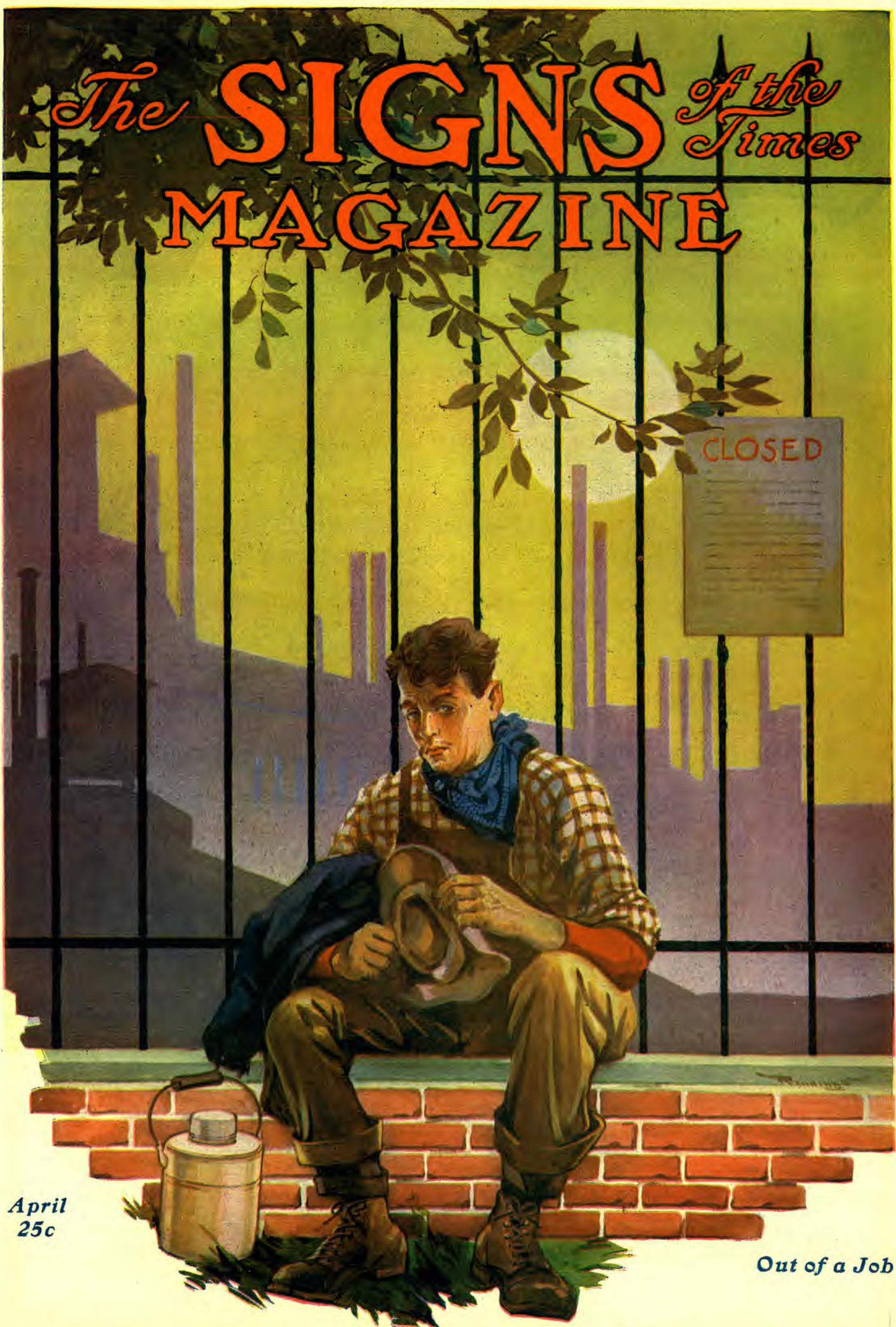


The SIGNS *of the Times* MAGAZINE



April
25c

Out of a Job

Read — On the Battle Fields of Capital and Labor — Page 4

\$200,000 On One Woman's Back

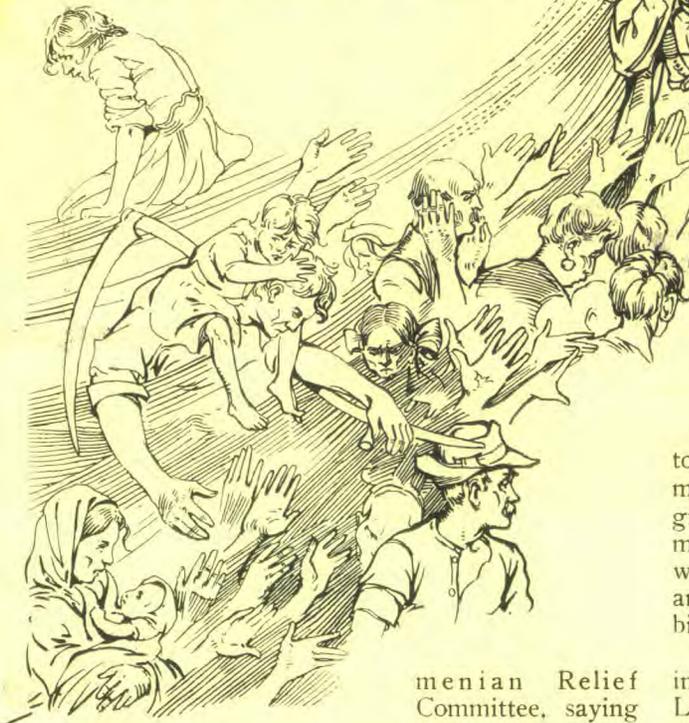
A FEW WEEKS AGO an idol of the movie world stepped from her palatial Hollywood home into a \$12,000 imported limousine, and motored down town to a Los Angeles firm of milliners, dressmakers, and furriers. She spent a few hours watching the mannequins come and go, garbed in the raiment of queens, and was measured and fitted. Some time later she received her day's purchases, with a bill for \$193,175.

Among the forty-four items were:

Chiffon dinner gown trimmed in moleskin . . .	\$ 1,000
Evening gown embroidered in brilliants . . .	1,500
Apricot evening gown trimmed with sable . . .	2,800
Gray velvet cape trimmed in chinchilla . . .	4,000
White chiffon and ermine cape . . .	4,000
Alaska seal motor coat . . .	2,500
Baby lamb coat with chinchilla collar . . .	9,500
Ermine cape . . .	4,500
Scarf and muff of crown sable . . .	31,500
Chinchilla coat . . .	35,000
Sable coat . . .	75,000

Perfumes amounted to \$1,100, and a dozen and a half hats were not included in the bill of nearly \$200,000.

While I was glancing over a photographic reproduction of the itemized bill, the morning's mail was laid on my desk. As I opened various letters, I found one from the Ar-



menian Relief Committee, saying that thousands were destitute of shelter, food, and raiment. Another was from the Committee for Polish Relief; and if half the statements made in that letter are true, Poland is in a nightmare of despair. Two letters,—one from the China Famine Fund Committee, and one from our



own denominational headquarters,—plead for money to relieve the 45,000,000 starving Chinese on the sere and drought-stricken plains of North China. A photograph house sent a group of current pictures, most of them portraying the poor wretches of Vienna pawing over the city garbage heaps for bits of food.

I picked up *Asia* magazine, and there was a story of one who had lately traveled through the famine district of China. He told of thousands who had had nothing to eat for months but a mash made of leaves, thistles, and grass roots. He said that many had stewed up the matting which hitherto provided a shelter from the winter's blasts, and that now they were shelterless and homeless and in scant rags in the midst of a bitterly cold winter.

And then the *Literary Digest* with its Child Feeding Fund and its slogan, "\$10 Will Save a Child's Life," caught my eye. The tragedy of it! Ten dollars will save a child's life, and a movie actress spends \$200,000 on her back in one day! Twenty thousand children may die because the vanity of one woman led her to lavish furs, and velvets, and silks, and chiffons on herself to satisfy her peacock pride. She spent \$166,000 on coats" (Continued on page 20)



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

APRIL, 1921

NUMBER 4

GOD'S ANVIL STANDS

The triumphs of the Bible in war time



WHEN Oliver Cromwell led his "God-fearing" men forth to battle for liberty and justice, he gave to each of them a printed portion of the Scriptures. A whole Bible in those days would have been in itself a load to carry; and this formidable obstacle prevented him from giving each man an entire copy. Not until the invention of India paper and of the modern small, clear type, was it possible to put out an entire Bible of such size and weight that it can be carried in a vest pocket.

The Bible is a book of peace, but not a pacifist book. Cromwell's men, too, like the men of America, were instinctively men of peace. But woe to those who convince a strong, peaceful, liberty-loving people that the only way to enjoy peace and liberty is to fight for them! And a threefold woe shall be theirs who arouse such a peaceful, liberty-loving people to take up the cause of the oppressed and downtrodden of other lands! Cromwell spoke, and the hellhounds of the Duke of Savoy paused in their slaughter of the Vaudois in the valleys of Piedmont, and all the other Protestants of Europe slept more securely. In passing, it may be remarked that Oliver Cromwell is the only great general in the annals of history who never lost a battle, and his "God-fearing" Ironsides, the only body of troops who, through long years of conflict, never retreated one foot before an enemy.

Under the tirades and ribald jests of its open enemies, and the no less potent work of its professed friends in modern pulpits and theological chairs who damn it "with faint praise," the Bible would almost seem destined to neglect and to ultimate oblivion in this our modern age. On the contrary, its foes appear even to contribute still more to its triumph by their vain attacks upon it.

On the other hand, how soon does the world forget even the names of those who at one time were loudest in their denunciations of this blessed Book! Only a few years ago the name of a popular orator was everywhere quoted as the great champion against Christianity, as he went from city to city and spoke to crowds at five hundred dollars an hour. But to-day this man is so far forgotten that if any one mentions the name of Ingersoll, it merely calls up a certain manufacturer whose product has made the dollar famous.

"Hammer away, ye rebel bands!
Your hammers break; God's anvil stands!"

Near the beginning of the entrance of the United States into the World



GEORGE McCREADY PRICE

War, it was proposed to put copies of the New Testament Scriptures into the hands of our soldiers; and regarding

this work, President Wilson said:

"This is an object which I am sure all Christian people will wish to see accomplished. I hope that it may be, for the sake of the men who are going to the front. They will need the support of the only Book from which they can get it."

The American Bible Society, like the great parent society in London, took up the matter with enthusiasm, and in a businesslike way began to raise the money required to put these books into the hands of the enlisted men. The Y. M. C. A., in the summer of 1917, called for a million Testaments. The Bible Society did not have that many on hand, did not even have the stock of paper on hand to make them, which would be ninety tons. But a New England firm furnished the needed material, a New York printing house worked night and day for months, and the Testaments were ready for distribution by the middle of May, 1918.

Within a year from the entrance of our nation into the war, the American Bible Society had issued in special bindings for the Army and Navy, 2,231,000 Bibles, Testaments, and portions; and they were still at it when the war closed.

In the meantime, the great mother society, the British and Foreign Bible Society, supplied a total of 7,000,000 Bibles, Testaments, and portions, not only among the troops of the far-flung British Empire, but among those of her allies and assistants, even keeping up the work of distributing them among the peoples of the Central Powers. Thus Russian prisoners in Germany were supplied with Scriptures in their own languages, printed on the Continent by American money sent through British channels.

The following words of L. B. Chamberlain, the recording secretary of the American Bible Society, serve to summarize the work that was done in the way of supplying the army men of the various nations with individual copies of the Word of God, entirely aside from, and in addition to, the regular business of supplying the ordinary demands of the civilian populations of the various countries:

"Omitting, because not available, the issues of the Continental Bible Societies, of general publishers, and of local and other organizations issuing the Scriptures; and uniting the distributions of the three (Continued on page 10)



THE Bible has weathered many a storm in the past. It has withstood the open attacks of its enemies and the Judas-like kisses of its professed friends. A generation or so ago there was much open infidelity, and many persons seemed to consider it no disgrace to be openly known as atheists. To-day, however, the only infidelity that is really dangerous is that which has put on a clergyman's coat and which speaks from a supposedly orthodox pulpit or from a theological chair.



Albany, New York, has had a bitter car strike in recent weeks. In one skirmish, two of the strikers were killed. This picture shows Mounted State Police on guard, as linemen repair wires cut by the strikers. International



HE labor organizations of the country are to be smashed. The decree has been entered. The orders have been issued. The drive is on."

Senator Robert M. La Follette thus dramatically introduces a signed magazine editorial in which he espouses the cause of organized labor as against the "open-shop" campaign which is being waged by corporations, employers, associations, and chambers of commerce in various parts of the country, and especially in the great steel and textile manufacturing centers of the East. And in the same strain the *Literary Digest* for January 1, 1921, opens a two-page discussion of the situation with the significant statement, "Shots that will be heard—if not around the world, at least throughout the length and breadth of the land—have been fired in the open-shop war which has been looming for months."

The principal fight is on in two important industries—steel and clothing. But it is rapidly extending to building and allied trades, and has been especially noticeable since the November elections. It is charged by the unionists that the closing of factories which have thrown many thousands of men out of employment in the midst of winter is, in reality, a lockout, deliberately planned to break the morale of the laboring forces, and to bring the laborer to his knees. In substantiation of this charge, they point to the statement of Mr. S. S. King, president of the National Association of Sash, Door, and Millwork Manufacturers, at the opening of the meeting of the association in Chicago, November 4, 1920, who is reported in the public press to have said: "The union labor man is not so cocky as he was just before the election. In a little while he will be ready to eat out of his employer's hand."

As further showing the existence of a definite movement to crush out union labor, comes the statements of Mr. Eugene G. Grace, of the Bethlehem Steel

On the Battle Fields of CAPITAL AND LABOR

by PHIL. C. HAYWARD

Company, who admitted before the Lockwood Committee in New York, that for months his great concern had been forcing customers to employ nonunion labor or go without steel. Just how effective this policy has proved, was shown by the testimony of large contractors who appeared before the committee, and told how they had been forced to sublet their steel construction work to nonunion contractors, at great loss to themselves and to all their men. And Mr. Grace admitted that "he, personally, the Bethlehem Steel Company, the

Bethlehem's subsidiaries, and practically all the steel interests of the country are endeavoring to kill off union labor."

Following this announcement, came the answering shot from the union-labor ranks. Mr. Samuel Gompers reminded labor leaders that they must stand loyally by the labor movement at this time "when there is so much effort made in the direction of reaction and the destruction of the labor movement." And he added, "American labor accepts this challenge."

TWO ARMIES FACE EACH OTHER

MORE is involved in the issues which are now being tried than a simple matter of disagreement between employers and a group of dissatisfied employees. There are two large and thoroughly organized armies facing each other in what seems to each to be a life-or-death struggle. Upon the part of the laborer Senator La Follette points out, "There are to-day more than five million wage earners in the ranks of organized labor. This means a population of some twenty million—it may be twenty-five million—dependent for homes, fuel, food, clothing, medical attendance, to say nothing of the needs of their spiritual lives—dependent upon the wages of these workers within the ranks of organized labor. And it is against these people, a necessary part of our political and social life, that a ruthless war is to be made."

The seriousness of the situation cannot be ignored. On December 29, 1920, the Social Service Commission of the Federal Council of the Churches of Christ in America issued a warning to "Christian employers" to be wary of the union-extermimating drive that goes masked as an "open-shop" campaign. The statement continues: "It seems incumbent upon Christian employers to scrutinize carefully any movement, however plausible, which is likely to . . . precipitate disastrous conflicts."

The reason for this warfare is twofold, as Mr. La Follette sees it. "First of all," he says, "organized capital would destroy organized labor because of its growing political power," which "is a real menace to the political control of Big Business in the near future. Second, organized capital would destroy organized labor in order to deprive the wage earner of the right of the collective bargaining strength which he derives from his organization. This would leave him in a position where, as one of the representatives of a large business concern recently declared, 'The employee would have to eat out of the employer's hand.'"

SIXTY-NINE THOUSAND MEN WORK TWELVE HOURS A DAY

BUT the laboring man is distrustful as to what he might get if he were forced "to eat out of his employer's hand." He remembers but a few years back, before his organization was perfected, that he was compelled to labor twelve hours a day for a mere pittance of a wage, many times under the most insanitary and repellent conditions. He takes notice of the fact that even to-day the United States Steel Corporation, one of the active leaders in the open-shop campaign, is working sixty-nine thousand of its men twelve hours each day, and most of them seven days a week, and that seventy thousand of the corporation's men receive the lowest average common labor pay of any industry, and that the annual earnings of more than one third of the employees in productive iron and steel industries, laboring under open-shop conditions, are now, and have been for years, below the level set by government experts as the minimum of subsistence for families of five.

The knowledge of the facts thus existing in those industries which are leading out in the open-shop campaign naturally arms the wage earner with desperation, and prepares him to be led to any length that will guarantee the solidarity of his ranks, and safeguard himself and his family from a return to those despot conditions, which seems to him to be the only alternative to his surrender of his rights of collective bargaining and the closed-shop principle.

On the other hand, so great is the selfishness of the human heart, that invested capital may well look with apprehension at the growing strength of unionism and the political power which it wields, both at the polls and in legislative halls. As laws have, in the past, so often been given a judicial interpretation favorable to capital, just so a real danger looms that, with increased political influence, judicial and legislative favor may rest with organized labor, greatly to the curtailing of capitalistic domination. So the situation approaches a deadlock as the opposing forces maneuver for every advantage in intense anxiety as to what the outcome may be.

If ever the words of the Master, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," could meet a fulfillment, it may be found in the clash of interests thus involved. With labor smarting under injustices, and capital resentful of many cases of impertinent and uncalled-for interference in its business, and each party wholly distrustful of the other; with great amassing of power and fortunes upon one hand, and the ever-increasing difficulty of maintaining a respectable standard of living in the great industrial centers upon the other, a spirit is being engendered which bodes ill for the future. And just so surely as increased armaments among the nations portend future wars and strife, so surely does the strengthening of labor organizations and capitalistic combinations indicate the coming of a day when the strength of these organizations will be put to the test in industrial strife which, as Senator La Follette has said, "will entail great suffering."

THE BIBLE'S MESSAGE TO THE SELFISH RICH

OF THE anguish of that day, the apostle James speaks in very certain tones. "Come, you rich men," he says, "weep aloud and howl for your sorrows which will soon be upon you. . . . I tell you that the pay of the laborers, . . . pay which you are keeping back—is calling out against you; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of heaven. Here on earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding; but a day of slaughter has come." James 5: 1-5, Weymouth's translation. All of this, the apostle declares, has come to pass "in these last days," and is strongly indicative of the times in which we are living.

And then the Lord reveals a remedy—the only possible remedy, and yet a remedy which but few will accept. He says, "Be patient, therefore, brethren, until the coming of the Lord." And then he repeats the admonition: "So you also must be patient, keeping up your courage, for the coming of the Lord is now close at hand." Verses 7, 8. These conditions, I say, are strongly indicative of the times in which we are living, and the only possible balm for earth's tangled relationships is the setting up of the eternal kingdom of the Lord of justice and righteousness.

Men may add organization to organization, and may intrench themselves behind a multiplicity of combinations; but while man's heart remains selfish, and his impulses sinful, there can be neither tranquillity nor justice. Of such men, and at this time, the Lord speaks, saying:

"Associate yourselves, O ye people, and ye shall be broken in pieces; . . . take counsel together, and it shall come to nought; speak the word, and it shall not stand." And then to the people of His kingdom He says: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8: 9-13.

But that is just the trouble. Men will not sanctify the Lord in their hearts, and walk in His fear, and seal His law among them. It is as the Scripture says, "The earth also

(Continued on page 10)



International
A true barometer of conditions in the industrial and business world, the bread line. For the first time since 1914, Cincinnati, Ohio, has a bread line for the poor and unemployed. It is operated in the Labor Temple, and soup, stew, bread, and coffee are served daily.



AMERICA is fast developing a type of man that wants to worship a god that tickles his fancy and charms his conscience. Like all men of all ages, he will worship something; for the spirit of man craves an object of devotion. But not finding the God of his fathers to his liking, he makes his obeisance to every easy-coming benefit that flowers his pathway. He calls this a

material age, and says that now men cannot be satisfied to make their heart offerings to spiritual, to immaterial things, and to an invisible God, as they, in their ignorance, were content to do aforetime.

We dissent. So far as the age is concerned, this is no more a material age than any age has ever been. It is not the age; it is the attitude of the majority of the people of the age. Heathenism has always been material, and materialism is heathenish to-day.

We would not enter into a disloyal diatribe against Americans and everything American. The whole world is going the same way. But this country naturally concerns us more, being our own; and there are peculiar temptations and tendencies manifest here in late years that are leading us on to outdo Christendom and heathendom in thing-worship and in the deification of ideas.

