicing the fourfold way. You must understand that all existence is suffering. You must abandon all desire to exist further. You must see clearly that by abandoning desire to exist

you will no longer suffer." Is not this gospel the gospel of spiritual suicide? It tells of no Saviour; it repeats no story of love; it heralds no reward of the righteous. Its doctrines are the doctrines of spiritualism; it comforts man in his distress by informing him that he is his own savior. It is a religion founded on pity,—a pity unmingled with love,—and its scheme of salvation is the philosophy of annihilation. Buddhism counsels surrender, the hoisting of the white flag; its hope is the confession of failure and the bankruptcy of despair.

But Jesus counsels His followers to "fight the good fight," to become conquerors, and offers them the assistance of all heaven. His bugle call is the clarion call of love to rally round the standard of faith. Jesus promises and gives what Gautama despaired of and what Confucius never dreamed of, and it is that gift which gives His message of Christianity such power.

THE FINAL TESTIMONY

THE last testimony which history gives is the witness of heathenism, which, as it exists to-day, is a striking tribute to what Christianity has *not* done, but which it could have done had it been given the opportunity. The progress of this world has always been in direct proportion to its civilization, and the greatest factor in the world's civilization has been Christianity. The marvelous inventions of science of recent years, the great philanthropic institutions and societies, the extraordinary progress of learning, the attention paid to the welfare of children, and the earnest desire for peace in the world are all outgrowths of Christianity, and as such must form part of the evidence which history furnishes of the inspiration of the Bible. China, Africa, India, and the Pacific Islands, with all their cruel idolatry, licentious practices, blood-dripping altars, and heathen ceremonies, represent the world *without* the Bible. England, America, Canada, Australia, and civilization as a whole, with all their educational, social, and moral advantages, with all their freedom and their justice, indicate to the world what it means to *have* the Bible.

Thus does history, in all its varying phases and through its long and serpentine course of time, pay wonderful homage to the word of God as seen in the Bible and to the work of God as seen in Christianity; and in so doing arrays all the penmen of the past and present on the side of the most truthful Book in the world.



The newest type of passenger plane has recently been put out by the Staaken aëroplane factory in Germany. The plane is made of aluminum entirely, and is of the monoplane type. Its four engines, each of 250 horse power, are built in the wing of the plane instead of in the fuselage. It carries eighteen passengers with all the comforts of a Pullman. Its wing spread is approximately one hundred feet, and it has a speed of 130 miles an hour.

Is God Backing Sunday Observance?

by LOUIS K. DICKSON

WITH the majority of persons conscience plays a very negligible part in the observance of Sunday. Because of this, the sacredness of the day is rarely challenged in the minds of the majority of professed Christians, and consequently some noteworthy and startling facts have been overlooked. This failure of so many to give the subject of the genuine day of rest any detailed thought, is largely due to the fact that Sunday keeping came into the lives of these well-meaning men and women, not from the source and standard of religious practice, the Word of God, but rather from the influence of early education, through worldly convenience and custom, or through a misguided pulpit. Thus it is seen that the conscience has never been awakened, and that the present status of many nominal Christians is the result of a gradual growth of careless indifference or lack of true appreciation of the vital importance of right Sabbath keeping.

Through these misinformed and misguided views on the rest-day question, the Sabbath has, largely speaking, been thrown into the discard. With this negligence of the day God gave to man, there has come a laxity, a shameful disregard of the whole law of God, a disregard for the letter of the Word, a disregard for the creation story, the virgin birth, and other great fundamentals of the gospel. Resulting from the willful disregard of the inspired Word of God, a decadence has begun in the modern Christian church from which she must speedily rally if she is to fulfill the divine purpose which Christ had in establishing her in the earth. The hour has now come for the church to reassert her divine creed—the whole Bible—and to prepare to answer the world's need, and to hear the world's cry, as it comes from the midst of earth's present condition of exhaustion, which is but an omen of its coming end.

The Sabbath is the mighty bulwark of true Bible religion, and its eternal foundation is found embedded, not only in the very center of the moral law, but also in the warp and woof of all the Scriptures. No such foundation



Some there are who say that Sunday is the right day of rest, because Christ rose from the dead on Sunday; and they further state in proof that on the resurrection day itself, His disciples gathered together to worship, and to celebrate the resurrection. Such reasoning is fallacious, because nowhere in Scripture is it even hinted that Sunday is a memorial of the resurrection, and it is explicitly stated that the disciples were "gathered together for fear of the Jews;" in fact, they did not believe that Christ was risen, until He appeared among them.

can be found for the keeping of Sunday.

The apparent truth of the following words quoted from Dr. R. W. Dale (Congregationalist), famous as one of England's foremost writers and scholars, can be plainly seen: "It is clear that however rigidly we may spend Sunday, we are not keeping the Sabbath. The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday. There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments*, Hodder and Stoughton, London.

Again we quote, this time from *The Christian at Work* (Presbyterian): "We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday

observance." A false impression has indeed largely prevailed to the effect that the New Testament introduces another day than the one which God gave in the beginning and placed in the midst of His holy law.

The claim for this assertion is that the first day of the week is the Christian Sabbath and as such supersedes the seventh-day Sabbath, which day, it is said, was only the Jewish Sabbath. The fact is constantly forgotten that the seventh-day Sabbath was made by God in the beginning of the world, two thousand years before a Jew existed (Genesis 2:2, 3), and that Christ, who was with the Father in the creation work (Ephesians 3:9; Colossians 1:16; John 1:1-3), pointed back to the creation week and the origin of the Sabbath, when He said, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Thus Christ settled for all time that the Sabbath of the creation, which He made and kept (Luke 4:16), is the Christian Sabbath, the "Lord's day" indeed. And it is plain to be seen that those who

(Continued on page 21)



FEW men have given to the world profounder truths more tersely expressed than did Benjamin Franklin, the greatest philosopher of America. Franklin was a member of the convention that framed the Constitution of the United States, and participated in the discussion of its various articles. Then, as now, there were some who thought that there ought to be in the charter of a great nation some recognition of Christianity and of its divine Author. But Franklin said:

"When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

This is the exact truth, and the principle is especially applicable to any religion that is called Christian or that purports to be Christian. According to the Scriptures, Christianity is supernatural. It is not "of the earth, earthy," but is of God. Its author is not a man but the God-man, who said to His disciples: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28: 18-20.

THE WORLD EVANGELIZED, BUT NOT BY FORCE

AND after being made partakers of that All-power on the day of Pentecost, they went forth trusting that Power and that Presence only. The world was hostile. The mighty Roman Empire forbade under penalty of death, the preaching of any new religion. But Mark tells us that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." And so successful were they, that within the brief limits of the lifetime of some of them, all the then-known world had heard the gospel, which had its converts even in the imperial palace at Rome.

Of this wonderful religion the apostle Paul testifies:

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1: 16, 17.

The gospel, or in other words, the religion, of the Lord Jesus Christ, avails only for believers, "for therein is the righteousness of God revealed" not by force, but "from faith to faith."

Now faith being "the assurance of things hoped for, the proving of things not seen" (Hebrews 11: 1, R. V.), pertains entirely to the spiritual nature, and is wholly be-



Benjamin Franklin

Can GENUINE RELIGION

Be Propagated by

FORCE?

by

CALVIN P. BOLLMAN

yond the reach of civil authority. Not even the divine law can compel belief, to say nothing of faith which, being more than mere belief, accepts and appropriates that which is offered, together with all the conditions, expressed or even implied. This is something that cannot be forced even by God Himself. It is therefore impossible to propagate the gospel of the Son of God by force.

A HARVEST OF HYPOCRITES

THE preamble to the act for establishing religious liberty in Virginia, passed by the General Assembly of that state, December 16, 1785, declares that whereas "Almighty God hath created the mind free," "all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and of mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do."

This language, though employed not by clergymen but by statesmen, seems but an echo of 2 Corinthians 5: 17-21: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are be-

come new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

That the great apostle made no mistake in writing thus is evident, for even the Master Himself said: "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 47.

No man can claim any authority from God to propagate the gospel by force. To Pilate, Jesus said: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18: 36.

Civil government compels conformity to certain rules. The gospel entreats and beseeches men to be reconciled to God. Being thus reconciled, means more than a mere outward conformity to a given code, or set, of rules. It means giving to God the affections; it means conformity to His law not because we must thus conform, but because we love it. This is a service that is possible only through the mighty working of the divine Spirit.

So long as the church of Christ depended upon divine power only, history records only successful work and healthful growth. But when her bishops became proud and worldly, when her ministers began to seek the applause of the world and to court civil rulers and crave political power, a change was seen, and soon there was little except ritual to distinguish the church from the world.

It was when apostasy came in that the church began to court and to flatter earthly rulers, and to demand laws, the purpose of which was to compel attendance upon the services and forms of religion. A little later, instead of Christ, a man was exalted to be the head of the church and the "corrector of heretics." This, in due time, resulted in persecution for conscience' sake, when millions of men, women, and children were butchered in cold blood in the supposed interests of the religion of the Prince of Peace, who came not to condemn, but to save.

It is only natural that as Christians we should desire to honor the Author of our religion, but do we not rather honor ourselves when, giving rein to feelings of intolerance, we seek to compel others to accept our dogmas and to conform to our practices?

ABRAHAM AS A CORRECTOR OF HERETICS

IN a writing styled "The Fifty-first Chapter of Genesis" it is related that one evening there came to Abraham's tent an old man, bent by the weight of years. Abraham, as was his wont, offered the aged stranger the hospitality of his home, and entreated him most courteously.

But before retiring for the night, the old man, by prostrating himself before the fire that burned just outside the tent, revealed the fact that he was an idolater. Upon witnessing such an impious act, done in his very presence and within the precincts of his own home, Abraham not only bitterly reproached his guest, but drove him from his tent into the night.

Then, as the story goes, the Lord called to Abraham, and asked him the whereabouts of his guest of the evening. To this Abraham responded, telling the Lord what he had done, and why he had driven the old man from his tent.

But instead of speaking words of approval of such a course, the Lord reproved Abraham, saying, "Lo, I have borne with him many, many years; and couldst not thou bear with him one night?"

Then went Abraham forth to seek the stranger, and when he had found him, he brought him again to his tent, and kindly entreated him, sending him on his journey in the morning greatly refreshed and, we may well believe, with a very much better opinion

of the God of Abraham than he could otherwise have had.

This story was probably brought to this country by Benjamin Franklin, who is by some supposed to have been its author. But whatever its source, its lesson is a good one. The spirit of persecution is not the spirit of Christ. The spirit of compulsion is not the spirit of the gospel. The only compulsion known to genuine Christianity is the compelling power of the truth and Spirit of God. All physical force in His behalf is offensive to the Master who said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish [not "by," as it is sometimes written, but] with the sword." Matthew 26: 52.

NOT THE TASK OF CIVIL GOVERNMENTS

CIVIL government has its place, but its place is not to enforce religion. When certain of the Jews sought to entangle Jesus in His talk, they asked Him, "Is it lawful to give tribute unto Cæsar, or not?" After asking to see the tribute money and calling attention to the obvious fact that by using Cæsar's coins they acknowledged allegiance to Cæsar, Jesus said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (See Matthew 22: 16-21.)

