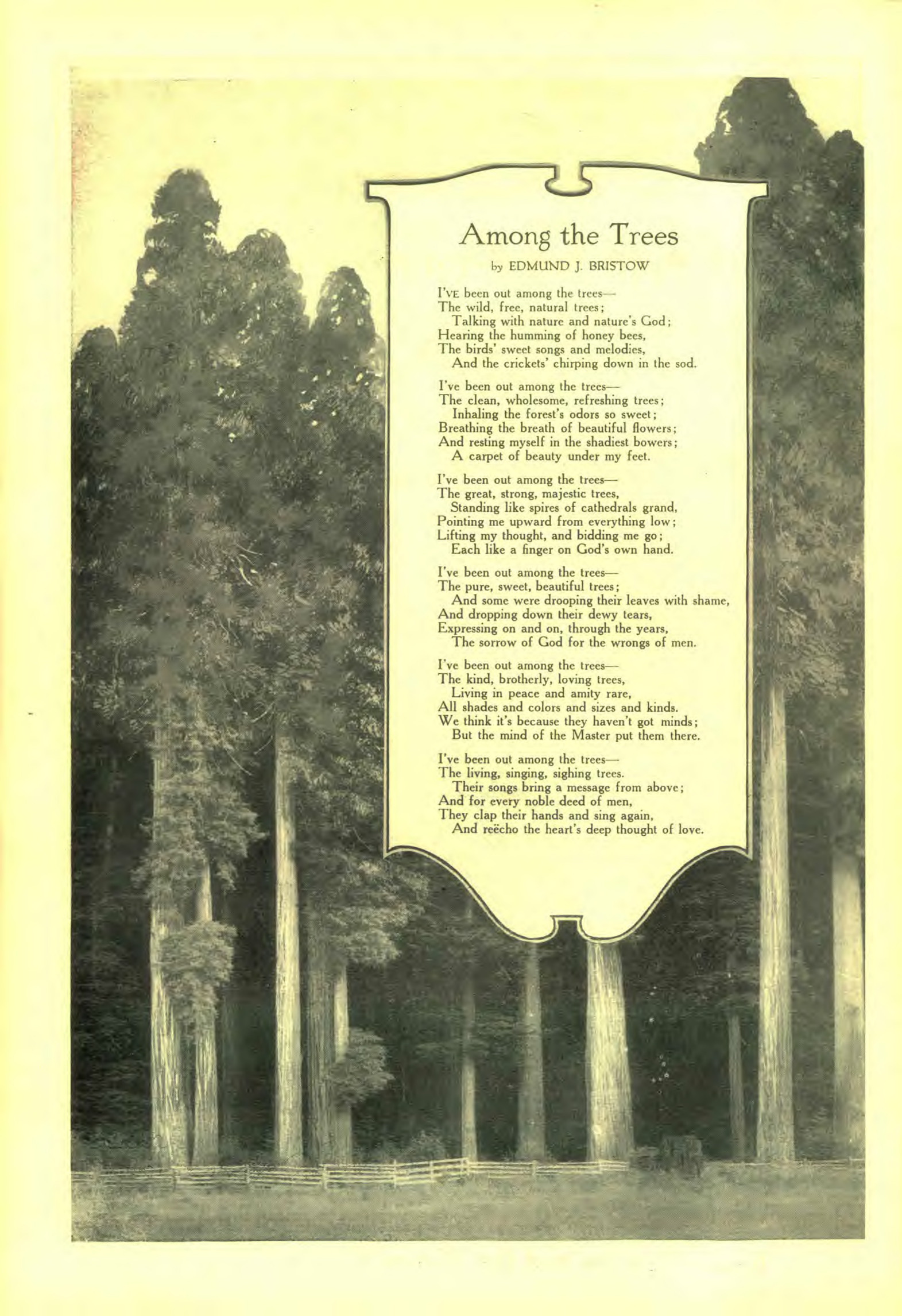


*The* **SIGNS** *of the Times*  
**MAGAZINE**



October  
25c

Read—The Sea and the Waves Roaring—Page 4



## Among the Trees

by EDMUND J. BRISTOW

I've been out among the trees—  
The wild, free, natural trees;  
Talking with nature and nature's God;  
Hearing the humming of honey bees,  
The birds' sweet songs and melodies,  
And the crickets' chirping down in the sod.

I've been out among the trees—  
The clean, wholesome, refreshing trees;  
Inhaling the forest's odors so sweet;  
Breathing the breath of beautiful flowers;  
And resting myself in the shadiest bowers;  
A carpet of beauty under my feet.

I've been out among the trees—  
The great, strong, majestic trees,  
Standing like spires of cathedrals grand,  
Pointing me upward from everything low;  
Lifting my thought, and bidding me go;  
Each like a finger on God's own hand.

I've been out among the trees—  
The pure, sweet, beautiful trees;  
And some were drooping their leaves with shame,  
And dropping down their dewy tears,  
Expressing on and on, through the years,  
The sorrow of God for the wrongs of men.

I've been out among the trees—  
The kind, brotherly, loving trees,  
Living in peace and amity rare,  
All shades and colors and sizes and kinds.  
We think it's because they haven't got minds;  
But the mind of the Master put them there.

I've been out among the trees—  
The living, singing, sighing trees.  
Their songs bring a message from above;  
And for every noble deed of men,  
They clap their hands and sing again,  
And reëcho the heart's deep thought of love.



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

OCTOBER, 1921

NUMBER 10

# IS THE BIBLE OUT OF DATE?

BY ROY F. COTTRELL



At varying intervals, and for sundry reasons, the call is issued for a new Bible. In the seventeenth century, Comenius urged the preparation of a substitute volume to serve "as a basis and a framework for the thoughts and the imaginations of every citizen of the world." Even certain missionaries have been heard to voice their desire for an abridged and revised edition of Holy Writ to be used for translation into the languages and dialects of heathenism.

One of the latest and most definite appeals of this nature comes from the trenchant pen of the well-known British author Mr. H. G. Wells. He looks out upon a world with its multiplicity of interests, its complex governmental systems, with decay and disintegration threatening civilization, and concludes that a new Bible is one of the greatest needs of humanity. The Book, he believes, while serving as the active coherent, or cement, that developed and sustained Western civilization, has somehow ceased to function as a controlling agency over the peoples of earth in meeting the tremendous issues of the twentieth century.

In order to stay the receding tide and to exert a positive influence over present and future generations, the Bible, we are told, should be written in the light of the best ancient and modern scientific thought. The new production should follow the order of the old by giving the origin and development of mankind; it should present a comprehensive outline of universal history with its philosophy and practical lessons; a new Leviticus should deal with questions of hygiene, sex relations, and morals; a sound code of laws focused upon the just administration of property and labor rights, should be an important feature,—the entire scheme to be a *résumé* of the garnered wisdom and knowledge of the ages.

## TRIUMPHANT O'ER STORM AND TIDE

It is admitted that the preparation of such a book would be a gigantic task; yet Mr. Wells believes that a group of men, representing the world's choicest intelligence and scholarship, might be chosen. Such a body, clothed with authority and animated by the highest purpose, should be able to prepare a compendium capable of assisting this troubled world out of its mists and quagmires, and of giving to individuals and nations a community of thought and a system of regulations by which they may again square themselves.

The argument for a new Bible is based upon the false assumption that the old one is outgrown. The general law controlling the productions of the human intellect suggest that sooner or later all will be superseded or replaced by something else. The uninspired literature of antiquity has nearly all been cast aside and lost. Pliny wrote twenty volumes of history, not one of which may be obtained to-day. Varro produced for his countrymen the biographies of seven hundred celebrated



Romans, but not a fragment of the great undertaking remains; and the same is largely true of the works of Neander, Euripides, Tacitus, Cassius, and many other renowned authors.

The Bible, however, has survived the wars of ages and the storms of criticism. Said H. L.

Hastings: "The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history." Notwithstanding all, four hundred million copies of the Scriptures, published in seven hundred thirty-three languages and dialects, testify that the old Book still lives.

The religion of the Bible confronted the ancient civilizations, and has outlived them all. In dismay the magicians of Egypt exclaimed, "This is the finger of God;" and while the most High was unfolding future mysteries to Daniel and his companions, the astrologers of Babylon were asserting, "There is not a man upon the earth that can show the king's matter." Greek mythology and Roman paganism went down before it; and it has withstood triumphantly the attacks of French, German, and American infidelity.

## DANIEL WEBSTER RIGHT

In every age the Book has met hostility, because it opposes man's selfish instincts. It denounces vice and crime and oppression in all their varied forms, and requires its followers "to do justly, and to love mercy," joyfully accepting self-denial and sacrifice as a part of God's plan. It attacks the sins of governments as well as those of individuals, and declares that "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isaiah 60: 12.

Never may we with truth and impunity ascribe the recent world cataclysm to the failure of the Book; rather let it be announced as the refusal of kings, statesmen, legislators, and diplomats to be guided by the divine counsel. Daniel Webster was right when he said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

The Bible is not obsolete, has not been superseded, nor will its place ever be filled by another. Among its authors were men of every grade and class,—rich men, poor men, princes, statesmen, poets, captains, legislators, taxgatherers, shepherds, learned philosophers, uneducated fishermen; men educated in Egypt, in Babylon, in Jerusalem; men in the desert, and men in captivity. The Bible is in reality a library treating upon all subjects that occupy the

(Continued on page 11)



UPPER: Unemployment is widespread to-day, not only in the United States, but also in Great Britain and on the Continent. Every city has its thousands out of a job.

CENTER: West Virginia coal mines have been the scene of a real conflict between union and nonunion men. One hundred families were evicted from their homes and had to live in tents.

LOWER: One of the striking miners shot and killed on the railway track.



International



Jesus said:

"There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

## The Sea and the Waves ROARING

by C. F. McVAGH

**T**HE wave of rejoicing that swept over the world when the word was given to cease firing, on November 11, 1918, has been tempered with disappointment. True, some of our boys have come home, but the promise of a new world from which war and tumult should be excluded appears much farther from realization than ever. No one is entirely satisfied with the Treaty of Versailles. Open war has been going on in many parts of the world ever since Germany laid down her arms, and as Sir Douglas Haig recently expressed it, "The seeds of future conflict are to be found in every quarter of the globe, only awaiting the right conditions, moral, political, and economical, to burst once more into activity."

Commenting in lighter vein upon the tremendous burden of taxation that the war has left, the Kingston (Ontario) *Whig* facetiously remarks: "Well, why shouldn't posterity pay for the war, seeing it will get all the little wars this one hatched?"

### THE DANGER IS NOT PAST

**T**HE embodiment of German militarism in the theory that might makes right, seems to have infected all nations and classes. In Soviet Russia the Red army makes cruel and ruthless war, both at home and abroad, in behalf of their "dictatorship of the proletariat," despite the fact that mil-

lions of people are reported as likely to die of starvation this winter in Russia—the potential bread basket of the world. In the Near East, Greece defies the powers and wages war with Turkey. In England and the United States large sections of organized labor openly advocate the use of violence, if necessary, in securing what they judge to be their rights. The communists in all parts of the world regard bloodshed as a necessary attendant of the world revolution they are agitating for, and they take advantage of every area of discontent to foment disorder and contempt for law. Capitalists, often led by men whose fathers were laboring men, seem inclined to ignore the danger signals of discontent and to accept the challenge of the radicals, preferring the ruin of civilization, rather than to submit to dictation as to the management of their business. In Ireland, Sinn Fein has carried on a guerrilla warfare of murder and arson, waged in the name of liberty and religion. The outlook is not at all reassuring. In a speech delivered in London, February 8, Mr. Lloyd George was reported as saying:

"Has the need for unity passed? The answer to that is another question: Is the danger past? Is it? Do you say Yes? I wish . . . somebody could, because it worries me—fills me sometimes with dread—when I see the facts. Can some one tell me the danger is past—some one in authority;

some one with a vision; some one whose word we can take, who can say, 'Yes, the danger is over'? I should be so glad that I would sign my resignation to-morrow and retire."

### THE WORLD EXPECTED TOO MUCH

**I**n the *Washington Post* of Sunday, July 17, are the following startling headlines, side by side on the same page: "Condition of Working Class in France Causing Alarm," by Joseph Caillaux, former Minister of Finance and former Prime Minister of France; and "German Attitude May Doom All Europe," by Guglielmo Ferrero, Italy's greatest historian. Again, in the *Saturday Evening Post* of March 26, 1921, is an article entitled "Wells [H. G. Wells] Sees Civilization Crumbling," and in the July *Delineator*, Vice President Coolidge, in a stirring article on "Enemies of the Republic," sounds a note of warning against certain radical tendencies in American schools and churches.

While facing this forbidding outlook on earth, we must not give way to blind pessimism. Especially can the Christian look calmly to the future. God lives, and sin's manifestations have not taken Him by surprise. During the anguish and anxiety of war and carnage, no doubt we were all in-

The city of Cork, Ireland, has been the center of a guerrilla warfare between the Crown forces and the Sinn Fein. Because of the wanton killing of some of the constabulary, Cork was set on fire by way of reprisal, and the smoking ruins are to be seen below.

Wide World



Wide World

The Sinn Fein and the Unionists engage in hand-to-hand conflicts almost daily in some part of Ireland. Above, the Unionists of Belfast can be seen driving back their opponents with stones and clubs.



clined to expect too much of the end of the war, forgetting that war has always been followed by a train of evils, engendered by the state of mind that is produced by every lapse of civilized men into organized and legalized murder.

#### A GAMBLER'S CHANCE

WE frequently hear the question, "When shall we get back to normal?" but the fact is, we are not going back at all. We must go forward and make the best of the changed conditions that the war has left. The danger is intensified because this time practically the whole world was drawn into the horrid maelstrom of hate and destruction. In the past, there has been a large neutral section of mankind to help stabilize more rapidly the return to industry and law and order. As we have already shown, men who are not naturally pessimistic, fear that the momentum of postwar lawlessness may carry civilization over the precipice and down to ruin and oblivion. But the war has left no scars that justice, faith in God, and industry cannot readily heal, though the greatest danger lies in the mental attitude that leads men to discount these fundamentals and seek short-cut healing of our national and social ills through new, untried, and speculative theories. These modern philosophers show the most reckless disregard for the rights of others in pursuing their fanatical ideals.