BAAL GIVES WAY TO LUCRE

THE old god Baal was the sun god; he was the father of gods; for the glorious solar orb brings nearly every material blessing in its train. It is the greatest visible beneficiary of mankind. Without the sun, oblivion would come to all things earthly. Hence, sun worship was preëminent. Behold the modern god, Dollar, which presumes to take the blasphemous title Almighty. Millions make their genuflections before him to-day in America, as the chief deity. He is thought to be able to buy a way for his devotee to every happiness dear to the human heart. "Money makes the mare go." "Money greases the wheels of progress." "Money is a man's best friend." So run our proverbs. Though they smack of the sordid, they appeal to the candid; and mammon mounts the throne, while education spells Succe\$\$ with dollar signs. Lucre displaces Baal; it was sun then, it is "mon" now; and the modern devotion is as baleful as the ancient was Baal-full.

Nor is this worship of gold confined to the already rich and the near rich. The "deceitfulness of riches" presents its greatest lure to the poor man. In fact, those who have not, seem to make it their special worry to long for easy money. The man who has, is not blinded so much by the glitter of money as is the man who has not, and who fondly imagines that supreme and unalloyed happiness is found in the backing of a swollen bank account.

It is a patent fact that the ability to acquire wealth is a gift given of God, just as is the gift of oratory, of music, of health, of influence, of genius, and of geniality. Yet, while the possessors of the great majority of gifts find pleasure in practically giving away, free of charge, the products of their accomplishments for the enjoyment of others, the possessors of fortunes too often conceive that the fruits of their efforts are to be hoarded, or spent on their own gratification. If a capitalist, big or little, would pass on his money as freely as a vocalist gives forth his voice, this world would be a far happier place than it is. In the face of the world's poverty no man God ever made has a right to be a millionaire, counted by the money he holds; but, counted by the money he has passed through his hands for the uplift of the world, he has the unques-

The GODS

Lucre displaces Baal; it was sun then, it is "mon" now; and the modern devotion is as baleful as the ancient was Baal-full.

The god "Movie" makes crime less criminal, sin attractive, and the Christian life a bore. But the gods of America fatten on falsity.

Is America to burn incense and pour out libations to deities strange to Jehovah? Will the time come when our Christian sanctuaries will be but relics of a dead past? when our pulpits will be altars to "the unknown God"?



Behold the modern god, Dollar, which presumes to take the blasphemous title, Almighty! Millions make their genuflections before him as their chief deity.

tionable right to be a multimillionaire.

It has been aptly said that when anything was touched by the mythical King Midas it was turned to gold, but that to-day when men are touched by gold, they turn to anything. The grasping for riches has become so universal a mania that great numbers of men are being transformed into bandits, cutthroats, gunmen, tricksters, profiteers, malefactors of wealth, and heartless grinders of the poor. The fascination of get-rich-quick-regardless has developed a cult of robbers which claims in its membership a range of criminals, from the disreputable to the respectable.

It is time to cry from the skyscraper tops that Americans are joining themselves by the hundreds of thousands to mammonism. Soon we shall have to insert "mammoniac"—money-mad—in our dictionaries. The multitude, in snug comfort and smug satisfaction, stop their ears to the wails of the oppressed within our borders, and are deaf to the pleading of starving millions beyond our shores.

In the polytheism of the ancient peoples, each land had its tutelary god, and it was expected that a visitor to any country would add its particular god to his already numerous deities, and thus get into the line of luck in his new and strange surroundings. The mixed Samaritans in Palestine, after the return from the captivity, were told that the wild animals killed their flocks because they were not worshipping the god of that land. So they annexed God to their pantheon, and vainly expected the exclusive Jehovah to confine himself to an all-inclusive religion.

WE PROSELYTIZE OUR IMMIGRANTS

WE SEE a vivid parallel to this in the United States to-day. Immigrants swarm to our ports of entry, congregate in the centers of population, and, however unsophisticated and artless in life and aims before, they are soon proselyted to mammonish practices like their neighbors, and join with the throng that is inoculated with the virus of greed. Retaining to a degree the loves and hates of their former homes, they take up the worship of the god of this land, and become venerators of wealth.

But the large and increasing class of which we write are not hoarders as a rule. They are first-class grabbers, and also great spenders—on themselves. A tale is told of a man who was given a box containing a gold coin which, when removed, would be replaced by another, and so on endlessly. But he was warned, on pain of the charm's being broken, that he must not spend one coin till he had first destroyed the box. He died of starvation, still taking out

of AMERICA by ROBERT B. THURBER

American Modern Spelling--\$UCCE\$\$

the coins and piling them up. But this is not a picture of America. The ingenious and businesslike American would see if he could not make the machine produce more than one coin at a time, and failing in that, would work at it till he tired, throw the apparatus in the river, spend the money; and then try to fish out the wonder-working machine.

AMERICA'S PANTHEON OF GODS

SUNNY old Baal was worshiped largely through lesser gods, gods the existence of which the sun made possible. Sol was too distant and dazzling to come close to the hearts of his disciples, and inspired awe rather than familiarity. So the rivers took on sacredness; and rain and wind, animals and plants, received the adoration of the people.

And so around us to-day money is held in the highest esteem because of what it will do for the spender. Money is not an evil in itself. The real root of evil is in love of wealth for its own sake, or in the passion for the evanescent selfish pleasures its spending will bring. And the possessor of riches escapes the fate of Dives only by considering his ownership a stewardship, and his dollars as a means to an end,—and that end, charity.

The lesser gods of America are legion. The pantheon that acknowledges the golden sway of Mammon presents an enticing array: Business Supremacy, Millionaire, Absolute Control, Political Preferment, Sports, Dress, Sex, Thrills, Speed, Motors, Real Estate, Stocks, Beauty, Art, Theories,—just to take them as they come. They or their satellites are on show almost everywhere; but also there are particular places where they may be seen in ornate display. And these places of exhibit are found in every city, town, and village in the country.

AMUSEMENT TEMPLES AND MOVIE SHRINES

ON THE street of a large city the other day we came across a sign advertising "the movies" (not moving pictures—there is a difference). This particular film house was spoken of as a "temple of amusement." And another was called "the shrine of the silent drama." Temple and shrine indeed! how appropriate! For there are the gods of America, on show day and night for the adoration and wonderment of the multitude. There are enough form-fitting seats in the theaters of the United States to seat every man, woman, and child of America's hundred million once a day, to see an entertaining show. Thus daily devotions are encouraged, and are in a large part received. This rendezvous is the coolest place in town in summer, and the warmest in winter. Especially devoted worshippers are called "fans."

The world is brought to the feet of the movie-goer, while the world brings the movie-goer, on his knees, to its feet. It is not the flitting picture alone which attracts. It is the marvelous material world (largely good in itself, but woefully inadequate to satisfy the heart of man by itself) wherein lies the fascination,—a remarkable panorama of earth's picture spots and man's activities, from the secret chamber to the wide wastes of desert and ocean.

The movie presents very little of life as it really is, and much less of what it ought to be. An in-

vestigation of the great studios where the original shows are staged, and an examination of the daily lives of the men and women who play the characters, will prove the artificiality and the moral menace of the whole business. There is an unwholesome tendency in it all to make crime less criminal, sin attractive, and the Christian life a bore. But the gods of America fatten on falsity.

Here, elaborately pedestaled, is the Goddess of Sex, her undress a slap in the face of virtue, her gross immodesty a misrepresentation of pure womanhood. Appealing to the paramount passion of human flesh, her province is to approach just as near to bestiality as possible without sinking quite to it; to paint with put-on beauty a background of pain and remorse; to flaunt the intoxication of disobedience to nature's laws in utter disregard of dire consequences and a harvest of disease and death.

Here is set up the god of the dollar success. Merchant princes and captains of industry accord him special honor. He stands for profits, little regarding the means to gain them. The way to fortune must be safe; it matters not if he steps thereto on the necks of unfortunate human beings. Common honesty has become uncommon. Dishonesty is whitewashed with business policy and diplomacy. A commodity necessary to life is worth all you can dupe others into paying for it; and profiteering is acclaimed success if its perpetrator escapes retribution.

Here is the god Sport, flanked on either side by Thrills and Speed. This deity of the amusement lover does not stand for invigorating recreation and innocent fun, nor for the coursing of red blood through a healthy body. His song is, Amuse me; preach to me if you please, condemn me if you must, ridicule me if you will, but, whatever you do, amuse me.

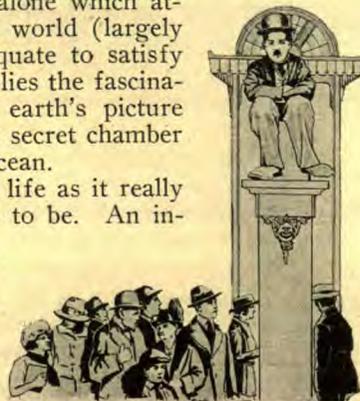
Woe to that people whose athletic sports become professionalized, whose recreation is a commercial affair. Decadent is the man who gets all his thrills of the physical body by seeing other men play, and never playing himself. When eighty thousand people stand on tiptoe of tension and watch twenty-two men play, it is not recreation the crowd is getting, it is nervous excitement and intoxication; and it brings its aftermath of ills.

THE ONLY TRUE GOD IS FORGOTTEN

BEAUTY, too, claims signal glory in the halls of the temple of amusement,—beauty, not of virtue and goodness, but of form and color. In God's order, beauty is the natural product of obedience to law, and grows from within. Under conditions as we find them in the world to-day, continuous amusement and lasting beauty do not go together. There must be hardship and discipline to produce rightness and strength of character, from which beauty springs. But if the god of entertainment cannot have beauty naturally, he will have it artificially. If roses will not bloom on cheeks they must be painted on them. If forms will not conform to artistic lines they must be padded into shapeliness. Disappointing indeed is a vision of that soul whose beauty is not even skin-deep, but must be decked with jewelry, powder, and rouge. Too often, beneath the painted faces are the tainted lives.

What is the matter with our people that they serve other gods than the One who made them and to whom their allegiance rightfully belongs? What is the matter with our communities, urban and rural alike, that they crowd the doors of the theater and shun the portals (Continued on page 10)

In a large city we saw a certain movie house advertised as a "temple of amusement." Another was called "the shrine of the silent drama." Temple and shrine, indeed! how appropriate!



DOES CHRIST



Philip Schaff says--

"Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."

by
WILLIAM G.
WIRTH



I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God.

---Charles H. Spurgeon.



AM ashamed of some Christians because they have so much dependence on Parliament and the laws of the land. Much good may Parliament ever do true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone! Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar.' I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by power of fines and punishments."

These words of the great English preacher, Charles H. Spurgeon, need to be studied and heeded by the church of God to-day. Never was the call for Sunday legislation greater than it is now. In newspapers and magazines we are reading of the strong, insistent calls of such organizations as the Lord's Day Alliance and the National Reform Association for a revival of the Puritanic Sabbath. In the issue of the *New York Independent* of January 1, a deal of space is given to an interesting forum of clerical thought on "How to Spend Sunday." In that symposium, most of the ministers maintain that if the Sunday is to be saved as a religious institution, it must be upheld by governmental legislation.

THEY TURN THEIR BACKS ON GOD

TO THE extent the church leans on the "arm of flesh" for its support in the carrying out of any of its institutions, to that extent it ceases to depend on the living God. Let those who lead the Christian forces receive "a fair field and no favor," have a soul-absorbing trust in their Saviour, and confine themselves to preaching the gospel and that alone, and they will have no need to get under the ægis of Cæsar. The gospel of our Lord Jesus Christ is mighty enough, powerful enough, to take care of itself and of all its institutions. Let it grip a man, fully convert him, and church leaders will have no necessity to go to legislative halls to have that man keep holy the Sabbath day. The love and consecration in his heart toward God will insure his keeping the day; and to suggest secular help to him would be but to insult his own soul's convictions and devotion and his God's power and gospel.

Cannot our good friends, the Sunday law advocates, see this? Cannot they see they are dishonoring both the Christian integrity of their laymen by denying to them the power to carry out their own convictions unless propped by a secular, nonreligious organization, the state, and the ability of their God to supply His children with the power necessary to carry out His will? The self-respecting, true Christian will not thank them for this procedure, nor will

God. Surely, Benjamin Franklin was right when he said in his letter to Dr. Price: "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." One of the preachers in the *Independent's* symposium, Dr. Samuel Eliot of Boston, sees this clearly, for in opposing the movement for Sunday legislation, he says: "It [Sunday] does not have to be sheltered behind repressive ordinances or promoted by petty inquisitions. A healthy church does not ask the aid of the police authorities to close up rival attractions and give it a monopoly of Sunday."

When Christ was upon earth do we find that He appealed to the Roman government to support Him in His efforts to establish Christian institutions? His means were ever spiritual. His field of activity was in the human heart, never in the forum of Herod or Pontius Pilate. And when Luther successfully got his Reformation under way, when the princes of North Germany were rapidly becoming Protestant and offered their swords for the successful promulgation of the Protestant doctrines, do we find the Wittenberg doctor accepting the aid of the state? No! In clarion notes he asseverated that the gospel can receive no help from secular authorities; that it must accomplish its work through God's power and His alone. It meant something for Luther thus to oppose the fiery zeal of his princely champions, but he was right.

AN ABUNDANT HARVEST OF HYPOCRITES

CONSIDER, too, how religious legislation fosters hypocrisy. Here is a man who has no sincere purpose to do God's will. A Sunday law is passed, and that man cannot engage on Sunday in the amusements he engaged in before the passage of the law; or, perchance, because Sunday newspapers are no longer permitted, he cannot read the news on the first day of the week. He may outwardly, then, be conforming to a Puritanic Sunday; but only hypocritically so, not because he inwardly has the conviction that he ought to observe the Sabbath, but because he must. Will the church and God be content to



Some of the blue law workers speak of Sunday as "the American Sabbath." Sunday is no more American than God is American, or than religion is American, or than prayer is American. It is an insidious propaganda that tries to mix up religious institutions with American institutions. Religion is all right, and America is all right; but officially mixed, they will produce an inferno.

NEED CAESAR'S HELP?

receive that kind of Sabbath observance? Will it not be all a heart-revolting mockery? And yet, that is the inevitable with the passage of Sunday laws. A compulsory religious service is an abhorrence to a God of love. "God is a spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 24.

FOREIGN TO AMERICAN IDEALS

ONE of the great founders of our country, a man who was not an atheist as is sometimes falsely declared, gave expression to these truth-freighted words: "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 mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."—*Thomas Jefferson, in the "Virginia Act for Establishing Religious Freedom, 1785."*

Archbishop John J. Glennon, of St. Louis, thus expresses his views on the matter of Sunday laws: "I wish to say that the Lord's day should be observed as a day of worship and a day of rest; but we cannot by law define it as a citizen's duty to worship on Sunday or any other day, because freedom of worship on the part of the individual is an essential feature of our national life." We are in full accord with the archbishop's statement that "we cannot by law define it as a citizen's duty to worship on Sunday or any other day." It is in harmony with our honored American Constitution, which says in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Sunday laws would be measures "respecting an establishment of religion." *Ergo*, they can have no just part in civil legislation. Sunday laws would be the means of "prohibiting the free exercise" of the religion of thousands of honest Americans who keep another day than Sunday as the Sabbath. Our national legislative consciousness recognizes no particular day as the Sabbath, notwithstanding the fact that the advocates of Sunday laws speak of the first day of the week as the "American Sabbath." This is so because it upholds the principle of the complete separation of church and state; because, in the words of Archbishop Glennon, "freedom of worship on the part of the individual is an essential feature of our national life."

I was one time standing on the crest of the beautiful hill back of Plymouth, Massachusetts, which looks down on the Atlantic coast where the Pilgrim Fathers landed, and there, on the majestic National Forefathers' Monument, I read these words: "National monument to the forefathers, erected by a grateful people in remembrance of the labors, sacrifices, and sufferings for the cause of civil and religious liberty." As I thought of how the founders of our country came across the Atlantic to escape the tyranny of civil princes and the persecution of ecclesiastical rulers, to establish a free state and a free church, I could not refrain from praying to God that this distinct American principle of the separation of church and state should not fail.

It was the "father" of our Constitution, James Madison, who said: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both." Master of history that he was, Madison knew from the awful annals of medievalism the tyranny, persecution, torture, that sprang forth from the union of church and state. And history will repeat itself if these two institutions which Christ meant should be kept apart when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," are again joined together. Says the well-known authority on church history, Dr. Philip Schaff: "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."—*"Church and State in the United States," page 11.*

DR. PETER AINSLEE'S DECLARATION

HOWEVER, there is another side to this question that demands consideration. Quoting again from the *Independent's* Sunday symposium, Dr. Peter Ainslee, of Baltimore, says: "The Christian Sunday is not the Jewish Sabbath—the first day being in memory of the resurrection and the seventh being a memorial of creation, neither have the Ten Commandments, calling for the keeping of the seventh day, anything to do with our keeping the first day of the week."

We greatly respect Dr. Ainslee's honesty in thus giving the authority for Sunday observance. He is right when he says Sunday is not the Jewish Sabbath, and that it has nothing to do with the Ten Commandments. With no desire to cavil, but with the sincere desire to get at the truth, we would ask for Scriptural authority that Sunday is to be observed in honor of the resurrection. The Bible will be searched in vain from the first chapter of Genesis to the twenty-second chapter of the Revelation for any divine

authorization for Sunday observance. We do, however, find all through the Holy Word that the seventh day is the Sabbath. Dr. Ainslee is correct when he says the seventh day is "a memorial of creation." Let us read it. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 1-3. Here is the true reason for seventh-day Sabbath observance; and the fact that it was so instituted thousands of years before the Jews became God's chosen people, precludes the idea that it is the "Jewish Sabbath."

It is a startling and serious charge which Dr. Ainslee brings against Sunday observance when he says it has nothing to do with the Ten Commandments, the law of God. It is the common and true feeling of Christians in general that the Sabbath rests upon the fourth commandment. This feeling is supported by the Bible. A few Scriptures will suffice. "If ye fulfill the royal law according to the



Anarchists!

"When men think to repeal laws by calling them 'blue laws,' let every patriot reply that all our laws are red, white, and blue laws. And all who habitually break or deride our laws are red anarchists."

The foregoing paragraph was recently uttered by Wilbur F. Crafts, a noted National Reform leader. It well shows the sweet, Christian spirit that is behind Sunday laws, for the man who transgresses a Sunday law, these National Reformers will class as an anarchist. So beware, you Sunday automobilists and baseball fans! Have your good time now; for a few years hence, you will be an anarchist exile to a frigid Siberia.

scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that saith, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. And when Luke records, years after the ascension of Christ (Luke 23:55, 56), that the women "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment," can there be the least doubt of the binding character of the fourth commandment?

We can be profoundly thankful for two things: that the same blessed Saviour who enunciated the principle of the separation of church and state in His declaration, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," also proclaimed that He was "Lord also of the Sabbath" (Mark 2:28), the seventh-day, fourth-commandment Sabbath, and "as His custom was" (Luke 4:16), observed that day as the Sabbath. May the Lord give us the grace and the courage to follow "in His steps."

God's Anvil Stands

(Continued from page 3)

greatest Bible societies of the world, the American, the British, and the Scottish, from August, 1914, to April, 1918, a conservative estimate would be that 15,000,000 volumes of the Word of God have been circulated among the forces at war. And be it remembered, that the demand, in America at least, has been far ahead of the supply."

The following words from General Pershing were inserted in each Testament supplied to our troops:

"Hardship will be your lot; temptations will befall you; but the teachings of our Saviour will be your strength."

And Marshal Foch, the commander in chief of the Allied armies, sent the following message to the American Bible Society regarding its work:

"The Bible is certainly the best viaticum that you can give to the American soldier going into battle, to sustain his magnificent ideal and faith."

And yet in spite of all these facts, in spite of all that we know has resulted from the study of the Bible in the uplifting and blessing of mankind, and in spite of the degraded condition of all peoples where the Bible is not known, how sad it is to think that at the present time some eight hundred books are issued each year in England and America with the expressly stated or implied purpose of disproving or discrediting the inspiration of the Bible, and with the evident purpose of destroying its reputation in the minds of their readers.

This book has weathered many a storm in the past, but has hitherto withstood the open attacks of its enemies and the Judas-like kisses of its professed friends. A generation or so ago there was much open infidelity, and many persons seemed to consider it no disgrace to be openly known as atheists. To-day, however, the only infidelity that is really dangerous or worth considering is that which has put on a clergyman's coat and which speaks from a supposedly orthodox pulpit or from a theological chair founded by pious Christians who took every possible legal precaution to safeguard their bequests from just such misappropriation.