In thus saying, Christ drew a clear line of demarcation between things civil and things religious, between the political and the spiritual. Cæsar may not lawfully invade the domain of the spiritual, neither can the church rightfully invade the domain of the state. Civil rulers are to be honored and obeyed in their legitimate sphere, but they have no divine commission to exercise any authority over the consciences and souls of men. When anything of this kind is attempted, the Christian must, with the apostles, but with all humility, reply, "We ought to obey God rather than men." Acts 5: 29.

The present-day demand for religious legislation, largely in the way of Sunday laws, violates the principle announced by Christ in the matter of the tribute money, and runs counter to the practice of the apostles. It is due to a false conception of the nature and domain of civil government.

Under the theocracy of Israel, church and state were practically one, and religious duties, to some extent, became civil obligations. But under Zedekiah, the last king of Judah, the theocracy ceased, to be no more, as expressed in Ezekiel 21: 27, "until He come whose right it is; and I will give it Him." This refers not to our Lord's first advent when He distinctly refused all civil authority, but to His second coming which is still future. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His

(Continued on page 83)

GENESIS FIFTY-ONE

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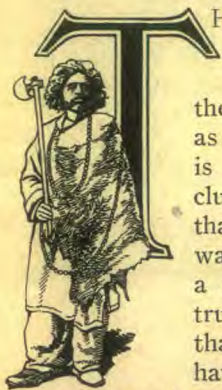
Then went Abraham forth to seek the stranger, and when he had found him, he brought him to his tent, extending to him every hospitality and kindness, sending him on his journey in the morning greatly refreshed and, we may well believe, with a very much better opinion of the God of Abraham than he could otherwise have had.

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EUROPE PREPARING FOR A

The general conditions to-day "must make of the present so-called European peace a mere truce, a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle, in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life of the Old World!"—SISLEY HUDDLESON, in *Atlantic Monthly* for November, 1920.



THE great World War reached its termination in November, 1918. But the spirit of war still lives, and is quite as rife in the breasts of the people of Europe to-day as it was during the terrible conflict. No one is pleased or satisfied with the war's conclusion. The average Frenchman regrets that General Foch of the Allied command was not permitted to press his advantage to a conclusion on the battle field before the truce was declared. In this way he believes that the historic enemy of his country could have been reduced to impotency and required

to make such restitution and to give such pledges as would have rehabilitated the republic and safeguarded its interests for the future. The average German, on the other hand, only regrets that Germany lacked food and other necessary supplies in order to continue the conflict until her ends were achieved, and is looking hopefully forward to the day when what he regards as the unjust and unequal peace terms imposed upon the fatherland can be properly righted.

And this note of dissent from the peace settlement extends to practically every other nation of Europe. The League of Nations, formed at Paris, which was heralded as the one hope of the world, as the only means by which war for the future could be prevented, is now regarded even by some of its erstwhile advocates as totally ineffective in the accomplishment of its great design. Undoubtedly it attempted the impossible, at least on the basis of the war settlement. In the *Atlantic Monthly*, for November, 1920, Mr. Sisley Huddleson presents an illuminating article on Europe as it is to-day. Speaking of the utterly impossible task of the Paris Congress to compose the world's differences on the basis on which it worked, Mr. Huddleson says:

A CHILDISH PASTIME

"THERE is such a crisscross of principles, such a complicated pattern of interests, such an arbitrary set of solutions which are no solutions, that in any event the scheme of things would come collapsing down—if indeed it has ever been even momentarily built up; if it has not always been like the child's edifice of toy bricks which is perpetually falling to pieces as the child reaches for another brick. To attempt to put together the shattered world while leaving out the corner stone of Russia, while not making sure that America was safely in the foundation; proceeding at haphazard without architectural plans; fitting in Germany anyhow; angrily breaking up Austria into jig-saw bits; carving Turkey into rough-edged chunks, was to betray a total ignorance of the immanent justice, or at least the immanent logic, of the universe. Water is not made to run uphill, and sledge-hammer diplomacy, which avails itself of the hatreds of races rather than of



their affinities; which pits army against army, faction against faction; which encourages a score of little struggles; which eggs on other nations to attack nations which it cannot directly reach by its own military means; which keeps Europe in a ferment, keeps Asia in a whirl, because it dislikes this doctrine or is prejudiced against that people; subsidizing a brood of adventurers, the *condottieri* of our time, in the Adriatic, in the Baltic States, in the Middle East, in the Crimea, in Siberia; furnishing them arms when it suits a political purpose, repudiating them when it suits another political purpose; running helplessly about from Boulogne to London, from London to Spa, from Spa to Boulogne, from Boulogne to Hythe, from Hythe to Geneva; arriving at decisions one day which must be reversed the next, always trying to balance the bricks in an impossible equilibrium, is a childish pastime which unfortunately is big with disastrous consequences."

It was evident to every casual observer before the Peace Congress adjourned, that national greed and prejudice were striving for the mastery against the disinterested motives professed by many of the members on the convening of the Congress. The national representatives around the peace table felt that they must pay particular attention to the interests of their own countries, with but little regard for the interests of others. Unmistakable evidence was given that old-time diplomacy and intrigue were by no means things of the past. As we have said, no one was satisfied with the outcome of the League's deliberations. The world was left dissatisfied and disappointed. It had expected great results; it saw its brightest hopes fade and turn to ashes. And this bitter disappointment served only to increase the rivalry and hatred which already existed. Speaking of this national hatred and animosity still existing in Europe, Mr. Huddleson says:

Hate exudes from every journal in speaking of certain peoples—a weary hate, a conventional hate, a hate which is always whipping itself into a passion. It is, per-

MAGEDDON

by FRANCIS McLELLAN WILCOX

to say, Europe is assiduously cultivating the war spirit.



haps, more strictly, apathy masquerading as hate—which is worst of all. The people are *blasé*; they seek only bread and circuses for themselves. They regard no bread for others as a rather boring circus for themselves. Every morning there is another war, though the news has almost lost its power to excite; every evening there is a fresh revelation of some warlike menace about which the jaded fancy may play. The key of all the folly and all the unhappiness in Europe is the fact that we cannot do without wars any more than a drug maniac can do without cocaine or morphine.

THE WAR SPIRIT CULTIVATED

IT IS incredible that not yet have we even tried to cast off the war spirit and to put on the peace spirit. We regard everybody and everything through the distorting spectacles which were made for our wear from 1914 to 1918. We demand that those who govern us should serve up somebody's head in a charger from time to time."

At the Spa Conference held later, high hopes were entertained of satisfactory adjustment of many intricate problems left over from the Paris Convention. It was hoped that with more sober thought and maturer reflection satisfactory conclusions would be reached and vital differences harmonized. But here, too, the old spirit of national selfishness asserted itself. The spirit of war rather than that of conciliation was dominant. Mr. Huddleson continues:

"When I went to Spa, for example, believing that we were at last to hear conciliatory words spoken, were

at last going to discuss methods of coöperation for the restoration of a shattered civilization, I quickly found that the old war Adam was too strong, and saw that coercion was still the only conception of men who should surely be able to place themselves above the passions of the crowd and guide the passions of the crowd. . . . Time after time I saw excellent opportunities of universal peace deliberately rejected. There was somebody to wreck every Prinkipo, every Spa. It was almost with dismay that all Europeans who had kept their intelligence unclouded saw the frustration of peace, and heard the peoples applaud the men who frustrated peace. I care not whether they still enjoy esteem: history will judge them harshly and will judge harshly the turbulence which men plumed themselves on creating two years after the war. It will presently appear incredible that there was no whole-hearted attempt at mutual understandings and settlement on equitable lines, with a firm resolve to repair the havoc of the past war and to prevent its renewal in future."

Signor Nitti of Italy recently remarked: "What is wrong with the world is that we still keep the war spirit: we do not cultivate the peace spirit." One recognizes this to the full when he visits the countries of Europe. The Great War was a war of attrition, which ceased only because the combatants had worn themselves out. It was necessary to take a breathing spell, to accumulate new energy, to assemble new supplies. The thirst to conquer remained unimpaired, the desire for national aggrandizement, for larger commercial advantages, for more strategic positions, exists to-day even more deeply rooted than during the terrific struggle.

REVOLUTION WELCOMED

AND added to these international complications, new dangers confront the governments of the Old World. The spirit of bolshevism which has well-nigh ruined Russia,

a reign of terror which, when its true history is written, will be found as terrible in its orgies as was ever the French Revolution, stands as a menace to every government of earth. It threatens particularly the states of Western Europe. One has only to mingle freely with the rank and file of the people, converse with them in the market places and in the family and social circles, and become conversant with the literature they read, to recognize the revolutionary tendencies which are influencing their lives at the present time. Many of them have little faith in old-time conservative government. Sovietism, even with its liberty amounting to license, appeals to their hearts. Many of them are inclined to discount the atrocities in Russia on the basis of misrepresentation. While recognizing the weakness of Russian rule, they are willing to try the experiment in their own home governments, believing that there they will be saved from the dangers which have attended sovietism among the Muscovites.

The chancelleries of Europe to-day have much to engage their attention, not alone with questions of international moment, but with their own domestic issues which in many instances are graver than their problems with other nations. As one looks out upon the seething mass of humanity, upon this warring, jangling, discontented, disheartened world, he is led to wonder what is the meaning of it all, and what will be the outcome.

Many panaceas are offered. There is no lack of plans and methods proposed by pacifists whom we must believe are earnestly seeking the public weal. Some of these measures may prove palliative. They may serve for a little time to hold in check the passions of mankind, pacifying warlike elements and temporarily adjusting national differences. But in the end they must fail as all such measures have failed throughout the history of the human family. We heartily sympathize with, and would, to the extent of our power, aid every effort to compose human differences, but after all, we must recognize that there is but one remedy for earth's ills, only one panacea for the present state of society, and that remedy will be found in the reign of the Prince of Peace, which will be established at the second coming of Christ.

OUR DILEMMA PROPHESED

AND to the proximity of that reign the conditions in the world as with an index finger unmistakably point. The warfare of the last few years, and the continued passion for war which is now engaging the attention of practically every government of earth, is but a fulfillment of the prophetic words uttered by Joel centuries ago. Looking down to this time, the prophet declares:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:9-16.

Even the hatred of the nations, that hatred which led to so many terrible consequences and outrages during the

recent conflict, the hatred which still dominates the rank and file and influences the decisions of councils, was made a subject of prophecy two thousand years ago. John the revelator from his lonely retreat on the isle of Patmos was given a vision of conditions existing in the world at the present time. He says:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Revelation 11:18.

It should be noted that this great anger of the nations immediately precedes the outpouring of God's wrath, the judgment of the last great day, the reward of the saints, and the destruction of the finally impenitent.

DISARMAMENT PROPAGANDA PROPHESED

EVEN the agitation for disarmament which has received such liberal attention during the last few years was made a subject of prophetic prediction. In the fourth chapter of Micah, it is plainly stated that in the last days, "many nations shall come, and say, . . . They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (See also Isaiah 2.) We are seeing in this hour a literal fulfillment of this prophecy. "Many people" have pleaded for disarmament. They have grown war-weary and heartsick with all they have suffered, and yet, notwithstanding this cry for peace, the spirit of war is pressing the nations on into still further preparedness in anticipation of another day of mortal combat.

And that day waits on the near future. It will be the battle of Armageddon, the last great battle which will take place among the nations of men just preceding the second coming of the Lord.