Altogether too many people seem to be willing to take a desperate gambler's chance that the overturning of religion, law, and vested rights may some way benefit those who are dissatisfied with their present

lot in life. As an example of the extremes to which this disregard of consequences to others can go, I quote from "Behind the Veil in Ireland," in the *Dearborn Independent*, July 16, a conversation between Alexander Irvine, an American of Irish birth, and Sinn Fein leaders. Mr. Irvine says:

"I was asked scores of times whether, in my opinion, the United States would recognize the Irish republic. When I ventured to suggest that such recognition would probably mean war, they said they knew it and were working toward that end."

I think any fair-minded man will readily admit that men who would welcome such a calamity as war between Great Britain and the United States, in order that their own ends might be gained, are altogether unworthy of either respect or success, and that it will be a sorry day for their country and for the world when such men gain power. It is the widespread lawless mental attitude which constitutes the greatest danger to world peace, and which, foreseen by Bible prophets, stands as the justification for the many prophecies that the present age will be wrecked by sin, but that the coming of the Prince of Peace will establish the righteousness that good men have dreamed of.

#### ECHOED BY BIBLE SEERS

THE fears and warnings openly expressed by statesmen in all countries sound very much like a fulfillment of the visions of the old Bible seers. Listen to Isaiah, the son of Amoz:

"To the law and to the testimony: if they speak not according to this

word, it is because there is no light in them. And they shall pass through it [the land], hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Isaiah 8: 20-22.

Compare with this the words of Jesus of Nazareth:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

#### PAUL'S ADVICE TO THIS AGE

BOTH these prophecies describe conditions on earth just before the second coming of Christ. If we agree that the picture fits our own time, is it not sensible to give sober consideration to what the prophets advise under such conditions, and to what they say will follow these manifestations? Paul says the last days will be perilous, and gives sound advice to Christian ministers:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves,

covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3: 1-4. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13.

#### DANIEL SEES OUR DAY

**D**ANIEL predicts a time of grievous trouble in the last days, followed by a glorious deliverance for God's people. The prophet did not fully understand the vision when it was given, but he was told by an angel not to worry, because wisdom would be given to the righteous when the time came. God has never failed to raise up men of courage and vision in every crisis.

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The apostle Peter sums up the writings of the prophets in the following:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God

the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 1-7, 13.

The things that perplex political leaders are but the omens of a bright future that is to be ushered in shortly by the second coming of Christ in glory. In the meantime, what can we do to help ourselves and others? We cannot do much to control circumstances, but we can do our part in prolonging the period of comparative peace, always keeping in mind that the world is very much what the people make it. Unrest is very largely a mental condition.



### THE STORM

*The storm sweeps wild o'er ghastly main,  
And booming billows break,  
While human hearts are plowed with pain,  
And human hopes forsake;  
The surging sea of mortal night,  
A miry, murky mass,  
Betokes the shades of nearing night  
When mortal mandates pass.*

*One ship alone is safe upon  
This sea of stinging strife;  
And though 'tis frail, with crimsoned sail,  
It holds the Lord of life;  
Though manned by falt'ring fishers' forms,  
(As once on Galilee)  
Its Pilot stays the surging storms  
As Sovereign of the sea.*

*As worldly wisdom, failing, falls,  
As ships of state go down,  
The Christ, Creator, crying, calls:  
"Behold the unfading crown!  
Behold the holy haven placed  
Where reigns eternal rest!  
Receive that realm with glory graced,  
Be sealed, be saved, be blessed!"*

ALBERT CAREY.

Every man, whether he be pauper or millionaire, employer or employee, should in these days seek earnestly to find that promise fulfilled in his life, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isaiah 26: 3. God says that "in quietness and in confidence shall be your strength" (Isaiah 30: 15), and it therefore behooves every one to place his confidence in the God of the nations who will soon come to establish His kingdom in an earth free from sin and its baleful heritage.

### A Sad Disillusionment

"DR. ALFRED E. GARVIE, of New College, London, writes in *The Journal of Religion* that Christians in England are disillusioned as to the effect of the war. Hate, fear, and greed have been allowed to influence the peace terms, and idealism has suffered much damage. The churches too have suffered. There has been no real reformation

or widespread revival. In the colleges and universities there is unrest and distaste of control. The divorce courts show an enormous increase in immorality and physicians' records show an increase in venereal diseases. Standards of modesty have been lowered among girls, and crimes of violence are more numerous. High prices, profiteering and industrial unrest have caused discontent and dishonesty. Many pulpits have been marked by the preaching of extreme theories and substitutes for the gospel. Old evangelistic methods do not seem to be effective, and there are signs of general religious indifference. Dr. Garvie continues in effect:

"Many are looking for the remedy for this condition in a 'social gospel' rather than in personal surrender to God. They forget that society is made up of units, and that the whole is not better than the several parts. Some think that better legislation, better housing, improved industrial conditions, higher wages and secular education will save the situation. They forget that a man's right relation to God is of first importance, and that if this is adjusted his relations to his fellow men will be corrected. A spiritual awakening, following the war-time suffering, is needed to-day as truly as Pentecost followed the crucifixion."

# PEACE ON EARTH

*Peace is many times more a matter of the heart of the individual than it is the limitation of armies and navies or the signing of treaties.*

AGNES L. CAVINESS



NOT long ago I read, in a reputed magazine, an editorial entitled "Real Peace on Earth," which "peace," the writer declared, was none other than that which emanates from a successful, perfectly poised home-keeper, who each day sends her family forth to their various duties, well-fed, well-clothed, and content—"at peace with all the world" because the spirit of peace permeates their dwelling place. There is a great deal of truth in the article. I read it several times, and I have seen demonstrated the proposition it propounded.

I remember the homes of two brothers that I used occasionally to visit. The two men had had much the same education, the same blood flowed in their veins, they had the same capital with which to begin life, and they married at about the same age. I knew them before marriage, then did not see them again till several years had passed.

On my next visit I found one with his wife and interesting trio of little girls in a fine new frame house. But the walls of the house were already besmudged with finger marks and—worse—lead pencil scribbings. The meals were never on time nor carefully set upon the table, though the food was excellent and abundant. The children were unwashed, uncombed, and often tumbled into bed at night without undressing.

Now the other brother with his family lived in a little old house that was on the farm when he bought it. The house had been painted and papered, and the floors were scrubbed white. There was no silver on the table, but bone-handled steel knives and forks that were scoured after every wholesome, well-served, appetizing meal. The lady of the house told me she would wait for her silver until the home was paid for. (She has it long ago.) The children were clean and happy, and got up and went to bed at a stated time. This woman was, plainly, "peace" on her little portion of the earth.

But in each case the peace was a peace having to do with material things. There was a great influence upon character in the atmosphere of each home. And I doubt not this influence manifests itself in the difference of the two families of young people that are going out from the two homes. But if I thought that the



*The real peace on earth is as it was two thousand years ago,—Jesus Christ, born then in Bethlehem and cradled in a manger; born now in your heart and mine, and crowned in our everyday lives as we yield ourselves to His sovereignty.*

highest, most glorious sort of peace to be had on this earth, I should be very sad.

The "real peace on earth" is as it was two thousand years ago,—Jesus Christ, born then in Bethlehem and cradled in a manger, born now in your heart and mine, and crowned in our everyday lives as we yield ourselves to His sovereignty. Any other sort of peace—or poise, as my editorial friend put it—breaks down sometime, in a crisis. The real peace never does. That is the sort I need, and that is the sort of peace you need; for there are more crises in life now than there were even a year ago.

A few weeks ago, as I came out of the chapel, having attended prayer meeting where the hymns were strange to my ears, the reading in a foreign tongue, and the prayers intelligible only because the heart speaks to its God in a universal language, some one touched me and said, "Ah, the little madam may go with you, may she not? She goes your way, and you may speak English to her!"

English! Happy thought! I put my hand under her arm, took her lantern, and we set out. As we entered the big road, the flash of the lantern showed me her face, and from there on to the corner where we separated,



I felt as if I were guiding an angel. She was one of those souls you discover and at the moment know of a certainty that you have found pure gold. We needed no time to become acquainted. Heart spoke to heart in the darkness. First she began to speak in French, then remembered herself and began again in German; then she halted again and—oh so carefully—began speaking English. She told me how she had learned English because there were many English-speaking people near her home in Jerusalem; how she had been everywhere in the region of Palestine, been to Bagdad, to Beirut, to Cairo, and to Constantinople; how her children were scattered all over Europe; how she was here because they wanted her to be where she preferred, even though it was alone, but that really she was happy anywhere.

During another visit I asked her how long she expected to remain in Switzerland.

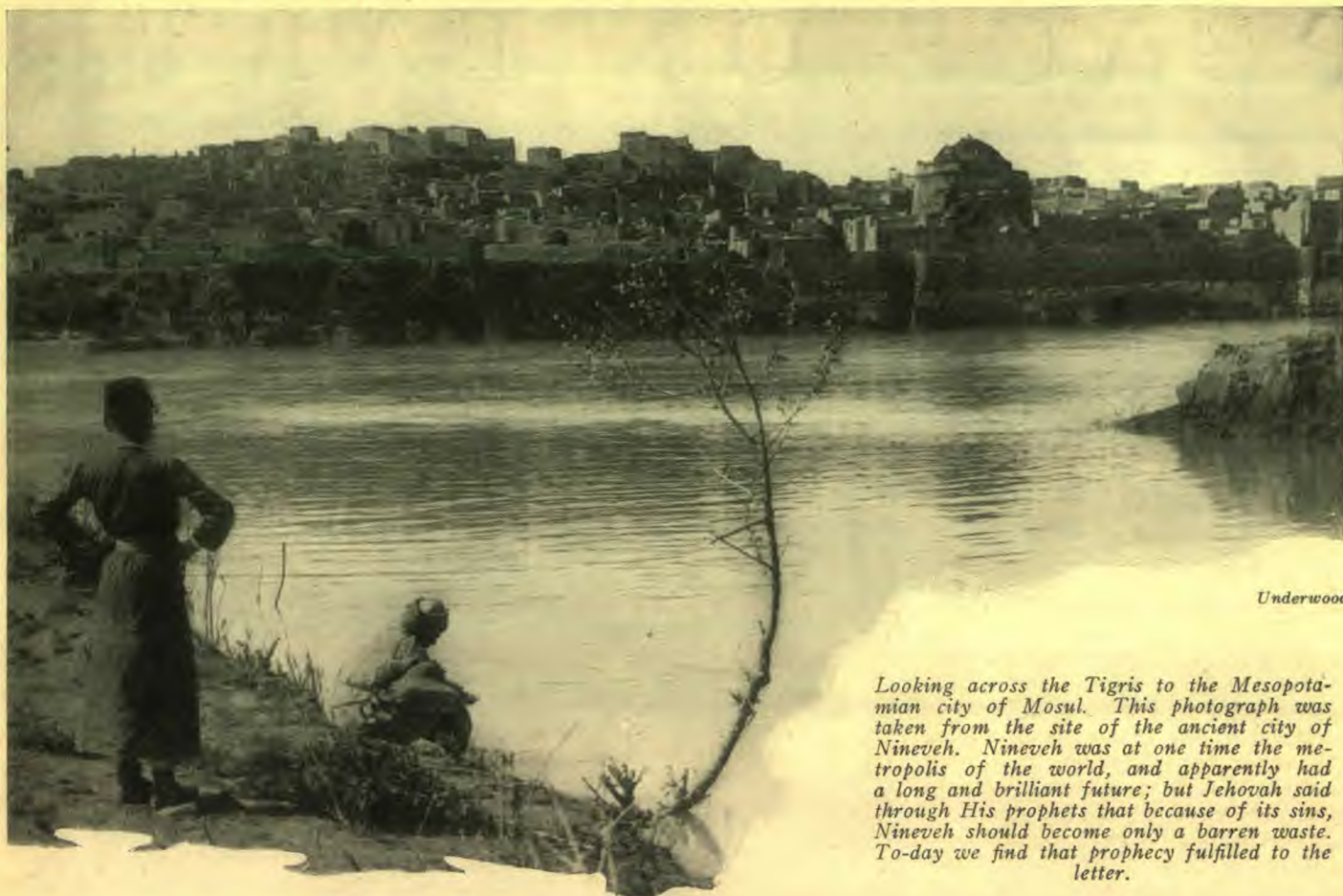
"I do not know," she said, "the money, it is so hard since the war. I took twelve hundred marks to be changed to Swiss francs, and I got one hundred twenty-five francs! And the mark and the franc used to be equal! But all is right anyway. When you have the peace of God in your heart, everything is beautiful! Everything is well!"

Then I said, "But has it always been so, or did you find this peace only late in your life?"

"Oh, no; I learned early to rest in God. When you are left alone to bring up eight children, you cannot bear the burden alone. I had to trust in God. I had much property and many servants,—twenty-five rooms in my house, now I have two. [She dropped her face in her hands, but in a moment looked up with her eyes full of tears, but smiling.] But, never mind, I am rich—I have my Jesus!"

Now, to my mind, her life is a manifestation of the "real peace on earth,"—"the peace which passeth all understanding." Neither poverty nor prosperity change it; neither comradeship nor loneliness, neither youth nor age. I had rather possess that sort of peace than inherit the Rockefeller fortune. Indeed, it is far beyond the purchase of millionaires or princes. But priceless as it is, it is to be had for the asking.

"Ask, and it shall be given you. . . . For every one that asketh receiveth."



Underwood

*Looking across the Tigris to the Mesopotamian city of Mosul. This photograph was taken from the site of the ancient city of Nineveh. Nineveh was at one time the metropolis of the world, and apparently had a long and brilliant future; but Jehovah said through His prophets that because of its sins, Nineveh should become only a barren waste. To-day we find that prophecy fulfilled to the letter.*

## PROPHECY, *the* ACID TEST

by HORACE G. FRANKS

**T**O the average student the story of nations and peoples as outlined in our history books presents many strange contrasts which rapidly resolve themselves into perplexing problems. To many persons the dramatic events of national and international importance, past and present, are but accidents, and the varied happenings of the times naught but a chain of coincidences. Not so, however; for in the terrible satires of history the hand of God is plainly manifest. The great Creator who launched this twirling planet on its earthly course has not forsaken the world of His creation. He still orders the happenings of men and the children of men, and it is in history that we see most plainly the leadings and judgments of the omnipotent One, who, declares the Bible, "removeth kings, and setteth up kings" (Daniel 2:21), and "who smote great nations, and slew mighty kings" (Psalm 135:10). As Jeremiah puts it: "The Lord is the true God, He is the living God, and an everlasting king; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." Jeremiah 10:10.