On the Battle Fields of Capital and Labor

(Continued from page 5)

is defiled under the inhabitants thereof; because they have transgressed the laws. . . . Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24:5, 6. Men have sought for peace in paths of strife and contention. They have sought for security by opposing force to force and organization to organization. They have striven for advantage in legislative halls and before courts of law. They have retained shrewd counsel, and have contended each for his own advantage. But they have not sought for the way of the Lord. The commandments of God they have trampled underfoot, and the principles of justice they have not asked at His hands. And yet He pleads, "O that thou hadst hearkened to My commandments! then had thy peace been as a river." Isaiah 48:18.

THE END OF CLASS WAR

BUT instead of peace, we look out upon armed camps. We hear talk of "breaking down the capitalistic system," and of "crushing the labor unions," and of making the wage earner "eat out of his employer's hand." Thus we have force opposed to force, political power opposed to political power, and strikes opposed to lockouts. Under the stress of this contention, we see the ranks of labor growing more sullen and threatening, and listening with more sympathy to bolshevistic propaganda. And there is being cast off from this, like foam upon the ocean beach, a great backwash of crime and lawlessness which is rapidly getting beyond all control. It is called a "crime wave," but it will be found to be only the advance skirmish line of contending forces which are to-day being lined up for the final test of strength in one great effort to obtain right by might.

Clearly the Scriptures of Truth present the picture and the remedy. "Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20, 21.

And at this time, and under these conditions of strife, the child of faith is admonished, "Be patient therefore, brethren, unto the coming of the Lord." This is the only possible remedy for the conflicting interests of earth's classes, for God's way is the only way of absolute justice and equality, and if man will not accept that, he must drink the cup of his own selfishness to the bitter dregs.

But a brighter picture is held out for those who will accept the way of the Lord, for at His coming He will remove everything that offends, and then shall be brought to pass the promise of the Saviour—that promise so little thought of—"Blessed are the meek, for they shall inherit the earth."

The Gods of America

(Continued from page 7)

of the church? Is America to burn incense and pour out libations to deities strange to Jehovah, the God of Christians? Will the time come when our Christian sanctuaries will be but relics of a dead past, when our pulpits will be altars to "the unknown God"? Already there is many a whole neighborhood to which God is entirely unknown; yet every one has its temple of amusement.

There is but one remedy. The heathen who follow other gods in America are not much to blame. It is time for those who know God, minister and layman, to stop compromising with sin in their own lives, discern it, and call it by its right name, and preach the old-fashioned salvation from it, through Christ. It must be a question with all, not How far can I venture from God and right and still be safe, but How near may I come to Him and so be saved?

There is one clarion call for America and the world, to-day, and it is sounded with a loud voice by the messenger of the Most High: "Fear God, and give Him glory . . . and worship Him that made the heaven and the earth and sea and fountains of waters."



London "bobbies" trying to quell a labor demonstration.

ENGLAND'S Powder Magazine

Unemployment and foreign competition placed Britain in a very critical position. ✦

by

ARTHUR S. MAXWELL

Our London Correspondent

ENGLAND to-day is faced with a labor crisis unparalleled in the country's history. More than a million men are workless, and with factories all over the country closing down or drastically reducing their staffs, every day thousands more are joining the vast army of the unemployed.

The causes of this sudden reaction from the artificial prosperity brought by the war are not far to seek. Chief among them, perhaps, is the demoralization of the exchanges throughout Europe. France, for instance, cannot buy British goods if she has to pay sixty francs to the pound sterling; Germany can purchase still less, with the mark standing at two hundred fifty to the pound; Austria, financially bankrupt, can purchase nothing; and Russia, for other reasons, cannot buy at all. The revival of foreign competition is also having its effect. Large orders that used to reach England from abroad are now being sent to the Continent, especially to Germany, who can quote prices 70 per cent less than those tendered by British firms. "Dumping" is another cause of trade depression. Goods made in Germany are being brought over and sold at less than half the price for which manufacturers here can produce them. With wages standing so high,—higher than in any other European country,—it is an utter impossibility for the British makers to compete with foreign firms. Consequently, British factories are closing down and hundreds of thousands of men and women are being thrown out of work. What will be the outcome?

GOOD GROUND FOR REVOLUTIONARY SEED

THE extreme gravity of the situation is realized only by those who are acquainted with the extent of revolutionary and bolshevist propaganda in England. For many years now socialism has been spreading, gaining adherents, and strengthening its position. Bolshevist agents have been busy, too; and to-day communist societies are to be found in almost every important industrial town. The spirit of revolution is abroad, and a large section of the laboring classes is zealously working for the overthrow of the present social order and the hated "capitalist system." One hesitates to predict the consequences, if the same spirit should stir the hearts of a million disheartened, dissatisfied, hungry unemployed.

Dr. A. Shadwell, who has recently been running a highly important series of articles through the London *Times* on "The Revolutionary Movement in Great Britain," said of the feeling in Glasgow and on the Clyde:

"I have tested the feeling among the rank and file, and will put it in the words of a shop steward, a moderate man and no firebrand. 'If unemployment becomes acute here,' he said, 'it will be a match put to a powder magazine.'"—*The Times*, January 13, 1920.

That the most dangerous possibilities lurk in the growth of unemployment is seen from the recent serious disturbances in London,—one in Whitehall last November, when a huge mob tried to rush the Premier's residence, and the

other attack by hundreds of men, some of them armed with various crude weapons, upon the Islington town hall, when many police and civilians were injured.

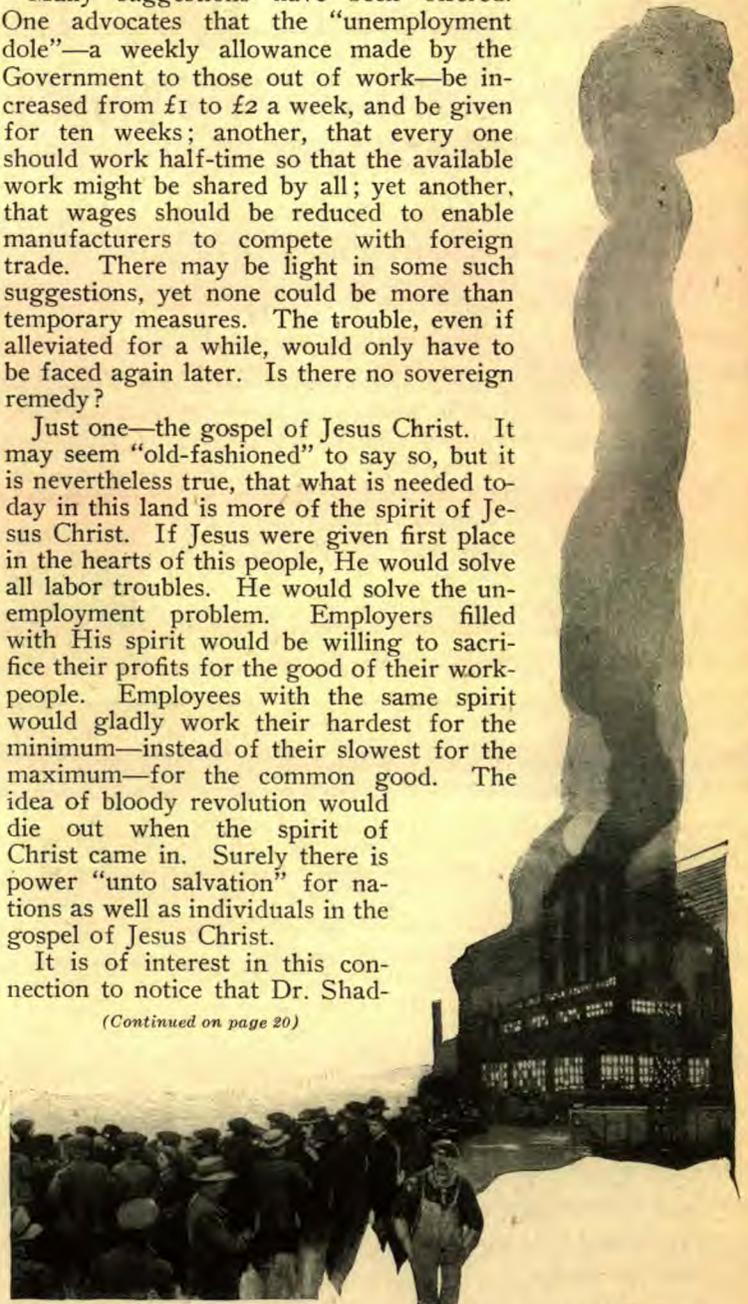
But what can be done to avert the threatening peril? How can the rising tide of revolution be stemmed before it plunges the country into a state of anarchy and misery beside which even Russia might seem a paradise?

Many suggestions have been offered. One advocates that the "unemployment dole"—a weekly allowance made by the Government to those out of work—be increased from £1 to £2 a week, and be given for ten weeks; another, that every one should work half-time so that the available work might be shared by all; yet another, that wages should be reduced to enable manufacturers to compete with foreign trade. There may be light in some such suggestions, yet none could be more than temporary measures. The trouble, even if alleviated for a while, would only have to be faced again later. Is there no sovereign remedy?

Just one—the gospel of Jesus Christ. It may seem "old-fashioned" to say so, but it is nevertheless true, that what is needed to-day in this land is more of the spirit of Jesus Christ. If Jesus were given first place in the hearts of this people, He would solve all labor troubles. He would solve the unemployment problem. Employers filled with His spirit would be willing to sacrifice their profits for the good of their work-people. Employees with the same spirit would gladly work their hardest for the minimum—instead of their slowest for the maximum—for the common good. The idea of bloody revolution would die out when the spirit of Christ came in. Surely there is power "unto salvation" for nations as well as individuals in the gospel of Jesus Christ.

It is of interest in this connection to notice that Dr. Shad-

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A Lama Priest



CHRISTIAN missionary is engaged in conversation with a Buddhist lama, and taking a small copy of the Bible from his pocket or his hand bag, passes it across the table to the priest.

"What!" queries the latter in astonishment, "Do you mean to tell me that this little volume comprises all the sacred writings of the Christian church?" "Yes, that is a complete Bible, and includes the sixty-six books of Scripture," answers the missionary. The Buddhist, noticeably disappointed yet probably too polite to draw an unfavorable comparison, informs the Christian that a set of his sacred writings may be found at a certain temple.

So on an afternoon when the missionary would exchange the routine of work and study for a long stroll, he wends his way thither and asks the keepers to be shown the Buddhist classics. It is his turn to be surprised. A priest leads the way to an inner sanctuary, and there, spread out in state along the entire side of a large room are a hundred or more ponderous volumes, elegantly bound. To transport these from one place to another would require three or four oxcarts. Little wonder, then, that in the eyes of the Buddhist, the Christian Bible seems insignificantly small!

On the part of the missionary, how very natural and perfectly human the desire to increase his store of knowledge and to gratify his curiosity by delving into this great religious library!

He has not gone far in the search, before he discovers here and there many gems of thought and flashes of light. The idea comes that these non-Christian systems may have been unjustly treated. He observes and studies out interesting comparisons and coincidences between the Bible and heathen classics. A little farther along, he begins to be a believer in what is termed the evolution and growth of religious thought, and argues thus: "These im-

The BIBLES of the EAST

BY ROY F. COTTRELL

THERE is a growing tendency in our pulpits and in our colleges and seminaries to compare favorably other religions with Christianity. A visiting professor, an authority on comparative religions, said in a summer course at a large Western university last summer: "In some ways Christianity is better than Buddhism, but in many cases Buddhism is better than Christianity." This same professor spent many hours in his class expatiating on the wonderful things to be found in the sacred books of Mohammedanism, Confucianism, Buddhism, and other

"isms" of the East. He lauded their ethical systems to the skies. On the other hand, he slighted much of the teaching of the Bible, especially that of the Old Testament, so that when the course was finished, one could have obtained no other idea than that the Christian religion and its sacred Book was not to be much preferred to a half-dozen other cults and books extant in the world. Mr. Cottrell, who has spent years in an intimate study of the Orient, shows in the accompanying article that there is an impassable gulf fixed between Christianity and its competitors.

perfect systems are evidently steps along the pathway of man's mental and religious development, interesting efforts in his struggle upward toward God; and Christianity is, in the final analysis, merely the climax, the complement, the fulfillment of them all."

Both in the mission fields and in the great Christian seminaries and universities of Europe and America thousands have been insidiously led over this perilous mental route. Undoubtedly the theory carries with it a delightful fascination, but the concept is misleading and erroneous.

In a recorded conversation between a Christian traveler and a lama priest, the latter makes the following remarkable statement: "Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, con-

sidering that sincere men of other religions are deeply attached to them."

With many modern religionists and scholars, such toleration as this is highly praiseworthy, but it is wholly at variance with the great Christian classic that says, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." "Ye cannot serve God and mammon."

PUT THE BIBLE IN A CLASS BY ITSELF

ON THIS point that excellent authority on world religions, Sir M. Monier Williams, gives us the following: "There can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with

some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table; but place your own Holy Bible on the right side—all by itself, all alone—and with a wide gap between.”

All the principal portions of the Vedas, the Zend-Avestas, the Confucian Texts, the Buddhist Tripitaka, and the Mohammedan Koran have been translated into English by eminent Oriental scholars, and are accessible to those who would know their contents. But search them through and through, and nowhere do they reveal a divine, sinless savior who took upon himself the sins of men, and who will through his own sacrifice and merit forever annihilate the monster,—sin. Zoroaster, Mohammed, Confucius, and Buddha all exhorted men to make every exertion to rid themselves of evil, but none of them claimed to be sinless men who were themselves able also to bear away the sins of others. The Christian doctrine of redemption through Christ, stands before the world without a parallel.

A RECIPE FOR A NEW RELIGION

IT IS related that on one occasion a man announced to his friend that he proposed to become the founder of a new religion, and asked for advice in his undertaking. As a preparatory step, the friend advised him to die, to be buried, and to rise again on the third or fourth day, after which he could go before the world with confidence. But, nowhere do any of the “sacred books” of the East record of any of their founders what the Bible affirms of the Founder of Christianity,—that He died, was buried, and was thereafter made alive. None of them could say, none of them ventured to say, “I am the resurrection, and the life.”

Vyasa, Confucius, Mohammed, and all the other founders of non-Christian religions are dead and buried, and even their followers admit that their flesh is decayed and their bones returned to dust. But of Christ it is asserted: “We have a great high priest, that is passed into the heavens, Jesus the Son of God.” “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing *He ever liveth* to make intercession for them.” Hebrews 4: 14; 7: 25. Here again let us pause as we remember that the incarnation, the crucifixion, the resurrection, and the ascension of our Lord, the central doctrines of Christianity, are manifest before all peoples in their unique and matchless beauty.

One more great vital distinction is there, and we shall let Professor Max Müller state it in his own language. He says: “In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the ‘sacred books’ of the East, and I have found the one keynote—the one diapason, so to speak—of all these so-called ‘sacred books,’ whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase money, must be our own works and deservings.”

Contrast with this the faith in Christ that is the very essence of Scripture from Genesis to Revelation. “Without faith it is impossible to please Him.” Righteousness comes to the Christian through faith; “by grace are ye

saved through faith; and that not of yourselves: it is the gift of God.” To be sure, good works are enjoined in Holy Writ; a higher standard of living and working is indeed demanded than is required by any other of the “sacred books,” but they are the outcome of a grateful heart, the fruits of faith—never the ransom money for sin or the price of our salvation. In the language addressed to the woman, Christ speaks to every soul, “Thy faith hath saved thee; go in peace.”

OUR SCHOOLS SUBVERT FAITH IN THE BIBLE

THE same danger as herein pointed out lurks also in the study of pagan literature by the youth of America. In our colleges and universities, Plato, Aristotle, and other ancients are exalted to a high place in education; and we admit that among these were mental giants of high attainment, giving frequent expression to gems of thought that sparkle and attract. Their entire system, however, is a structure apart from God, a wisdom that is of the world only, a teaching that is wholly inconsistent with the truth of the living Christ.

Not only is the teaching of the majority of our colleges and universities inconsistent with the Bible truth, but in most cases it is directly antagonistic. In fact many university and seminary instructors no longer have the least compunctions in coming right out and decrying the inspiration and the God-origin of the Bible. They label as “outworn” and “outgrown” and “obsolete” the old belief in the Word of God. Any student who dares raise his voice in defense of the Bible is classed with the ignorant, or at least as not having thrown off the old traditions. Especially in classes in philosophy, geology, comparative religions, and Biblical literature is the Bible assailed and the standard of Christianity trailed in the dirt of criticism and unbelief. Instead of regarding the Bible as the supreme Book, the college student comes to regard it as only a hodgepodge of Hebrew tradition, history, and folklore.

Little wonder, then, that when so large a majority of our young men and women emerge from the higher institutions of learning, their faith in the Bible as the inspired word of God is so sadly shattered; or perchance the omnipotent power of God in creation and redemption has given place to a modern evolutionary theory; and to our own great Sacred Book of the East is assigned a position but little higher than the pagan classics. “Nevertheless the foundations of God standeth sure,” and there was never a time in the world’s history when the truth of God shone more clearly, when the Christian’s hope gave more courage, or when the true gospel of Christ was more mighty to save than it is to-day.

The following words from Sir M. Monier, the authority above quoted, should be held in living characters before Christian workers and laymen throughout the world. “Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to



An Oriental devil dance. The one teaching of all the religions of the East is that man can achieve his own salvation through his own works. So these poor wretches are frantically dancing to ward off the evil spirits. They know nothing of a God who shields and delivers from the power of the evil one.

suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith.”

THE duties of the day had been laid aside; some finished, others to be resumed when the curtains of night should recede and make to-morrow another to-day. The noise on the street had subsided; and even the boisterous winds had yielded to the "Peace, be still." Everywhere the hush of eventide called to quiet meditation; and somewhere a voice seemed to say, "Be still, and know that I am God." Then followed a quiet, all-alone visit with the Master, and while I sat there thinking seriously, the story of Brooklyn Bridge crossed my mind. Strange thoughts for meditation! you say. Yes. But somehow the soft light of evening reveries revealed in that oft-told story a wonderful lesson to me.

Perhaps you remember the experience of the engineer whose mind conceived Brooklyn Bridge. He was injured while it was being built, and for long months was confined to his room. But his assistants carried on the work. On the sick-bed his skillful hand drafted the plans, and his faithful wife carried them to the workmen. At last the bridge was finished. From his cot he viewed the magnificent structure. His well-trained eye critically scrutinized the huge anchorage, the massive piers, the strong cables. He seemed to take in every detail. There stood his dream! His plans and specifications had been carried out perfectly. How it thrilled his heart! In ecstasy of joy he cried out: "It's just like the plan! *It's just like the plan!*"

That is the story; and as I thought of it in the hush of the evening, my heart sighed, Oh that the Master, as He looks over my life for to-day, could say, "It's just like the plan!" But alas! He could not. I knew that. I had felt His presence. The little visit had been so comforting in many ways. He seemed more real and more precious to me than ever before. Tenderly, kindly, sympathetically, sadly, He called my attention to the mistakes of the day. But I knew He did it for my good, and it grieved me deeply to think I had fallen short of His plan for me. Had I not promised Him to live the victorious life? And had He not promised to supply the strength to do it? Then why had I failed?

PHYSIOLOGY AND PRAYER

THE experience of a certain young woman throws considerable light on the "why." We were childhood chums. When budding into womanhood, we entered the same training school. One evening, shortly after matriculating, she said to me: "I don't see why we should open our physiology class with prayer. We haven't any too much time for the recitation anyway. Of course, I think it is all right to open our Bible class with prayer, but I certainly do not approve of our wasting the time of our physiology class in that way." More than two decades have passed since that evening visit, but somehow, these words have never faded from my mind; and often, as I



The
FORCE
that MOVES
EARTH and
HEAVEN
by
MATILDA & ANDROSS

think of that childhood friend who in early womanhood strayed from the path that leads heavenward and is to-day without hope and without God in the world, do these words come back as a solemn warning to me. She wandered away because she did not have time to pray. And I tremble to think where the sin of prayerlessness will lead me if I do not let the Lord deliver me from it.

No time to pray! If you and I have no time to pray, need we wonder why we mar Heaven's plan for our lives? The Master Workman has been called home; but He has made ample provision for the completion of His plan for your life and mine. It only remains for us to keep in touch with Him. That is all, but that one thing is absolutely necessary; and the avenue of communion is prayer. This is not theory but solid truth. Many have proved its merits. At a certain conference Dr. Howard Agnew Johnston told of a missionary in India who demonstrated the power of prayer. A remarkable revival was on in India, and the revival fires centered around this missionary. The natives called Mr. Hyde, for that was the missionary's name, "the sahib who sleeps little and prays much," and everybody knew to whom they referred. "There was only one man in

all India at that time who answered to that description," said Dr. Johnston, "but there was one." Mr. Hyde prayed much, lived victoriously, worked mightily upon hearts.