Of this day of unrest and anxiety, and of its significance to His waiting church the Master declares:

"There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Luke 21:25-28, A. R. V.

The statesmen of the world know not the meaning of the cross currents of human thought and passion and intrigue with which they have to deal. The student of prophecy may understand by the things that are coming on the earth the significance of the days in which he lives and the portent of the conditions which exist. To the word of prophecy as unto a light in a dark place we need to give diligent heed as we see the great pall of darkness gathering over the world.

Compromise Emasculating Protestantism

(Continued from page 3)

ing away," outlined in Paul's appeal to the Thessalonians, continued until Christ, the founder of the church, could no longer claim that organization as His spouse. Christianity and paganism compromised, and as a natural consequence, there followed the establishment of Greek and Roman Catholicism. The true candlestick being removed, Europe was left to stumble and grope along the cycle of the Dark Ages. But God did not leave the world in such a state. In His providence, a Luther was raised up in

Germany, a Knox in Scotland, a Wesley and a Whitefield in England, and hundreds of God-fearing, Bible-loving men in these and other countries. Again the great Book was restored to its rightful place, and a new era in godliness and piety, in the sciences and liberal arts, and in enlightened government and material progress dawned upon the world.

As in the opening centuries of the Christian era, so now again a sharp contrast was drawn between those who revered the Bible as the divinely inspired Word of God, and those who did not. A century and more ago, Protestants were out and out for the Bible, the entire Bible, and nothing but the Bible; while others like Rousseau, Voltaire, and Paine, like Darwin and Huxley, were waging a mighty warfare against it.

To take an inventory of the present religious world, causes us in truth to drop our heads in sadness; for the compromise of the third century, *anno Domini*, is a parable and parallel of our own times. No longer are men writing mighty expositions in defense of the Bible; neither are there Paines nor Ingersolls traveling about to hurl their thunders against it. A compromise is being effected; and the great Christian colleges and universities are turning out a class of graduates who believe more fully in Plato and Aristotle, in modern evolutionary science *versus* creation, than they do in the inspired Word. Like their prototypes of the third century, the majority of the theological professors and students of to-day accept only such portions of the Bible as conform to their own finite conceptions of modern science and reason.

THE NEED—"PREACH THE WORD!"

AND what of the results? Protestants have, as a majority, ceased to protest either against the papacy or against infidelity. The pulpit is no longer the place of divine power in America and Europe that it was a few decades ago, and religion as a vital element in the life has largely lost its hold upon the masses.

In the great mission fields of Asia and Africa only a small percentage of the effort and funds expended is used in preaching the gospel to the heathen; while educational, medical, and other philanthropic lines consume three fourths or more of the men and money sent forth. In fact, modern theology, with a Bible partly accepted and partly rejected, does not stimulate a passion for lost souls, nor a strong evangelistic effort at home or abroad.

The call to-day is for a stalwart, courageous, living faith in the entire Bible as God's revelation to us; it is a call, not to speak "smooth things," but to "preach the Word;" it is a call earnestly to "contend for the faith which was once delivered unto the saints."

Is God Backing Sunday Observance?

(Continued from page 15)

were the nearest and dearest to the Saviour in His earthly ministry and sinless life well understood how diligently Christ desired His followers to imitate His example in the keeping of the precepts of the moral law; for they refrained to do on the Sabbath of the commandment what they prepared to do and did do on certain days that were not the Sabbath. Luke points out this sacred day to be

that one which follows the preparation day, or Friday.

Such evidence from the New Testament as we have just noted, it would seem, made a lasting impression upon the mind of Alexander Campbell, for he is quoted as saying: "I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, that where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it."—*Alexander Campbell (Candidus), in Washington (Pa.) Reporter, Oct. 8, 1821*. In speaking of Christian practice, Paul said, "Whatsoever is not of faith is sin." Romans 14: 23.

EIGHTY INSTANCES IN NEW TESTAMENT

FURTHER evidence that the apostles did not show any reverence for the pagan Sunday, which some would make to appear as the Christian Sabbath, may be seen from the fact that in the book of Acts we have more than eighty recorded instances where the apostles kept the seventh-day Sabbath of the decalogue, and not one where they even inferred by word or action the sanctity of the first day of the week.

In this hour of loose theology on the part of the ministry, of loose piety on the part of church members, and of loose law and order in the world, the Lord would have men elevate the very heart of His divine law to its rightful place in the hearts and minds of His professed followers and in the eyes of earth's teeming millions who are now groping for a certain and secure foundation. It is high time that men ceased trampling upon God's holy day, and gave heed to the fulfilling of His word in Isaiah 58: 12-14: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure

on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

This hour demands of every conscientious Christian a careful consideration of his position on the Sabbath question. Never was there a time like the present, when this great institution which God gave man in the beginning and has never abrogated, this sign of His creative power manifested in the first six days of time (Exodus 31: 17), this sign that He is man's Redeemer and Sanctifier (Ezekiel 20: 12), should be so constantly and consistently revered in the lives of His followers. For never was there a time like this when the enemies of God were deceiving men regarding the claims of the Bible. Their deceptions are spread broadcast by the teachers of evolution and modern theology. Now is the time for every Christian to become a leader in a back to the Bible and back to the law movement. Such would not be a move back to antiquated theology and Jewish legalism; it would be a move back to God and His will for man. This is the only hope of a sin-stricken and Satan-blinded world.



International

Rear-Admiral Edward Rhodes Stitt who has been appointed surgeon-general of the navy to succeed Rear-Admiral W. C. Braisted, retired. Admiral Stitt is regarded as one of the leading authorities on tropical diseases, and one of the ablest of the medical corps.

BOYS *and* SUPERBOYS

*The joy of life lies
in the doing of a
man's work with
the spirit of a boy's
play.*

By an apostle of the simpler life

ARTHUR W. SPALDING

BEING a boy, I have a word to say to fathers. I know I'm a boy because a snow fort arouses in me an eager spirit of combat; because, while I care not a snap for league ball, a game of scrub in a vacant lot draws me like a magnet; and because, though I long ago eschewed the art of killing, a bamboo rod or the irresistible grace of the curve in a gunstock sets my pulses throbbing. Not that every boy has to love those things, not that I am teaching my boys to love them; but through my juvenile experiences, they give some subtle suggestion of the things a boy does have to love.

And this is the word, fuller of meaning, that I have to give to fathers, the word that mothers usually give to their boys when the youngsters start out for the swimming hole, or the picnic, or some other good place: "Be a good boy." Because, fathers, you can, you know. You have the choice either of being a sedate statue of unapproachable propriety, or—worse still—a grumpy old chump.

It is a good thing to keep young; and youth, the doctor tells us, is not so much a matter of years as of arteries; rather (here I beg leave to agree with the chiropractor or the Christian Scientist), it is a matter of the clear flowing of the current that comes from the brain. Be a boy with boys; limber up in a game of pull-away or in the standing jump. To your boy be the super-boy who will teach him the right way to shin up a tree; to part his hair in a dive, to whittle out and rig a boat; to make a collection of curios, from stones to land tortoises; or to do any of the hundred and one things you knew how to do when a boy. It won't hurt your dignity nor lessen your authority. In fact, I believe it is only the father who is a real companion to his children who can afford to be stern on demand. The sternness of a companionable father commands respect and compels obedience, without the dread and aversion that greet the despot.

THE THING PRIZED NEXT TO GOD'S MERCY

MORE than that, the father who lives with his children as a leader and a teacher of the things they like to do, gets love as the motive of obedience, and finds them much more ready to follow him in the things he likes to have them do. Most important of all, he retains the confidence of his boys, which every father of youth knows he most sorely wants as his boy approaches and progresses in manhood. It is chiefly for the maintenance of that confidence that I believe in remaining a boy. So, despite



*"The smell of woods and water is a
breath from Paradise; the chalk dust
of the schoolroom is like the fumes
of the world of torture."*

its inconveniences, I take it as a compliment when I hear one of my boys saying, "Aw, we can't play if papa doesn't play!" And tired though I may be at the end of a day's toil, there is no entertainment so entrancing, no book so fascinating, no music so restful, as to hear my sons and my daughters tell over to me, as we lie on the grass in the dusk, the record of the day's doings; because I know that this is the earnest of a future confidence I shall need and prize more highly than all other graces except the mercy of God.

I know some of the things a boy likes. I like them myself. He likes order. This may not be evident when he throws his hat on the first chair, and forgets where he left his mittens. But you notice that when he wants to find them, he wants them in some certain place. It isn't that he loves disorder, but his time is limited, and he needs to be patiently trained into knowing that a minute given in making order saves many minutes when it comes to doing things.

Likewise, if you think about it, you will remember that a boy likes cleanliness, and beauty, and work. He doesn't like to be nagged or preached to about them; but if he lives

in a home where cleanliness, and beauty, and industry reign, he will respond right along to the influence. Now the superbboy, being both with and above a boy, through knowing how a boy feels, realizes how a boy must be trained, and he takes the boy along with him. That is what the superbboy is for.

ADVENTURE, THE SPICE OF BOY LIFE

IT GOES without saying that a boy likes adventure. Whether it comes in climbing the tallest tree, or venturing into the dark recesses of a cave, or sleeping outdoors like a real scout, he is constantly urged to what he regards as deeds of hazard. It is the impulsion of growing body and mind and soul; and if it go in the forbidden paths of the youthful gangster,—orchard robbing, street prowlings at night, racing and gaming, all superficial adventures,—it is only because there is no pilot of life to guide it aright. Surprise bulks large in the joy of life; and surprise can be gotten only through adventure. The father who is a superbboy will make some time—not so much as he will wish—to go with his sons through woods and swamps and hills. What wonders there are to find in hidden homes of birds and squirrels and ground hogs and muskrats and foxes! What wonderful views from mountain heights! What skill to be developed with reins and paddle and camera! A holiday now and then means the infinite chance of satisfying and directing the boy's love of adventure.

One thing the boy likes is noise. I don't—unless I am making it myself. But since I have at least one boy and two daughters who like noise, I have discovered that the wisest plan is to join the crowd for a while, and be a partner in the noise making. Then I can get coöperation in the making of quiet for a time, studying the birds, or hoeing in the garden, or reading. Few evenings in the week are there when hide and seek or blindman's buff is not played. On the other hand, there is almost no hour of the Sabbath when Babe does not voice the sentiments of the other children, "Papa, let's go for a li'l walk;" and my boys, who have progressed to the period of the long hike, hold to-day my promise of a forty-mile tramp up into the Cumberlands.

I am not forgetting the manifold and onerous duties of manhood. I have no chance to forget them. Long ago my parents and a predestinating public school system introduced me to them. They consisted, in the beginning, of doing interminable sums on a wood-framed slate, and sponging them out again, while outside in the glorious sunshine a red-headed woodpecker challenged me with his rapid tattoo to a chase through the woods and fields. And I confess that the temptation to play hooky, then implanted, has grown like a Galilean mustard seed, till all the fowls of heaven could lodge in its branches.