If it be true that God is the great invisible power in the affairs of the nations, it is reasonable to believe that He would give intimation to those on the earth of their future. Indeed, He has emphatically declared, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7); and, adds Daniel, "He that revealeth secrets maketh known to thee what shall come to pass" (Daniel 2:29). Prophecy, then, is the direct revelation of God to man, the unfolding of His secrets, the foretelling of His plans. Says Jehovah, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46:10. Do you ask why? Let the Christ reply: "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29.

### GOD ISSUES A CHALLENGE

**T**HE fulfillment of prophecy, therefore, is an honest and definite proof of the inspired nature of the Bible. No other religion has ever dared to rest its claim on prophecy—or even miracle, although it would be easier to counterfeit a miracle than a

prophecy, because the latter challenges time as well as knowledge. The Word itself throws out a challenge to all the religions of heathenism, saying, "Let them bring them forth, and show us what shall happen: let them show the former things, . . . or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:22, 23. But that challenge has never been accepted, and the religion of the Bible remains the only system of ethics, philosophy, or science that has ever dared thus to leave the proof of its authenticity in the relentless and impartial hands of Father Time.

But the mere claim to prophecy is not sufficient for the honest student. The claim must be proved. Moreover, it must be remembered that to establish one prophecy is to set the seal of inspiration upon them all, but that to disprove one is to brand all the others with the mark of fraud; for they all stand or fall together. But not one Biblical prophecy can be disproved, while the fulfillment of hundreds can be accurately placed on record. History books dealing with past ages unconsciously bear witness to the accuracy of countless prophecies of God's



Word; stones unearthed in ancient lands reënforce the Bible foreview of the fate of town and city, empire and nation; while the very newspapers of to-day are recording, as definitely as journalism can write, the fulfillment in our day of half a hundred detailed prophecies relative to the second coming of Christ.

#### A GALAXY OF PROOFS

**L**ET us now briefly examine some of the most remarkable prophecies made by Inspiration,—although we must admit that every prophecy is remarkable.

Jehovah has very plainly left on prophetic record the story of the nations of the past. The Assyrians, for instance, proved themselves terrible enemies of both Judah and Israel; but they paid the price of their disobedient cruelty, and to-day the ruins of Nineveh, their capital, cry aloud in testimony to the prophetic judgment pronounced upon them. Nahum and Zephaniah foretold the doom of the great Nineveh, contrary to all human probability and even possibility; but to-day we read the literal fulfillment in the historical accounts of both ancients and moderns.

Babylon, Tyre, and Egypt,—these three again form a tripod of proof on which the inspiration of God's Word may safely rest. The prophetic story of their destruction in Isaiah and Ezekiel could never have been the result of human conjecture; while their present condition, in complete harmony with Scriptural detail, absolutely precludes any denial of the fulfillment.

Reverting to prophecies concerning individuals, we are again brought face to face with undeniable facts. The prophecy of Noah concerning the future of his sons and their descendants has been as remarkably fulfilled as Jacob's prophecies about his sons. The Arabs to-day are a living fulfillment of the detailed prophecy outlined to Hagar; while the twenty-eighth chapter of Deuteronomy is still an accurate and up-to-date picture of the Jews. To deny these fulfillments is to deny history, to renounce one's senses, and to write over one's door the description of infidels: They understand "neither what they say, nor whereof they affirm." 1 Timothy 1:7.

#### HE DREAMED WORLD HISTORY

**I**N the second chapter of Daniel there is to be found one of the most striking examples of prophetic vision in the blessed Book—the panorama of future history given in a dream to the king of Babylon, a dream which summa-

rized 2,458 years of time, with all its national changes, in one hundred forty-three words, and the interpretation of which occupies only nine verses. Much time and ink have been wasted in a vain endeavor to prove that Daniel, if he wrote the book, wrote it *after* the events mentioned therein had taken place. This argument, however, is now admittedly false, although even were it still used extensively, it would only testify to the inspiration of God's Word. As Jerome observes, "This method of opposing the prophecies is the strongest testimony of their truth; for they were fulfilled with such exactness that to infidels the prophets seemed not to have foretold things future but to have related things past."

The interpretation of the strange dream of Nebuchadnezzar was Daniel's first prophecy; and that the interpretation was inspired, the prophet himself admitted to the king. The dream had affected the dreamer very strongly at the time, but all was confusion and forgetfulness when he awoke. The "wise men" and "prophets" of Babylon could neither outline the forgotten dream nor give its interpretation, thus demonstrating the powerlessness of heathenism. But the

prophet of the Lord brought back to the mind of the worried king the vision of a gold-headed, clay-footed man, with shining breast and glittering thighs,—a dream-image, mysterious in character yet portentous in meaning. Beginning with the head of gold, the prophet minutely and accurately described the strange, shining object until it was swept to its doom by that mighty stone that crumbled it into myriads of pieces, to float away on the wings of the wind, while the stone, untouched by human hands, grew in extent until it blotted out the earth from the wondering monarch's gaze. The forgotten vision having thus been outlined, the dream interpreter was called upon to define six symbolic terms: the dazzling head of gold, the gleaming bust of silver, the burnished thighs of brass, the powerful legs of iron, the mottled iron-clay feet, and the doom-laden stone emerging from space.

#### MILLENNIUMS OF HISTORY IN A PARAGRAPH

**D**ANIEL wasted no time in preliminaries, for his first words of interpretation were, "Thou, O king, . . . art this head of gold." What did he mean?—Simply this, that the golden



Underwood

*Far across the arid and sandy stretches, Babylon, the golden city of the Mesopotamian plains, once stood. To-day, its wide-flung limits are marked by camel thorn and rushes only, in perfect accord with Bible prophecy.*

kingdom "of the Chaldees' excellency," ruled over by the mighty Nebuchadnezzar, was symbolized by the glinting head of that strange dream-image. The image, then, was a picture of nations, and Babylon was the first of the international series. Ancient historians are loud in their praises of the wealth and extent of the Babylonian Empire, and no other nation could fitly be symbolized by the head of the image. But Babylon was not to last forever; she went down to her doom in a whirlwind of gayety and revelry, victim to the armies of Medo-Persia. Did the next portion of the dream-man,—the shoulders and arms of silver,—fit this new empire that snatched the world scepter from the "golden kingdom"? Daniel had said (verse 39), "After thee shall arise another kingdom inferior to thee." That kingdom was indeed Medo-Persia, for both in wealth and territory it was certainly inferior to Babylon. Josephus, the non-Christian historian, says, "The two hands and shoulders signify that the empire of the Babylonians should be dissolved by two kings," and those two kings were undoubtedly the kings of the Medes and Persians, that dual empire fused under Cyrus. Silver, moreover, was the distinguishing metal of the Persians, and for two centuries the heartbeat of the breast of silver was felt around the world.

Then there arose "a third kingdom," as the man of God had foretold, and the "brazen-coated Greeks," under Alexander, came in their legions and seized the scepter of world dominion from the Persians. Indeed, Daniel expressly stated that the "third kingdom of brass" should "bear rule over all the earth;" and Alexander alone of all the world rulers egotistically commanded that he should be called "the king of all the world," considering himself to be master, says Arrian, "both of all the earth and sea." Truly the kingdom of brass noised abroad its prowess to a far greater extent than either its silver or gold predecessor, even as brass among all metals is more vocal and more far-sounding.

#### NEBUCHADNEZZAR SAW GIBBON'S HISTORY

**B**UT Alexander and his successors were not the end of the international series, for, in the dream, the image had legs of iron. Said Daniel, "The fourth kingdom shall be strong as iron," and, lo, history records that "the iron monarchy of Rome" divested the Greeks of their power and carried the throne of world dominion across the Adriatic Sea to Italy. The kingdoms of Babylon, Persia, and Greece were conquerors, but it was left to Rome to "break in pieces and bruise" the fair lands across which the chariots of Cæsar rolled. Even this great power, however, was not to remain invincible forever, and before long its pride and licentiousness and wicked-

ness and mixture of barbarous peoples weakened the Roman Empire, even as iron would become weakened if mixed with "miry clay." Nebuchadnezzar in his vision saw "the decline and fall of the Roman Empire" long before Gibbon made history of the sad story; and Daniel in his interpretation even went so far as to tell his hearers that the kingdom of iron, partly strong and partly weak, would ultimately resolve itself into ten kingdoms, even as the legs of the dream-image had ten toes. That this was the end of the Roman Empire every schoolboy knows, even as he knows the fact that never since the dissolution have the nations of Europe and Asia been ruled over by one king or been amalgamated into one empire.

Have they tried to form another mighty kingdom?—Indeed they have, even as Daniel told the monarch of Babylon they would. They have so intermarried that the members of the various royal families of Europe really belong to one great family, all being related, thus fulfilling the prophecy which said, "They shall mingle themselves with the seed of men." Treaties have failed, wars have failed, matrimonial ties have failed; the weak and the strong, the iron and the clay, will not mix; the ten toes will not grow together to form another body.

#### PROPHECY'S CULMINATING POINT

**N**OR did this end the vision. Daniel declared that in the days of those kingdoms, God Himself would set up His kingdom, eternal and indestructible. Those ten kingdoms seem to-day to be rapidly passing; the clay is now crumbling, and the iron is corroded with the rust of time. Soon they will be utterly broken to pieces, shattered into ten thousand fragments, and carried away by the winds of strife. And what then?—The dream-prophecy replies: The stone which is cut out without hands, the kingdom founded upon the Rock of Ages, will take its place upon this earth; for, concluded Daniel, "the dream is certain, and the interpretation thereof sure." Verse 45. Thus did the prophet place before the ancient world ruler a vision of the second coming of Christ; and to-day we who live in the last days of those ten kingdoms must catch a glimpse of that same wondrous, all-important, and unprecedented event.

But Jehovah does not leave us with only one prophetic message of warning. No, no! His Word is full of prophecies relating to the second advent of Christ; indeed, all prophecy will find its culmination in that day when the Saviour of the world will be revealed in flaming glory with a multitude of shining angels. In one chapter alone (Matthew 24), there is enumerated a list of twenty-four infallible signs of the second coming. Let us pause for a moment and see what this means. Calculating accord-

ing to the law of mathematical probability, we find that the chance of their all being manifest in one generation, is 8,388,568 to 1. And yet we are living in an age when *all* these characteristics are manifest. Surely, then, *this* is the generation which will see the manifestation of Christ!

#### THE PROPHETS PROVED TRUE

**B**UT even this is not all. At least twenty-seven more characteristics are foretold in other portions of the New Testament, and all these also are recognizable to-day. Here, then, are no fewer than half a hundred prophetic forecasts, all of which find fulfillment in these days, proving conclusively that we live in the world's most important epoch. Moreover, each of these characteristics carries with it the seal of inspiration, because each one has borne the mark of improbability through the long centuries. What human writer would have dared even to imagine that after two millenniums of Christian civilization, Christian teaching, Christian missions, and Christian influence, this world would be in such a degraded, disgruntled, and sin-cursed condition as we ashamedly see it to-day? The early apostles and evangelists were, in themselves, men of hope and optimism, expecting the gospel of Christ to reform the world and to keep it reformed. But the Spirit of God taught them otherwise, and in their inspired writings they faithfully recorded that the last days would be especially marked by infidelity, pleasure mania, lack of spirituality, hypocrisy, perilous times, perplexing times, days of war and famine and pestilence and calamity, false teachings, and delusive prophecies. Such a forecast must be inspired; it can be nothing else but a message from heaven. Nor does this sad picture even suggest that Christianity has been a failure. Rather, it adds to the proof of authenticity; for hidden away in the heart of that catalogue of evils that finds its fulfillment in the twentieth century, we find the glad message that at the very time when sin should seem to have full control of the world and its people, the "gospel of the kingdom" would be proclaimed in all the world, telling the far-away tribe and the near nation the good news of salvation, and warning them of the soon coming of the Judge of earth. (See Matthew 24:14; Revelation 14:6-12.)

Prophecy alone tells us of that day of Jehovah's judgment, and he who refuses to accept prophecy as a heavenly message published in an earthly Book, will one day be sadly, eternally, but tardily disillusioned when he sees the earth wrapped in a swaddling band of dissolving fire; when he sees both land and sea give up their dead; when he sees the cohorts of shining angels escorting this world's Redeemer in triumphant glory through

ethereal space—and all in fulfillment of prophecy.

In the days of Christ—and before His time—miracles were seals of divinity upon the work of God as performed by men. To-day we have fulfilled and fulfilling prophecy as a sign of inspiration. And the one is very little different from the other, for what is prophecy but a miracle of speech? And what is a miracle but a practical prophecy? An omnipotent God is necessary for both; hence the fulfillment of prophecy of the establishment of a miracle is a definite proof of God and His Book. The patriarchs accepted prophecy as an evidence of God's omnipotence; the disciples accepted miracles as tokens of Christ's divinity. Had Moses refused to heed God's word, or had he denied the divine nature of the miracles that so puzzled and frightened Pharaoh, he would never have led an army of slaves out to freedom. Had the disciples disbelieved the proved facts of Christ's resurrection and, after Pentecost, derided the Bible as a collection of romantic forgeries, there would have been no Christian church. Had Philip, when led to the eunuch in the desert, denied the authenticity of Isaiah, launched out into satirical diatribes against the prophecy, and begun to enumerate the "different Isaiahs" who collaborated in producing the book, that wonderful conversion and baptism would never have taken place.

Atheism and disbelief are experts at tearing down and digging up, but their toil leads them nowhere and produces nothing that can save a lost soul, comfort a despairing heart, or promise life eternal. Their followers are worse than millions of the "uneducated" heathen, many of whom would not even condescend to argue with an atheist on the subject of a Creator. Cicero long ago asserted that "there is no nation so brutish as not to be imbued with the conviction that there is a God;" while Plutarch seconded the conviction by declaring, "We may search the world throughout, and in no region where man has lived can we find a city without the knowledge of a God." No, a nation of atheists is a psychological impossibility, because atheism is a creed of negatives based on nothing. Mere laws do not explain everything; for laws require a constructive agent as assuredly as does a world.

To the religious atheist—or higher critic—the divine Book sends this warning: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Colossians 2: 8.

To the earnest Christian comes this great admonition: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding

therein with thanksgiving." Colossians 2: 6, 7.