THE CARPET WORN THROUGH

DURING a great Welsh revival, a very humble minister was having remarkable success. His life was a power among men. A fellow worker in the revival movement heard of the phenomenal power attending his ministry, and one day he wended his way to the humble cottage of this far-famed minister. "Brother, what is the secret of your success?" asked the visitor eagerly. He was then taken into a poorly furnished room, and his attention directed to a spot where the carpet was worn through. It was near a window from which the mountains in all their solemn grandeur could be seen.

"Brother," confessed the minister humbly, "that is where I get my power to live for God and to serve my fellow men. One evening I knelt there, and cried for power to preach as I had never preached before. The hours passed until midnight struck, and the stars looked down on a sleeping valley and the silent hills; but the answer came not, so I prayed on until at length I saw a faint gray shoot up in the east; presently it became silver, and I watched and prayed until the silver became purple and gold, and on all the mountain crests blazed the altar fires of the new day; and then my message came and the power came, and I lay down and slept and arose and preached, and scores fell down before God. That is my secret." But another demonstration of the power of prayer comes nearer home: She had come to spend the night

with me, this little woman of prayer. We had had a blessed good-night visit with the Master together. Then she went to the room where we were to sleep. A few minutes later I entered, and found her again on her knees. After a while she arose, and explained, "You see I just must have a little all-alone visit with the Master. There are some things I have to talk over with Him alone—all alone." I knew something of the joy and comfort of prayer then, but that little experience showed me that this friend knew far more about the joy and power of prayer than I did. Almost a decade has passed since that experience. Our paths have not often crossed. But once, when in her home, I found her prayer habit unchanged. Early in the morning I would hear her tiptoe past my door, and enter her little study. There she would linger perhaps an hour or more in quiet communion with heaven. Again in the evening there was a same unhurried visit. And what of her life? you ask. Ah, just to know the strong, beautiful life she lives is itself an incontrovertible argument for the transforming power of prayer. She truly lives to the glory of God and for the good of others, and I think I never knew another who succeeded better in doing it.

WHEN SATAN TREMBLES

FRRIENDS, these, and a host of others, have found prayer the great secret of victory day by day. And so it is. Prayer is the source of the victorious life, and there is no other. Cortland Myers has well said that "all life and all service is dependent upon prayer; not the form and the ceremony, but the faith and the force." The Master promised us what prayer—real prayer—would do; and then, to help us to understand what He meant, He proved beyond the shadow of a doubt that it would do all that He promised. Prayer is more powerful than habits, heredity, and natural tendencies. It can overcome all these. It is more powerful than the forces that hold the planets in place. Prayer, though it comes from the heart of an unlearned child of God, can suspend the laws of the universe, if such be God's will, just as the sun stood still when Joshua prayed. There is no other power on earth that the enemy of souls hates and fears as he does prayer. We are told that "Satan trembles, when he sees the weakest saint upon his knees."

"But prayer does not mean victory in my life," exclaims a struggling soul. And you and I have had the same experience. We know what it is to pray and to fail. Still, let us not forget that what prayer has done for others, it can do for us. Here is even a stronger truth, one we dare not utter without hushed voices: What prayer did for Jesus, it can do for you and me. Never man spoke as He spoke, because never man lived as He lived; and He lived as never man lived, because never man prayed as He prayed.

Set this down as a settled fact: It is entirely vain for you and me to try to live the victorious life any other way than the way in which the Master lived it. Behind His victorious life was a continuous prayer life. Let us notice briefly a few pictures of Him: "He went out, and departed into a solitary place, and there prayed" (Mark 1:35); "as He was alone praying" (Luke 9:18); "went up into a mountain to pray" (Luke 9:28); "as He was praying" (Luke 11:1). These few verbal snapshots show Jesus' life habit.

With Him to live was to pray. "Would that we might learn from our Lord Jesus," exclaims Andrew Murray in one of his appeals, "how impossible it is to walk with God, to obtain God's blessing or leading, or to do His work joyously and fruitfully, apart from close, unbroken fellowship with Him who is ever a living fountain of spiritual life and power."

DABBLING IN PRAYER

BUT most of us do not learn that lesson readily. Some of us have a habit of dabbling in prayer. We utter a few hurried words for guidance in the morning and perhaps at noon. We pour out a torrent of confessions into the Father's ears at night. But we do not know what it is to spend hours in uninterrupted prayer as the Saviour did. We do not know what it is to continue all night in prayer as He did. We do not know how to tarry in Gethsemane in prayer until we can say: "Father, though it cost me my life, have Thine own way with me. Above all, let me glorify Thee in my life to-day and always." Some of us, says an experienced soul-winner, do not know how to spend even thirty minutes alone with God.

Are not you and I expecting a superficial prayer habit to produce in us a deep Christian experience that will enable us to live victoriously every day? But if we have fallen into the sin of prayerlessness, can we expect victory? If the enemy has taken away our weapon of warfare, wherewith can we strike for liberty? If he has already defeated us in secret, how can we expect to be victorious in open conflict? Let us repeat the great possibilities of prayer over and over to our doubting minds, until the reality of prayer sinks deep into the never-to-be-forgotten corner of our hearts. Then let us ask the Lord humbly and earnestly, sincerely and persistently, to cleanse us from the awful sin of prayerlessness.

But some of us learn this lesson so slowly. Speaking candidly, do we not have a habit of sort of dabbling in prayer? Are we not satisfied with a superficial prayer habit? Yes, you and I who have lived the superficial prayer life or have failed altogether to pray, need deliverance from the sin of prayerlessness. And now let us look within a moment: To be really honest with ourselves, do we not have to admit that the difficulty in the whole matter lies right here: We desire to pray in the Spirit, and at the same time to walk in the flesh. We desire to have power to do right, and yet we are unwilling to let go certain sins to whose gross sinfulness our eyes are blinded. We are asking God to send power for us to use as our selfish hearts shall dictate. We are asking Him for peace in sin, when it can come only apart from sin. What a pity that after all the Master has told us, and after all the experiences of others recorded for our admonition, we should still try "by Beelzebub to cast out Beelzebub." Such a course can bring nothing but defeat and disappointment. Life's greatest victories and sweetest joys are for those who live the true prayer life. But the selfish prayer is a counterfeit. It cannot transform lives. How can God answer the prayer the lips utter when the heart is bound to have its own way? When we pray thus, are we not asking God to send troops to fight on the side of the enemy? Dare we be so inconsistent?

There was on the battlefield of Waterloo a farmhouse which Wel-

(Continued on page 17)

SATAN is more interested in prayer than in any other subject in the universe. If he can make the Christian content with superficial prayer, or if he can somehow crowd it out of the day's program, he knows he has his victim, no matter what may be that Christian's position, creed, or fame. He also knows that all the demons in hell cannot hold captive the man or woman who really prays.



THE APPEAL OF SPIRITISM ❖ ❖

"My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." ❖ ❖ ❖ ❖ ❖

By FRANCIS D. NICHOL

NATURE abhors a vacuum, and there is a place in every heart for the knowledge of God," said a recent writer. This thought might be greatly enlarged upon by quotations from many other persons who bear witness to the fact that man not only has grounded in him a belief in an Omnipotent Being who lives in a sphere far above him, but that he also longs for some knowledge or revelation regarding that Being and the sphere in which He moves.

"The common people are wont to crave a revelation, or else they find atheism a rather better synthesis than any other. They either cling to the miraculously transmitted message with its hopes of recompense, and its daily communication of the divine voice in prayer or sacrament, or else they make a world which moves through space as a black monstrous ship with no steersman." We would differ from this statement by John Morley only as regards its comprehensiveness; for it is susceptible of the clearest proof that *all* classes of people, with scarce an exception, "crave a revelation."

In this way we explain the oracles of the ancients. In times of trouble and calamity they sought the counsel of those who were thought to have communion with the "other world;" no other course seemed open to them in their effort to satisfy that inherent longing for a knowledge of the One who controlled their destinies. However, in the early years of our era, many forsook this pagan, barbaric method of heeding the promptings of natural religion, and embraced Christianity, the true revealed religion. Men turned to Christianity because it had something tangible to offer. It sounded a note of assurance and substantiality.

PAGAN TEMPLES DESERTED

CHISTIANITY, in its sacred writings, the Bible, offered man a philosophy of his existence and his ultimate end, much higher and happier than that set forth in the sacred books of other religions. It offered a mediator between the Supreme Being and man through whom man could make known his requests; for it revealed to him the "one mediator between God and men, the man Christ Jesus." It offered the means whereby man could ever commune with the great "Mediator;" and it offered the Spirit of God Himself to enlighten and guide the mind and heart.

It is not at all surprising, then, that such a religion rapidly gained converts, and that before a century had passed, the Roman governor Pliny, wrote to the Emperor Trajan that the pagan temples in Asia Minor were "deserted." The hazy and equivocal predictions of pagan oracles and mediums were displaced by the "more sure word," and the vague ideas regarding a

future blessed abode, by the certain promise of a "new heavens and a new earth, wherein dwelleth righteousness." Further, there was indissolubly linked with the reception of such truths a reformation of life and a raising of the moral standard, for Christianity held out a happy eternity only to the one who lived a right life here.

Though for many centuries greatly corrupted, the fundamental principles of Christianity have come down to our own age. All the way along through the troublous centuries men have received consolation from the Christian faith. It has comforted their hearts, guided them in time of calamity, and extended to them hope for the future. They have relied on the Bible for their wisdom, and on Christ the Mediator for help, reaching His ear through the channel of prayer.

EXPOUNDERS OF CHRISTIANITY TURNCOATS

BUT you say, "That may be true as far down as the days of our grandfathers; but people to-day do not view things so." In general, we agree. But we desire to go further; to offer a reason, and to draw a conclusion.

Our generation presents a strange spectacle, in that the expounders of Christianity, the faith of our fathers, are endeavoring by every means possible to shake the confidence of men in Christianity. Posing as "higher critics" and "scientific investigators," they have turned traitor, have virtually joined the ranks of the revilers of the Bible, and by virtue of the peculiar place which they hold in the minds of men, have caused a great wave of disbelief in the supernatural origin of the Scriptures to sweep over our Christian nations. It is a case of "like priest, like people," so willing are men to follow where the "learned" lead. And in the mighty onrush, was lost that faith in Christ as the One who is ever "touched with the feeling of our infirmities," that "anchor of the soul, both sure and steadfast."

Thus many found themselves adrift. Something had been taken from them, and the mere approach of a storm would cause them to realize their loss; for when in calamity, men ever feel the need of a revelation, of strength from the world beyond, of communion with the Director of the universe.

Finally a calamity, a storm, did come. It came swiftly and unexpectedly. The Great War threw a pall of terror and anguish over the hearts of men in every land. In such a cataclysm the sea of doubt and semi-infidelity on which men had embarked must quickly be forsaken for a port of safety. But they were far from the quiet haven of Christianity, which had been discredited in their eyes. Where could they go? The thought of weathering such a storm, with no harbor to shelter their bark, drove



To you who have endeavored to find hope and consolation through the ouija board, the medium, the séance, or the secret chamber, let us offer Christianity. Reject the "medium," and accept the spotless "Mediator." Forsake the séance, and enter your closet and commune with God direct. Throw away the "spirit messages" and take the Bible, the message from the Supreme Spirit. Hasten from the dark shadows of this cult into the "light of the glorious gospel" of Christ.

them to despair. Then the port of spiritism loomed in sight. Spiritism, a system of revealed religion which included both a living and a mechanical medium, offered them rest. And with scarce a second thought, they entered, for men in despair and desperation are ill prepared to judge of merits. Thus countless thousands hoped for relief in the awful calamity.

But ask now the disillusioned ouija-maniac, slowly recovering from a too-intimate communion with the world beyond via the mechanical medium of this new revelation, whether the longings of his heart have been satisfied. What mockery even to frame the query in one's mind! Question the man who has sought a knowledge of the future and of loved ones from the living medium at the séance or in the secret chamber. Does he tell you he has received clear and convincing answers, answers which brought consolation to his soul? Oh no! How could it be possible for one to receive knowledge or consolation from the equivocal chirpings and mutterings of mediums possessed with some uncanny power? And, lastly, inquire of any man whether his aspirations toward a holier life have been quickened by worshiping at the shrine of this cult. He sadly answers, "No."

"COUNTERFEIT" WRITTEN ABOVE IT

THE lofty conception which every mind has of the God of heaven, the Supreme Ruler of the universe, will not allow it to couple His name with such a system. "Counterfeit!" must be written over its entrance. A false god, the "god of this world," the "prince of the power of the air," must be its founder.

When virtually whole nations have turned to such a religion, surely the words of the Lord through the prophet hold true: "Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid. . . . For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2:11-13. Such a course has brought only disappointment. Multitudes, with parched and thirsty souls, are realizing that they must now turn elsewhere to satisfy their heart longings. Spiritism is a "broken cistern," indeed.

To you who have endeavored to find hope and consolation through the medium, the ouija board, the séance, or the secret chamber, and have failed, we offer practical, experimental Christianity. Reject the sinful "medium," and accept the spotless "Mediator." Forsake the séance and the secret chamber, and enter instead your closet, where you may commune with God alone and directly, by prayer. Throw away the "spirit messages," with their morally warped doctrines, and take up the Bible, the message from the Supreme Spirit, with its soul-comforting, elevated teachings. Hasten from the dark shadows of this cult into the "light of the glorious gospel of Christ."

GOD AND THE BOOK STILL LIVE

THOUGH theologians and intellectuals may have turned traitor, the Bible and Christianity have not. God and the Book still live. Promises given in the Scriptures long centuries ago are just as true to-day, for the Author of the Book cannot lie. Men and women, right in our day, are finding that for which every soul yearns,—peace and assurance in trouble and hope for the future,—by believing in the truths of the Bible as understood by the Spirit of God, and by communing with Christ Jesus through the channel of prayer.

"When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards [mediums], that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isaiah 8:19, A. R. V.

"Come unto Me [Christ], 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: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30.

The Force That Moves Earth and Heaven

(Continued from page 15)

lington saw occupied the strategic place. That was the key to the situation. He must get it, whatever the cost. He reached it; and once gained, he spared nothing, not even the lives of his troops, to hold it. Victory depended on retaining it. To lose it, would mean defeat. On the battle field of the victorious life there is also a strategic place: it is the place of unconditional surrender. It is the place where the Christian can pray "in His name." Victory depends on our reaching that place, cost what it may. And when we have settled that fact and are willing to pay any price to gain the strategic place on life's battle field, we have found the secret of the victorious life.

The enemy of souls will do all in his power to keep you from reaching the strategic point on life's battle field,—the place where you can sincerely pray "in His name." Satan is more interested in prayer than in any other subject in the universe. Do you ask why? Ah, he knows its power! If he can make the Christian content with only a superficial prayer habit; if he can persuade him to resort to counterfeit prayer, or if he can somehow crowd out prayer, he knows he has his victim, no matter what may be that Christian's creed, position, or fame. And on the other hand, he knows that all the demons in hell cannot hold captive the man or woman *who prays*. I do not mean the one who says prayers, nor the one who lifts one hand to God and lets Satan clasp the other, but the one *who prays*. No one knows better than Satan that the child of God can conquer everything with prayer, so he does his very utmost to snatch the weapon from our hands or to hinder our using it. "You will have more time a little later," he says sympathetically to the busy housewife. "Do this first and then take time for prayer," he whispers to the business man whose desk groans with work.

Satan always tries to make sure of his victims in the morning, and he has found that his most subtle trap is to entice them to omit the quiet visit with the Master. If he succeeds here, he has not much fear of failing at any time through the day; nor have we much hope of succeeding. What a pity we are so slow in awakening to this fact!

MENDELSSOHN AND THE CHURCH ORGAN

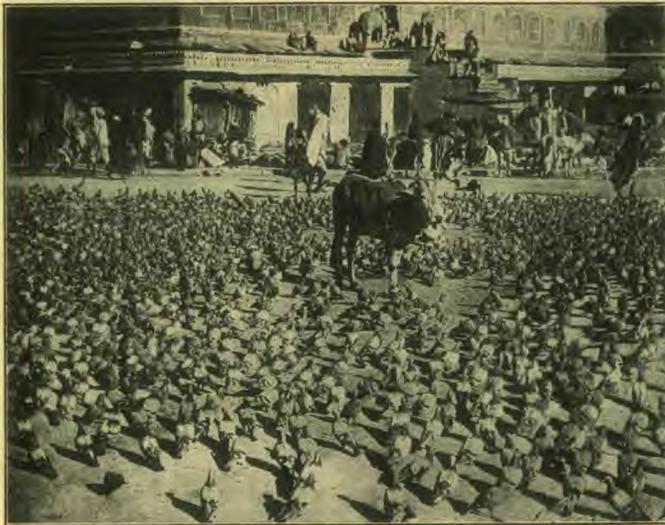
ONE day a stranger visited the old cathedral in Freiburg. His interest was centered in the organ, which the old sexton took great pride in exhibiting. He asked for permission to play it, but was denied the privilege. He pleaded, but the sexton said that the instrument was so delicate that he could not let him play it. Finally, however, because of his importunity, the stranger was permitted to seat himself at the organ. The old sexton was awe-stricken as he listened. Never before had such music rolled out from his favorite organ. "Who are you?" he asked, as the stranger was leaving. "Felix Mendelssohn-Bartholdy," the stranger replied. After that, when the sexton exhibited the organ, he would say, "Ah, could you have heard it when Mendelssohn played! And think, I nearly forbade his playing upon it!"

Friends, a greater than Mendelssohn is here pleading for opportunity to play upon the heartstrings of our lives. He longs to bring out of them the sweet, strong, full, harmonious music of the victorious life. Shall we let Him? He, the Maker of heaven and earth, is willing to take the time to do it. Dare we say we are too busy for this most important thing in life? Yes, He is willing to bring out the music if we will supply the heartstrings. What if we should fail to let Him? What if? But there must be no "if." We must not fail to let Him,—to let Him live over again in us His own beautiful victorious life.

"Still with Thee, O my God,
I would desire to be;
By day, by night, at home, abroad,
I would be still with Thee.

"With Thee amid the crowd
That throngs the busy mart;
To hear Thy voice mid clamors loud
Speak softly to my heart."

"The whole creation groaneth and travaileth in pain together."



Unserwood

In India pigeons are considered sacred, and a few weeks ago when European boys killed two of these birds on the streets of Bombay, such a riot ensued that the exchange and markets were closed.

AUL'S graphic description of a world in deepest trouble, "We know that the whole creation groaneth and travaileth in pain together," surely portrays our little planet in the spring of 1921. Heart pains, stomach pains, head pains, lung pains, limb pains, and abdominal pains make of this old world a rack of torture.

JAPAN Traveling westward from this land of ours,—in which all is not well by any means,—we come on a quick round-the-world survey to the Empire of the Rising Sun. Japan, that island kingdom of 60,000,000 souls, that twenty years ago was counted as the small dust of the world's great balance, is to-day rated as one of "The Big Five" in world affairs. Internally, she has troubles galore. A small but powerful coterie of militarists are urging mili-



One of China's multiplied millions who are wasting away from starvation on the cold drought-swept northern plains.

tary expansion and war preparation. Through press and platform, they work the already discontented populace into a frenzy over the stand of Western nations on race equality, alien land laws, and other "insults" to Japan. They tell the crowds that the world is down on Japan, and that she will have to fight for her life. The working class of Nippon are just beginning to read the doctrines of Karl Marx, and these ideas, coupled with the inexcusable crimes of Japanese profiteers, make a wonderful culture ground for revolutionary seed. Japan has troubles; but her neighbor to the west has pecks of them.

CHINA When China is mentioned, men nowadays forget to talk about her political divisions, her bandit outlaws, her commercial stagnation, for her famine dwarfs her other ills into insignificance. The *Toronto Globe*, speaking of the famine, says: "Looked at in the mass, the tragedy is one of the greatest in the history of mankind. More people will perish of hunger in China in the next six months than died by the sword on

all the battle fields of Europe during four years of the world's greatest war." Although China has had many famines, yet the American Minister to China says that "the present calamity is the worst in forty years," and that "whatever is done from the outside can only touch the fringe, so fearful is the need." Imagine a land as large as all the New England States together, with a population nine and a half times as great, a country so flat that there is only one foot inclination in fifteen thousand, a soil that is rich and alluvial when watered but when dried by successive years of drought is hard and baked and refuses to maintain even a lonely blade of grass or a hardy weed; then imagine long years of guerrilla warfare between roving bandit bands, burning and pillaging and murdering; then two years of drought on top of that, and you have Northern China, the land where from fifteen to fifty million are sure to die by hunger's slow death, unless Providence intervenes in the very near future. Yes, many of China's millions groan together to-day, but the groans are weaker as the hours slip by and lives slip away. The prophecy of Christ that in the last days famines would be prevalent, includes China's present horror.