Three decades of experience since then have taught me that work pays; and so with an inherited conscience, I doggedly inform myself in the sweat of the harvest field and the grind of the office; and so with virtuous insistence, I inform my pupils in the classroom and my boys at the woodpile. But all the same—I whisper it to you with a fearsome delight—my ideal of happiness on this mundane sphere is a sort of sublimated hobo life, foot free and purse light, dwelling on mountain tops and in haystacks, drinking beauty from the sunsets and joyously battling tempests with hardened skin against the ice pelts.

THE ARTIFICIALITY OF OUR MODERN LIFE

OH, I know with what scorn the publican-minded men of this day look down upon this childish vision. And truly, in their somber assemblies I always feel like—yes, that's the picture: long rows of walnut pews, caught by furtive twistings of the eyes to either side; a high, red-

tapestried pulpit looming up before; tall Gothic windows painted, *painted* to shut out the trees and the birds; great sweeping timbers that merge into blackness in the heights above; then *men*, men and women, black coated, white feathered, steel postured, eyes right; and I in the midst, a little sheep among—I, with broad starched collar, pinched feet, and a scared soul aspiring to the great thoughts of my elders.

I have always marveled at men. They have metamorphosed so successfully. Once they were little tadpoles like us boys; but they have shaken off their tails, and shot out legs, and developed heads and throats, especially throats. And there must be something grand behind those big voices. When you go to sit on a log—no, a board—six hours, eight hours, fourteen hours a day, and elect a president, and vote a budget, and move chessmen and pawns around, well, of course, that's no place for wiggly tadpoles. Away with the sunshine and the songs of birds! Out of sight, ye meadows and waving fields of grain! Cease, ye singing streams and pine-tuned breezes! Avaunt, the joys of life! For a man's work is to sow and to reap and to gather into barns; to toil and to spin, that he may look like Solomon in all his glory; to have constant thought for his life, what he shall eat, and what he shall drink, and what he shall put on, to be choked with the cares and the riches and pleasures of his life, and to bring no fruit to perfection.

But when I see, through the eyes of Matthew, that vision of a hero band, bare-headed, sandaled, with peasant coats girded up about their loins for a journey, gathered there about their glad-eyed Teacher on the shiny shore of the blue, blue Galilee; and I hear Him say: "Go, preach, saying, 'The kingdom of heaven is at hand!' Cleanse the lepers! Raise the dead! Cast out devils! What I have given you give again! Carry no grip, to fill with extra coats and shoes and ties. Carry not even a cane. For your heavenly Father will protect you and care for your needs through His many agents everywhere. Bless every home you enter, and stay until your work is done; then go on and on and on, until this world shall have become the kingdom of heaven,"—then I feel that the ideal of the Great Teacher is indeed a sublima- (Continued on page 28)



"I know I'm a boy because a snow fort arouses in me an eager spirit of combat; because, while I care not a snap for league ball, a game of scrub in a vacant lot draws me like a magnet."

HOW DO YOU MEET THE TEMPTER?

WE WERE spending a few hours at a sanitarium, and while my friends strolled about the grounds, I sat on the wide veranda gazing at the beautiful mountains around us. Memory was playing sweet interludes upon quivering heartstrings; for those mountains were old friends whom my eyes had been longing to see. And as I sat there, I saw them again, in rain and sunshine, in their morning glory and their evening solemnity, in their springtime freshness, and in their autumn grandeur. But back of all changes, they were still the same changeless friends! There they stood in their sublime majesty, ever pointing to their Maker and mine.

Presently my reveries were interrupted. Two young women—evidently patients—took seats just behind me, and began to talk earnestly. Unconsciously I let a bit of their conversation drift in upon my meditations. The sad, yet strong and courageous voice of the speaker attracted my attention.

"My trouble," she began, "is very serious; the doctor does not give me much hope, and I really do not care to live if I cannot get well."

This was practically all I heard. My ears were too full for more, and my eyes too dim to see the beautiful mountains smiling down upon us; so lifting my heart in silent gratitude, I closed my eyes and gazed at the hills whence comes our strength to meet all the vicissitudes of life.

"I really do not care to live if I cannot get well." Those words have never faded from my memory. Again and again they come to me. Frequently they have called to serious meditation when I have said to the Father, very quietly but very seriously: "Father, I really do not care to profess to be a Christian, unless I can live the life that wins." Then I have remembered His wonderful promise of keeping power, and gone forth to face the world with this sweet assurance: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." 1 Corinthians 10: 13.

SATAN'S "ROAD CLOSED" SIGNS

THIS is a wonderful promise to carry with us through the unknown day. But the tempter is always near to snatch it away from us at an unguarded moment. You and I know just what that means. Did he never put up a "Road Closed" sign across the "way to escape" provided for you? Perhaps for a time you did not recognize it as his sign. He seemed so sympathetic as he pointed to the sign, and said: "Yes, it is very desirable to live the life that wins; and some day things will change so that you can be the extraordinary Christian you long to become. But really you cannot do better than you are doing under the present circumstances." That is one of his stock speeches.

But often he comes, not as a sympathetic friend but as a tantalizing accuser. Perhaps he finds us a little blue



Here is a rule that has no exceptions: If Christ is in the heart, the enemy cannot defeat us; if Christ is not in the heart, we cannot defeat the enemy.



**MATILDA
ERICKSON
ANDROSS**

around the edges because something has gone wrong: "So you have fallen again," he sneeringly remarks. "What's the use in your trying? You're a

failure anyway!" And often we have given too much thought to the tempter's arguments, even going so far as to believe his pernicious lies. But let us put it down as a tested truth that every temptation has a lie in it somewhere; and let us never forget this one great fact, that although we cannot go where the tempter cannot attack us, we need never be defeated by him. We may always overcome him and be victorious! Always? Yes, always! And while this is true, it is also comforting to know that as our Christian experience deepens, many former temptations lose their power. They cease to tempt us, and we live above them.

Yes, the tempter will find us wherever we are. We cannot escape temptations. They are bound to come. Solitude has its temptations as well as society. But most of us encounter more than those that lie in wait for us along the path of duty. Now and then we wander away to gaze at the forbidden fruit. And when we do, we are almost sure to fail, just as Eve did; and just as Achan did a few centuries later. A temptation that rises up before us in the path of duty is a call to *fight*; but a temptation that we have gone out of our way to find is a call to *flee*. We cannot overcome in the tempter's country.

THE LAW OF FALLING BODIES

IT is told that at the siege of Namur, William of Orange saw Godfrey, a deputy governor of the Bank of England, standing in a dangerous place. He had come to the camp on business, and his curiosity led him out on the battle field. "What are you doing here?" demanded William. "You have no business here, and have no right to run these hazards."

"But, my dear Majesty, I run no more risk than you do."

"Not so; I am where duty calls me, and without presumption may commit my life to the care of God; but you—"

His sentence was not finished, for at that moment a cannon ball killed the unfortunate man whose curiosity had led him into unnecessary danger.

Now let me ask you quietly: Do you really desire to be kept from sin? or is it the fear of the results of wrongdoing that keeps you from it? Do you realize that as Horace Mann once said, "Whoever yields to temptation submits himself to the law of falling bodies"? This is a truth we cannot emphasize too much to our own hearts, for every sin we harbor, however small, is a magnet drawing other sins into our lives and dragging us down. We pray, "Lead us not into temptation," but are we coöperating by trying to keep away from temptation? Truly, as Ruskin has said, "No one can ask honestly and hopefully to be delivered from temptation unless he has honestly and firmly determined to keep out of it."

"Why am I tempted?" you ask. The answer will depend upon your viewpoint. But always remember that when you slip out of the path of duty and go browsing in the "pleasant" pastures of sin, you will have more temptations than your heavenly Father desires you to have. In one sense we really make many of our own temptations. Our appetites become perverted, and lead us on and on, while blunted senses and a seared conscience almost fail to warn us of the danger ahead.

God would not have it so. He would have us stand firm for the right, and if you and I follow closely where He guides, we shall always find the way of escape. Think what that will mean! It is the tree that lives on and on for years on the storm-swept plain, that is ready for the highest polish and can be of the most valuable service, and if we stand firm for right, the temptations about us will be to our lives what the storms are to the oak. That is why God permits temptations to sweep across your path of duty. He wishes to use them to develop in you a character of very high quality, for he desires to use your life to render important service for Him.

But the tempter has an entirely different reason for tempting you. He has lost his position in heaven, and is determined to do his utmost to get you to lose the one that is waiting for you. He is determined to do all in his power to keep you from being victorious from day to day. That is why he tempts you. O that you and I would realize this, and answer the tempter as did Billy Bray, the Cornish evangelist! One day when sorely tempted, Billy Bray said to his wily adviser: "Thee is a pretty feller to give a man advice. Thee had a good situation theeself, and thee lost it; and thee wants me to lose mine too, does thee?" Yes, that is exactly why he is tempting *you* to-day.

SAFETY FIRST!

IF SATAN did not disguise his snares, if he did not bait his hooks, if he would leave the sugar coating off those bitter poisons he passes out, it would not take such close detective work to steer clear of him. If he would not attack us all unawares, and frequently use some one we love to entice us to do wrong, we should know when to prepare for battle. If he would ask us to do our worst, to turn around and head for ruin, we probably should say firmly: "Get thee behind me." But Satan has made it his business to deceive. We know this. Let us remember it too. No bells ring to warn us that a decisive moment has come. Unannounced, the tempter steals up behind us to paint the picture before us bright with hope, or with despair, as will best serve his purpose.

Then how can we know? How can we take the course of safety first? These are not easy questions to answer. In fact, you and I should obtain help not only from more experienced Christians with regard to these questions, but we should study them alone with God and His Word. Just the other day, when discussing a similar question, a young woman said to me, "Well, I surely wouldn't do it, if my conscience hurt me. But it doesn't." "And are you sure it should not be hurting you?" I ventured to ask. Conscience is not a safe guide unless "this mind be in you, which was also in Christ Jesus." You and I must keep our conscience in tune with the Word of God, if we would be able to depend upon it. Are you tempted to become discouraged over the inconsistencies of others, which Satan keeps telling you about until you just cannot help seeing them? Is it hard to give up the worldly position that would bring you five times as much salary as you can draw in soul-winning work? Well, it must be at times. But hold on. Don't be hasty. Talk things over with God. Study His Word. Pray earnestly. Be sure you get your orders from Him before you move. That is safety first.

A young man in college recently said to a friend: "College students in general consider it a weakness to confess that they are not able to master a habit or to overcome evil." Just here lies one of our greatest dangers,—the danger of underestimating the power and skill of the adversary of our souls.

We seem to forget that he was once a leading angel in the courts of heaven, and that we cannot possibly compete with him. He recognizes only one Master, and only as we let that Master meet the foe for us can we be victorious. We need to follow the example of the little girl who said: "When Satan knocks at my heart, I always ask Jesus to answer the door. And when Satan sees Jesus there, he says, 'Oh, excuse me! I see I came to the wrong door.'"

Another great danger arises from our desire to "do it *just this once*." "Of course I wouldn't think of doing it regularly," said a young person the other day, "but just once can do no harm." Still it has been proved over and over again that "just this once" is really signing the tempter's pledge to sin again. Think what "just this once" meant to Eve, to Achan, to Gehazi, and to hosts of others! But on the other hand, look at the heroic Christians who refused to yield to temptation even just once. Joseph, in the courts of Pharaoh; Daniel, in Babylon; Esther, in Medo-Persia; however severely they may have been tempted to yield "just this once," they kept their covenant with God. And, oh, the difference it makes to us that they said "No" to the tempter, regardless of all consequences!