To all who read these words, the God of heaven has said through His earthly Book, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4: 16.



## ONLY HEARSAY

by M. A. HOLLISTER

**A** SKEPTIC rising in a public meeting, asked the speaker, "Do you worship the God of David,—the God who said that David was a man after His own heart?"

"Yes, sir; I do," the speaker answered.

"Well, I do not want anything to do with such a God," said the skeptic. "A God who approved of David's murdering another man to cover up the fact that he had stolen his wife, and who then said that that kind of man was after His own heart—if that is the kind of God you worship, I do not."

The speaker replied, "I do, and I do not. I do not worship David's God from the viewpoint you give at all. If you will allow me a few words, I think I can make my position clear.

"First, God did not utter the words to which you refer at the time when David committed this sin, but at another time. If you will read the account given in the Scriptures, you will find that God condemned David for this sin, and when David's attention was called to the sin he did not attempt to justify himself; in fact, he condemned himself in the presence of the prophet, and immediately confessed his wrong-doing.

"That you may see that God did not approve of this crime and sin, I will read the fourteenth verse of the twelfth chapter of Second Samuel: 'Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.'

"Now, my friend, by this speech of yours you are fulfilling the words of God, that enemies of God would blaspheme Him because of David's sin. You have proved these words true; but God will forgive you, if you, like David, will confess your sin when your attention is called to it."

The skeptic, recognizing the seriousness of his mistake, admitted that he did not know what the Word of God said regarding this experience, or he would not have spoken as he did.

It behooves all of us to study the Word of God for ourselves, not to depend upon hearsay, else we may come into as serious a situation as did this skeptic.

## Is the Bible Out of Date?

(Continued from page 8)

thoughts of man, and hence has a message for every heart; yet, since all the penmen were under the influence of the same divine Spirit, there is, throughout its entire sixty-six portions, no dissonance, no incongruity, no confusion.

But how would Mr. Wells select the group or committee for his new Bible? What nations and classes of society would they represent? How would they approach questions upon which there is wide diversity of thought? And how would minority opinions be considered and dealt with? The very framing of such questions suggests the utter futility and absurdity of the attempt. Even Mr. Wells' cherished labor-and-property creed would find few defenders among representative men; and as for the entire scheme, one outcome alone is conceivable. The folly of the builders on the plain of Shinar would but find its parallel in a new and intellectual monument of Babel.

### RETURN TO THE OLD ONE

**I**N its present shattered condition the world unquestionably needs a Bible, but that treasure may be found only by restoring inviolate the Volume that has been forsaken. "I enter a most earnest plea," said Theodore Roosevelt, "that in our hurried and rather hustling life of to-day, we do not lose the hold that our forefathers had on the Bible. I ask that the Bible be studied for the sake of the breadth it must give to every man who studies it. I cannot understand the mental attitude of those who would put the Bible to one side as not being a book of interest to grown men."

The Word of God meets and satisfies every human need. Jehovah's law, the divine standard of righteousness delivered from quaking Sinai, is still in force. The principles which Christ advocated and lived can never know decay. The words of psalmist, prophet, and apostle still comfort aching, wounded hearts, and voice pæans of victory and deliverance. In sickness and poverty, in prison and on the battlefield, in perplexity and in adversity, the loyal, repentant heart still turns to the Saviour, and never turns in vain.

The messages of the Book still come to men with the newness of the morning, with the freshness of youth. "Every time you open it," says Woodrow Wilson, "some old text that you have read a score of times suddenly beams with a new meaning. . . . There is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance." O priceless treasure! Incomparable gift of life and light and every blessing! Flash forth thy welcome rays to pierce earth's night and lead our sons and daughters back to God!

## Are Prize Fights Morally Reprehensible?

TIME: July 3, 1921.

PLACE: New York City.

CHARACTERS:

*Tex Rickard*, promoter of Dempsey-Carpentier fight.

*Nero*, one-time promoter of gladiatorial combats in Rome's amphitheater.

*Charles V of Spain*, one-time promoter of bullfights in Madrid.

*Igorrote of the Philippine Islands*, a cockfight promoter among the aborigines.

*Christian*, a man who knows and obeys God.

NERO: Well, Mr. Rickard, I was lured by the thousands of column inches of newspaper stories about the "big fight," and so went over to Jersey City yesterday and had a ring side seat at the Dempsey-Carpentier bout. For the life of me, Rickard, I cannot see why the Americans will not even entertain the idea of some good old gladiatorial contests, when they seem to be so obsessed with the prize-fight mania.

CHARLES V: Nero, you voice my sentiments exactly; only gladiators are no more interesting to me than prize fighters. Personally, I would like to see the law repealed that now prohibits bullfights in this country, and then I would show Americans the sport of all sports.

IGORROTE: Gentlemen, cockfights are ten times more interesting than prize fights. I, too, was over to Boyle's Acres yesterday, and saw M. Carpentier knocked out; but I could arouse no enthusiasm over the affair. Two blooded cocks in the pit would have given some thrills to the 90,000 spectators that they would not soon forget.

RICKARD: You three men have entirely missed the point. Gladiatorial combats, bullfights, and cockfights are not allowed in the United States, because they are brutal, degrading, and inhumane. Prize fighting is the most popular sport in America to-day, and deservedly so; for in the prize ring man meets man in what is an essentially moral contest. Where is the high moral uplift to be found in two roosters pecking away at each other, or in a red-robed toreador goading an enraged bull, or in two slaves punching each other with swords? I'll tell you, men, when two perfect specimens of human kind meet, as

did Dempsey and Carpentier yesterday, there is something inspiring and elevating about it!

NERO: Well, that may be so; but somehow I failed yesterday to get that wonderful spiritual elixir that you speak of; and according to history books written since my day, I presume that I was as much in need of "moral uplift" as was any one present. When Carpentier's nose spurted blood and it besmeared his face and body, it only brought back the scenes in our arena in Rome, and oh, how I longed for those good old days of long ago!

RICKARD: To prove to you that some were helped by yesterday's struggle, let me read you a sentence or two from an article by a noted writer in *Collier's Weekly* just off the press. "Honestly, I did not feel that I was watching a prize fight. I was seeing it proved beyond all question that human beings have a soul, and, having seen

that, it occurs to me to pay some belated attention to mine." Why, men, the very fact that 85,000 men and more than 5,000 women would spend \$1,600,000 for admission to the fight and an additional \$2,500,000 for railway fares, hotel bills, *et cetera*, is proof enough to my mind that they received genuine benefit. Men are not going to spend their money for something that does them no good. And say, did you see by this morning's paper that a former president of France, M. Poincaré, has suggested that Dempsey's prowess be commemorated by the erection of a heroic statue of the prize fighter?

NERO: I am unconvinced by your arguments, and I still maintain that if prize fights are legitimate, gladiatorial combats should also be allowed. You read us the testimony of one man on the worth of the prize fight, I could quote you a dozen reputable Romans who lauded

the struggles of the gladiators. Cicero commends the gladiatorial games as the best discipline against the fear of death and suffering that can be presented to the eye. The Younger Pliny, a cultured gentleman indeed, speaks approvingly of them. And so far as popularity is concerned, prize fights are not in it.



International  
Japan has her hands full these days endeavoring to handle an aggravated industrial situation. This photograph shows a parade of some 3,000 workers in an Osaka factory, who are demanding more wages and better working conditions.

# EDITORIAL

Why, do you know that we used to have regularly established and well-equipped schools for the training of gladiators and that no city of any size from Britain to Syria was without an amphitheater? Some of the gladiators had more fame than any prize fighter of the modern day. Rich men and royal ladies courted their favors. They were idolized and apotheosized in literature and art. Senators and even well-born women appeared as combatants. Titus staged gladiatorial contests that lasted one hundred days. Trajan, in celebration of a victory, exhibited 5,000 pairs of gladiators at one time. If popularity be a criterion, America should have her gladiators before her prize fighters.

CHARLES V: Yes, Nero, and don't forget to give favorable mention to the bullfight. Man is seen at his best when contending with the superior strength of the bull. Why, bullfighting is the sport of kings, for I myself insured my popularity with the people by going into the arena and killing a bull with my own lance on the birthday of my son, Philip II. Even to-day there are two hundred and twenty-five *plaza de toros*, or bull rings, in Spain. And the church countenances the sport to the extent that in connection with each ring is a chapel where the *toreros* may receive the Holy Eucharist. At each coronation, a bullfight is always a part of the celebration. Who would say that the bullfight is "degrading," when I, a king with twenty-two crowns and the most powerful ruler of my time, took active part in the sport? And so far as the "inhumaneness" goes, I cannot see that you Americans can teach the Spaniards a great deal. One of your people was touring Spain a few years ago, and after witnessing a bullfight, he expressed surprise that anything so "inhuman" should be allowed. A Spaniard who heard the remark asked, "In America you have laws against cruelty to children, do you not?" "Yes," replied the American. "In Spain we have no need of such laws; for a Spaniard would never think of being cruel to his child," was the rejoinder. And really, I cannot see that it is a bit more brutal to strike a bull with a lance than it is to strike a man with my fist.

IGORROTE: Yes, and will Mr. Rickard explain to me how two men pommeling each

other into unconsciousness is less "brutal," or less "degrading" or less "inhuman" than two little cocks a-fighting? Down in my country, a prize fight would not draw a corporal's guard; but say, you should see them pour out to a cockfight! And I guess it is not altogether because

we are what you Americans call "savages" either, for cultured Athens used to have annual cockfights, and at one time Rome went in for the sport with might and main. Britain, the Low Countries, Italy, Germany, and Spain all were lovers of the cockfight; and in Wales the contest used to be staged in the churchyards, and in many instances, in the churches themselves. Sundays, wakes, and religious festivals were always devoted to this sport. No, Mr. Rickard, I am only an illiterate aborigine, but even my logic demands that the cockfight, the bullfight, the gladiatorial combat, and the prize fight be put upon the same level. If America sanctions one, she should sanction all. If she forbids one, she should forbid all. There is no essential difference, and any discrimination is unjust and illogical. I am going to see if something can be done so that I can stage a big cockfight

next Fourth of July around New York City somewheres, and I will hope then to reap a harvest of dollars as you have, Mr. Rickard.

CHRISTIAN: Igorrote, your logic is deadly. You have more than won your case. You have defeated it. For when you proved that a prize fight is no better than a bullfight or a cockfight or a gladiatorial combat, you have proved that they should all be shunned by every man who thinks aught of himself. Allow me to suggest to you men a few rules that will test the legitimacy and worth-whileness of every amusement and sport.

1. Does it rest and strengthen, or weary and weaken body and mind?
2. Does it give inspiration and quicken enthusiasm for right living, or does it stupefy and harden the moral nature?
3. Does it make resistance to temptation easier or harder?
4. Does it increase or lessen love for virtue, purity, temperance, and justice?
5. Does it militate against prayer and the study of God's Word, the Bible?
6. Does it draw one nearer to, or remove one farther from, Christ and heaven?

(Continued on page 31)



*International*  
The Philadelphia Police Department has taken the offensive against the criminal element by adopting gas bombs as a means of subduing men who barricade themselves in buildings and defy capture. The lachrymatory gas used in these bombs will knock a man out for a half hour.



THE Protestant Reformers of the sixteenth century, and those who have since been instrumental through God in bringing in later reforms, were men who feared God and had a right conception of the sinfulness of sin. No true conversion can really take place and no genuine reform from error to truth can really be accomplished unless men do have a deep conviction that sin is a terrible blot upon the universe and an awful weight that drags down the human race to degradation and eternal ruin. These men understood that the depravity of human nature is an actual and just consequence of the transgression of the law of God. But in their abhorrence of sin they swung too far away from the justice of God in dealing with sin, and erroneously pictured God as one who casts sinners into an eternally burning hell-fire. Many of their followers and disciples of to-day delight to describe in the most extravagant language those wicked men and women who, according to their theories, are now writhing in pain and anguish in a molten hell somewhere in the universe. This burning hell is pictured as continuing for eternity, and in it the victims of God's wrath are to remain in everlasting anguish.

#### SCARED INTO THE CHURCH

IN the early Christian ages, when the professed Christian church had drifted to the borderland of paganism and was dwelling in the twilight of pagan philosophy, they adopted from the teaching of paganism the theory of a halfway place to glory and happiness, calling it limbo or purgatory. It suited well the superstitions of that pseudo-Christianity of the Dark Ages. People were held in fear of purgatory with all its tortures, and could usually be persuaded to do penance or to pay penalties to escape its terrible flames. As a mighty pall this doctrine weighed upon the minds and consciences of men throughout the Dark Ages. And many preachers still use this same doctrine to frighten people into joining the church. No theory could be better suited to cast discredit upon the justice and mercy of God, and none has been more successful in making infidels and haters of God than this doctrine. It is neither reasonable nor Biblical. It is pagan and heathenish in the extreme.

Of late years, however, there is a tremendous swing of the pendulum from this extreme to the other extreme. Large numbers of Christian teachers and masses of adherents are coming to believe that there is no direct punishment for sin hereafter; that



## SIN AND ITS WAGES

For many years men were taught the doctrine of an angry God and an ever-burning and never-cooling hell. In most part that idea has been discarded, and now we hear of a God who will not punish, and of a hell that will not burn the sinner. What position does the Bible take?



ELMER L. CARDEY

sin has its own punishment in this world; as many say, "All the hell there is, is the hell we have here." The true sense of the sinfulness of sin is being lost sight of, and too easily are we excusing ourselves and not calling sin by its right name. Consequently, there is a desire to mitigate the consequences of sin and to think that because God is loving and merciful and our Father, that He will entirely excuse the sinner and overlook the sin. He has promised to forgive our sins if we confess them, but not to overlook them when they are uncon-

fessed. The second commandment of the Decalogue forever settles that question. "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Exodus 20: 5, 6.

Between these two extreme positions, the Bible takes this stand, and teaches that there will be a punishment for sin hereafter. To understand this fully, we must get the Bible viewpoint of the sinfulness of sin.

#### EVERY MAN A SINNER

ONE may search the Bible through, and with this he is at once impressed, that every writer in both the Old and the New Testament has unsparingly denounced sin as an awful curse on humanity and a terrible blot on the purity of the universe. How impressive, and yet how true the description of the natural human heart when left to follow the course of sin and wickedness, is Isaiah's statement: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1: 5, 6. Even education and enlightenment do not change the nature of the human heart or the sinfulness of that nature in God's sight, for again He says through the prophet Isaiah: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for thou hast hid Thy face from us, and hast consumed us, because of our iniquities." Isaiah 64: 6, 7. And when God invites us to come to Him for cleansing, one of the first considerations is that we must recognize how impure and polluted is man's character because of sin. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18. The cleansing cannot come without a recognition of the sinfulness of sin.