International

Searching the rubbish piles for food fragments in Vienna. Scenes like this are common along the streets of the Austrian capital, once the gayest city in Europe.



During the last few years to the front very rapidly. women leaders of Japan in peace. Baroness Mekata, women of Japan



TRAVAILS

An Editorial



Wide World

An airplane view of Monte Carlo, the most famous and the most infamous gambling resort in the world. It is no uncommon thing for millions of francs to change hands there in one day. All the vices that accompany a richly appointed and internationally patronized gambling resort flourish in Monte Carlo. This social plague spot is situated on an elevation overlooking a bay of the Mediterranean, in the principality of Monaco.

INDIA India's unrest,—and “unrest” is a woefully weak word to describe the situation,—is largely due to three causes. First: Not only Moslems by the millions but also Hindus, are demanding that the Turk be restored to the *status quo ante bellum*. During the last months of the war and the time of the peace parley, it was often said that any disposition could be made of the Turk that the Allied Powers liked, and the Mohammedans under English rule would not remonstrate. But that was a wild guess, for now those of Islamic faith the world over are remonstrating, and in India especially the question is an exceedingly delicate one. Second: India took the Western world seriously when it said that after the war the millennium would arrive for the oppressed and subject peoples of the world. India was not sophisticated in the Occidental way of building up war-time morale and inflating the balloons of patriotism with the hot air of roseate orators: so when the war was over and she found not a millennium but a world hades, a mighty revulsion of feeling has set in, and India is in a bad mood. Third: M. K. Gandhi, a native Indian, an accomplished lawyer, and an experienced agitator both at home and



Red Cross Photo from International

In many parts of Europe fuel is as scarce as food. Thousands of men and women make weekly journeys many miles into the country to gather sticks and twigs. This cart is about ready to return to Vienna.

abroad, has started a Home Rule Movement among the student class and the Young Indians. He professes to abhor violence, but constantly preaches doctrines and sets up ideals that can be accomplished only by violence. He capitalizes such incidents as the “Punjab tragedy” at Amritsar to create a bitter feeling toward England. He purposes to oust foreign rule by a “Non-Coöperation Movement,” which is a boycott against government-controlled schools, government law courts, and legislative councils. His propaganda has caused such a state of affairs that the *Manchester Guardian* says that “never within living memory has the general political situation in India been more disturbed.” Added to this turmoil, come reports of crop failure in the vast Punjab region, which means widespread famine. And besides all that, the well-educated and astute bolshevist agitators are on the ground by the score turning the misery and confusion of the masses into hatred of everything in heaven above and earth below. So India with its three hundred and more millions is a potential powder magazine, with explosives enough to wreck half the world. India travails in pain to-day.

RUSSIA The dawn of spring finds Soviet Russia on the *qui vive*, for Lenine and Trotzky have an immense army of, some say, 400,000, some say, 700,000 soldiers, on the western front before Poland and Roumania. At the head of this army is Budenny, who neither reads nor writes, whose mother and father neither read nor wrote, who eats and drinks most inordinately, who does not understand the principles of bolshevism, who never attended an army school, but who can fight and lead fighters better than Kameneff or Brusilov, and who put the much-touted Wrangel to an ignominious flight last summer. In fact, outside of the French, no nation in the world to-day could put an army into the field immediately that would match Budenny's. And back of that army is a class of 500,000 young men just called into training; so the prospect for Eastern Europe is another



Underwood

Leon Trotsky, Minister of War of the Soviet government of Russia, on a tour of inspection. Trotsky has at the present amassed an army of 600,000 or 700,000 men on the Polish and Roumanian frontiers, ready for a big spring offensive, if successful, ending no one knows where.



International
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picture shows some of the
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big, devastating, ruthless war. Ostensibly the Red armies are out to win Bessarabia back from Roumania; but rumor has it that they will not stop once that is accomplished, but will push on against Poland, form a *liaison*, if possible, with Germany, then down through Southeastern Europe to Constantinople. If the Allies do not interfere, Eastern and Southeastern Europe will be under Soviet rule before autumn; if they do interfere, it means another plunge into the abyss. So anyway you look at it, the prospect is red and lowering.

Europe has come to such a pass that even that veteran writer, Frank H. Simonds, the conservative, says in a late despatch: "Affairs in Europe are rapidly hastening toward the most acute crisis since the signing of the Treaty of Versailles. . . . Indeed one may say that the whole European system, after having momentarily regained a measure of stability, seems threatened with a new and almost limitless catastrophe, which will weaken, if it does not actually endanger, the whole structure of European civilization."

England's Powder Magazine

(Continued from page 11)

well, in one of his articles on revolution before referred to, makes the following observation:

"The variations [in the revolutionary movement] are infinite and due to many factors. Different districts have a general atmosphere or psychology of their own, which makes them receptive or refractory to new ideas. . . . I have always found personal influences at work. An employer or official who has the knack of putting men's backs up will fill a place with seething discontent; *one of opposite character will exercise a general pacific influence*. It is very much like a ship or a regiment under good or bad officers."

Is there not a suggestion here for Christian employers of labor?

A CHANGE MUST COME FROM WITHIN

VISCOUNT GREY realizes that the way of Christ is the only way to peace, internal or external. When addressing a meeting of the Student Christian Movement in Glasgow recently, he said:

"If you want a better world, we must bear in mind this—change of external conditions will not alone produce a better world. There is plenty of room for change in external conditions, a better distribution of wealth, more equal opportunities in life for people of all classes. These are changes for which many people are working."

"I would not say a word to discourage any real progress in the direction of improvement of external conditions. But bear in mind all the time that improvement of external conditions alone is not going to make a better world. There must go with it improvement in the deepening and strengthening of the moral feelings of the people."

"It is no good concealing from ourselves . . . that the national policies of Christian countries have been, and still are, lamentably deficient in the Christian spirit."

"That is the first fact. The second fact is that it is absolutely true that you will only get improvement by bringing more of that Christian spirit into these national policies."

Evidently the great need of the hour is for more real Christianity on the part of nominal Christians, closer union with God, loftier living among men. Then there would be some prospect of the leaven's leavening the lump, and of this present evil world's becoming a better world.

And if not? if the sovereign remedy is disdained and Christians themselves do not rise to their responsibilities?—Then we fear the outlook is dark indeed not only for England but for the whole world. As a writer in the *New Statesman* said recently:

"Looking forward into the New Year one must be sanguine indeed to discern anywhere in the prospect a clear gleam of hope. The present situation is very bad; it is manifestly getting worse; and it looks like getting much worse still before it can even begin to get better."

Turning to the prophetic Scriptures for guidance in this dark hour, we learn that the last days of the world's

history are to be characterized by all manner of industrial disturbances, and that while "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24:14), the majority of men will not accept this God-given remedy for their sorrows, preferring rather their own devices which lead them to destruction. At the end of all—and the event cannot now be far distant—Jesus Himself will return, take to Himself the reins of world government, and set up His everlasting kingdom which "shall never pass away." This is the blessed hope which the Bible holds out to those who are peering into the darkness of an unsettled and perilous future today. This is the joy set before us, beyond the deep gloom of the "time of trouble, such as never was." Daniel 12:1-3. But all who would share in its glad realization of the blessed hope must manifest the necessary qualifications in the present life. Christians who would inherit the kingdom of peace must act the part of peacemakers amid the present turmoil and strife. None will enjoy the peace of heaven who do not know and reflect the peace of Christ during the earthly sojourn. "Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9. And it should not be forgotten that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32:17.

The Christian living of a minority may seem to some to be without effect on labor troubles and on other mighty problems of the day, but the deeper thinkers realize that it is a most potent factor in world affairs. From God's viewpoint, nothing is so important or of so great consequence. Such a minority may at times feel discouraged by the apparent insignificance of its influence, but God will perceive, appreciate, and in due time adequately recompense.

\$200,000 on One Woman's Back

(Continued from page 2)

and capes, while the children of Poland perish in the ice and snow for the sake of a few cheap garments to cover their nakedness.

No wonder prophetic inspiration, looking forward to this day of destitution on one hand and wanton self-indulgence on the other, moved the apostle James to write:

"Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. Your treasures have rotted, and your piles of clothing are moth-eaten; your gold and your silver have become covered with rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. . . . The outcries of those who have been your reapers have entered into the ears of the Lord of the armies of heaven. *Here on earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding.*" James 5:1-5, Weymouth's translation.

Some years ago our land was stirred with the statement, "Half the World Knows Not How the Other Half Lives." To-day it is, "Half the World Does Not Care How the Other Half Dies."

Hopeless indeed would be the outlook, if it were not for the sentence that James so thoughtfully adds, "So you also must be patient: keeping up your courage; for the coming of the Lord is now close at hand."

THE American Bible Society's budget for next year comes to \$1,222,367, the largest budget in its history. It is an attempt to meet the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will bring millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as many weeks. The American Bible Society, in its 105 years of life, has issued 140,000,000 copies of the Scriptures in 150 languages and dialects.—*Christian Work*.

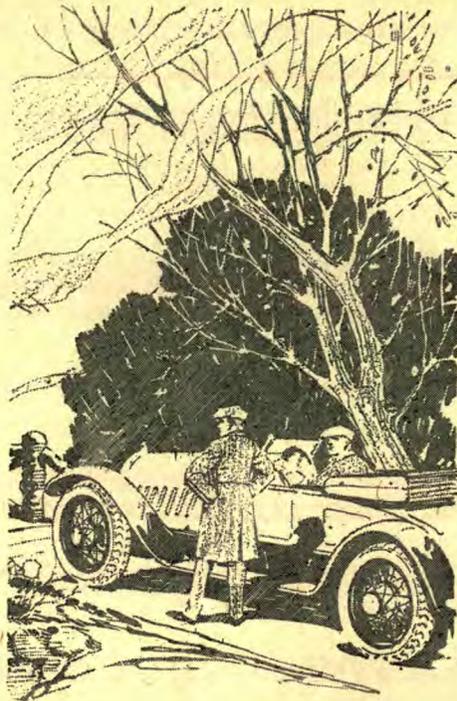
Where Dreams Come True

Many persons have the idea that heaven is a place where the inhabitants do nothing but sit on the edge of a pink cloud and play the harp all day.

by

KAY M. ADAMS

The low-salaried clerk imagines himself lolling about in a high-powered automobile.



EVERY man who has ever lived on this globe has had dreams of days to come. No matter how narrow or circumscribed his lot may be, he looks forward with eager eyes to a time in his life when circumstances will be changed, and things now so binding and irksome will fall aside, and more favorable and pleasing environs will take their place.

The prospector, suffering the torture of thirst on the desert, in his delirium, sees limpid pools; the starving street waif has but to shut his eyes, and visions of richly laden tables float before him. The low-salaried clerk can imagine himself lolling about in a high-powered limousine and enjoying all the delights of wealth; the wearied man of business pictures himself, care free, pottering about on a little garden tract. Some call it daydreaming, others name it building air castles. It may go under the title, ambition, but it is all the same.

There was a poet who said, "Hope springs eternal in the human breast." What a blessing that this is so! If it were not for hope, the number of suicides would be increased a thousandfold. We all pass through experiences when we become utterly discouraged, but it is not long before hope revives us, and again we take up our duties and press on cheerfully to attain the desire of our hearts.

HOPE THE HEALER

HAWTHORNE gives us a beautiful version of the Greek fable as to the origin of hope. As the story goes, a stranger once visited the home of the first man and woman, and left in their care a casket which he gave them the strictest orders never to open or touch. For a long time they obeyed, but curiosity finally got the better of the woman, and one day she touched the knot on the lid of the box. To her consternation, the knot came unfastened and the lid flew open, and all manner of evil insects came forth and stung the woman and her husband, and caused them great pain and suffering. As quickly as she could, the woman shut the box. She was surprised to hear a voice on the inside exclaim, "Let me out too; I pray you, let me out!" At first the suffering pair thought that this was another of the evil insects that wanted only to do them more harm, but they finally decided that one more could do little more harm, and it might be that this last would do good, so the lid was again raised, and out flew a beautiful angel, named Hope, that kissed the sore and smarting places caused by the stings of the evil in-

sects, and made them well again. Ever-returning hope is one of the greatest blessings of the human race.

DO WE FOLLOW A PHANTOM?

HOPE sweetens the life as we struggle along the way; when we fall in discouragement and are ready to give up in despair, she stoops to whisper encouraging words in our ears. We take heart again, and renew the struggle onward; yet how many of us reach the goal of our ambitions? A man may slave all his life long to amass riches, thinking that they will bring him happiness. He becomes a multi-millionaire, yet his anticipations of joy become as ashes in his mouth. Another dreams of wielding power. His name becomes respected and feared throughout the land, yet the bread that he sought becomes a stone in his hand. Of a truth, this world is a place of disappointment. We labor continually to make our hopes materialize, and we go down into our

graves leaving them still unfulfilled. Truly did Solomon speak when he said, "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit." Ecclesiastes 2: 10, 11.

Is it then our fate to follow a will-o'-the-wisp throughout life, and be ultimately disappointed? Ah, no, a better outcome is in store for us. God is in His heaven, and all will come right at last. We cannot expect to fulfill our desires in this world, because of the presence of sin, but there will come a time when all will be made right, when hope will change to glad fruition.

OUR HEAVEN WILL BE THIS EARTH RECREATED

MOST persons, including many Christians, have the idea that heaven is a place where the inhabitants do nothing but sit on the edge of a pink cloud, and play on a harp. I do not know where such an idea originated, but one thing is certain: that concept of heaven did not come from the Bible, for that is as different from the Bible description of heaven as day is from night. Heaven will be the place of fulfilled dreams and ambitions. It will be a scene of activity and accomplishment. Have you ever gazed up into the sky and longed to pry into the mysteries of the stars? Have you wondered what was on the planet Mars? When you get over on the other side, you will have the opportunity of visiting these places, and you will be able to see for yourself. Have you ever longed to delve into the mysteries of chemistry and electricity, and search out the secret things there? You will have unlimited facilities for research in the hereafter. The next life will not be a life of slothfulness and idleness; it will be a continual round of activity and enjoyment, unhindered by sickness or even weariness. Limitless scope will be given our ambitions along any line that we choose.

The redeemed will not spend eternity in heaven. This same earth, recreated, will be their home. "The earth also and the works that are therein shall be burned up." 2 Peter 3: 10. John says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21: 1. Peter says that there shall be "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. John describes conditions in the earth made new as follows: "God (Continued on page 24)



The Christian missionaries have been the lifeboat brigade of the moral world.

The Greatest One-Man Power in the World

The Christian Missionary

by

HORACE G. FRANKS



HE logic of the atlas is one of the strongest arguments in favor of God's Word, for the Saviour Himself, in laying the

foundation stone of His great Christian edifice on this earth, appealed directly to the globe and its geographical witness to prove to the last generation of men that when He spoke,—whether scientifically, prophetically, historically, or spiritually,—He always spoke the truth.

Let us note this appeal to the atlas. It is found in several portions of the Bible:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28: 19.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matthew 24: 14.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14: 6.

Think of it! The Christ of Nazareth,—humble to the point of sacrifice, poor to the point of homelessness, on the brink of a so-called traitor's grave, surrounded by followers not one of whom was a millionaire, statesman, *litterateur*, or person of standing,—gave to His prestigeless and unfinanced band of devotees a world-wide vision, in which He declared that His gospel was a gospel for all nations, that it would be preached in all lands wherever the sun cast its piercing rays; and then, a few days later, with the marks of an ignominious death upon Him, He gave this same group of insignificant followers authority and power to make His prophetic vision an actuality! This is one of the most marvelous pictures in history, excelled only by the astounding and miraculous way in which that "gospel of the kingdom" has encircled the globe with its divine arms of love. The march of history has been accompanied by the march of a great host. Never once has the triumphant progress been stopped, and from the million adherents of the first century, Christianity has grown until the twentieth century sees its roll of nomi-

nal adherents standing at practically 500,000,000.

What a glorious march it has been! Christian missionaries have been the makers of civilization; the flag has fol-

lowed the cross. A study of the question has caused Sir Arthur Conan Doyle to cry out in admiring recantation: "I used to think that missionaries do more harm than good, but as long as I live I shall never say a word against them. I shall always support them." Even a popular journal like the *London Magazine* a few years ago published a long article under the heading, "Missionaries as Heroes," and prefaced the stirring story with the following editorial note:

THE ROAD MAKERS OF THE WORLD

"Formerly the popular impression of a missionary was a mealy-mouthed, soft-living trader, with cant on his lips and greed in his soul; with a gin bottle in one hand and a tract in the other. That this is a gross caricature is well understood to-day. Fortunately for himself, the missionary has acted from the very highest motives. Borrowing the beautiful imagery of Cardinal Newman, one may say that within the missionary there has burned that 'kindly light' which has led him on 'amid the encircling gloom.'

"So he has gone his way and done his duty, seldom troubling to turn upon his detractors. And his duty?—An attempt is made in the article herewith to present a picture of the real missionary,—of the man who helps to spread the ideals of civilization, with its attendant blessings, peace, progress, and hygiene,—among the savage peoples of the world."

These are indeed truthful words, for the progress of man is as mingled with Christianity as the digested food is with the body. No class of people has contributed more to the sciences of geography, geology, meteorology, natural science, philology, archæology, ethnology, and history than have those brave heroes of the cross who have forsaken home, friends, comfort, and often even life, in the service of Him who gave up heaven's throne to hang upon a malefactor's cross to save a dying world. They have car-

THE FLAG FOLLOWS
THE CROSS

ried with them a message which has caused more moral, religious, and spiritual revolutions than ever anarchist, reformer, or fanatic caused in the realm of politics or statecraft; and yet it has been a message which has been eminently fitted for all lands in all ages. And still it bounds forward; still it is transforming demons into saints and cannibals into evangelists.

BEHIND THE WALL LIES HEATHENISM

THERE is a scientific, logical, and natural test suggested by Amiel in the following words: "The proof of any religious, political, or educational system is the man it produces." Were we to apply this test to all the cults of heathenism, honesty would compel us to utter a denunciation of heathenism and all that it stands for. In taking a hurried glance at the lands under the blight of heathen religions, we see an arena of shame and degradation, on whose blood-soaked sands lie the very wrecks of humanity and the derelicts of the world. Compared with the sight, the scenes depicted in Dante's *Inferno* are pleasant, for this devilish serpent masquerading under the name of heathenism is the avatar of filth, murder, cruelty, and immorality, teaching a system of demonology saturated through and through with legalized iniquity. Its priests and popes are missionaries, it is true; but they are missionaries of Satan, ambassadors from the lower regions. They attempt to preach a gospel while wrapped in splendor, romance, and supposed devotion, but behind those fair gardens, those minareted pagodas and bejeweled temples, sparkling amid a hundred golden fountains, beyond those dainty landscapes and massive walls, there lies—*heathenism*.

HEATHENISM CAN OFFER ONLY DEATH

AND what has this thing called heathenism done for those dying millions? With its unsewered cities and criminal superstition, it has helped them to die of pestilence by the countless thousands; it has taught them that murder is a fine art, pleasing to their gods; it has crushed out every thought of love, and refused to give them an appreciative mind for knowledge; it has filled their minds with mighty enigmas and worrying mazes; it has invited thieves and vile criminals to its altars to supplicate for assistance in their foul deeds; it has not taught its people the spirit of true prayer, and has dared them to cultivate a voice of praise; it gives them, in fact, a dense moral, intellectual, and spiritual darkness under whose pall they can hide their many deficiencies, and behind whose curtain they can crawl to die.

To take any form of heathenism to a country is worse than to take death in a hundred forms. Christianity offers life, temporal and eternal, but Satan's many forms of heathen deception force death, terrible and eternal, upon the deluded ones. Christianity is the only force which has attempted the great task of reforming the whole world—and it is the only force which is able to do it.

Can any sane man imagine a sanctum full of newspaper editors, with all the para-

phernalia of a great printing press, being dumped in heathen China, and, with their vitriolic editorials on politics, succeeding in dethroning Confucius and causing countless villages to take their idols, break them up, resolve them into their original elements, and place them, dust to dust, in a burial of the gods, and no one except the devil wearing mourning? Christianity has done this in scores of cases, and the echoes of the new life it has offered are rising higher and higher in divine circles until they have reached the highlands of that land of mystery, Tibet.

Can any reader imagine a committee of great scientists landing on the coral coasts of the Solomon Islands, together with a fully equipped laboratory of acids, reagents, alkalies, and catalytic agents, and, by a liberal use of test tubes and Bunsen burners, transforming naked savages into clothed gentlemen, lust into purity, and torture into love? But Christianity has done all this, using merely the science of salvation to work the miraculous changes.