Our third danger is that we shall lose our sensitiveness to sin. Every time we yield to temptation, we not only weaken our will-power to resist, but our sense of the sinfulness of sin loses its keenness. "Things surely look different to me," said a young person who was attending moving picture shows. "I used to think it wicked to go to the movies." Others were putting this one-time earnest Christian on their prayer list. Still he did not seem to sense his danger. Truly, the deceitfulness of sin is appalling. But never forget that sin is still sin no matter how it may look even to you and to me. Let us abide in the presence of the Master, for then we shall get His viewpoint, and preserve our sensitiveness to sin.

THE NEED OF THE HOUR

AND now before closing, let us look back for a moment into ancient history. It has a lesson for us to-day. Israel had begun the conquest of the Promised Land. Jericho had been captured. But, alas, the glorious victory of Jericho was followed by the humiliating defeat at Ai. What did that defeat mean? Joshua knew. It meant that something was wrong. He also knew that with such a foe within the camp they could never hope to overcome their enemies without. And mark well that he was not too busy in his campaign to get rid of sin. Down in the valley of Achor they wiped out the sin that troubled them. And after they had gained the victory within, they were ready for victories without; as Hosea says, the valley of Achor became the door of hope.

Too much is at stake to-day. We are at war with the enemy of souls. There is much to be done. But if we yield to temptation, we may be the cause of an Ai in the great soul-winning campaign in which we are engaged. Not only for our own sake must we flee from temptation; the needs of those about us call upon us to be strong and quit ourselves like Joseph, like Esther, and like a host of others. Some standing near are leaning on us. If we go down in the hour of temptation, what will happen to them? Then, too, the Master is calling on us to be strong for the finishing of the work. If we slip out of the ranks "just



HOME! one of the sweetest words in all our language. Come, draw your chair up close before the hearthstone while we bask in the warmth and glow that radiates from its altar fires.

About the thought of home clusters that other group of words, with all the wealth of affection which their meaning conveys—father, mother; husband, wife; son, daughter; brother, sister. There can be no home without these pure, sweet relationships. There may be a house, but not a home.

It takes more than four walls to make a home. A home is where there are warm, tender, loving, sympathetic human hearts, all beating together in perfect harmony. The house for that home may be a cot or a palace; its walls may be of canvas, or logs, or brick, or marble; but a home is where love abides. As Gordon so beautifully puts it in his "Quiet Talks on Home Ideals," "home is where love lives and reigns and trains." Home is where the angel of love lives, not simply pays an occasional visit. It is where she "holds the front door key and has access to every room and cozy corner."

When the bright angel of love is grieved away, the black angel of discord takes her place, and the home becomes simply a house where some persons are staying who are related to one another by the ties of physical relationship. There is as much difference between a house and a home as between a refrigerator and a sun parlor. God give us homes! little heavens to go to heaven in; life-saving stations—eternal life-saving stations!

"PAPA IS BUILDING ONE"

THE little fellow was a philosopher. The stranger, patting him softly on the head, as he paused a moment, said, "Well, laddie, is your home in this town?" The little chap looked up with a smile, as he said, "Sure, our home's in this town! We ain't got no house for it yet; papa's buildin' one." Happy the boy, the girl, who has a home, even if there's no house to shelter it yet. And shall we say, happy the father and mother who have been given grace to lay the foundation of such a home? And thrice happy the home whose circle has never been broken. Like health, we often fail to appreciate its value until it is gone.

We love our dear ones, but too often we wait until it is too late to tell them so. They are starving for love and its expression. "There ought to be a well-beaten track be-



Is Yours a
HOUSE
or a
HOME?

by
CLIFFORD A. RUSSELL



tween the heart and the lip." We wait until the form is still and cold and white, and then we bring flowers to cover the casket. But the eye of the loved one cannot see their beauty, and the delicate perfume is wasted, mute witness of the love which might have been spoken; but now, it is too late! Let's strew flowers along life's pathway, where, through its storm and strife, its trials and disappointments, our loved ones may enjoy their beauty and fragrance. Post-mortem kindness doesn't help much. One has well said, "If any of my friends have alabaster boxes filled with the sweet perfume of love and tenderness and appreciation which they have set away somewhere, waiting to bring out to break over my dead body, let them bring them out now when, amid the trials of life, I need their comfort."

Little Bessie came home from school, bounded up the front steps two at a time, burst open the door, and fairly flew into her mother's arms, as she said, "Oh, mamma! Mary said I helped her so much to-day in school." Now Mary had just lost her little brother, and her

heart was bleeding! The mother, happy that her little daughter had been so thoughtful, said, as she pressed a kiss upon the rosy lips, "Dearie, what did you say to Mary that helped her so much?" "Why, mamma, I didn't say anything to Mary, 'cause I couldn't think of anything to say; but when Mary put her head down on the desk and cried, I just snuggled up close to Mary, and I put my head down on the desk 'side her, and I cried, too. And Mary said it helped her so much!"

Don't you suppose it did? Did the Grim Reaper ever snatch from your side some loved one, unspeakably precious to your soul? And did your shrinking heart quiver in the intensity of its suffering? And did some friend who knew, who sensed, who loved, place an arm about you, and say, "It hurts, I know; but some glad day it will all be over; look up and trust God. Some day we'll understand"? And didn't it "help"?

THE HONEYMOON IN ITS LAST PHASE

LET'S love our own, and tell them so once in a while. A little boy came running in from his play, and said, "Oh, mamma, I'm so hungry to see you! Won't you kiss me?" How often our dear ones at home are hungry for a warmth and tenderness which they do not receive! The wife of a minister told a friend only a few weeks before

*There is as much difference between a house and a home as between a
refrigerator and a sun parlor.*

her death, that while her husband had always been good to her, she had never known what it was to be loved; he was always absorbed in study, and gave very little attention to the things of the home.

"Husbands, love your wives." You used to love her before she was your wife; and you used to tell her so, too. Has the fire gone out on Love's altar? For God's sake, and for her sake, enkindle it again. Too many "honeymoons" pass through all the moon's phases, from the full moon through the third quarter, half moon, and first quarter, to the thin crescent which scarcely casts a ray of light upon the darkness of night. And the poor heartbroken wife and the love-hungry children are lost in the oblivion of that night.

She had gone to stay all night at the home of her little girl friend. When bedtime came, the girls were shown up to the tiny bedroom with its spotless cot. After the evening prayers were said, and the little girls were tucked up warm and snug in bed, the mother leaned over and planted a kiss upon the cheek of her own child and one upon the cheek of the little visitor, as she said, "Good night, girlies," and turned out the light. When she had gone, the little visitor turned to her friend, and said, "I wish my mamma would tuck me up in bed sometimes and kiss me good night; my mamma never does." Poor hungry little soul! starving for a little touch of love. Her bed was as spotless, her food as good, her aprons as smooth as her little friend's, but the poor little heart was aching for something she did not have. Oh, the sweetness of mother-love! yes, and of father-love as well! It is but the reflection of the father-mother love of God. He "so loved" that He gave His only Son, and He gave Him to us to save us and to teach us that the greatest power in the universe is the power of love, for "God is love." "Now abideth faith, hope, love, these three; but the greatest of these is love."

I LOVE YOU MORE TO-NIGHT THAN EVER

A BUSY man had been away from home on a long trip, and had just returned. In the quiet of the evening he sat with his wife. One chair was enough for both. After a moment's quiet, while the heartstrings were playing a soft interlude, she spoke, and there was a never-to-be-forgotten sweetness in the tone of the voice and the luster of the eye: "Darling, do you remember what happened just twenty-seven years ago to-night?" No; in the rush and whirl of business, he had forgotten. Not she! Twenty-seven years ago! Instantly they vanished into air. He was young again, and together they were standing with the glow of youth upon their cheeks beneath the canopy of roses in the best room of the old farmhouse, while the minister spoke those words which united their hearts "while life shall last." Their spirits were held in the gentle thrall of sweet memories for a moment, when she said: "I'm going to tell you something, darling. I love you more to-night than I did twenty-seven years ago."

Now that loving companion is gone; that sweetest voice is stilled. Do you think that man cherishes her memory? Oh, speak the loving word while the ear can hear! Bestow the gentle caress while the lip can feel. Offer the tribute of lilies and roses while their beauty can gladden the eye.

"WE'RE GOING TO HAVE A HOME ONCE MORE"

IT was in an after-meeting on a certain camp-ground that I saw something which was not intended for me to see. But I have always been thankful that I saw it. The picture hangs among other tenderly cherished ones upon memory's wall. He was a tall, broad-shouldered backwoodsman. He arose, and with his steel-gray eyes looking into mine, he said: "This is the last time!" He paused a moment; and then, bringing his clenched fist into his broad palm, by way of emphasis, repeated: "This is the last time!" Wondering just what the man meant, I listened. "I have gone to camp-meeting, have become stirred, and have decided to go back and be a better man, a kinder man in my own home; but after a bit, the old coldness and hardness and harshness have come back, and we haven't had a home. I've driven some of my older children from my door." His voice trembled with emotion. "But to-day," and down came the fist again, "I've decided that, by the grace of God, we're going to have a home once more."

He meant it, and now comes the proof. This is the picture: At the close of the meeting, in the dusk of the twilight, as I started to pass around the tent, I came upon this man and his grown daughter locked in each other's arms, sobbing out their confessions. Softly I withdrew,—it was no place for an outsider,—but I said to myself, "He means it. I believe it will be 'the last time.' He is taking the steps to make it such."

You may have read the poem by Will Carleton, "The Boy Convict's Story." After showing that the poor boy had not lost every spark of his self-respect (for, as the sheriff is taking him away to the penitentiary, he asks to be permitted to sit at the end of the coach so that the passengers may not see the "bracelets" upon his wrists), the boy tells his story, a part of which follows:

"For the time when a boy is in danger
Of going a little bit wild,

Is when he's too young to be married,
Too old to be known as a child;
A bird in the lowly grass thicket,
Just out of the parent tree thrown,
Too large to remain in the old nest,
Too small to have one of his own;
When desolate among his companions,
His soul is a stake to be won,
It is then that the devil stands ready
To get a good chance to catch on.
O, yes, I'd a good enough home, sir,
So far as the house was concerned;
My clothes were all made of good
timber,
I ate full as much as I earned;
And, taking the house up and down,
sir,
I'd more than an average part,
With one quite important exception;
There wasn't any room for my
heart.
The house wouldn't have been any
colder
With snowdrifts in every room;



TOO many "honeymoons" go through all the phases of the moon, from the full moon, through the third quarter, half moon, and first quarter, to the thin crescent which scarcely casts a ray of light upon the darkness of night. And the poor heartbroken wife and the love-hungry children are lost in the oblivion of that night.

The house needn't have been any darker
 To have made a respectable tomb.
 I used to sit down on the doorstep,
 Take in all the freeze I could hold,
 Then go out and warm in the sunshine,
 Because my poor heart was so cold."

Little wonder the poor boy was on his way to the penitentiary, a convict. Instead of finding warmth and comradeship in the home circle, he had to seek it elsewhere. "Oh, come, let us live with our children!"

"Lost—a boy. Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be.

"Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real.