#### CHRIST RECOGNIZED SIN

THE Saviour, neither in His teaching nor in His life, sought to convince His hearers that there was no

sin or that sin is not a terrible curse upon the human race. When He healed the sick, He said, "Thy sins be forgiven thee" (Matthew 9:2), indicating that sin was the cause of the physical affliction of the human race. He recognized that men everywhere are bound by the strong cords of evil, and thus are by nature servants of sin: "Verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:34-36. Nothing but the power of the infinite God can set one free from this slavery. Not only is sin inherent in the human race, but we are prompted to transgression and the disobedience of God's law by an outside power called in the Bible the devil and Satan. (John 8:44.)

When on the cross, with the wicked multitudes deriding and torturing Him, He who knew the terrible infatuation of sin and how men are blinded thereby, tried even then to excuse men in their madness. He said, "Father, forgive them; for they know not what they do." But the men themselves had no desire to be forgiven, and that request of Christ's for them will avail nothing. Nevertheless, this experience shows that Christ recognizes the power that sin has upon the human race.

#### BECAUSE OF SIN, CHRIST DIED

**SIN** is the transgression of God's law. This transgression called for the death of the sinner, for the "wages of sin is death." Romans 6:23. There must be an atonement for sin to satisfy the demands of a just law. In the vicarious death of Jesus there is found a provision for man's escape from the terrible consequences of sin. Sin is so terrible that it took the life of God's only begotten Son to satisfy the demands of the eternal law of the Father. Therefore, "when we were yet without strength, in due time Christ died for the ungodly." He died that we might escape, not from the first or natural death, but that we might be delivered from the second and eternal death, which will be the definite punishment for sin.

The atonement of Christ cannot set the sinner free from the consequences of his sin if he fails to confess it. The love and mercy of God cannot avail for one who will not claim the protection that God the Father provided through the death of His Son. Justice must take the place of mercy, and punishment must be meted out to those who cling to their sins.

There is a tendency to think that the statements of the Bible regarding this punishment are not to be taken literally; that is, that there will be no direct, literal punishment. If this is so, then the Bible has no message for us; for over and over again it speaks of this punishment as a literal act

which will come on the heads of those who are unsheltered by the grace of God in the Day of Judgment. We will show the Bible teaching regarding the punishment of sin, in four phases: the time, the place, the nature, and the effect of this punishment.

#### THE TIME OF THIS PUNISHMENT

**WHILE** on the earth, Jesus described the time when He shall come again to earth, not to be crowned with thorns but with glory, as King of kings, and Lord of lords. Of that time He Himself says: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left." Matthew 25:31-33. This scripture indicates that God will punish the sins of all men at the same time, which time is subsequent to Christ's second coming at the end of the world.

The apostle Paul affirms this fact when writing to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Timothy 4:1.

We shall cite one more evidence from the Scriptures, showing that the punishment will take place at the end of this world, which the Saviour described as the harvest time. It was in His parable about the sower. Thus we read: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children

of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matthew 13:37-42. The punishment, then, is not now going on. This is reserved to the Day of Judgment, which is future, and is subsequent to the second advent of Jesus.

#### THE PLACE OF PUNISHMENT

**UPON** this point there has been much speculation in ages past, and up to the present time. The pagans thought of the wicked as being in some underground passage or dark place of the earth. The Christian church in its apostasy has pictured the wicked as being in purgatory or in hell-fire, as we have before stated. Where this hell is at the present time, or where purgatory is, no one seems willing to hazard a guess, because there is no Bible statement on the question, and reason refuses to go farther with the foolish doctrine. However, the Scriptures emphatically teach in every passage where it refers to the punishment of the wicked, that the event will take place on this earth. The twentieth chapter of Revelation plainly shows that fire and brimstone will fall upon the earth and burn up the wicked. Just as the flood of waters came from above and beneath and destroyed the Noachian world, so the fires of the last day will destroy the wicked and cleanse the earth. The righteous are to receive their reward in this world after this cleansing process has taken place; then, as the Saviour says, "the meek shall inherit the earth." So also the wicked will receive their punishment on the earth: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11:31.

#### PUNISHMENT, NOT EVERLASTING PUNISHING

**THE** awful picture given in the Bible of the punishment of the wicked, must be squarely faced by every man and woman, and taken as a truth revealed to us from God. Jesus declared that the wicked would be cast into everlasting fire and punishment: "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . These shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25:41-46. The fire, which is everlasting in its consequences, is to mete out the everlasting punishment,—not an everlasting pun-

(Continued on page 17)



"ALL WE LIKE SHEEP HAVE GONE ASTRAY; WE HAVE TURNED EVERY ONE TO HIS OWN WAY." "THE WHOLE HEAD IS SICK, AND THE WHOLE HEART FAINT. FROM THE SOLE OF THE FOOT EVEN UNTO THE HEAD THERE IS NO SOUNDNESS IN IT; BUT WOUNDS, AND BRUISES, AND PUTREFYING SORES: THEY HAVE NOT BEEN CLOSED, NEITHER BOUND UP, NEITHER MOLLIFIED WITH OINTMENT."



# IF NOT BLUE LAWS, Then What?



CALVIN P. BOLLMAN



PERHAPS the greatest question agitating the minds of many religious leaders to-day is, How shall Christianity be preserved, if not by civil legislation? These men, many

of whom are working unselfishly for the moral uplift of their fellow men, are greatly perplexed. They see not only the world as contrasted with the church, but the world, including the church, pleasure mad. Only that which promises something in the nature of a thrill, is popular and commands a following. A religious service must have some feature that is "different." It must have something in the way of the sensational. A "Billy" Sunday or a "Sam" Jones can draw a crowd where men of deeper piety and greater learning fail. The moving-picture house and the baseball park are full, while the church is nearly empty. What is the trouble?

The most commonly suggested remedy is a Sunday law. True, most of the states now have such laws, but for one reason or another they fail to arrest the tide that is flowing away from the church and toward the park, the amusement houses, the Sunday motor runs, Sunday steamboat and railway excursions.

Young men with red blood in their veins are no longer drawn toward the gospel ministry as they once were. From all quarters we hear of small churches vainly seeking pastors; of church buildings not only "closed for the summer," but closed practically all the year; of congregations that are disintegrating; of spiritual flocks scattered as sheep having no shepherd. How can the ranks of the ministry be sufficiently recruited? How can the churches be again filled? These are most insistent questions, questions that must be answered if modern Christianity is to be preserved.

## LAWS CANNOT SAVE THE DAY

LET me say at once, and say it in no uncertain tone, that Sunday laws cannot save the situation. Christianity was not established and has never been successfully maintained upon any such basis, and cannot be re-



*The impossibility of any just administration of religious laws by civil rulers is shown by the very fact that the Jewish court of the Sanhedrin condemned Christ as a blasphemer, and would have put Him to death as such had they had the power.*

vivified by the power of legislative bodies, however far they may go in endeavoring to make men religious and moral by civil law.

The whole teaching of the Scriptures is against such a course. Even the theocracy of Israel was a failure if we regard making or keeping men religious an object of its being. Its great purpose was to hold the descendants of Abraham together until the Messianic promise should be fulfilled in the birth of the Saviour. This it did, but it was never designed to make or to keep men truly religious, and it never accomplished any such thing. Time after time there was national apostasy, and finally, of the long-expected Messiah it is written, "He came unto His own, and His own received Him not."

The impossibility of any just administration of religious laws by civil rulers is shown by the very fact that the Jewish court of the Sanhedrin condemned Christ as a blasphemer, and would have put Him to death as such had they not themselves been subject to the Romans. They went as far as they dared when they declared to Pilate, "We have a law, and by our law He ought to die."

Of course Pilate cared nothing for this charge of blasphemy. Blasphemy against the God of the Jews was no offense in his sight; but when they changed their accusation to one of treason against Rome, and accused Him of endeavoring to make Himself a king instead of Cæsar, the Roman governor was compelled, as he viewed it, to entertain the charge. But Christ was not guilty of even that crime, as we know, and as Pilate himself knew, for Jesus had declared that His kingdom was not political, but spiritual.

When the Pharisees had previously sent certain partisans of Herod to Christ to "entangle Him," if possible, "in His talk," He had drawn a clear line of demarcation between civil and

spiritual authority, saying, when He had shown that they were using Roman money, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

## NO MAN RESPONSIBLE TO STATE IN RELIGION

THIS leaves the church as such without excuse for intermeddling in the affairs of the state, and the state without excuse for any attempt to control religious belief or practice in any way. Each individual is to render directly to the state whatever he justly owes the state, or civil society, either in service or taxes, while in like manner the individual, each one for himself, is to render to God the things that are God's.

Loyalty to this rule would make impossible all persecution for conscience' sake; and had the church adhered to this principle, the bloody history of the Middle Ages never could have been written.

God is not indifferent to the attitude of His creatures toward Him. He wants our service; but to be acceptable, it must be voluntary. He says, "Son, give Me thine heart." He asks love for love. Forced obedience is only continued rebellion against His authority. To all other sins it adds the sin of hypocrisy. In its very nature the gospel cannot be promoted by physical force. Indeed, it cannot be even assisted by such means. It was "the blood of the martyrs that was the seed of the church," not the favors bestowed by civil rulers.

## PREACH, BUT DO NOT COMPEL

THE great commission was a commission to preach, not authorization to compel. "All power is given unto Me in heaven and in earth," said our Lord, "go ye therefore, and teach all nations." "And, lo, I am with you always, even unto the end of the world."

And the apostles went forth to preach, trusting only His power. It



was a civil crime to introduce any new religion, whereby the minds of men might be stirred up or their faith in the gods of Rome be unsettled. But they went and preached, the Lord working with them, and wherever the heralds of the cross went they had hearers. There was no question as to securing audiences. The apostles never thought of seeking the coöperation of civil rulers.

Indeed, in the early time of the apostles and their immediate successors, all union of church and state was regarded as spiritual adultery. Christ was the Bridegroom, and to Him the church was espoused as a fair virgin. To Him and to Him alone could she look for support; from Him and from Him alone could she receive favor. Of the church of the great apostasy we read: "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." Revelation 18:3.

The reason for the spiritual dearth seen everywhere is not because of the absence of civil laws calculated to enforce or even to assist Christianity, but the fact that both professors and teachers of Christianity have to such a great degree allowed real love for God and for His truth to wane from their lives. The remedy is not an appeal to civil government for power, but a return to the preaching of the gospel of our Lord and Saviour Jesus Christ. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

### Sin and Its Wages

(Continued from page 15)

ishing. There is a vast difference between the two. Sodom and Gomorrah suffered the vengeance of eternal and everlasting fire, according to Jude 7, but these cities are not now burning; nevertheless, their punishment is for eternity.

In one sublime passage of the Bible, God has given us a picture of the judgment scene and the Judgment, when the fire of His wrath will be visited upon Satan and all his followers: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to



### RELIGIOUS TINKERS

by G. B. THOMPSON

**W**E would call the attention of those religious lobbyists who are tinkering with the Constitution, endeavoring to have their religious opinions enacted into law and forced by state machinery upon other people, to the fact that the only divine Sabbath law there is was spoken by Jehovah from Sinai, and reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

We would like to ask in all seriousness what these Constitutional tinkers propose for the man who does not believe in God or who believes in observing another day as the Sabbath?

As our Constitution recognizes that every person has a right to choose his own religion, to have no religion, to keep a Sabbath or not to keep one, and still be free from police molestation, what do those say who are seeking legislation on religious questions? Answer, please.

It is quite apparent to all that to enforce by law the observance of Sunday, the first day, or any other day of the week, as a day of rest, involves an interpretation of the law of God and the deciding of a religious controversy. But to define the laws of God, and to determine what dogma or religion is true or what is false, is not the legitimate province of Congress. Such legislation is a step toward the union of church and state; and however distant it may be from the Inquisition of other times, it prepares the way for the exercise of religious bigotry and intolerance. It was the following of this wrong principle that darkened the world for more than a millennium of years. Let the church and the state be kept separate.

their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20: 10-15.

The psalmist pictures the wicked as being annihilated, blotted out, consumed away into smoke. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37: 10-20. The thought of this is terrible; but sin also is terrible, and God purposes to have a clean universe where sin never again can arise, for the cause of sin will have been destroyed. He proffers His grace to us to-day that we may be saved from that second death. He died the vicarious death for us, and through His grace we may escape if we will only accept of His salvation.

A WORLD FREED FROM SIN

**B**EYOND that valley of burning and time of punishment, God holds before us the beautiful picture of a new earth. Nature again will spring forth in Edenic beauty. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isaiah 35: 1, 2. Here on the earth the city of God will find its resting place, and Jesus Himself will be here to dwell with His people for eternity. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 1-4. How sublime a picture! How all-absorbing the fact that some day this old earth shall cease to bear the burden of sin and its terrible consequences, and that the human race, all who have made God their Saviour, shall shine forth in the kingdom of their Father as the stars forever and ever. For that time it is your privilege and mine to prepare. The door of mercy stands ajar, and Jesus invites us to enter.



In the photograph above, the masts and smokestack of a patrol vessel of the United States Coast Guard Service can be seen peeping over the top of a monster iceberg afloat in the North Atlantic. These patrol boats search out the bergs that come down into the steamer lanes, and report their exact location to the Marine Bureau, so that ships may be warned of these floating dangers. It will be remembered that the "Titanic" disaster of 1912 was caused by one of these frozen derelicts.



The three photographs in the center above depict the sinking of the former German destroyer "G-102" off the coast of Virginia. To the right are army and navy officers inspecting the bombing planes before they took off to find and sink the war vessel. The center picture was made by a navy dirigible just before the bombers began their work. A few minutes later the "G-102" was struck twice by bombs. One of them, a three-hundred pounder, went down a smokestack, and in twenty minutes from the time the attack began, the destroyer settled down into Davy Jones' locker. The photograph above shows her as she was sinking out of sight.



One world met another recently when the emir of Katsena visited London for the first time. Katsena is an ancient state of the western Sudan, and is now included in the British protectorate of Northern Nigeria. The emir was invited to take an airplane flight while visiting the Kenley Aerodrome, and responded with enthusiasm. The emir and his son are shown at the right.