KOREA'S MILLION SOULS FOR CHRIST

CAN the scene be imagined of a trainload of artists, liberally supplied with paints, brushes, pallettes, and canvases, arriving in Korea, and, with a few strokes of the brush, a little dabbing here and a little daubing there, pulling back the bolts and bars of heathenism, swinging open the great doors, and letting light and love into that sad land of darkness and death, with the result that the world's greatest revival is recorded in Korea's ecclesiastical history books? This is what the invisible hand of heaven has done through Christianity, culminating in that wonderful campaign, inaugurated and organized by Koreans in Korea, for "a million souls for Christ from Korea."

Can any one imagine for one moment a "trust" of business men—kings of commerce and princes of finance—being suddenly dropped with their clinking bags into the heart of Africa and causing to shine forth from its inky blackness such a light as was manifest in the faithfulness of Livingstone's servants and in the wonderful prohibition story of Chief Khama, the "man with the backbone"? Ah no! commerce cannot boast of such victories; it records only shameful defeats. But Christianity has done for the jungles of Africa what all the millionaires in the world could never do.

Or can one imagine a whole army corps of generals landing in India, and, with their aeroplanes and tanks and

machine guns and soldiers, bombarding Satan out of his stronghold, blowing up the caste system, abolishing child marriage and widow murder, and in one glorious military campaign turning ranting priests and disease-smitten beggars into respectable members of the church and of society? That is what Christianity is doing, a work which is receiving the approbation and the support of the government.

The press, science, art, commerce, and military power are all mighty influences in the world, but an unarmed, defenseless, inoffensive, poor, scantily equipped, and lonely Christian missionary can do and has done scores of times that which all the above forces com-

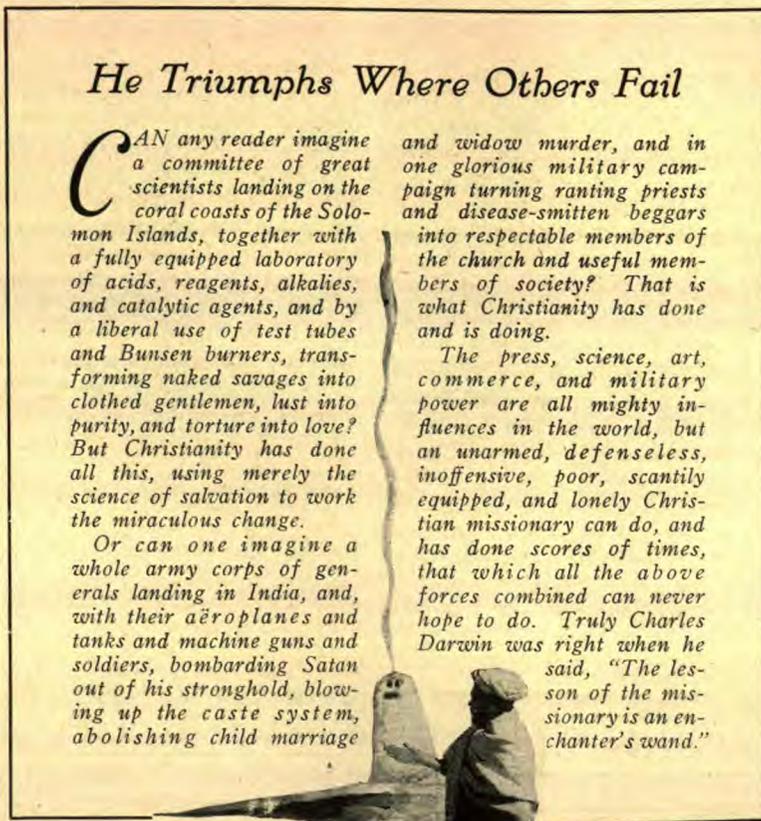
He Triumphs Where Others Fail

CAN any reader imagine a committee of great scientists landing on the coral coasts of the Solomon Islands, together with a fully equipped laboratory of acids, reagents, alkalies, and catalytic agents, and by a liberal use of test tubes and Bunsen burners, transforming naked savages into clothed gentlemen, lust into purity, and torture into love? But Christianity has done all this, using merely the science of salvation to work the miraculous change.

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and widow murder, and in one glorious military campaign turning ranting priests and disease-smitten beggars into respectable members of the church and useful members of society? That is what Christianity has done and is doing.

The press, science, art, commerce, and military power are all mighty influences in the world, but an unarmed, defenseless, inoffensive, poor, scantily equipped, and lonely Christian missionary can do, and has done scores of times, that which all the above forces combined can never hope to do. Truly Charles Darwin was right when he said, "The lesson of the missionary is an enchanter's wand."



bined can never hope to do. Truly Charles Darwin was right when he said: "The lesson of the missionary is an enchanter's wand." With little other preparation than the simple Word of God, he can take the subject of the gospel message, and on materials so coarse, so uninviting, so unpromising, and so discouraging, do that which to the human mind seems impossible. The Christian missionary is a human marvel. No man but a Christian could have stood in the shoes of Livingstone, Carey, Williams, Hudson Taylor, or Paton; and no other message but the one they carried could perform such miracles. Higher criticism may cavil at the literary style and the alleged "unhistoricity" of the Bible and its contents, but it can never deny the wondrous influence; and never with its gospel of destruction can it emulate the example set by that which it seeks to explode. Higher criticism may scoff at Christianity and its mission; it may deny the logic of the missionary; but it has never had such a tribute paid to it as Dr. Amos P. Wilder paid to Christianity when he said: "Chinese modern education can be traced to missionary influence exclusively."

Again, heathenism, with its hideous ritual and round of sensual ceremonies, has never visited Christianity and taken from it anything that had a damaging influence. Heathenism has no "hall of religions" such as graces the Ethnographic Gallery of the British Museum, in which are preserved the foremost triumphs of the Christian evangel in the field of ethics. It can show the world no counterpart of that sacred spot wherein are stored so many tributes to the success of Christian missions,—such trophies as denounced heathen idols, cannibalistic implements, spirit traps, human sacrificial altars, poison cups, magic powders, and tree trunks containing human bones. Neither can heathenism produce, in the great living museum of the world itself, any marvelous trophies of grace, any proof that its teachings are worth passing on to others, or any heroic tales of self-sacrifice.

CHRISTIANITY CHALLENGES THE WORLD

CHRISTIANITY has challenged the world. Satan accepted the challenge, and heathenism is his miserable response,—religions in which the prince of darkness has put his seal of approbation on polygamy, concubinage, degradation of womanhood, slavery, lust, and all that is unholy, religions that make for unhappiness, and result in death. On the world's stage the drama is to be seen in all its activities; and to-day the saving message of Christ's gospel, as it echoes around the world, from north to south and from east to west, in every zone and in every clime, under scorching sun and in freezing snow, proclaims the miracle of God's Word. It tells the story that true Christianity is what it claims to be, and that it does what it professes to do. Has it not been glad tidings to the poor? Has it not healed the broken-hearted? Has it not preached and brought deliverance to the captives? Has it not given wonderful sight to those who were too blinded by sin to see the kingdom of heaven? Has it not been proclaiming the acceptable year of the Lord? All these things were included in the divine program set out for it, and it has not failed in one particular. Some of its adherents have failed, it is true, but Christianity triumphant has gone on and on. The logic of the atlas, combined with the testimony of history, gives ample evidence that "our God is marching on." The red-centered standard of the Prince Immanuel of heaven has now been planted in practically "every nation, and kindred, and tongue, and people;" there is a chain of Christian churches along every line of latitude and longitude; songs of praise to Jehovah are rising every day to high heaven in melodious harmony; while the motto, "The Cross Has Conquered" is writ large in golden letters across earth's face.

The Christian missionaries have been the lifeboat brigade of the moral world, the fire brigade of the spiritual world, and as such must be regarded with an equal degree of respect and honor in their sphere as are those brave men who to-day risk their lives on an angry sea or amid a cloud of smoke and flame in order to save some stranger from

a cruel fate. The world is in peril; it is lying to-day in the arms of the wicked one, and there is no name, under heaven whereby it can be saved except that name Christ which has been the impelling force of Christianity and the saving force amid heathenism. That name is known around the world and is probably the best-known and best-loved name in the world.

ALL WON THROUGH BIBLE TEACHING

BEFORE leaving the witness box, geography pays this last tribute: it is the Bible—the good old original Bible—that has done the conquering. All the triumphs of missionary enterprise have been won by the "old theology," that is, from the fundamental doctrines taught by that Word. We have had proved to us that you cannot convert cannibals by giving them an unappetizing dish of higher criticism. In fact, the higher critics can never be foreign missionaries, for they have nothing better than heathen beliefs to offer the heathen, having divested God's Word of the miraculous and the divine. The philosophical gossamers of the critics and the atheists and the "new theologians" could no more hide the sins of a heathen Chinaman than a wooden chicken could lay an egg. The gospel of Christ is the only power that can take away sin, and that gospel is outlined only in the wonderful Book, the Bible.

Where Dreams Come True

(Continued from page 21)

shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. Isaiah says of the new earth, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not labor in vain, nor bring forth for trouble." Isaiah 65: 21-23.

LIKE THE IMMIGRANTS ON ELLIS ISLAND

IN THE new earth we shall not be merely spirits, as some believe. As Isaiah tells us in the scripture above quoted, we shall have bodies, and labor and eat as we do here, but under vastly different circumstances. Supposing a second Columbus should suddenly discover a new continent where the climate was fair the year round; no tornadoes; no droughts; no smallpox, or influenza; no headaches or weariness; no crop failures; no foreclosing of mortgages; no slaving almost night and day for the barest necessities of life; no labor troubles, strikes, or lockouts; no hard times or scarcity of money; no political unrest; nothing whatever to interfere with or alloy perfect happiness. Would we emigrate to such a place?

That, and more, is what the new earth will be to those who have the privilege of living in it. If we comply with the conditions God has laid down, our homestead in that blessed land is assured us. This life is but a wandering in the wilderness before entering the Promised Land. We are like the immigrants that stay overnight on Ellis Island in the harbor of New York before setting foot in America. In that new earth we shall spend not only a lifetime,—a few short years,—eternity will open before us with never-ending vistas of enjoyment and delight.

THE Bible rings with one long demand for obedience. The keyword of the book of Deuteronomy is "Observe and do." The burden of our Lord's farewell discourse is, "If ye love Me, keep My commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our souls with blessing, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.—*F. B. Meyer.*

FOR the past fifteen years the cancer problem has been under the searching eye of science, with all the resources of biology, chemistry, and physics focused on the one object of finding its cause and stopping its progress. Hundreds of investigators have labored tirelessly, with the enthusiasm born of a desire to rid humanity of one of its most dreaded enemies; and yet to-day, in spite of it all, cancer is still on the increase. During all these years of investigation, the mortality from cancer has steadily mounted at the astounding rate of $2\frac{1}{2}$ per cent per annum. This increase is reported from every civilized country on the globe. It is estimated that between 90,000 and 100,000 persons will die with cancer as the cause during the year 1921. This brings it well up to the top of the list as a cause of death. Heart disease leads, with pneumonia, tuberculosis, cancer, and kidney trouble bunched for nearly equal honors. After forty years of age, one person in every ten is killed by some form of cancer.

Although science has failed to determine the ultimate cause of cancer, yet the years of research have given us information of such great value that if we would take the time and make the necessary effort, 50 per cent of those afflicted with the dread disease might be saved. Intelligent precaution is all that is required.

UNLESS REMOVED, CANCER IS FATAL

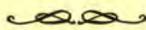
CANCER is not a disease that runs a definite course and then subsides. Typhoid fever, pneumonia, or tonsillitis, for example, are more or less self-limiting diseases. If the patient is well cared for, and no complications set in, he will probably get well within a definite period. It is not so with cancer. Unless successfully removed, cancer always progresses to a fatal termination. The body is made up of cells, each cell representing all the functions of life. It uses oxygen, gives off carbon dioxide, requires food, and throws off waste. It also has the power of reproduction. Now it sometimes happens that certain cells change their character, and, reproducing after their kind, develop what we might designate a lawless colony. This colony of cells will grow, penetrate hither and yon from its point of origin, and form a growth that is just as much a part of the individual as an ear, or a finger, or a spleen. It is not a germ or a parasite; it is a part of the body—cells that have broken over the natural order of things and that know no bounds. In their growth they crush out the life of normal, less resistant tissue, and finally cause death. Furthermore, these cancer cells are capable of transplantation in any part of the body. They may be carried by blood or lymph and lodged at any point, there to set up again the mischief begun somewhere else.

Nothing is known as to the reason why certain cells should change their character and take on the power manifested in uncontrollable growth. If we did know the reason for it, we might be able to deal with it as effectively as we now deal with infectious diseases. Investigation has taught us, however, that there are certain conditions which seem to favor this change, and which, if avoided or guarded, might be of great prophylactic value.



CANCER

and Its
One Hundred
Thousand
VICTIMS



ARTHUR N.
DONALDSON, M. D.



It is found that only in civilized lands is cancer so definitely on the increase. The luxuriant indolence that comes with prosperity, its faulty hygiene, its petty vices,—all tend to a lowered vitality; a stuffed, poisoned, irritated body which offers unopposed opportunity for the development of trouble. Let us then name sedentation, over-eating, meat eating, the indulgence in tea, coffee, tobacco, and alcohol as among those things favoring the genesis of cancer. Meat eaters have been shown to be especially susceptible to the disease.

It has also been shown that long-continued local irritation is particularly prone to cause trouble. The constant scratching and rubbing from poorly fitted dental plates, and the rough edges of bad teeth, are always possible sources of trouble. Eighty per cent of cancer of the lip occurs in pipe smokers; but of lip cancer one case is found in the female to forty-nine in the male. These facts call our attention to the danger arising from burns from pipestems.

The drinking of excessively hot fluids is thought to devitalize and irritate the mucous

membrane of the esophagus and stomach to such an extent as to render it a favorable site for cancer.

Neglected lacerations from childbirth, and ulcerations that may follow from the same cause; neglected and persistent sores and fissures at various points on the body's surface; the site of an old ulcer of the stomach; and gallstones, from their constant irritation of the gall bladder, are all potential cancer producers. Warts, moles, and birthmarks have been demonstrated to merit watching also. If they enlarge, or give evidence of a change in appearance, they need immediate attention.

The most common site for the disease, in the order of greatest frequency, is the liver and the stomach, the female generative organs, the intestines and the rectum, the breast, and the skin. Skin cancer is twice as frequent in men as in women. Forty-four per cent of all cancer in the male is of the stomach and the liver, in the female, 31 per cent. Twenty-six per cent of all cancer in women is found in the womb, and 18 per cent in the breast.

CANCER NEITHER CONTAGIOUS NOR INHERITED

IT IS essentially a disease of adult life, 95 per cent of all cases occurring above thirty-five years of age. This is to be expected, because of the presence of the factors favoring its development in this period. It is often spoken of as a hereditary disease. Investigators have failed to substantiate this claim. Life insurance records show no indication that it is passed from parents to children; indeed there need be no apprehension if both parents died of cancer. The most we can make out of it is that there may be an inherited weakness, whatever that may mean, that will render one individual perhaps more susceptible than another to this trouble. Suffice it to say that if our leading insurance companies disregard the evidence that cancer is in the family of a person seeking insurance, it is quite safe to assume that the disease is not dangerous from a hereditary standpoint. Neither is cancer contagious. A cancer patient may be handled with impunity. The idea of a cancer village or a cancer house (Continued on page 31)

The SLIPPERY PATHS of GLORY

by
M. ELLSWORTH
OLSEN

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour.
The paths of glory lead but to the grave."

THE words of the famous elegy, expressing with such force and clearness the transient character of all earthly things, come often to mind in these days of swiftly passing reputations and tottering thrones. In Europe we have witnessed in the last few years the dissolution and decay of some of the most powerful monarchies this world has yet seen, and the passing of dynasties which have held sway over many millions of human souls for far-stretching centuries. In our own country there have not been wanting striking examples of human vicissitude.

It seems but a few days since the Great War was brought to a triumphant close, and our brave boys were coming back to their fathers and mothers, and our President was being received with the highest honors in Europe. Wilson and Lloyd George and Clemenceau and Orlando—they were names to conjure with in those days. The eyes of the whole world were upon them, and expectation ran high. It was hoped that a peace might be achieved which would be founded on the eternal principles of right, that questions would be satisfactorily settled that had disturbed the peace of Europe for centuries, and an era of international good will and peace among the nations would be ushered in.

THE WILSON METEOR

OUR President, as the author of the fourteen points which were to be the basis of the peace settlement, loomed large on the horizon. He entered upon his noble task in the fullness of strength and vigor, with intellectual powers of a high order, and with a heart animated with the noblest ideals. The situation promised well. It almost seemed as if the world was about to enter upon a millennium. But the outcome—how disappointing! The reasons need not be gone into. Too much was expected. Old wrongs cannot so easily be righted, old ways of looking at things, old methods of transacting political business will assert themselves even in the presence of ideals that promise better things; and the

best men cannot achieve the impossible.

President Wilson returned to this country after his labors at the Peace table, with seriously impaired health; and in attempting to secure the people's backing for the League of Nations and the Peace Covenant, he exerted himself so strenuously that his already enfeebled frame gave way, and complete physical prostration followed. Simultaneously there grew up in this country very widespread opposition to the President's policies. There is nothing discreditable in this; but it does afford one more instance of the uncertainty that characterizes all human movements, and the proneness of large masses of human beings to lift a man to the skies in one moment and to hurl him into the depths in another.

The ancients were keenly aware of these sudden reverses of fortune. Their wise men expatiated on them, and it came to be a familiar saying, "Count no man happy till he is dead." Solon, the lawgiver of Athens, was sent for by Cræsus, the powerful king of Lydia, widely famous for his great wealth. The Grecian sage viewed unmoved the vast treasures that were shown him, and when the king asked him to name a happy person, he mentioned the case of a fond mother who had brought up her two sons with credit to herself and the state, and had died of joy when they took first honors in the Olympian games. When asked why he failed to mention Cræsus, the philosopher replied by pointing out the uncertainties that lie ahead of every man, no matter how high his station.

The record goes on to say that a few years afterward, when Cyrus had successfully invaded Lydia, and Cræsus had been captured and condemned to death, the stricken monarch remembered the words of the Grecian sage, and called out his name three times. Cyrus, inquiring into the reason of the exclamation, was so impressed with the truth of Solon's saying, and presumably with its possible application to his own case, that he spared the life of the unfortunate king.

GREAT MEN IN SLIPPERY PLACES

HISTORY is full of similar instances. A man's ambition helps him to climb to a place of eminence; some one else's ambition pulls him down. The people praise a man to-day, and blame him to-morrow. "Men in great place," writes Bacon, "are thrice servants—servants of the sovereign or state, servants of fame, and servants of business; so as they have no freedom, neither in their person, nor in their actions, nor in their times. It is a strange desire to seek power and to lose liberty; or to seek power over others, and to lose power over a man's self. The rising unto place is laborious, and by pains men come to greater pains; and it is sometimes base, and by indignities men come to dignities. The standing is slippery, and the regress is either a downfall or at least an eclipse, which is a melancholy thing."

These words undoubtedly came from the writer's heart. He spoke from bitter experience. After occupying the high position of Lord Chancellor of the Realm, he was suddenly deprived of all his honors and made to sue for the privilege to live.

Cardinal Wolsey is another striking example of sudden change of fortunes. He rose from lowly life to a place of highest prominence in the court of Henry VIII. His position seemed secure, unassailable. But things took an unexpected turn, and he was thrust down with ignominy and disgrace. The great dramatist puts fitting words into his mouth:

"Farewell, a long farewell, to all my greatness!
This is the state of man: To-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honors thick upon him:
The third day comes a frost, a killing frost;



And,—when he thinks, good easy man, full surely
 His greatness is a ripening,—nips his roots,
 And then he falls, as I do.
 Vain pomp and glory of this world, I hate ye;
 I feel my heart new open'd: O, how wretched
 Is that poor man that hangs on princes' favors!"

And again:

"Had I but serv'd my God with half the zeal
 I serv'd my king, he would not in mine age
 Have left me naked to mine enemies."

In more recent times we have seen examples of a sudden change in sentiment and attitude on the part of the general public toward men once regarded with high favor. At the time when the battle of Waterloo had brought to an end the power of Napoleon, the Duke of Wellington was lauded to the skies—the people could not do enough to show their love for the popular idol. A few short years passed by, and when the duke opposed the Reform Bill in Parliament, a mob attacked his house in London and broke all the windows. The lights were replaced and iron bars were added, which the Iron Duke would never allow to be removed.