"The fact is, his father lost him! Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

"Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

"Aye, the church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elder were unmindful of the human feelings of the boy in the pew, and made no provision, in sermon or song or manly sport, for his boyishness; and so the church and sad-hearted parents are now looking earnestly for the lost boy."

A VASE WON'T DO

A TOUCHING incident is told of a sixteen-year-old girl who was a chronic invalid, and whose mother was a pleasure-loving woman who could not endure the idea of being much with the shut-in daughter. While the mother was traveling abroad in Italy, she remembered the coming birthday of her daughter, and sent her a rare and wonderful Italian vase. The trained nurse brought it to the girl, saying that her mother had planned the gift so thoughtfully that it came right on her birthday. After looking at its beauty for a moment, the girl turned to the nurse, and said, "Take it away, take it away! Oh, mother, mother, do not send me anything more; no books, no vases, no pictures! Send no more! I want you, *you!*" We want hearts, not heads; love, not inanimate objects.

Passing strange, isn't it, how thoughtful, how courteous, how perfectly gentlemanly and ladylike we can be to mere acquaintances or even to strangers, while those within the family circle sometimes hear the bitter tone? "Three things come not back: the sped arrow; the spoken word; the neglected opportunity."

"Boys flying kites haul in their white-winged birds;
 You can't do that way when you're flying words;
 Thoughts unexpressed may sometimes fall back dead,
 But God Himself can't kill them when they're said."

A father reprimanded his son, a big fellow larger than his father, in a harsh, unchristianlike way. The boy's lip curled a bit, and his face turned a shade paler, but he didn't say anything. He turned and walked away. The dagger had buried itself to the hilt. That was a long day—to the father. Would the sun never kiss the western horizon? What if his boy should not return with setting sun? But he came. It didn't take long for that father to say, "Oh, my boy, I'm so sorry I spoke to you as I did this morning! Will you forgive me?" Do you think the lip curled with scorn this time? Instead, the strong arms shot out and pressed the father close, as he said, "Of course, I will, father. You know I will, father, for I love you now, more

than ever; but it hurt." Of course, it hurt. How true are the words of Margaret Sangster, who so touchingly sings:

"If I had known in the morning
 How wearily all the day
 The words unkind
 Would trouble my mind
 I said when you went away,
 I had been more careful, darling,
 Nor given you needless pain;
 But we vex 'our own'
 With look and tone
 We might never take back again.

"For though in the quiet evening
 You may give me the kiss of peace,
 Yet it might be
 That never for me
 The pain of the heart should cease.
 How many go forth in the morning
 That never come home at night!
 And hearts have broken
 For harsh words spoken
 That sorrow can ne'er set right.

"We have careful thoughts for the stranger,
 And smiles for the sometime guest,
 But oft for 'our own'
 The bitter tone,
 Though we love 'our own' the best.
 Ah! lips with the curve impatient,
 Ah! brow with that look of scorn,
 'Twere a cruel fate
 Were the night too late
 To undo the work of the morn!"

Boys and Superboys

(Continued from page 23)

tion of the itinerant life. And if I had not "given hostages to fortune," which anchor me safely at home, who knows that I might not have been just such a blessed fool as to follow those directions?

WHAT IS THE JOY OF LIFE?

TO EACH his work; but also to every one the essence of the great ideal! The romance of reality lies just below the surface of our toil. *The joy of life lies in the doing of a man's work with the spirit of a boy's play.* Escape from drudgery, from stupidity, from austerity, comes through keeping the vision of the child while developing the powers of the man.

And then, fathers, having the vision of our boys, we shall be able to interpret their lives to ourselves; we shall know how to anticipate and meet their needs; to sympathize with their desires and fears and loves; to direct and train their growing powers. Without that sense, that vision, that companionship of spirit, I care not how learned we may be in books, how successful in business, we shall be able only to sell our birthright for a mess of pottage.

"Come, let us live with our children," invited Froebel. And still to-day his words, simple and inspired as the Master's, point us to the great law of successful child training. In living with our children—not above them, not merely about them, but with them—we shall be trained in the simplicity, the adaptability, the tact, and the firmness that will enable us to deal successfully with men. We shall see beneath the surface, and catch the glint of ore buried in the coarse earth.

Up over my little-used desk, two or three years ago, my children tacked on the wall an unusual motto, inspired, doubtless, by my frequent and long absences: "What is home without a father?"

It was a tribute of which any father might be proud. For I am glad to know that the love of which that act was a faint expression, was largely prompted by the fact that father is still a boy. Fathers, I want to tell you, "It pays to be a good boy."

The
EMPTINESS
of Europe's
RELIGION

by
LOUIS A.
HANSEN



There is no lack of religion and of religious profession in Europe to-day, in fact the Continent is flooded with religion. Every street, every country roadway, every house, store, and church has its images and shrines. Everywhere men and women may be seen in the act of worship. ~

THE time of severe test now experienced in Europe is forcing religion to prove up. With everything else, it is being tested and tried. Spiritual forces are subjected to the severest demands, and are being sorted and sifted. The genuine alone will meet the needs now so exacting.

To be sure there will be plenty of religion in form and profession, as there always has been. There will be more than enough in ritual and rite. As much superstition and ceremony as ever, and more, will be there. But the real thing in religion—that which gives sustaining strength to starving souls, courage to the discouraged, guidance to the blind, and hope to the hopeless—such religion is needed in full measure.

The havoc of the recent war is not only widespread and far-reaching, it goes down into the depths of the souls of men. The heaviest blow did not fall on cities. The ruin wrought to property was not the greatest. Overturned thrones do not represent the real upheaval. The mental condition of men, the morale of multitudes, the spirit of the people, bear most of the marks of the war's worst damage. Destruction of property, loss of loved ones, starvation, sickness, and suffering, all leave their stamp on the sensitive soul. Uncertainty and apprehension possess everybody. No one knows what to expect. Anxiety is over all. Men's hearts are indeed failing them for fear.

Now is the opportune time for religion to fill its field,—to make good, if you please. The call to Christianity never sounded clearer, and the need of service never was greater. The situation is a challenge to the church. And when we speak of what can be done by spiritual forces, we must emphasize that only the genuine kind of God's own religion will do it. It must be the pure product of the Bible, as set forth by the Son, and sealed by the Spirit. Theoretical theology will not do. Speculation or sophistry will not answer. So-called science, clothed in religious garb, will come short. Modern makeshifts for faith will fail; in fact, man-made religion has already demonstrated its weakness.

There are churches in Europe. There are religious organizations, with large memberships and massive buildings. In some countries certain forms of worship have gone on with uninterrupted

routine for centuries. Millions are observing these age-old services with apparently all holy reverence.

In the cities cathedrals are abundant, piling high their wonderful ornate architecture in naves, pillars, domes, and spires. Their riches include accumulated art in sculpture, paintings, and mosaics. Relics of historical worth, and many more of traditional, miraculous import but of very doubtful value, are counted as precious possessions; their number is such as often to make the edifice a museum of curios rather than a place of worship. Indeed, those in charge make so much of the objects of material interest that one is impressed that these receive the larger share of worship. The admission fee charged the tourist, or its equivalent in expected gratuities, strengthens the feeling that one is visiting an exhibition of art and antiquities rather than a place dedicated to the worship of a holy God.

However, the visitor, enter as early as he will, finds worshipers there ahead of him. Chapels or vestries, for the adoration of patron saints, have their share of attendants. Be the image of Mary ever so cluttered with a miscellaneous collection of relics,—often most childish in character,—it usually has the largest group of worshipers. The presence of tourists, walking in and out among the kneeling ones, using perhaps notebook, sketchbook, Bedeker's Guide, or a descriptive catalogue, seems to have no disturbing influence on the saying of prayers and the counting of beads.

In the country, too, are church buildings, ready of access to all who will make use of them. There are also numerous wayside shrines, with crucifix reared high, inviting the passer-by to kneel and worship. Small images are to be seen on private homes, barns, or shops. Even in the cities small shrines are seen at many a turn, in a niche in the wall of the house, over the door of a store, or almost anywhere. Even large monuments in street or park are erected in memory of saints.

Yes, there are many evidences of outward worship. But that their multitude or magnitude serves to feed the individual soul, intelligent as to its real need, is another question and a big one.

A map of Europe, that indicates in colors, prevailing religions, shows the larger part of the country in red, red being the color for Roman Catholicism.



One of the numerous wayside shrines in Europe.

Save for a small area in the center, a part of Switzerland and Germany where the Reformation was at one time at work, a northern section of Scandinavia, where a state religion exists, and some Protestant sections in Great Britain, Europe and its millions hold to Catholicism, or are held by it.

The materialistic nature of this predominating religion is favorable to the heavy drift, now seen in many places in Europe, toward belief in, and dependence upon, the miraculous. Reports of the marvelous are readily accepted without evidence. Where once many were given to skepticism and doubt, many are now becoming most credulous. During the war many wonders were reported, of visions, of heavenly visitants to battle fields, of apparitions here and there, and of miraculous interventions and deliverances. These reports were all of a general character, and indicated a popular visionary attitude, always accepted with great avidity, but never substantiated by actual proof.

The last year or so has witnessed considerable stir over alleged weeping and bleeding plaster images. In the case of the Weeping Virgin of Bordeaux, quite a lengthy story of strange happenings was told. An ordinary statuette of the Virgin of the Grotto, who was supposed to have revealed the location of the healing spring that has since been visited by millions, was purchased by a woman who made a pilgrimage to Lourdes, in 1907. The woman, a poor housekeeper, set the image in her kitchen and said her daily prayers to it. On the appearance of tears coming from the eyes of the image and rolling down its cheeks and the report that these tears possessed healing virtue, news of the supposed miracle spread near and far, and pilgrims began coming to behold the miracle, and to obtain healing. Eviction of the woman and her image from the house followed, because of the annoyance caused the house owners by the crowds of pilgrims.

Next, the image was provided with an altar in a chapel. Then the tears ceased to flow, and a strange but very pleasant fragrance was given off by it. During the war quite a business was developed by selling to soldiers at the front cloths scented by the image. A priest became associated with the woman in this pious commercial enterprise, but was later accused by her of practicing witchcraft. Others became involved; there were quarrels, violence, and a lawsuit; all of which brought the matter to the attention of many. In it all, belief in the supernatural prevailed on the part of nearly every one concerned.

THE MOST OUTLANDISH THINGS BELIEVED

WHILE we were in Ireland, in September, during the time of the hunger strike by the Lord Mayor of Cork and others, much interest centered in incidents connected with four images in the home of a poor boy of seventeen, by the name of James Welsh, living at Templemore. He claimed that in July, the Virgin appeared to him and directed him to dig a hole in the middle of the dirt floor of his room. He did so, and immediately the Virgin caused the hole to fill with healing water. Then, in August, the four small images, or statues, in his room began to shed tears of blood. Soon a stream of pilgrims began to come, the number growing to thirty thousand or more a day. Marvelous cures of the blind and lame were reported.

While there were those in Dublin, Belfast, and elsewhere, with whom we talked, who declared that the trouble between the Sinn Feiners and England has no religious bearing, there was a general feeling that the Templemore miracles were an expression of divine favor for the Catholic side of the question. In awed tones persons talked of it as a wonderful manifestation of Heaven's own work.