Above: This picture, taken at Cherbourg, shows a dozen German U-boats that have been surrendered to the French, in keeping with the Treaty provisions. These vessels are now being converted into junk.

Right: Just before the S. S. "Eastside" cleared for Belfast, Ireland, customs officers found 495 Thompson submachine guns aboard her. These guns were destined for use by the Sinn Fein. This is the type of gun recently purchased by the New York Police Department, and is considered to be the most deadly weapon for street fighting, being capable of pouring an almost continuous stream of lead from the muzzle.



Photos International.

It seems secondary mortals to run when consi of the day, and dent Harding's name is mentio of them as enj pleasures that able. But her week-end vacat woods in con Firestone and President finda his own paper, while Mr. Fire York daily. A think that Edi time napping? the corner perh his ubiq



On July 11 William Howard Taft, former President of the United States, was sworn in as Chief Justice of the United States Supreme Court. Attorney-General Daugherty stands at Mr. Taft's immediate left. Both by temperament and experience, Mr. Taft is eminently fitted for his new position. He served eight years as judge of the United States Circuit Court of Appeals, four years as Governor of the Philippines, four years as Secretary of War, four years as President of the United States, and eight years as Kent professor of law at Yale. Never has any one been elevated to the bench with such unanimous approval as was Mr. Taft.



In these days when one marvelous invention is soon eclipsed by another, it takes a thriller indeed to keep the scientists and the newspaper men talking for long, but the new gun invented by John Temple, a British subject now residing in the United States, promises to occupy the center of the stage for some time, so far as guns go. This supergun shoots a shell through a steel plate three quarters of an inch thick with no sound except a faint click, with no smoke, and without any recoil such as is usually observed in a high-velocity gun. With the invention, now in the form of a small riveting gun, it is possible to shoot rivets into steel plates without first boring a hole. Indeed, successful riveting of steel plates has been done under water with this mechanism. The rivets can be gauged to shoot halfway through and then stop. It has been calculated that, with an instrument built on a larger scale, it will be quite possible to shoot shells six feet in length two or three hundred miles. On the left an engineer is demonstrating the new gun.

world,  
Underwood

for us ordi-  
maginations  
e great men  
when Presi-  
as Edison's  
ardly think  
same simple  
er lives liv-  
e, out for a  
e Maryland  
ith Harvey  
Ford. The  
in reading  
ion "Star,"  
fers a New  
ould ever  
d waste his  
d is around  
king one of  
ons.



Above: The United States has, at the present time, about one fourth of all the gold in the world, and \$1,500,000,000 of this is stored in the assay office, adjoining the subtreasury in New York City. All foreign coins received are melted into bars. This photograph shows treasury employees weighing bars of the precious metal in the assay office.  
Left: The Germans since the war have encouraged the girls to engage in field sports as well as the boys. Thousands of young women train as regularly as do the men, and in recent tournaments remarkable records have been established by them. This picture shows the start of a 100-meter race for women.

# SATAN—A FACT

*More and more is the doctrine taught that evil is only a principle, not a reality; and that Satan is an abstraction, not a personality. Is it true?*



**I**T is a fact that virtually all Christian believers hold the conviction that God is a personality, and that He is the fountain not only of all knowledge and wisdom but of all truth and goodness. We instinctively speak of God as knowing, feeling, and willing; of His being pleased or grieved. This being true, why should we not regard Satan as a personality, whom the Scriptures uniformly set forth as the father and source of all evil? If the Fountain of all good and blessedness is a person, why not the fountain of all evil and wretchedness? The Sacred Book always exhibits Satan in the role of the primal and supreme adversary of God. If God is a personal Being, is it not, to say the least, a stultification of reason to regard Satan as impersonal? It is true, of course, that God is eternal, without beginning, and without end; whereas Satan is ephemeral, for there was a time when he was neither Satan nor the devil, and there is coming a time when he will be nonexistent.

#### CHRIST RECOGNIZED A PERSONALITY

**W**E need not, however, confine ourselves to analogy to make evident the truth of the proposition that Satan is a person, a concrete, intelligent entity. All the "holy men of God" through whom the Scriptures were given, when referring to Satan for whatever purpose, speak of him as a personality as a matter of course. Our Lord Himself never fails to assume the personality of the devil when speaking of or to him. The language that Jesus used in His withering charge against the religious leaders who were seeking to frustrate His mission, fairly bristles with words expressive of satanic personality. Observe now the phraseology of this classic denunciation: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44. Is it conceivable that Christ, the All-wise, the All-knowing, would use such terms in allusion to Satan if He regarded him as a mere abstraction, an impalpable idea or principle?

How utterly inapposite and even fatuous would be the characterization of an impersonal idea or principle in such terms as "father," "lusts," "murderer," "abode not in the truth," "no truth in him," "he speaketh a lie," "a

liar and the father of it [*i. e.*, of lying]." It is true that we sometimes use the imagery of personification and metaphor in the enunciation of abstract conceptions, but the use of so many diverse images in so short a passage as the one just cited, would be, from a rhetorical point of view, about as inept as can be imagined. But as we shall see, when we consider what Satan *was* and *is* and *did*, the Lord's language in His depiction of him is most felicitous.

#### THE FATHER OF LYING

**T**HE reader is probably aware that the Scriptures repeatedly designate sin as a cause whose effect is death. We shall see that sin had its inception, its birth, in the breast of Satan. He succeeded in infecting a multitude of angels and all mankind with the death-dealing microbe of sin. He is therefore responsible for the reign of death in the earth since the advent of sin, and assuredly, then, is "a murderer from the beginning." We recall too that he originally seduced humanity into sin by deception, by an unqualified lie. The Creator had explicitly forewarned the parents of our race that in the day they ate of the forbidden fruit, that is, disobeyed Him, they should surely die. In flat contradiction to this warning, Satan protested to Mother Eve, "Ye shall not surely die," and added that they should be as gods, for their eyes—intellectual eyes—should be opened. How true and fitting then was the Master's asseveration that the devil is a liar, and the father of lying. But it would be incongruous and even fantastic to make such a declaration respecting the mere abstract idea of evil or selfishness. Surely an abstraction can feel no "lusts," a synonym for evil impulses.

#### HOW THE DEVIL BECAME THE DEVIL

**D**EVOUT Bible students have always held that the personage portrayed under the designation "king of Tyrus," in Ezekiel 28: 11-19, is Satan, inasmuch as the portraiture cannot, by any manner of thinking, be applicable to a distinctively human being. Some of the kings of Tyre were so desperately wicked, so realistically devilish in the deeds which make up their life history, that God, in keeping with the everlasting fitness of things, sketched the high points of Satan's career under the image of the "king of Tyre."

There was a time when the Lord could declare to the personage who afterwards made himself Satan (meaning adversary or accuser): "Thou

sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Observe now how totally inapplicable to human intelligence are the traits, qualities, and incidents that the Lord here attributes to the being whom He addresses. Again, is it thinkable that the Supreme Intelligence would attribute to an abstract principle ideas so picturesquely concrete and personal as those found in the passage cited above? But how true, how exquisitely apt are those ideas when conceived of as addressed and applied to the leader of the fallen angels, "Lucifer, son of the morning." Before iniquity was found in him, this radiant angel embodied the acme of wisdom; he was beautiful even to perfection; he had been in Eden, upon the holy mountain of God, the heavenly Mount Zion, where his cherubic wings



# OR A THEORY?

by GEORGE W. RINE



served as one of the coverings of the mercy seat, the very throne of the Father Almighty. It is further declared that from the day he was created, till iniquity was found in him, he was perfect in his ways—perfect morally and spiritually as well as outwardly, or bodily. Yet he was only a creature—he had been “created.” But oh, the tragedy, the horror, the agony and blackness for ages of subsequent history, connoted by the words, “till iniquity was found in thee”! Here we get a glimpse of the mystery of mysteries—the genesis of sin. Yes, the time came when his Creator must needs pronounce against him the awful charge: “And thou hast sinned.” At once a pronouncement of the inevitable penalty follows: “I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.”

#### ILLICIT AMBITION MADE A DEVIL

THE Lord now gives us an intimation of the *cause* of Lucifer's moral fall, “which brought death into the world and all our woe.” “Thine heart was lifted up because of thy beauty,” declares Jehovah, “thou hast cor-

rupted thy wisdom by reason of thy brightness.” By meditating upon his own resplendent excellencies, Lucifer gradually found himself consumed with overweening vanity, pride, and ambition. Additional aspects of the cause of Lucifer's lapse from moral perfection and innocence are given in Isaiah 14: 13, 14. The personality addressed is identified in verse 12 as Lucifer. Against him the Lord preferred this additional charge: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; *I will be like the most High.*” This charge can mean nothing else than that Lucifer was driven by his overvaulting ambition to plot against the government of God, by seeking to establish a rival government, which should make him equal in power and majesty with the Most High. In other words, he sought by rebellion to compel the Lord to share with him the power, the glory, and the majesty which appertain to universal sovereignty.

#### EXPELLED FROM PRESENCE OF GOD

THE nature of this first rebellion known to the universe is concisely depicted in Revelation 12, beginning with verse 7. “And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” In verse 9 the dragon is definitely identified as “that old serpent, called the devil, and Satan.” By comparison of a few Bible texts, it is easy to see that Michael is the angelic or messenger title of Christ. Observe that Christ had His following of loyal angels, and Satan, on the other hand, had a following of angel warriors, who had of course followed him in his impious defiance of God's sole authority and government. The statement in verse 4 to the effect that the dragon's “tail drew the third part of the stars of heaven,” has generally been construed by scholarly Bible students to mean that Satan succeeded in seducing one third of the angelic host from their loyalty to their Creator and His government. But a resplendent rainbow spans this black cloud of rebellion, for they “prevailed not,” declares the Word regarding Satan and his angels. Their rebellion was crushed, and Satan and his angels were “cast out into the earth.” We can now appre-

ciate the aptness and force of the exclamation uttered respecting Lucifer in Isaiah 14: 12. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”

#### RESERVED UNTO JUDGMENT

THIS momentous fact as to the expulsion from heaven of Satan and his angel host after the suppression of their rebellion, is vividly told by Peter in his Second Letter. He says: “God spared not the angels that sinned, but cast them down to hell [*Tartarus*], and delivered them into chains of darkness, to be reserved unto judgment.” We can now appreciate the tremendous significance of our Lord's statement to His disciples: “I beheld Satan as lightning fall from heaven.” Luke 10: 18. In the sixth verse of his Letter, Jude also speaks of “the angels which kept not their first estate”—an estate of innocence and loyalty to the divine government—“but left their own habitation.” Jude goes on to declare that God has reserved these traitor angels “in everlasting chains under darkness unto the judgment of the great day.”

We have already seen how Satan, after his banishment from heaven to the earth, seduced our first parents into sin—disloyalty to God—through guile or deception; and how, in so doing, he brought about the moral fall of mankind. Hence during about 6,000 years the earth has groaned under the curse of sin and its necessary sequel—death. In compassing the spiritual conquest of man, Satan achieved also his political and social conquest. Originally God entrusted man with dominion or sovereignty over the earth. That is, man was given the earth to rule and use under the care and auspices of his Creator. In Genesis 1: 26, 28, and in Psalm 8, we are explicitly told that Jehovah gave man, while yet innocent, “dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.” As the psalmist words it, “Thou madest him to have dominion over the works of Thy hands.” But Satan in his moral conquest of man wrested from him his “dominion,” his sovereignty over the earth.

#### CHRIST MEETS SATAN

THIS woeful fact of man's having surrendered his dominion and innocence to Satan is strikingly attested by one of the temptations to which Christ was subjected at the hands of



the devil, who was suffered to take Christ up into a high mountain and to show Him all the kingdoms of the world in a moment of time. "And the devil said unto Him, All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." But, as we well know, Jesus, by wielding the sword of the Spirit, which is the Word of God, resisted the temptation and put the tempter to flight. Every Bible student knows that Christ, "the last Adam," passed through His woeful earthly mission not only to redeem man from sin and death but to redeem man's lost dominion from Satan, who had usurped it.

Causing all the nations, with their pomp and glory, to pass in panoramic view before Christ, Satan declared that they had all *been delivered to him*, and he could therefore give them to whomsoever he pleased. He knew that, by the way of the cross, Christ was seeking the recovery to man of the lost world. He knew too that if he could seduce Jesus into an acknowledgment of his sovereignty and consequent superiority, by inveigling Him into worshiping him, he would forever frustrate the mission of Christ. The essence of the temptation was simply this: "If you [Jesus] will simply pay me homage or worship, I will surrender all the nations [the whole world] to you right here and now, and you shall not need to go by way of Gethsemane and Calvary." But, as we have seen, Jesus came out of the contest the victor over Satan, and in behalf of man. Of course His glorious triumph will not be complete until His second coming in glory. Was it not because Satan is the transient ruler of the world that Christ three times referred to him as "the prince of this world"? John 12:31; 14:30; 16:11.

#### THE SPIRITUAL ADVERSARY OF MAN

**T**HE Bible reveals Satan and his angels as engaged in a mission of ceaseless warfare against Christ's blood-bought human children. Peter is moved to admonish us in these words: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." John, "in the Spirit," was led to declare that at a certain time we would be subjected to great "woe," because the devil, knowing that he has but a short time, would be kindled with "great wrath." The same melancholy truth is, if possible, more realistically set forth by Paul, in the last chapter of his Letter to the Ephesians. He appeals to his brethren to put on the whole armor of God that they might be able to withstand the wiles of the devil. "For," he says, "we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [*wicked spirits*, margin] in high places."

Satan and his fallen angels or spirits are, in the Scriptures, pictured as being organized into an elaborate hierarchy. Hence we see how fitting it is that Paul should use such terms as "principalities," "powers," and "high places." How graphically these words of Paul show that the Christian life is, in one very real sense, a warfare, and that the soldiers of the cross have as their foes the devil and his multitude of wicked spirits! How imperatively necessary it is, accordingly, that we should put on the whole armor of God; that we should take the helmet of salvation, and the sword of the Spirit, which is the Word of God! In so doing, we have the divine assurance that we shall be "able to quench all the fiery darts of the wicked;" that is, Satan's fiery temptations. With his inspired mind on the same thought, James is moved to expostulate: "Resist the devil, and he will flee from you." But our victory over the captain of these demon foes is virtually won in advance if we believe with all the heart that he is already a conquered combatant—conquered *for us* by the Captain of our salvation. Hence if we lift up the shield of faith,—faith in our victorious Captain,—we have the promise that we shall be more than conquerors through Him who loves us and gave Himself for us.