EARTHLY SUCCESS SHOULD NOT SATISFY

IT IS not merely the fickleness of the crowd, however, that embitters the lives of men who aim at high things. There is something in the achievement itself which tells a man that it is nought. Man was not intended to rest satisfied with any earthly success. God has set eternity in the human heart, and nothing less brings true soul satisfaction. How forcibly this is brought out in the book of Ecclesiastes! The philosopher-king, Solomon, there brought to view, had had a wide and varied life experience:

"I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

Here was full achievement of all earthly desires, and the result, "vanity and vexation of spirit." Man needs something this earth cannot afford. His happiness must lie in striving upward. And what splendid examples of such men do we find in the Book of books! How human biographies pale before these shining worthies of ancient time! Of Abraham it is written, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Jacob leaves his father's house, and travels eastward with a heavy heart. But to the young man who has lain down among the stones, comes the radiant vision of the ladder reaching from earth to heaven, and the angels ascending and descending upon it. The forlorn traveler awakes out of sleep with a consciousness of God's presence and help, which never leaves him. "This is none other but the house of God, and this is the gate of heaven."

When he returned years afterwards, he received another token of the divine approval. "Jacob went on his way, and the angels of God met him." He had still before him, however, his supreme struggle and crowning manifestation of the divine presence. In the face of Esau, coming against him with four hundred armed men, Jacob sought the help of heaven. He wrestled with God, and prevailed, and was crowned a prince. He bore the marks of that struggle to his dying day, but they were glorious marks.

Moses turned away from the throne of Egypt that he might suffer affliction with the people of God, a nation of slaves. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." And what a career was his! The divinely chosen leader of God's people, he bore administrative burdens such as have fallen on no other man,—but he bore them not alone. Nor was he dependent upon the pillar of cloud by day and the pillar of fire by night; he spoke with God face to face, as a man speaks to his friend, and his face shone with the divine glory.

Elijah was a man of like passions as ourselves, but he could prevail with God in prayer, and kings trembled before him, and the heavens gave rain at his command. Then when his work on earth was finished, how splendid was his departure to a better world!

HUMAN GREATNESS IS CHEAP

PAUL called himself the least of the apostles, because he had persecuted the church of God; but he labored the more abundantly, and God wonderfully blessed his ministry. Prison walls closed about him again and again; he fought with wild beasts at Ephesus, and was delivered out of the mouth of the lion; he was daily in jeopardy of his life; his friends forsook him—yet he was always contented. And when his last hour came, how beautiful his parting words:

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

In the presence of such lives, human greatness seems cheap, almost frivolous. These men were the conscious instruments of a divine power; they were servants of the Most High. The work they were doing, He had called them to do, and He supplied the needed strength. Human praise is not needed in such lives—the divine approval is the one thing desired, and it is not withheld.

Strange as it may appear upon first thought, the men who have found the greatest favor with God have, in many cases, found the least favor with men. Daniel was cordially hated by the great men of Babylon, but God said to him, "Thou art greatly beloved." Such an expression from heaven is worth a million encomiums of earth.

And God is still working to-day, using all who are willing to be used. To realize this truth and to act resolutely in view of it, is to find one's real place in the universe. This is true success. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."



SHAKESPEARE, in "Henry VIII," makes the deposed and disconsolate Cardinal Wolsey to say:

"Had I but serv'd my God with half the zeal I serv'd my king, he would not in mine age have left me naked to mine enemies."

The trouble with a whole lot of us mortals is that we are only men pleasers. To ingratiate ourselves with "the boss;" to "stand in" with the man higher up; to pull this wire and that for personal aggrandizement and popularity, is the program that thousands follow. Such a course leads only to the dumps of despair; for when we have all that men can give, we have nothing. If the most of us would spend half the time, thought, and energy serving the Great Master of us all, that we do for the straw-bosses of earth, we should find the satisfaction of Heaven's benediction, which is the only genuine satisfaction.

How Many Men Wrote Isaiah?

In the very heart of Isaiah's wonderful Messianic prophecy, he makes the prediction, "He is brought as a lamb to the slaughter." Many of the critics would have us believe that Isaiah did not forecast the future, but wrote only of current happenings and local events.



In order to avoid the prophecy of Isaiah 53, "liberal theologians" say, as some Protestant missionaries in India said recently, "Isaiah 53 is not a prophecy of Christ; the appearance of its being so is largely due to its translation having been made by Christians."

DURING that vast stretch of twenty-five centuries from the time of Isaiah to the closing years of the eighteenth century of our era, no one ever dreamed of doubting that Isaiah the son of Amoz was the writer of every sentence of the book known by his name; and those who still cherish the conviction that the entire book was written by one author, point reassuringly to the unanimity of the Jewish and Christian churches on the matter until about 1780, when a few German scholars, for the first time in the history of this unique book, questioned the unity of its authorship. It was the German scholar Koppe who, in 1780, took the first step in the critical disintegration of the book of Isaiah, by expressing doubt as to the genuineness of chapter 50. In 1789 Dolderlein declared his belief in the dual authorship of the book, holding that only the first thirty-nine chapters were written by the Isaiah named in the first chapter, and that chapters 40 to 66 had for their author a so-called second, or Deutero-Isaiah. By the middle of the nineteenth century, a succession of German Biblical critics had denied the genuinely Isaianic authorship of about thirty-eight chapters, that is, eleven chapters in addition to the last twenty-seven.

For many years the celebrated Leipzig scholar, Franz Delitzsch, had championed the genuineness of the entire book. In 1779-80, however, he yielded to the modern critical position, and in the second edition of his commentary appearing in 1889, he interpreted chapters 40-66 as coming from the closing years of the Babylonian exile. At about the same time, Dr. George Adam Smith and Canon Driver gave to the same theory extraordinary impetus in Great Britain. During the past thirty years, the criticism of Isaiah has grown progressively more minute and trenchant, a score of European and American destructive critics having during those years questioned portions of the book that before 1890 were universally accepted as genuinely Isaianic.

It is not far afield to say that the present status of the Isaiah question is not only complex but chaotic. Those who deny the unity of the book are divided into two groups:

by

GEORGE W. RINE

THE belief of the critics and of an alarmingly large number of preachers and lay members in Protestantism, is that the books of the Old Testament, with the possible exception of Esther, have not been written by various men, one man to a book, but that each book is a compilation, and that two or more men worked on each book. Some say that as many as fifty men wrote or compiled the book of Genesis. If this theory is questioned, its proponents always point to Isaiah as irrefutable evidence of a "more-than-one-man authorship." They affirm that the first thirty-nine chapters of Isaiah were written by one man in one century, and the remaining twenty-seven chapters were written by another man living in another century, with an altogether different style, vocabulary, and ideas. We have asked Professor Rine to attack this citadel of the destructive critics, so that when our readers see how easily it falls before the guns of truth, their faith in the integrity and the divine inspiration of the Scriptures may be the more firmly established.—EDITORS.

the moderates and the radicals. The moderates include Drs. Driver, Koenig, Kirkpatrick, Skinner, Whitehouse, A. B. Davidson, and G. A. Smith. These all practically agree that about 492 verses of the entire 1,292 verses were actually written by Isaiah. Prominent among the radical critics are Drs. Guthe, Cheyne, Hackmann, Kennett, and Duhm. All these assign to Isaiah only 262 verses out of the total of 1,292 comprising the book. Among the eminent scholars that defend the unity of Isaiah's superb book are such well-known thinkers as Drs. W. H. Green, W. H. Cobb, Bredencamp, Strachey, Margoliouth, Vos, Naegelsbach, Thirtle, and Douglas.

TWO DIVISIONS, BUT ONE BOOK

THE fact is significant that there is only one theory which all the critics assent to who question the unity of the Isaiah prophecy. That is the theory of the twofold division of the book—the first division comprising the first 39 chapters, and the second, the last 27 chapters. Anent this theory, Dr. Robinson declares: "There is absolutely no proof that chapters 1-39, or any other considerable section of Isaiah's prophecies ever existed by themselves as an independent collection." In this connection the testimony of Jesus ben-Sirach, the author of the apocryphal book Ecclesiasticus, writing about 180 B. C., is strikingly to the point. He cites Isaiah as one of the notable personages of Jewish antiquity, in whose days "the sun went backward and He added life to the king." Here is an unmistakable reference to Isaiah 38: 4-8; and he says further, who "saw by an excellent spirit that which should come to pass at last, and comforted them that mourn in Zion." No honest thinker can deny that Jesus ben-Sirach here refers to verses 2, 3 of chapter 61 of Isaiah. Now observe that his first reference to Isaiah is to a chapter in the first alleged division of the latter's prophecy, and his second reference is to a chapter in the second alleged division. We see, therefore, that not later than the beginning of the second century before Christ, the last 27 chapters as well as the first 39 chapters were ascribed to Isaiah the son of Amoz. In their disintegration of the book of Isaiah, critics are largely governed by certain false presuppositions. A few

examples will be given by way of illustration. To one critic, the apocalyptic character of chapters 24-27 exemplifies a phase of Jewish thinking which did not obtain in Israel until after the time of Ezekiel. To another, "the picture of universal peace" in the first part of Isaiah 11 is an aspect of thought peculiar to a late date, and accordingly, this section and others of similar import must be eliminated. To another, the conception of "universal judgment" upon "the whole earth," found in verse 26, chapter 14, is quite alien to Isaiah's range and habits of thought. To still another, "the conversion of the heathen" is a conception entirely beyond the horizon of an eighth-century writer, and therefore, Isaiah 2: 2-4, and other like passages, must be allocated to a considerably later time. Radicals now sweep to the extreme position of denying *in toto* the "existence of Messianic passages among Isaiah's own predictions." To many of those critics that are ranked as moderates, the poetic character of such passages as chapter 12, and of such promises and consolations as are found in chapter 33, is considered sufficient ground for relegating these and similar passages to an age much later than Isaiah's.

To the writer it seems utterly illogical and arbitrary to deny to Isaiah all capacity to entertain such lofty and noble

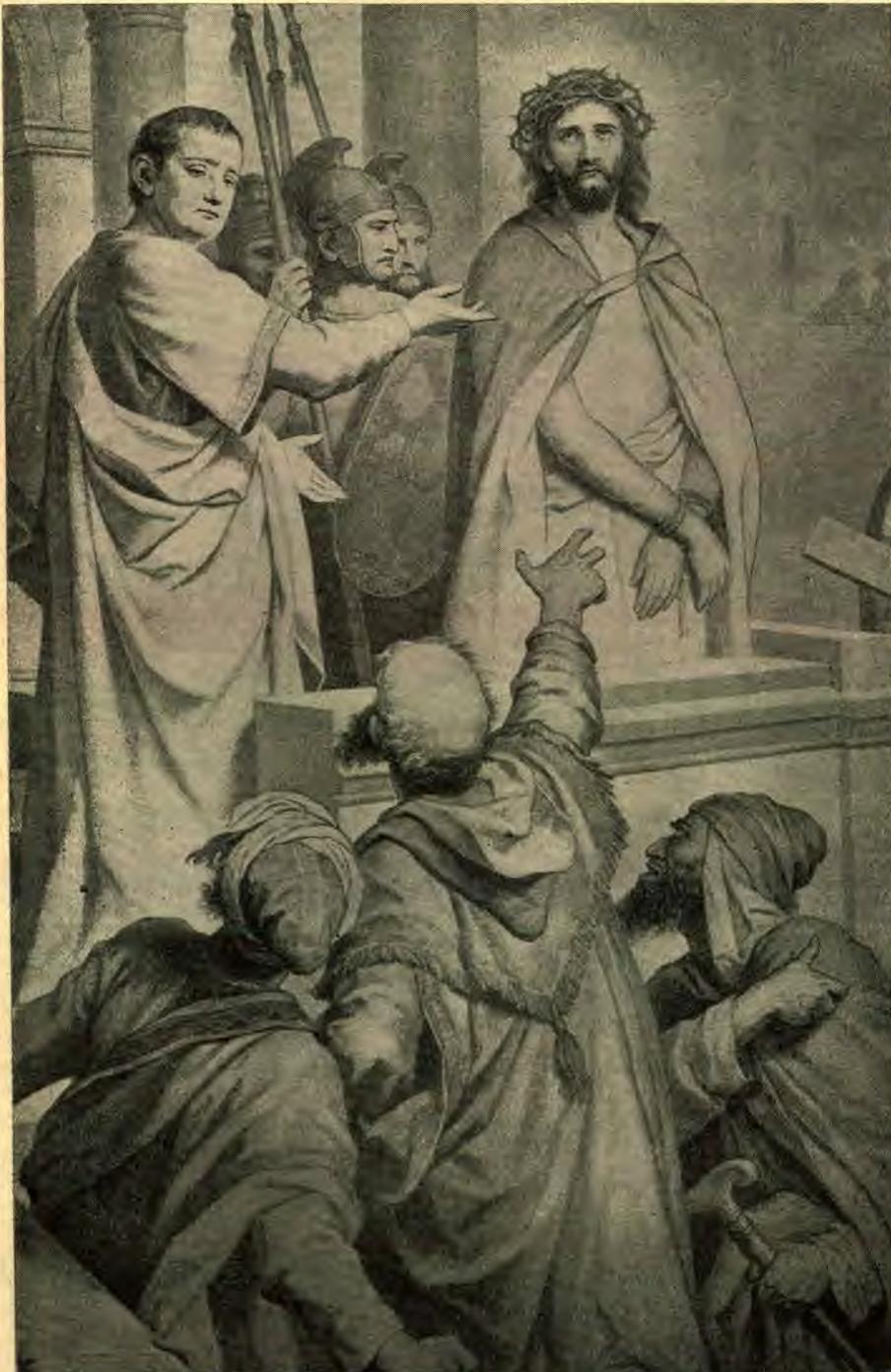
conceptions as catholicity of divine grace, world-wide salvation, poetically beautiful Messianic anticipations, beatific promises, heavenly consolation, and a warm, glowing faith in the supernal character of Zion. But this is precisely what these critical thinkers have done. They seem determined, without even a scintilla of warrant, to create an Isaiah destitute of all the spiritual warmth and glow, of all the intellectual amplitude, of that sublime imaginative sweep, and of all those warm, ingratiating ideals of a coming Messiah with His blessed Evangel, which are all so strikingly patent in the Isaiah of God's Word.

BEGGING THE QUESTION

AGAIN, we cannot rid ourselves of the conviction that the assumptions of presuppositions of the destructive critics, some of which are set forth above, are typical examples of what logicians call the fallacy of *petitio principii*, or "begging the question." Is it not puerile to dogmatize where evidence is called for? Is it reasonable to deny to a man who lived in the eighth century before Christ the ability to entertain and enunciate ideals of "universal peace," of the "conversion of the heathen," of Messianic achievement and glory, of "apocalyptic" prediction, and so on, simply because of the remote antiquity of the age in which he lived? In the words of a scholarly Bible teacher, "the whole problem of how much or how little Isaiah wrote would become immensely simplified if critics would only divest themselves of a mass of unwarranted presuppositions and arbitrary restrictions which fix hard and fast what each century can think and say." It is altogether proper to welcome all actually verified results of investigation, but we should decline to accept any mere assumption or uncorroborated theories.

REASONS FOR ONE ISAIAH

IT IS surprising how much internal evidence there is to the proposition that one Isaiah wrote the entire book which bears his name. A series of ideas, sometimes called "circles of ideas," ramify and so characterize the whole book. One of the most interesting and memory-haunting of these recurring ideas is a certain appellation of God, "the Holy One of Israel." Is it not significant that this title for God should occur twenty-five times in the book of Isaiah, and only six times elsewhere in the Hebrew Scripture? This designation of Jehovah appears twelve times in chapters 1-39, and thirteen times in the remaining 27 chapters. Its recurrence in *all parts of the book* makes it one of the many marks of Isaianic unity. It links, as it were, all portions of the book into a coherent whole. It seems to stamp them with the distinctive imprimatur of the one writer—Isaiah. Does it seem even remotely probable that the many alleged authors of the disputed sections would employ the same divine title through imitation?—Surely not.



"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."—ISAIAH.

Such a supposition would be crassly unscientific. Another distinctive idea which occurs with marked iteration is the conception of a "highway." It is found in chapters 11, 35, 40, 43, 49, 57, and 62. We should not fail to note that the term occurs in each of the two traditional divisions made by the destructive critics. The position and character of "Zion" in the prophet's thoughts is another mark peculiar to Isaiah's prophecy, recurring with surprising frequency through the whole range of the book; for example, in chapters 2, 4, 18, 24, 27, 28, 29, 30, 31, 33, 34, 46, 49, 51, 52, 57, 59, 60, 62, 65, and 66. Again observe how this unique idea pervades the whole book. Significant, isn't it?

Still another idea significantly peculiar to Isaiah is wrapped in the word "remnant," found twenty-four times in thirteen chapters, ranging from the first to the last chapter of the book. It is not a little singular that the divine title, "the Mighty One of Israel," should be found three times in Isaiah, and in no other book of the Old Testament. It occurs once in the first of the critics' divisions, and twice in the second. Another peculiar clause found three times in Isaiah and nowhere else in the Old Testament, is, "for the mouth of Jehovah hath spoken it." It occurs in chapters 1, 40, and 58—in both divisions again. In chapters 30 and 44 occurs the phrase, "streams of water." That it is found in no other part of the Bible is noteworthy.

The writer has discovered remarkable unanimity of scholarly testimony to the effect that Isaiah's style differs markedly from that of every other Old Testament writer, and is "as far removed as possible from that of Ezekiel and the postexilic prophets."

LOGIC THROWN TO THE WINDS FOR A HYPOTHESIS

DR. JOHN F. GENUNG, Professor of Literary and Biblical Interpretation at Amherst College, refers to Isaiah as "the sublimest of the prophets and one of the most vital literary forces of all time," and goes on to say, "We have from the outset to reckon, in the books of Isaiah, with a divided authorship." Yet Professor Genung throws consistency to the winds by adding that "the Second Isaiah [chapters 40-66], in our view, is an organic sequel and supplement to the First; as if the latter prophet, *musing in the same vein*, had taken up the theme where the earlier one had laid it down, and *rounded it out to a finish*." (Italics ours.) Truly, now, does not the phrase, "musing in the same vein," strongly point to the conclusion that *one* writer did the "musing," if it is all "in the same vein"? And why should Professor Genung assume that the "First Isaiah" did not or could not *round out* his own "theme" "to a finish"? Professor Genung, after insisting that the two parts of the book are set in a different scene and "subtend two widely sundered epochs of time," logically stultifies himself by adding that the two parts "are in reality one book, with one homogeneous scheme of thought, and with a clear coördination and consecution of elements." Unhesitatingly we assent to Dr. Genung's pronouncement that Isaiah is "in reality one book," marked by homogeneity of thought, "coördination and consecution of elements." But what stronger internal evidence could be offered than Dr. Genung here offers, that the entire prophecy was written by one author?

In the very next paragraph of Dr. Genung's essay, he again speaks of the "coördinated parts" that cover the whole sweep of Isaiah's book. If, then, the parts of the whole book are "coördinated," that is, *unified*, why should we seek for divided authorship? *Coördination* is luminous attestation to *undivided* authorship. In the same paragraph the doctor adduces evidence to the One-Isaiah theory when he declares: "The opening chapter, giving the ground and design underlying this Vision, is a *fitting introduction to the whole book*." (Italics ours.) And what can be more reasonable than to conclude that he who wrote the "introduction to the whole book" also wrote the *whole book*?—Why not? Oh, the power of a cherished hypothesis to make havoc of one's logic!

Later in the same discussion, Dr. Genung testifies that the "initial promise of the vision [the opening vision

of Isaiah], we see perpetuated in the Second Isaiah." In the name of reason and common sense, we ask, Why assign a Second Isaiah to chapters 40-66, if the initial promise found in the first thirty-nine chapters is "*perpetuated* in the Second Isaiah [chapters 40-66]"? If the latter part of Isaiah constitutes a development and unfoldment of the thought and promise given in the first part, are we not logically and ethically obliged to conclude that the author of the first part is the author of the second part, in the absence of any evidence whatever to the contrary?

Apropos of Isaiah, Dr. Genung further testifies: "No other prophet (except his supplementer, the Second Isaiah) has contributed such essential meanings to Jehovah's revealed will and purpose." This declaration embodies the strongest possible implication that Isaiah had no "supplementer," since the writer of the second part of the prophecy equaled that of the first part in his revelation of the "essential meanings of Jehovah's . . . will and purpose." The only logical—and it seems to me, the only honest—position to take on this question, is that the Second Isaiah was also the First Isaiah. Then we shall not be in the least surprised to find that the same high intellectual and moral powers are evinced in both of the so-called divisions of the prophecy.

Dr. Genung admits that one of the most impressive theses insistently enunciated in *both the earlier and the later* chapters of Isaiah, is the "perpetuity of the Davidic throne and sovereignty." But this fact again connotes, unmistakably, unity of authorship. We shall cite one more striking statement from Dr. Genung's dissertation on Isaiah. He says: "One strong element of the essential unity of the book is the fact that this element is carried on continuously and progressively in both First and Second Isaiah." How pointedly Dr. Genung again testifies to "the unity of the book of Isaiah"! Does not the *unity of the book* eloquently betoken *unity of authorship*? If the book is a *unit*, why not *one* author—under God's Spirit, of course?