The important question is not, What truth is there in such reports? but, Why is it so many accept such things

as the work of God? What shall we say of the spiritual life of a people that finds sustenance in such things? What a need it shows of the sweet, simple truths of the gospel!

PROTESTANTISM SWINGING TOWARD HYPERCRITICISM

IN GERMANY, parts of which have felt the influence of the Reformation, there is a considerable turning toward the hypercritical in religion, toward a setting aside of simple truths, and the acceptance of superintellectual (?) substitutes for the gospel, and a decided swing toward polished infidelity. There are not so many churches in Protestant sections of Europe as in the Catholic. The dominance of the imperial rule has extended to religion, the church being usually subservient to state interests, and made to serve them where and whenever possible. The state power has been such as practically to make or unmake the church, setting its bounds and limitations.

Protestant Europe is largely state-ruled in its religious life. Born into a state religion, christened by the state, and controlled much through life by the same power, the state religionist knows little of the real individual spiritual life.

But a new Europe is now forming. Upheavals, revolutions, and radical changes are taking place. The break-up of monarchies, the protest against high rule, and the reach for freedom are not confined in their effects to civil or state life. Bands are being loosened and bonds broken in other directions. As men and women begin to think and act more for themselves, they make readjustments in their religious thought and relations. Many give up whatever semblance of religion they have held. Others are susceptible to the influences of true religion.

The failure of established formal religions to satisfy the need for vital and masterful spirituality offers now the opportunity to genuine religion to fulfill its mission. The despair of hungry hearts, as well as of hungry bodies, places many within the reach of true gospel effort. Relief of physical suffering to the cold, the starving, and the sick, will form an important part of Christian effort, and will carry a revelation of Christianity that will win many to accept it. The various relief movements now promoted in America to help European sufferers should make strong appeal to all. It is an appeal to human benevolence in its largest measure; it is a Macedonian call for missionary effort of the truest kind.

BIBLE BELIEVERS COURAGEOUS

IT WAS the privilege of a few of us to spend several months the past year attending a number of conferences of European believers in the Bible truths presented in the columns of this magazine. In a little more than forty years, a constituency of fifty thousand has been developed. The believers are scattered through all the countries of Europe, and they have experienced the sufferings and hardships of war, famine, pestilence, and persecution.

These conferences were the first general gatherings these people had held since before the war. For seven years they had been separated and isolated. Some had been deprived of any word as to the welfare of the others. Some had gone through severe war dangers. Some had endured imprisonment and had even faced death for their faith. Their loyalty had been tested in every way possible, and their faith had been severely tried.

We met thousands of these people from all parts of Europe; from Iceland, Lapland, Finland, and Esthonia in the north; from Spain and Italy in the south; from Roumania, Turkey, and Armenia in the east; from Ireland in the west, and from all the intermediate countries as well. We can say in all truth that these thousands of believers, in spite of all the trying conditions they had already passed through and which many were still (Continued on page 33)



OVEREATING--

the Universal Crime Against Good Health

by Frederick H. Bulpitt, M. D.

THE advance of civilization has always been marked by the desire for luxury. The pioneers who cleared the land and broke the sod were content with simple surroundings, but as their descendants began to be enriched by the products of their labor, there developed a desire for a more pleasant manner of living. And too often, those factors of existence which make for strength, robustness, and health have been neglected for the enticing things which leave in their trail both physical and moral weakness.

Culture and refinement are essential to an advanced civilization when applied to intellectual or moral pursuits. The luxuries of home and friendly associations are necessary steps in man's development. But the desire for refinement and luxury in the diet has been a serious mistake in the effort to secure the better things of life. The use of rich, refined, and purified food products is a factor in the cause of the degenerative diseases which are so rapidly increasing.

WE DESTROY THE BEST OF OUR FOOD

THE modern diet represents great effort in the preparation and refinement of our meals. Food is husked and ground and bolted and whitened, until it is reduced to a very excellent product, ready to be served as the choicest of viands. But, unfortunately, in the purifying process there have been lost many of the natural elements of the food which are essential to life, and in the absence of which, disease is bound to follow.

Calcium, so necessary to bone formation and other body functions, is lost with the outer layer of the grain when it is milled. The essential mineral salts are thrown away in the potato parings or in the first water in which the vegetables have been boiled. The vitamins, chemical substances which are necessary in maintaining health, are also lost by the milling process. In the highly prepared, predigested, dextrinized, steam-cooked, ready-to-eat foods, the vitamins are destroyed by the high temperature used in their preparation. Many persons on a "refined" diet, suffer various ills which are due to the deficiency of these vital substances in the food.

Constipation, one of the most common ailments, is practically always caused by an improper diet. Bulk is essential to stimulate the intestines to normal activity. This is best supplied by the vegetables, fruits, and whole cereals. The luxurious diet, with its white flour, sugar biscuits, and bleached meal, leaves little residue in the intestinal tract, and constipation is a sure result. Secondary to the constipation, many other ills develop, until the health is completely under-

mined. The desire for refined and concentrated foods does harm by replacing the essential elements as found in the "rough" foods of nature—the whole grains, fruits, and vegetables, and also by encouraging those who crave dainty foods to overeat. The body is thus supplied with a greater amount of material than it can care for, and a disturbance of health is a final result.

Besides the inorganic salts and the vitamins, definite amounts of carbohydrates, protein, and fat are needed to maintain the body in nutrition. The original Voit standard included 500 grams of carbohydrate (16.6 oz.), 125 grams of protein (4.1 oz.), and 55 grams of fat (1.8 oz.), as the daily requirements. Professor Chittenden's study showed that this diet contained too large quantities of carbohydrate, and especially of protein. It was found that normal balance could be secured with less than one half of this amount of protein food, and that an increase above the body needs did not give greater strength, but rather lessened vitality.

The minimum diet of the average person in America includes from 250 to 400 grams of carbohydrate, 50 to 90 grams of protein, and 100 to 150 grams of fat. This diet contains an excess of fat over the standard diet. The present tendency is to eat more than these amounts of the various elements, and as the excess cannot be utilized, it puts the digestive and assimilative powers to greater strain, and predisposes to disease.

One of the most important essentials in the diet is protein, the food substance which contains nitrogen, and which is used in the body to build up tissue. In the average diet, most of the protein is derived from animal sources, and is usually eaten in excess. In the adult, protein is used merely to replace the constant waste of body tissue. The body does not have the power to store up protein in reserve, so if more than the required amount is taken in the food, it must be burned and eliminated.

Sixty grams of protein daily is enough to supply all body needs. This amount is represented in each of the following articles: 7 oz. round steak, 8 oz. mutton, 10 oz. chicken, 12 oz. fish, 10 eggs, 1½ quarts milk, 12 oz. oatmeal, 6.6 oz. cheese, 8 oz. peanuts, and 9 oz. peas or beans. When several of such foods are chosen at different meals, much more than the body can utilize is often eaten.

An excess of protein in the diet is a recognized cause of disease. When starches or fats are burned in the body, they yield only carbon dioxide and water, neither of which is injurious to the system. Proteins, on the other hand, form harmful substances when split up in the body. If an ex-

Did you know that

¶ Too much fat in the diet causes indigestion or "biliousness"?

¶ Too much protein will cause Bright's disease, arteriosclerosis, and high blood pressure?

¶ Too much sugar and carbohydrates cause diabetes?

¶ Americans, almost to a man, eat fat in excess?

¶ Because so much meat is eaten, we get far too much protein?

¶ On an average each one of us consumes one sack of sugar each year?



cess is eaten, putrefaction is liable to occur in the intestinal tract, with the formation of poisons. These are absorbed into the blood stream, and while circulating, cause injury to the lining of the blood vessels, the liver, and the kidneys. Dr. Newburgh, of the University of Michigan, has shown that a high protein diet is a direct cause of Bright's disease and arteriosclerosis. This condition is usually associated with high blood pressure, and a fatal termination may result from a rupture of one of the vessels in the brain.

The luxurious diet, with its many kinds of meats, fowl, and fish, and other rich foods, bears a direct relation to the increase of the degenerative diseases, marked by the wearing out of the heart, blood vessels, and kidneys, through the added strain of a high-protein diet.

EXCESS FAT AFFECTS DIGESTION

FATS and carbohydrates serve as a source of energy. They yield heat to keep the body warm, and to provide energy and motive power. The fats yield twice as much heat as the starches, by weight. About 65 grams of fat are required a day. This is represented by each of the following articles of diet: $2\frac{1}{2}$ oz. butter, 2 to $2\frac{1}{2}$ oz. olive oil, 11 oz. 20-per-cent cream, $7\frac{2}{3}$ oz. roast beef, 11 eggs, or 3 oz. walnuts or Brazil nuts.

The body is limited in its power of digesting and assimilating fat, and when an overabundance is included in the diet, it is likely markedly to interfere with digestion. It lessens the amount of digestive juices formed, and thus interferes with the utilization of other food substances. "Biliousness" is usually due to a diet rich in fat. Large amounts of fat cannot be handled by the body, and incomplete products are formed which circulate in the blood and may result seriously. These substances are acid in nature, and lessen the normal alkaline reaction of the blood, and produce a large variety of symptoms, and if marked, may cause unconsciousness and death. Skin diseases are also often associated with a large amount of fat in the diet.

The carbohydrates include the sugars and starches, and represent the chief supply of energy to the body. About 250 grams of carbohydrates are required a day. This amount is represented in each of the different articles of food: 10 oz. flour, 10 oz. Cream of Wheat, 16 oz. bread, 12 oz. Uneda biscuit, 13 oz. cake, 2 lbs. peanuts, 1 lb. jam or jelly, 10 bananas, 1 lb. sweet potatoes, $5\frac{1}{2}$ lbs. carrots, and 10 lbs. cabbage. The vegetables and fruits contain carbohydrates in varying amounts below 10 per cent. The cereals are about 75 per cent starch. Honey contains about 75 per cent of a natural sugar. Cane sugar is about 99 per cent pure sugar.

BOILS AND DIABETES

THE greatest danger from overeating of carbohydrate food is from the overuse of sweets. Pastries, cakes and pies, jams and jellies, sirups and candy, when eaten freely, are liable to cause serious disease. It is being recognized more clearly that diabetes results from an excessive use of sweets. In this disease, the body loses the ability to utilize the carbohydrates, and they are consequently thrown out in the urine. Dr. Joslin, who has extensively studied the disease, says that "there is a real danger in the candy habit." Recent studies by Dr. Allen at the Rockefeller Institute have shown that diabetes is due to an insufficiency of the secretion from the pancreas, brought on by overstimulation of that gland by large amounts of sweets in the food. The function of the liver, to store starch, is probably also decreased by the same cause.

The essential step in the treatment of diabetes is to reduce the carbohydrates in the diet to the amount the body

can utilize. In this way, an increased ability to handle starchy foods may be regained.

Boils are often due to the overeating of carbohydrates. An increased amount of sugar is usually present in the blood. Remarkably rapid results are often seen in treatment by putting the patient on a starch-free and sugar-free diet for a few days, when the boils will very quickly disappear.

ONE SACK OF SUGAR FOR EACH AMERICAN

DURING the last one hundred years, there has been a great increase in the amount of sugar used in the United States. Between the years 1800 and 1810, the sugar consumption per capita was 11 pounds a year. In the same period following 1900, it had risen to 73 pounds a year, and figures for 1917 show that each person consumed 90 pounds of sugar during that year.