#### SATAN'S ORDAINED DESTRUCTION

**I**N order that the Son of God should completely accomplish His momentous mission, the restoration of our world, with all its believing people, to its primal perfection and glory, it is necessary that He should accomplish the endless destruction of the hosts of evil—the devil and his adherents. But before, in justice, He might do this, it was necessary that He should first triumph over them on the battlefield of the spirit. This He did when He banished them from heaven, and when, in the prosecution of the tragic but glorious mission of His first advent, He irrevocably, once and for all, conquered the devil and his kingdom. It was for this reason that He could truly declare respecting Satan, "Now shall the prince of this world be cast out;" and again, "The prince of this world cometh, and hath nothing in Me."

It is a tremendously significant fact—yet many believers even do not fully realize it—that ever since our Lord vanquished Satan and his peculiar realm, death, Satan has been *devoted to destruction*. During all these centuries he has been under capital sentence, and at the time divinely ordained, the sentence will be executed. In the light of this momentous truth, we can appreciate the meaning of the

Saviour's unique message sent from heaven to His church on earth. It is as follows: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Could He have sent tidings more glorious to His waiting church? The very realm over which the great adversary of the church claims exclusive jurisdiction, lies conquered at the feet of our Lord.

That Christ might annihilate Satan and his dominion was the distinctive object of His coming to our world and tasting death for every man. His loving disciple John, declares, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. Now the peculiar works of the devil are sin, death, and hades (the grave, or place of the dead). Another declaration of the same import is the following: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. We see then that the very triumph of Christ over death makes the destruction of the author and king of death *sure*.

#### DOOMED TO EXTINCTION

**L**ET us note now the terrific doom pronounced upon Satan by Jehovah in the closing words of that marvelous portrayal of Satan which we have already considered, found in Ezekiel 28. The final words of the Lord's apostrophe to Satan are: "Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and *never shalt thou be any more*." We recall that our Lord testified that a lake of fire should be "prepared for the devil and his angels." In the closing verses of Revelation 20, we are assured in thrilling words: "And the devil that deceived them was cast into the lake of fire and brimstone. . . . And death and hell [hades] were cast into the lake of fire. This is the second death."

Satan and his works expunged from God's universe!—now think of the glory that follows: "*And I saw a new heaven and a new earth.*"

We have now examined in detail the Bible exploitation of Satan. Is it conceivable that Omniscience would paint a picture so detailed, concrete, and palpably personal, of a mere *abstraction*? Did not our Lord conquer for us a *personal* adversary?

VITAL godliness is a principle to be cultivated. The power of God can accomplish that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. E. G. W.



## A Friend of the Friendless

by MATILDA E. ANDROSS

“**R**EAD this—this for the ninth day of the month,” said my elderly friend as she entered my room after her morning devotions. There was a note of joyous victory in the voice that spoke. From the book pressed into my hand, I read:

“Be not o’ermastered by thy pain,  
But cling to God, thou shalt not fail;  
The floods sweep over thee in vain,  
Thou yet shalt rise above them all;  
For when the trial seems hard to bear,  
Lo! God, thy King, hath granted all thy prayer.  
Be thou content.”

“What a comfort that must have been to you this morning! Just what you need, isn’t it?” I was thinking of the burden that I knew was well-nigh crushing her heart.

“Yes,” she said in a cheery, trustful tone, “God will take care of me, won’t He?”

The little lady who spoke had passed her sixty-sixth birthday; but to a remarkable degree she had preserved the light of hope in her sparkling eyes, and kept “the dew of youth” fresh on her aging brow. It must be, I said to myself, that God who makes the trusting heart His home, keeps it young, hopeful, and courageous to meet whatever changes life’s winding pathway brings; for surely hers had brought changes enough.

Occasionally when in a reminiscent mood, she would tell of the rose-colored days of youth. She remembered even yet how, at a social gathering in Brooklyn, Henry Ward Beecher wanted to talk with the beautiful girl just budding into womanhood, and how it thrilled her young heart to meet that great, good man. She had counted among her friends in those days, persons who have graced the President’s Cabinet in more recent years, and others who have counted their wealth by millions. However, failing health took her away from her friends of youthful days. The brook of popularity flowed merrily on through all her years of hard work in the primary grades in city schools; for had not scores of her pupils come out from high school and declared her their favorite teacher?

But the passing decades brought greater changes. Death claimed many of her older friends, and most of those who remained seemed to have forgotten, during the long, silent years that intervened, the pledged loyalty of youthful friendships. Only now and then a letter from a distant friend told of love that had stood the test of time. Most of her school children had grown to manhood and womanhood, and were bearing their share of responsibility in the world’s work. They, too, had drifted out of her life. But looking back over the pathway, there was one Friend who had never failed; One whose loving watchcare had hovered over every step of the journey—the Friend who alone can help in every emergency.

There are many great blessings in life, and our hearts should overflow with gratitude because of them; but there are dangers from which none of these blessings, nor yet all of them, can save us. Samson had wonderful strength; but alas, he was shorn of it through the conspiracy of his deceitful wife, Delilah. All Judea flocked to hear John; but popularity waned, nor could it save him from the cruel, unscrupulous hand of Herodias. Joab clung to the horns of the altar, but the act did not save him: there is no security in clinging merely to the form of spiritual devotions.

After all, God is the only never-failing source of help; for the old adage truly says of all things earthly, “This, too, shall pass away.” Soon or late most persons must sit beside Cherith and see the laughing, rollicking stream dry up till it is only a winding path of stones scorching in the sun. They may be called to sit beside the drying brook of friendship, slowly dwindling away through death and separation; or the drying brook of health, wasting away under some subtle but fatal disease; or it may be the drying brook of success, vanishing through an unbroken series of inevitable failures.

But when those who learn to trust God at all times, are called to sit beside a drying Cherith, they will be able to say with Judson, “Prospects are as bright as the promises of God;” because they trust Him, He will supply them with hope and courage for each new day.

# Inspid Pulpits and Pulpiteers

by  
LOUIS K.  
DICKSON

**T**HE present-day inertness and indifference on the part of the church and the pulpit to meet the opportunities of this hour is both pitiable and appalling. Pitiable, because of the undoubted yet blinded honesty of her leaders; and appalling, because of what this inactivity and unconcern means to the men and women inside and outside the doors of the church.

These unmeasured opportunities which now confront the standard bearers of Christianity are undeniable. The hunger which men now have for that which the church was ordained to give, is unsurpassed by any other generation of the world's history. The questionings and wonderings which were born in the hearts of many during the World War and since, which can be answered only by the eternal certainties of God's Word, are doors of opportunity standing wide open, into which the church may enter.

In the face of all this, what can explain the existence of a devitalized church? Has the pulpit outlived its usefulness? Has Christianity, in passing through a fiery furnace—the World War—been severed from the spirit of Pentecost?

One writer, in looking at this perplexing situation, says: "There never before was a greater interest in religion in America than to-day—or a smaller interest in churches. This is the paradox of our times. Church attendance is confessedly on the decline everywhere."

Is this general decline in church attendance caused by failure on the part of the pulpit or on the part of the members?—We believe it is caused by failure on the part of both, as we hope to show.



The writer just quoted, a layman of wide reputation, says: "Leadership in religion has been largely surrendered to salaried officers of denominational and nondenominational organizations. The rush to fill non-pastoral, nonpreaching positions on the part of able clergymen is one explanation of the lowering of the level of present-day sermons."

Another writer, a noted pastor, says: "Many preachers of to-day have surrendered to this demand for 'smooth things.' For two generations now, German materialistic and rationalistic philosophy has misled the theological thinking of our seminaries. The pulpits of the land, therefore, are occupied often by animated question marks rather than by fearless prophets of God. These dear brethren, in the pride of their rationalism and the exuberance of their surface optimism, are preaching a milk-and-water theology, when they have any theology at all. They are trying to heal the awful cancer of human sin with soothing sirup. They are sprinkling Cologne water upon the putrid iniquities of a rebellious race.

"Because of these things, many people to-day have a mushy idea of God. If they have left any faith at all in God, they think of Him as a sort of

good-natured old grandmother, spoiling and pampering the children. What the human race needs to-day more than anything else, is a revival of the right sort of preaching; preaching that will give God's messages rather than man's guesses to the people. The source of all the disorders of to-day,—the wars, the bolshevism, the strife between capital and labor, the riots and the bloodshed, the vice and the crime,—all these things have come about because men have lost faith in God and His truth. And they have lost faith because the pulpit has not been on its job. Lawlessness is rampant, because the fear of God has been lost; and the best medicine that these modern diseases could have would be the fearless proclamation of the old-fashioned teachings of the Bible. If we could hear every pulpit in the land thundering these plain truths of God's Word, and calling the people back to the great simplicities of life, it would do more to better modern conditions than all our reform measures and all the forces of our statesmanship combined!"

FIFTY THOUSAND EMPTY PULPITS

**U**NDER the caption, "Playing with the People," an editor and minister of one of the largest and oldest





That mighty Florentine preacher, Savonarola, was not forced to rely upon the bizarre or the theatrical to draw his crowds. His message was straight from the throne of God, and thousands, divining that fact, flocked to him and were converted under his preaching. The greatest preachers the world has ever known,—John the Baptist, Saul of Tarsus, Luther, Wesley, Moody, asked not for cathedrals with stained-glass windows and hand-carved pews, nor for expensive singers and imported entertainers. They preached with power the message that God Himself had given them from His Word; and whether in the desert or the fields, in a peasant's cottage or the village church, multitudes surged around them, hanging on every syllable, and went away converted men and women.

denominations asks: "What is the pulpit for? The airing of the little views of men ordained to preach the gospel? The giving of messages on what they *do not believe*, instead of what God's unchangeable Word says? What is the matter with the men who used to be called 'the men of God'? Do our pulpiteers know what the men of the world think of their petty performances?"

As a mournful commentary upon this direful condition, the same writer gives the following figures showing the inability of the church to find men to fill her pulpits:

Denominations	Churches Without Ministers
Baptist .....	10,950
Congregational .....	264
Christian .....	5,910
Lutheran .....	4,894
Presbyterian .....	1,535
Episcopal .....	2,187
Methodist .....	21,219
United Brethren .....	1,825
Reformed .....	435

Total churches without ministers . 49,219

"It will be seen that these figures do not include the smaller denominations and sects, many of whom are loyal to the Word of God and to the fundamentals of our faith. When it is remembered that a very large number of the ministers numbered in these

statistics are retired, and that many others are not pastors of churches but are engaged in other lines of Christian work, the figures become appalling.

"Look at the picture! If there are nearly fifty thousand churches in our country needing ministers, and other thousands which are presided over by ministers that know not or care not for the orders which God has given to His ministers, then there are millions of hungry people who ought to be fed.

"We have responded gladly to the cry of millions in the Near East and in China, but our ears seem to be closed to the cry that comes from our own land from people famishing for the bread of life."

#### INGERSOLL'S AND PAINE'S DOCTRINES TAUGHT

**S**PEAKING of the preaching of skepticism which is pervading the church at the present time, the *Bible Champion* of April, 1916, contains the following significant statement: "Every thoughtful Christian is filled with perplexity and alarm when he considers the religious conditions almost universally prevalent. The infidelity of the past has largely disappeared, but it has been revealed in a more dangerous form. The same doctrines concerning the Bible which were

proclaimed by Paine and Ingersoll are taught to-day in Christian pulpits, Christian schools, and Christian books and periodicals."

On the other hand and accompanying this terrible declension in the preaching of the Word, there has come an ominous spiritual obfuscation and deterioration in the lives and actions of the laity. This has come partially as the result of the weakened and defeated pulpit, but only partially so. For there is no pastor who can more than partially influence and control the members of his parish. There is a great responsibility upon those who profess the name of Christ to uphold right standards and follow in the pathway of the sacred vows of their baptism. But to-day we see on every side among the laity a rank denial of these vows and a shameless flaunting of disgusting worldliness in the face of the Almighty, which is a sad indication of smothered consciences.

#### A SOCIAL AND FASHIONABLE ORGANIZATION

**O**NE writer, an evangelist of wide experience and power, declares: "A confession can be had from the lips of the pastors of most of our churches that in our midst are wicked, unholy, corrupt men who maintain their positions and are saved from a righteous discipline either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . This departure from Christ has been brought about largely by the terrible and shameless worldliness of the churches.

The drift of the churches in their social life, in their religious work, in their management, is to worldliness. One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day: "Our church has degenerated into a great, strong, social, fashionable organization."

A leading New York minister writes: "No mind that is true to the facts and frank with itself can deny that there is an appalling inertia, indifference, and lack of consecration within the ranks of religion here and throughout the land. The way in which the churches have lowered their standards and conformed to the world is surely sufficient proof of this."

Has the time not come when the words recorded by John in the third chapter of Revelation are being fulfilled to the disgrace of the church? "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

#### THE THEATER ACTUALLY IN THE CHURCH

THE demand of the people, "Prophesy not unto us right things, speak unto us smooth things" (Isaiah 30:10), is being answered by the clergy to such an extent that in many places it is difficult to tell whether one has entered a church service or a theatrical performance. Of this "rag-time religion," as he terms it, Dr. Straton, pastor of Calvary Baptist church of New York City, says: "Think, my friends, what the heart of Christ must feel as He sees the worldliness in many of the churches of today. . . . We see . . . churches inviting opera 'stars' to sing at their services, and securing 'movie artists' in the frantic effort to attract the crowd; and the papers gave an account of one church recently which employed a professional whistler 'who held forth to the great delight of a large congregation.' To which was added the remark that Mr. Bain, the performer on lips, is a 'sweet and penetrating whistler,' and that he was 'engaged and advertised as the musical feature of the afternoon'!

"New York papers recently told of a pastor who had introduced a 'jazz band' into his services. The pastor, as quoted in the papers, said: 'I tried something new at my services Sunday. We had a vaudeville service. Mr. Reef, the banjo king of jazz band players, attended our services and played his regular program, accompanied by our organ. The success was greater than you can imagine. Our program was arranged like that of a high-class theater, and the people enjoyed the treat along with hearing a good gospel sermon. I have something further along this line for coming Sunday evenings. If the people want life, I am going to mix it with

the gospel, and then I am sure they will come to church every Sunday.'