No student of the Bible denies that the prophetic element, in the sense of prediction, permeates the whole of Isaiah. This fact, declares Robinson, "is the strongest proof of the unity of the book of Isaiah." Isaiah was pre-eminently a prognostic prophet, a *forecaster of the future*. It is true that Isaiah spoke to his own age; but he characteristically addressed himself to the ages to come. Dr. Robinson calls attention to the suggestive fact that Isaiah's "tenses are characteristically futures and prophetic perfects." But the significant fact is that in the so-called Second Isaiah, we find repeated echoes of the prophetic strains of the First Isaiah; and the converse is equally true. Now the only reasonable inference to draw from this significant fact, is that the "Second Isaiah" *was* the First and Only Isaiah whom God used in the composition of His holy book.

WHY THE DIFFERENCE IN STYLE?

THE chief reason why scholars began about a century ago to assign a different author to chapters 40-66 of Isaiah, is that the style peculiar to those chapters is, taken generally, more poetic and elevated than the characteristic style of the first thirty-nine chapters. We freely admit that there is much truth in this contention. But this fact can be duly accounted for without recourse to the imaginary theory of a Second Isaiah's having written the latter 27 chapters. All authorities on literary composition assent to the proposition that not only the man but also the subject tends to determine the author's style. For example, read Carlyle's "Essay on Burns," and note the easy, flowing simplicity of the style—nothing involved or abstruse here. Again, read the same author's "Sartor Resartus," a philosophical satire, and observe how severe, intricate, erudite is the style of this work. The style of both is Carlylese, but their difference in tone is immense. Again, compare the style of Tennyson's "Brook" with that of his "In Memoriam," and note the striking unlikeness. Yet no one would think of denying that Tennyson is the author of both works.

Let us now remind ourselves that chapters 40-66 inclusive, of Isaiah, constitute the one great Messianic Poem of the Old Testament. It is an inspired poetic rhapsody, concerned with the most sacred, most lofty, and most inspiring theme known to man. These chapters deal essentially with the vicarious and expiatory suffering and the glorious triumph of the Messiah, the Son of God. In the contemplation and uttering of a theme so supernally beautiful, pathetic, and glorious, Isaiah was lifted above himself, and so poured forth his Heaven-sent message in language pulsating with the sentiment, music, and eloquence of God. Yes, there is a distinctive style attached to chapters 40-66 of Isaiah—the style befitting the one grand Messianic Poem of all time. When Isaiah came to treat a theme utterly unique, how could he help treating it in a style utterly unique?

THE MATCHLESS POEM OF THE OLD TESTAMENT

HAVE you ever observed, dear friend, that this inspired Hymn of the Messiah resolves itself into three almost equal parts, each part ending with the refrain; "There is no peace, saith Jehovah, to the wicked," found at the close of the 48th chapter, the 57th chapter, and the 66th chapter? At the close of the last chapter, the thought is expressed in different words: "Their worm shall not die, neither shall their fire be quenched." That is, in the final or second death that the unrighteous suffer, they will have no peace so long as life lasts. Each of these three parts is composed of nine chapters, the three making up the 27 chapters of the Poem.

Let us briefly attend to one more superlatively interesting thought attaching to this Poem. In the inmost heart of this composition, in the central chapter of the 27, that is, the 53d chapter, is given the most vivid and sublime predictive account of our Lord's vicarious suffering found in the whole mighty range of inspired literature.

Nothing in the history of old eternity ever occurred of greater significance to you and me than the sacrificial death of the Lamb of God. It was all-potent atonement for our sins. It made possible for all men the realization of life everlasting. By His resurrection, He triumphed over death and conquered the awful monster for you, for me.

Observe now how often and pointedly our Lord's vicarious suffering and subsequent triumph are set forth in this marvelous chapter: "He hath borne our griefs;" "carried our sorrows;" "He was wounded for our transgressions;" "bruised for our iniquities;" "the chastisement of our peace was upon Him;" "with His stripes we are healed;" "for the transgression of my people was He stricken;" "shalt make His soul an offering for sin." And finally, in almost the exact center of the chapter, are these momentous words: "He is brought as a lamb to the slaughter." Fifteen times His atoning suffering and triumph are distinctly declared in the very center of this amazingly beautiful Messianic Forecast.

Truly a difference of style *does* obtain in the two sections of Isaiah's book, and I trust that the *reason* for this difference has been made clear.

Finally, let us remember that not only the inspired writers of the New Testament, but also our Lord Himself recognized but one Isaiah—the Isaiah of the eighth century before Christ, "Isaiah the son of Amoz." Is it safe to follow the example of the Christ and His Spirit-filled apostles?

WE would adopt the ringing words which another also has written, "If the Bible is not revelation, it is nothing, and revelation must be a condescension of the infinite love to us and not the prize of the human intellect. To say that whatever happens the Bible is a noble monument of literature is to mock humanity. It matters little whether the Bible is literature; it matters everything whether or not the Bible is the unveiling of God." Full persuasion and assurance of the infallible truth and divine authority of the Holy Scriptures is from the inward work of the Holy Spirit bearing witness by and with the word of our hearts. An aged Christian, out of a wide experience, once said, "I have hope of the worst man as long as he will read his Bible."—*James A. Clarke.*

Cancer and Its One Hundred Thousand Victims

(Continued from page 25)

harks back to the age of witches and ghosts. Investigation has shown that the transmission of the disease through agencies known to be active in the spread of tuberculosis, measles, and colds is not here applicable.

RULES FOR PREVENTION

AT THE present time nine out of every ten persons developing cancer die. The tenth is saved because he or she has exercised good common sense, and has fallen into the hands of a wise and intelligent physician. Five out of the ten might be saved if all cancer victims would show the same common sense and use the same discretion. When knowledge is at hand, and precaution is the price of safety, it is suicide to ignore the presence and increasing prevalence of such a desperately fatal disease. There are certain vital prophylactic measures which should be carefully followed.

1. The curing of long-standing sores and the removal of questionable moles and birthmarks.

2. The repair of irritating plates, and the care of bad teeth.

3. The repair of lacerations following childbirth, remembering that the site of a tear is frequently the point of origin of cancer. It marks the site of chronic irritation.

4. The removal of ulcer of the stomach. If such surgical interference is not employed, a careful watch should be maintained and immediate action taken when evidence of cancer obtains. The unfortunate part of it is that the development of cancer on an ulcer base is a very insidious affair and cannot be detected early enough, at all times, to save the patient. The safest way is the removal of the ulcer.

5. The removal of lumps in the breast. A lump in the breast of three years' standing will bear constant watching. It may suddenly flare up into deadly malignancy and the patient has little or no chance for recovery when once the cancer becomes malignant.

6. A return to a more natural life. Displace the meat diet with a lacto-vegetarian diet, and regard the laws of personal hygiene.

7. Careful examinations at three- to six-month intervals by a competent physician. This is especially important to safeguard women during the change of life. If we would guard our general health as carefully as we seek attention for our teeth, we should indeed be wise.

DON'T WAIT UNTIL IT HURTS

THE onset of cancer is usually painless and insidious. In fact, when a cancer becomes painful it is usually past the curable stage. This must impress us with the great importance of the care of our bodies, and the taking of every precaution lest we be smitten unawares. Too many times the fault lies at the door of an ignorant practitioner, who fails to recognize the unmistakable signs. Again, the victim, all too frequently, falls into the hands of cancer quacks who waste precious time in hopeless methods. When the victim awakens to the fact that he is steadily growing worse, the case is usually a hopeless one.

Another prolific source of the production of hopeless cases is wanton disregard of symptoms which portend no good but which, the patient feels sure, indicate only a passing indisposition. For example, 60 per cent of the cases of cancer of the rectum are considered as piles and are often treated as such.

In the hurry and bustle incident to the life of this day, we mind too little the care of the complex machine that runs us minute by minute. The most of us are indeed going at a suicidal pace. Until we learn that we must take time to check and inventory our physical assets, and that at the hands of a reliable medical doctor, the cancer mortality will probably continue to ascend the scale at the rate of 2½ per cent per annum, and if cancer does not get us, some one of the other degenerative diseases will do so. Let us resolve to beat the cancer plague so far as we are personally concerned.



The few remaining Doric columns of the temple of Neptune in the ancient city of Corinth. In this city Paul preached and worked, and no doubt his eyes once fell upon these very pillars that have stood through the centuries.

Paul, who was the great agent used by God for the establishment of Christianity among those other than Jews, never observed as the Sabbath any day but the seventh. Indeed, the book of Acts tells that seventh-day Sabbath keeping was his custom.

The BIBLE MICROSCOPED for SUNDAY

by

WILLIAM H. BRANSON



HE Sabbath of the New Testament is the Sabbath of creation. Sunday, the first day of the week has not, as many suppose, been substituted for Saturday, the seventh day, on New Testament authority. No record of any such change can be found from Matthew to Revelation. The example and writings of both Christ and the apostles testify that no such change was ever made or contemplated by them. Those, therefore, who observe Sunday as a day of rest and worship, do so without any Scriptural warrant whatsoever.

In fact, God never changes. His moral standard is always the same. Changing ages have no effect on the laws of His kingdom. A new era in the affairs of men on this earth, is not of sufficient moment to warrant a change of the moral standard of citizenship in God's kingdom. The first advent of Christ, His death, or His resurrection, in no way affected the great Sabbath institution which Christ as Creator had set up four thousand years before as a memorial of His creative power.

The resurrection was considered worthy of a memorial that would serve constantly to refresh the minds of men regarding that wonderful event, and the ordinance of baptism was chosen for this purpose. Baptism is a real burial and resurrection, and it very fittingly indeed represents the burial and resurrection of Christ. But nowhere has Christ or apostle said that Sunday should be sacredly kept in commemoration of these same events.

God does not thus overthrow one sacred memorial or institution and proceed to set up another on its ruins. He makes no mistakes, nor does He have to alter His plans; "for I am the Lord, I change not." Malachi 3:6. With Him "is no variableness, neither shadow of turning." James 1:17. Jesus Christ is "the same yesterday, and today, and forever." Hebrews 13:8. Solomon was led to exclaim: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Ecclesiastes 3:14. How foolish, then, to suppose that Christ, during His earthly life, attempted to change the law or the Sabbath that He had originally given!

EIGHT TIMES IN THE NEW TESTAMENT

THE first day of the week (Sunday) is mentioned only eight times in the entire New Testament. Let us notice these passages in passing; for surely, if there is any warrant whatever in the New Testament for observing the first day, it should appear in one of these places.

The first mention of the first day of the week in the New Testament is by Matthew in connection with his record

of the burial and resurrection of Christ: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28:1. Surely no one

would claim that this text teaches first-day sacredness. It merely states that the Sabbath was closing when the first day of the week began to dawn.

The next text we will notice is much the same as this one: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

Here is a plain statement that the Sabbath is past when the first day of the week comes. Let it be borne in mind also that this statement was made by Mark some *thirty years after the crucifixion of Christ*, and is conclusive evidence that the Lord had given no instruction as to any change of the Sabbath after His death. Those, therefore, who persist in waiting until Sunday, the first day of the week, to keep the Sabbath, are one day too late. When Sunday comes, the Sabbath is past; and not for six days will another Sabbath come. Those who, by laboring on Saturday, prepare to keep the Sabbath on Sunday, are by that very preparation breaking the institution they are preparing to observe. One cannot keep the Sabbath when it is past. A man may say, "I will work to-day [Saturday], and wait till the first day of the week to keep the Sabbath;" but the Sabbath will not wait for him. When the seventh day passes out, the Sabbath passes out; for the seventh day *is* the Sabbath.

SABBATH BETWEEN FRIDAY AND SUNDAY

THE third reference to the first day of the week is found in Luke's Gospel: "That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

This text is a powerful answer to those who claim that the New Testament teaches Sunday sacredness. Three days are here mentioned: first, the preparation day; second, the "Sabbath day according to the commandments;" third, the first day of the week. The preparation day is Friday, the sixth day of the week. This is shown in Exo-

lus 16: 22, 23: "It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

It was, therefore, on the sixth day of the week, or Friday, that the preparation was performed for the anointing of Christ's body. The next day was Saturday, the seventh day of the week; and we find that on that day, the women who had followed Christ, rested and observed the Sabbath. They would not on that day so much as come and anoint His body; for they recognized it as "the Sabbath day according to the commandment."

Hence these verses teach that the Sabbath is the day between Friday and Sunday; that Christ rested in the grave on the Sabbath, from His labors, persecutions, and struggles of the past week, and was raised up on the first day, to begin again His activities in behalf of the human race; that while Christ rested in the tomb on the Sabbath, His followers rested at their homes; that the commandments were regarded as still binding after the death of Christ; and that the Sabbath commandment had not been changed.

In John 20: 1, the first day of the week is also mentioned, but only incidentally: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

In the four verses thus far considered, there is absolutely no intimation that the first day of the week is any more than any of the ordinary days of labor.

NOT ASSEMBLED FOR WORSHIP

LET us next read John 20: 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This is the same first day of the week on which Christ was resurrected. The preceding verses tell us that when Mary came to the sepulcher in the morning, she found Christ risen, and that He appeared to her in the garden, and instructed her to go to the sorrowing disciples and make known the fact that He was soon to return to the Father. That same day at evening, He Himself appeared to the disciples, who, since the crucifixion, had secluded themselves, lest they should share the fate of their Lord and Master.

There are those who insist that this text teaches that the disciples had assembled on this occasion to celebrate the Lord's resurrection; but the text itself does not so state. It says they "were assembled for fear of the Jews." In fact, until Christ appeared to them in the evening, they did not believe that He had risen, as will be shown by the next text we shall consider.

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, *believed not*. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: *neither believed they them*. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief

and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16: 9-14. It is not possible that they were gathered to celebrate the resurrection, when they absolutely refused to believe that He was risen; and neither of these two texts can in any way be made to teach Sunday sacredness.

A PRIVATE TRANSACTION AT HOME

ONLY two texts in which the first day of the week is mentioned, remain unnoticed. One of these is 1 Corinthians 16: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

It is argued that this verse indicates that religious meetings were held on the first day of the week, since a collection was to be taken. A careful examination of the text, however, will reveal just the opposite,—that this collection was to be laid aside by each individual at his own home, and not given in a public church collection. The verse is rendered in other translations as follows: Modern Speech New Testament, "On the first day of the week let each of you put on one side and store up at his home." Tyndale version, "Let every one of you put a syde at home and laye uppe." The Syriac Peshito version, "Let every one of you lay aside and preserve at home." Three French versions read, "at his own house at home;" Luther's translation, "by himself at home."

Thus it will be seen that this special offering, which was to be sent to the poor saints at Jerusalem by the hands of Paul, was not to be taken up at a religious gathering and stored with a church treasurer, but was merely to be laid aside by each individual at his own home, in readiness for Paul when he should come. The offering no doubt included articles of both clothing and food; and as Paul did not wish to attend to matters of that nature on the Sabbath, he instructed the believers to do it on the first day of the week, which is one of the six working days. (Ezekiel 46: 1.)

PAUL MEETS WITH THE TROAS CHURCH

THE only remaining text in which the first day of the week is mentioned is Acts 20: 6-14:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene."

This is the only text in the Bible where we have a record of the holding of a religious meeting on the first day of the week. Paul and his company



WHAT would you think, and what would you do, if you were an observer of Sunday who conscientiously thought that there was a divine injunction in the Scriptures for Sunday keeping, and then you should discover that somehow you had made a big mistake? The Bible nowhere gives the slightest substantiation for a first-day Sabbath; on the contrary, even Christ during His lifetime, and His apostles, in years after His death, never thought of keeping sacred any day but the seventh day, the Sabbath affirmed at creation, reaffirmed at Sinai, and carried to all peoples and centuries in the bosom of that immortal law, the Decalogue?

abode in Troas seven days, doubtless holding religious meetings with the church daily. He was on his way to Jerusalem, and he knew that this visit was the last he should ever make to the brethren at this place. They all remained in Troas until the night after the Sabbath—Saturday night; and Luke and the rest of the company then set sail for Assos, but Paul still lingered behind for the purpose of holding a farewell meeting with the brethren Saturday night, intending to join the company at Assos the next day.

A SATURDAY NIGHT MEETING

WE WISH to call special attention to the fact that this meeting was held at night. Verse 7 says he "continued his speech until midnight." Verse 8 states that "there were many lights in the upper chamber." After midnight, he restored Eutychus to life, broke bread and ate with them; and then, according to verse 11, he "talked a long while, even till the break of day, so he departed."

Now one thing is self-evident: If this meeting was held on the first day of the week, and yet held at night, it was held on what we now call Saturday night. The first day of the week, according to the Bible method of reckoning time, and according to the method of reckoning used in Paul's day, begins Saturday night at the setting of the sun. The evening, or dark part of the day, always comes first. This will be clearly seen by a careful study of the following scriptures.

Genesis 1:5 declares, "The evening and the morning were the first day." Verse 8 says, "The evening and the morning were the second day," etc. In the creation of the earth, it was first covered with darkness. "Darkness was upon the face of the deep." Genesis 1:2. Then God created light. A period of darkness and a period of light together were called a day. But the darkness, or evening, preceded the light; therefore the day began with the dark portion. In giving instruction to the children of Israel as to how they should keep the Sabbath, God said, "From even unto even shall ye celebrate your Sabbath." Leviticus 23:32. Just when "even" begins is shown in Leviticus 22:6, 7, where we read: "The soul which hath touched any such shall be unclean until even. . . . And when the sun is down, he shall be clean." Also in Mark 1:32 we read, "At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils."

SABBATH BEGINS AT FRIDAY'S SUNSET

EVENING, then, begins at sunset. When the sun goes down and is hidden from view, one day has closed and another begun. This is why God instructed His people that the Sabbath should be kept from sunset to sunset, or "from even to even," instead of from midnight to midnight, as is customary now. The Sabbath always begins Friday night at the going down of the sun, and closes at sunset Saturday night. Hence, according to the manner of reckoning time in the days that the passage under consideration was written, the first day of the week, which follows the Sabbath, must begin at sunset Saturday night. Having established this fact, let us come back to Paul's meeting at Troas.

He was preaching on the dark part of the first day of the week, or Saturday night. While he was preaching, Luke and the rest of Paul's company were making a night trip on a sailing vessel around the cape to Assos, a distance of some forty-five miles.

At the break of day Sunday morning, Paul started out on foot to meet the company at Assos, and walked the entire distance across the cape, which was some nineteen miles. After he joined them in the ship, they sailed the same day to Mitylene.

Surely those who desire to find some Bible examples for observing the first day of the week will take little comfort in this text, unless perchance they believe that walking and sailing a vessel are fit examples of Sabbath keeping.

Now we have exhausted the entire store of texts in the New Testament which mention in any way the first day of the week; yet we have not found a single command to

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observe that day as a Sabbath. Nor have we even found a record of the first day's ever being kept by any of the apostles or early Christians. Sunday observance, therefore, is based entirely on authority outside of the Bible.

CHRIST AND HIS DISCIPLES KEPT SEVENTH DAY

IN CONTRAST to this, we are able to find abundant evidence that both Christ and the disciples regularly observed the Sabbath, and that no change whatever was recognized by them.

Of Christ it is said, "He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Thus we see clearly that it was not simply by chance that Christ, on this particular Sabbath, went to the house of worship; but such was "His custom." He was a Sabbath keeper, and made a practice of going to the house of worship on that day.

SABBATH KEEPING PAUL'S CUSTOM

WE have many references, in the book of Acts, to the fact that Paul faithfully observed the Sabbath. We will briefly notice some of these.

The next record of Paul's Sabbath keeping is found in Acts 16:12, 13:

"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

Another significant record of Paul's attitude to the Sabbath is given in Acts 17:1, 2:

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

This text clearly shows that it was not merely by chance that Paul met with those who worshiped God on the Sabbath, but that this was "his custom." In fact, he knew no other Sabbath. In speaking of his experience at Corinth, where he labored in A. D. 54—twenty-three years after the cross—Acts 18:4, 11 declares:

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the Word of God among them."

Acts 13:14, 15 also records Sabbath sermons to both Jews and Greeks.

But to multiply testimony in order to add weight to the argument is not necessary. In the foregoing references are recorded eighty-four Sabbath meetings held by Paul with both Jews and gentiles, extending over a period of ten years, or from A. D. 45 to A. D. 55; and not a record where Sunday was ever observed once. Thus we see that the Bible teaching and the example of Bible writers are in perfect harmony. The Bible, from Genesis to Revelation, is one perfect whole; and one great standard of morality and righteousness runs through it all like a silver thread, without the slightest alteration. The Sabbath of the New Testament is exactly the same as the Sabbath of Eden and Mount Sinai.

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