There has been a parallel increase in diabetes during the same period. One hundred years ago, diabetes was a rare disease, whereas at the present time, almost every hospital has several cases under treatment, and there have arisen special clinics to care for this disease alone. Investigators see a direct relation of the increased frequency of diabetes to the increased use of sugar.

Because of the dietary restrictions incident to the World War, there was a decided improvement in health and a lowering of the death rate, where an adequate amount of food could be secured to maintain life. In Denmark, a remarkable experiment was performed on an enormous scale to determine the best diet for health. Due to the food blockade, 3,000,000 subjects were placed on a restricted diet. No attention was paid to supplying the protein requirements, as it was held that the minimum requirements were so low that they would be automatically included in the diet if sufficient calories for energy needs were supplied.

Fat was not considered as being an essential element. Bran was utilized as a very valuable food, and the bread was made from whole-milled grains, to which bran was added. It was proved that bran is well utilized as food by man.

A "STARVATION DIET" DID WONDERS

THE diet consisted chiefly of bran bread, barley porridge, potatoes, greens, milk, and some butter. The Germans failed to profit by the newer ideas on nutrition, and made an attempt to maintain a sufficient supply of flesh foods. Much foodstuff was thus diverted from the people to nourish the livestock. Dr. Hinhede, the eminent Danish scientist, in writing of how the barley and potatoes in Denmark were used for the people, says "the pigs died of starvation, but the people received sufficient nutrition."

The average death rate from other than epidemic diseases and tuberculosis in Copenhagen previous to the food restrictions, was about 100 per 10,000 population. "During the year of severe regulation, it fell to 66, a decrease of 34 per cent. It would seem, then, that the principal cause of death lies in food and drink."

In ordinary years, the average death rate in Denmark was 12.5 per thousand. During the year of food regulation, it fell to 10.4. This difference of 2.1 per thousand in the death rate for a population of 3,000,000, means a saving of 6,300 lives as a result of the food blockade.

In conclusion, Dr. Hinhede writes: "It may be said that the vegetarian diet is a more healthful diet than the ordinary diet. As the result of extensive studies in this field, I am convinced that overnutrition, the result of palatable meat dishes, is one of the most common causes of disease."

An abundant supply of rich foods, pastries, and meat products is not a strengthening diet, but rather tends to

undermine the health. A perfect diet may be selected from the whole grains, and root and leaf vegetables; together with milk and nuts and fruit, they will supply all the body needs, and serve to maintain health and vigor.

SUMMARY:

1. The desire for rich and luxurious foods predisposes to overeating, a common cause of disease.
2. The neglect to include rough food in the diet is a cause of deficiency diseases.
3. An excess of protein is a causative factor of Bright's disease, arteriosclerosis, and high blood pressure.
4. Large amounts of fatty foods interfere with digestion, and may alter the normal reaction of the blood.
5. The abundant use of sweets may cause the appearance of diabetes.
6. An ideal diet can be chosen from the whole grains, root and leaf vegetables, fruits, nuts, and milk.

The Emptiness of Europe's Religion

(Continued from page 30)

facing, were stronger in faith and courage than before they entered the ordeal.

There is something sustaining in the pure gospel truths of the Bible that is found nowhere else. The Word of God gives light through the densest darkness. The proph-



International

The American Legion, the organization of ex-service men in the late war, recently held a national convention in Cleveland, Ohio, at which Colonel Frederick W. Galbraith (left) was elected to succeed Franklin d'Olier as commander of the Legion.

ecies are clear in their forecast of a time of war, famine, pestilence, and general trouble, but the faith of Jesus prepares His followers to meet such trials.

It is this sort of religious experience that made possible the many personal testimonies we heard, giving praise even for the bitter trials; had not these brought greater grace? Men and women had come off more than conquerors through mighty conflicts.

It is this kind of spirituality that had won converts even in trenches and in prison camps. It enabled the women, left alone to take leadership in local churches, so to carry the responsibilities, that when the men returned, the churches were found not only intact but, in many instances, with increased membership. This sort of church loyalty and activity resulted in bringing the European membership, with its institutions and organizations, through the great war period, whole and in full operation.

THE BIBLE WINNING ITS WAY

IT IS the religion of the Bible that is now winning numbers out of the chaos of post-war days. Large audiences of interested ones are easily obtainable in many places, the question of finding adequate auditoriums being the chief difficulty. Ministers and Bible workers find all

they can do, and urgent calls for additional evangelical help are made.

A Sunday night meeting in one of Europe's finest auditoriums, Victoria Hall, in Geneva, closed our conference in that place. The subject, "The Triumphs of Christianity," outlining the progress of the advent message throughout the world, was given a hearing by a large audience of intelligent listeners, including university professors and other men of learning; this, too, in spite of an urgent warning by a popular minister against attending the meeting.

At Bucharest, Roumania, one of the largest, if not the largest, meetings of Protestants ever held there, was held in connection with a conference that called together believers from all parts of the country. The public audience included men and women prominent in city and state affairs.

At Berlin, the largest auditorium obtainable was secured for the audience of four thousand believers from the twenty-two congregations of that one city. At Munich, Bavaria, eight hundred or more believers met together, all of whom came directly from Roman Catholicism into their present faith. The local evangelistic workers are hard pressed to meet the calls for Bible instruction.

So in Hamburg, Lyons, Barcelona, Cologne, Dusseldorf, Strassburg, Brussels, Copenhagen, Christiania, Helsingfors, London, Leeds, Worcester, Glasgow, Liverpool, Dublin, and Belfast, general meetings were held with believers in the Bible, and the Bible only. Large and small audiences alike gave the visitors undoubted evidence that what is especially needed in Europe to-day is the power of God's own gospel. It is doing its work, and there is great room for it.

Can Genuine Religion Be Propagated by Force?

(Continued from page 17)

glory." Matthew 25:31. Then shall be fulfilled the promise of Psalm 2:8, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Then it is that He comes crowned "King of kings, and Lord of lords." Revelation 19:16. But now His position is that of a priest upon His Father's throne, "and the counsel of peace" is "between them both." (See Zechariah 6:13.)

They who demanded that Christ shall here and now, by legislative action, be made a political ruler, array themselves with those who, when the Master was here upon earth, sought to take Him by force to make Him a king. And now as then, He withdraws Himself from them.

The Church Wants a Sword

(Continued from page 6)

The real purpose of the Lord's Day Alliance and the affiliated organizations is to compel every man, woman, and child in America, and eventually every individual in the world, to conform to the ideas of the "reformers" regarding Sunday keeping. Mr. Bowlby says that Sabbatarians, and of course all others, "will have to conform to the laws if we succeed." This sounds much like a statement of Dr. David McAlister, at a National Reform Convention at Lakeside, Ohio, in August, 1887. He is reported to have said:

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."

Again, in the "Christian Statesman," May 21, 1885, Rev. E. B. Graham declared that if certain individuals "do not

like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own infidel and atheistic ideas; and then if they can stand it, stay there till they die."

It is evident from these statements that fines, imprisonment, boycott, banishment, and even death itself would not be penalties too severe in the estimation of the "reformers;" these to be applied to individuals who dared to do their own pleasure on Sunday.

We have only to look to history, both ancient and modern, to discern the inevitable results of such a course. For many years Russia was under the iron hand of religious despotism. Greek Catholicism, the religion of the state, was rigidly enforced upon all. Protestants were repeatedly thrown into jail or banished to the bleak wilds of Siberia, for giving expression to a faith contrary to the teachings of the established church. As in Europe during the Middle Ages, so in Russia in modern times, the withering effect of church-state domination over the consciences of men was manifested. While America, free from the shackles of religious tyranny, made rapid progress, Russia, a land of immense resources and great distances, remained a land of sloth, ignorance, and superstition; her vast resources undeveloped; her priests and civil authorities fattening off the credulity of the people; her peasantry in ignorance and squalor. To-day Russia is reaping in a larger degree the inevitable fruits of her sowing.

THE FIRST STEP TOWARD UNION OF CHURCH AND STATE

DESPITE this great object lesson, and the added experiences of ancient history, which show the enactment of religious customs into civil laws and the enforcement of these laws to have caused more bloodshed and suffering than any other single cause from Adam's day to the present, great religious organizations to-day are engaged in this growing and concerted effort to force religious legislation upon the world's lawmakers. In doing so, they are acting, whether consciously or unconsciously, contrary to the principles of the gospel as enunciated by Christ and the apostles. The principle is sound that honor should be accorded the state, that in civil matters the civil power should be obeyed, but that service due to God should be rendered to God, not to the civil power. Sunday laws are the first step toward a union of church and state.

It is high time every loyal American was fully informed upon this subject of religious liberty, and that he bestirred himself to assist in checking the rising tide of religious despotism. Long has our fair land been known as an asylum for men of all nations who have on other shores felt the iron heel of religious oppression. The principles of separation of church and state upon which the United States government was founded are principles of right and justice. May they live long in our national Constitution, in the laws of our land, and in the lives and hearts of our citizens; and may every true American labor for their perpetuation. "Keep the church and state forever separate." "Eternal vigilance is the price of liberty."

Crime and Criminals a Sign

(Continued from page 10)

Ezekiel speaking of the iniquity of Sodom says: "Pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me." Ezekiel 16:49, 50. A transcript of our modern Sodoms: luxury and poverty, voluptuousness, idleness and crime! "Even thus shall it be in the day when the Son of man is revealed."

The Signs of the Times Magazine

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"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

We read in Genesis, the sixth chapter, of conditions just prior to the Flood. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Verses 5, 11.

The earth has come to such a plight again, and it is a sign that the Son of man is about to appear in the clouds of heaven to take vengeance upon these fiendish crimes that are of daily occurrence in our cities, and upon all ungodliness. But as most persons are engrossed in their buying and selling and building and pleasure seeking, they will be taken unawares.

PAUL IDENTIFIES OUR DAY

PAUL also helps us to identify our day as to its character and chronology. "This know also that in the last days perilous times shall come. For men shall be" "fierce," "headstrong," "unholy," "lovers of self," "lovers of pleasure," "lovers of money," "without self-control." (2 Timothy 3. A. R. V.) We are in a time when all these things have gone to seed. Paul says it is the last days.

And Luke speaks of, "men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27. The approach of this event is perhaps the subconscious foreboding felt in the hearts of men. To the wicked it will indeed be a cataclysm, but to the righteous it will be the fruition of all their hopes.

Yes, Jesus is about to return. Are we reading the signs that are all about us, urging us to prepare to meet the King? It is true to-day, as in the time of Noah, "My Spirit shall not always strive with man."

How Do You Meet the Tempter?

(Continued from page 25)

of the ranks "just this once," to yield to temptation, what then? There is only one heroic thing to do: When we have met defeat, we must follow our defeat of Ai with the victory of Achor—a quiet, strong, complete victory over the temptation that led us astray.

But, friend, too much is at stake. Time is short! The laborers are few, and great indeed is the harvest! No, we must not fail even this once. However alluring that questionable pleasure or that doubtful position may be, like Nehemiah let us tell the tempter, "I am doing a great work, so that I cannot come down." Then let us work on and be of good courage; for yoked up with Jesus in soul-winning work, we shall be kept close to Him, and find the way of escape from the temptations about us.

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The Signs of the Times
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