"Lord, help us! He promises 'something further along this line,' as though the introduction of vaudeville into the church was not the limit! Think of people being bought in these ways in order that they might be induced to condescend to listen to a gospel sermon, when what they ought to have had was a rebuke for their worldliness and sins and an invitation to turn to the higher things of life!

"Sad indeed is the spectacle that these things present to the thoughtful eye. To those who know religion as an experience of grace in the human heart, who believe that regeneration means a change of heart, a turning about, through the power of God, from the 'natural man' of thoughtlessness, vanity, selfishness, and sin, to the 'new creature in Christ Jesus,' a being of faith and humility and gentleness and love—to such as these, how alarming must these modern methods appear!

"Strange, is it not, that Paul nor Augustine nor Savonarola nor Wesley nor Spurgeon nor Moody ever adopted such tactics? There were no jazz bands nor whistlers at Pentecost. There were only unity, earnestness, 'steadfastness' in prayer, and the bold, fearless preaching of Peter, reproving them for their 'wicked hands'—and then came the tongues of fire and the parting of the waters by three thousand of the regenerated and redeemed!

"Why the change? Have we lost faith in the efficiency of the plain gospel? Is it not simply to 'know the truth' that makes us 'free'? Is the province of the pulpit other than to proclaim the truth with sweetness and strength, earnestness and love, leaving the 'increase' in the hands of God? Why the vaudeville attachments? Why the bargain-counter methods? Why cheapen and degrade a puissant and noble religion with such gimcrackery and patent-medicine pranks? Does the church of the living God need to be propped up with theaters and brass bands? Does it need bolstering with vaudeville stars and side-show stunts? God forbid!

#### ANIMATED QUESTION MARKS

"WHENCE come these things? The taproot, the greatest, longest, most powerful of all the feeders of ragtime religion, is the presence of a question mark in the pulpit of today. Doubt among ministers is the central fact that has caused these unfortunate results. Preachers are not just certain where they 'stand.' Many of them no longer have a positive policy to secure, if they can, greater latitude for worldliness, so they easily rise and overshadow the weak and halting pulpit. The convictions of many ministers are so unsettled by the surface dip which they have taken into 'scientific' thought; their faith in the authority and sufficiency of Holy

Writ has been so shaken by superficial study of the 'higher criticism,' that they really have little left which they can proclaim with fervor, earnestness, and convicting force."

The pulpit without a definite and positive message and the people clamoring after pleasure with but a form of Christianity, are striking fulfillments of the picture which the apostle Paul painted in 2 Timothy 3:1-5. This picture the servant of God said would be seen in the last days, and now one has only to ponder over what he sees in the church to-day to "know also" that the appalling situation which modern religion in the professed Christian church is presenting to the world is but a silent commentary on her approaching doom—the doom of Babylon, which the writer of the Apocalypse has disclosed. (Revelation 17, 18.)

What must the church do to meet and to remedy the dismal condition into which she has fallen? What is the work and message of the church under the present order of things as they are in the world? How alone can the destruction and doom hanging over her be changed to victory and triumph?

#### PREACH THE LIVING GOD

THERE must first of all be a complete separation from the confusion in voice and action by which she has won the name of Babylon in the mouth of the prophet of God. (Revelation 18:4; 2 Corinthians 6:16, 17.) There must be a recognition on the part of the pulpit of a divine call from God to "preach the Word," and a positive denial of every wind of doctrine which is not and cannot be upheld by a plain "Thus saith the Lord." The world at the present time—a "singularly Spirit-hungry generation"—is listening for a clear trumpet note from some prophet of the living God. Multitudes may be gathered and temporarily held and entertained by "rag-time" religion with its accompanying sensationalism, but all the time the church of Jesus Christ is sinking lower in the mire of oblivion and extinction; while rising above her and engulfing her is a spiritless modernism which contains no life or power save for evil.

"What people want from the pulpit is information and inspiration concerning a living God, in satisfaction of the deepest needs of their nature," writes Mr. Ellis in the *Saturday Evening Post*. The whole world inside and outside of the church must see a standard of right to which they are called. How sad it seems that when men everywhere are forgetting the ties that bind them to their fellow men, the pulpit has thrown into the discard the very law which alone can present a true declaration of right and wrong.

Recently Mr. Alfred Noyes wrote, "The law is our only pathway

(Continued on page 28)

# Is LAW a NECESSITY?

*There are those who advocate doing away with most of the laws now governing society. These persons are looked upon with a great deal of suspicion. At the same time many preach the doctrine that God's law has long since become inoperative. Is the latter doctrine less dangerous than the former?*

by  
**ANDREW C.  
GILBERT**

*Were there no law, there would be no criminals; for crime is the infraction of law.*



**I**F there were no human beings, and consequently no human relationships, there would be no need for principles or rules to govern human conduct and to determine the bounds of human relationships. If there were no such thing as society, and consequently no social proprieties and standards, there would be no need for social regulations to determine and decree what is respect, decency, and social ethics. If there were no such facts as sanitation, physical impurity, and consequently disease and death, there would be no need for sanitary laws or medical regulations.

But since there are human beings, and naturally human association and society, there must be a system of law governing these associations. This system of law must appreciate human conduct and social welfare, determining what is correct and incorrect. Since it is a most palpable fact that there is need of sanitation, it goes without argument that there must be a recognition of laws and principles to govern in sanitation and in the handling of disease.

To give the essence of what has been said: the existence of a thing calls for the existence of a law to govern that thing in relation to its environment, whether that thing be an atom or a world. Of necessity, laws must exist to govern not only in each thing but *between* any two or more things.

## IF NO SIN, THEN NO LAW

**I**F there were no sin or moral impropriety in the world, then there would be no need of a standard of moral rectitude to declare what is sin, or what is moral impropriety. If there were no misconduct in human nature, then there would be no need for a moral code to point out error in human conduct.

But the very fact that the existence of sin is almost universally recognized, and that it is everywhere, calls for the existence of a moral standard that is able to determine the exact nature of sin. The fact of the existence of sin presupposes the fact of the existence of a law to analyze sin and to govern its propensities in human nature.

Since the Bible is the only source from which mankind has gained a technical knowledge with respect to the origin and nature of sin, it logically follows that the Bible is the only source to which to go in order to

learn the laws which give the correct status of sin, and which offers the proper standard of moral conduct. And it is a fact that all the laws of the land are based upon, and derived from, the divine moral code handed down from the chancery of heaven and recorded in the Book of God—the Bible. This moral code is the only authority on the nature of sin, and on what constitutes right-doing, or righteousness.

## GOD'S LAW THE UNIVERSAL STANDARD

**S**INCE civil laws determine relationally what is justice, as between man and man, consequently they must be able to determine what is injustice. Since the Ten Commandments, God's moral law,—the expression of His perfect, sovereign will and character,—is the only known standard of absolute righteousness, it must, in the very nature of the case, stand forth as the only instrument that can expose and absolutely define sin, or that can actually tell when a human being has

sinned. Therefore, if one wishes to know whether he has sinned or not, he cannot be certain of the course he is pursuing by simply comparing his life and actions with civil or human laws. These may be ever so good and serve their ordained purpose ever so well, but at most they are only man's best conception of the great original and divine, righteous standard.

Because of the limitations of human foresight, civil laws are being changed constantly in order to meet growing and changing conditions. Consequently, human standards are at best an insufficient and unsafe guide in the work of character building. Since the work of character building, which involves eternity and the facts of sin and righteousness, is a work for which God, and God alone, is responsible; and since man, as a servant in this plan of character building is responsible only to his God, it follows clearly that the law of heaven,—God's unalterable standard of right, the moral law,—is the only logical rule to recognize in testing the worth of the material that is offered for the building of character. We are, therefore, shut up to the conclusion that man, in order to be safe in his daily experience and sure of an eternity in heaven, must know the nature and status of sin and compare his life and actions with that absolutely righteous and immutable law of God, the Ten Commandments. (See Psalm 119: 142, 172; Matthew 5: 17, 18; Isaiah 51: 7; Romans 9: 31; 3: 20; 4: 15.)

## SIN, THE TRANSGRESSION OF THE LAW

**I**N the courts of the state, crime is reckoned as a violation of law. The same rule holds good in the court of heaven; for it decrees that "sin is the transgression of the law." 1 John 3: 4. By means of the civil law—the legal statutes—crime is found and made to appear as crime. By means of the moral law—the Ten Commandments—sin is found and made to appear sin. (Romans 7: 13; 5: 20.) By the civil law is the knowledge of crime. By the law of God "is the knowledge of sin." Romans 3: 20. Where there is no civil law, there is no crime. Where there is no moral law, "there is no transgression." Romans 4: 15. Do we make void the civil law by receiving pardon from the state for any crime?—No, we establish the right of the civil law to exist and to guide in ways of liberty that make for good citizenship in this world. Do we make void the moral law after we have received forgiveness for its transgression?—"God forbid: yea, we establish the law" (Romans 3: 31), and recognize its value as a guide in moral conduct and to show us the way to Christ, who will fit us for citizenship in the world to come. When a man receives pardon from the state for a crime that he may have committed, is it the civil law that

extends grace or mercy, or is it the court?—It is the court. The civil law can and does stand for only one thing, and that as a sentinel of justice, an encouragement to the obedient, and a reprover of the disobedient. When a man receives forgiveness from the court of heaven for any sin that he may have committed, does the moral law, which he has violated, extend this forgiveness, mercy, and grace, or is it the court of heaven?—It is the court of heaven, of which God, the Father, is the supreme Judge, and His Son the all-wise Advocate. The moral law of the Ten Commandments can and does stand for only one thing, and that is to determine right and justice, and to pronounce guilt upon its transgressors. (See Romans 3:19-31; 5:1, 21; 7:7-12; 1 John 2:1; Hebrews 7:25.)

As previously stated, there is no other means in the universe by which one may measure his moral actions and know whether he is a sinner or not except by God's moral standard, the Ten Commandments. It is the only righteous standard for this unrighteous world. It is the only moral looking-glass ever produced by heaven by which to detect spiritual disarrangement, or blot upon the character. It is the only scale used in the court of heaven by which to weigh the actions of the human family. (See Psalm 111:7, 8; James 2:8-12; Ecclesiastes 12:13, 14; 1 Samuel 2:3.)

#### THE EXISTENCE OF SIN DENIED

**T**O disown the Decalogue, and to declare the Ten Commandments not binding upon the conscience, is to disown the existence of sin, and consequently, the idea of salvation through Jesus Christ; for He came to save us from our sins. (Matthew 1:21; 1 John 3:5.) Not to acknowledge the existence of sin is preposterous and unthinkable in this day of bitter struggle with sin's verities. To repudiate the claims of the law of God is to say grace over all the improprieties that have been catalogued under the name of sin; for "where *no law* is, there is *no transgression*."

It is the supreme duty of every professed child of God to obey the precepts of the moral law. "If ye love Me," says Christ, "*keep My commandments*." "He that hath My commandments, and *keepeth them*, he it is that loveth Me." John 14:15, 21.

#### A HAPPY PRIVILEGE FOR SAVED MAN

**N**O person obeys the law of the Ten Commandments in order to be justified or saved; but, if he is justified and saved from sin through the merits of the grace of Jesus Christ, he will obey that law which Christ gave, expounded, and lived. He who truly loves God and His Christ, will delight to do His will, as expressed in the Ten Commandments. He will not consider them a yoke of bondage, as a burden too heavy to bear. (Psalm 40:8; 1 John 5:3.)

Another has said: "The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put my laws into their hearts, and in their minds will I write them.' Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship."

#### JESUS LIVES IN US

**J**ESUS was the only truly righteous man. He bore for us in Himself the penalty of sin demanded by the broken law of God. He died for us. He conquered for us. He lived and lives for us. But all this that Jesus did for us does not in any way release us from the strictest obligation to keep the law. It does, however, reveal the fact that we do not of ourselves have sufficient righteousness to enable us to measure up to the claims of this standard of righteousness. It does show that man in his sinful nature lies prostrate before the law, helpless, hopeless, and eternally condemned.

But hope and courage are found in Jesus. He is willing to come into every repentant heart, and live there His all-conquering life. He is willing to sit on the throne of the heart and wield His mighty scepter of power, of love, of obedience, throughout every part of the soul realm. He is willing to live His holy law in us and for us; and only as He is permitted to do this can we properly meet the demands of the moral law which we have transgressed, and have salvation from sin. The momentary consciousness of the indwelling of the presence of Christ in the life through the Holy Spirit, is the only safeguard against sin, "the transgression of the law." The obedience of Jesus Christ in us is the only kind of obedience that will satisfy the requirements of every principle of love and duty toward God and man as manifested and commanded in the Decalogue, commonly called the Ten Commandments.

It is the priceless privilege of all men everywhere so to let Christ do His desired perfect work of grace in the life that they may finally be permitted to live in the eternal kingdom of our God where sin in all its multifariousness shall never come. There transgression of the law will be unknown. There the redeemed of the Lord shall ever walk in the ways of peace and righteousness, because they will ever obey His commandments and hearken to His voice.

## Insipid Pulpits and Pulpiteers

(Continued from page 26)

through chaos; and as the old scripture said, 'Thy Word is a lantern unto my feet.' In the moral world this is equally true. The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible, 'In the beginning God.' The chief need of the world at this moment is a simple, elementary declaration of right and the creation of an adequate religious machinery for making the declaration effective; for of course it can never be made effective by the present generation of politicians in Europe."

What a challenge to the church is seen in these words! What a call to save the world from collapse and chaos! What a pity that now in such a day of opportunity in place of a clear trumpet note of warning and admonition and a positive declaration of right, even the unchangeable principles of God's Ten Words, we hear a simpering, wishy-washy, smooth, ear-tickling message, to the accompaniment of a degrading and disgusting sensationalism which can but charm men to their destruction!

The hour has struck when the church of Jesus Christ is called to come out into the open and with her face set Zionward proclaim the everlasting gospel to a sin-sick, war-torn, deceived, misled world. To arise to her neglected task she must now repent of her departure from the foundation of her faith and principles—the Word of God. She must cleanse herself of the advocates of modern skepticism, higher criticism, and infidelity, whose utterances have been open and blatant in her pulpits. She must cease to cast discredit upon the Scriptures and return to her belief in the virgin birth of Christ, in His miracles, and in the glorious truth of His resurrection.

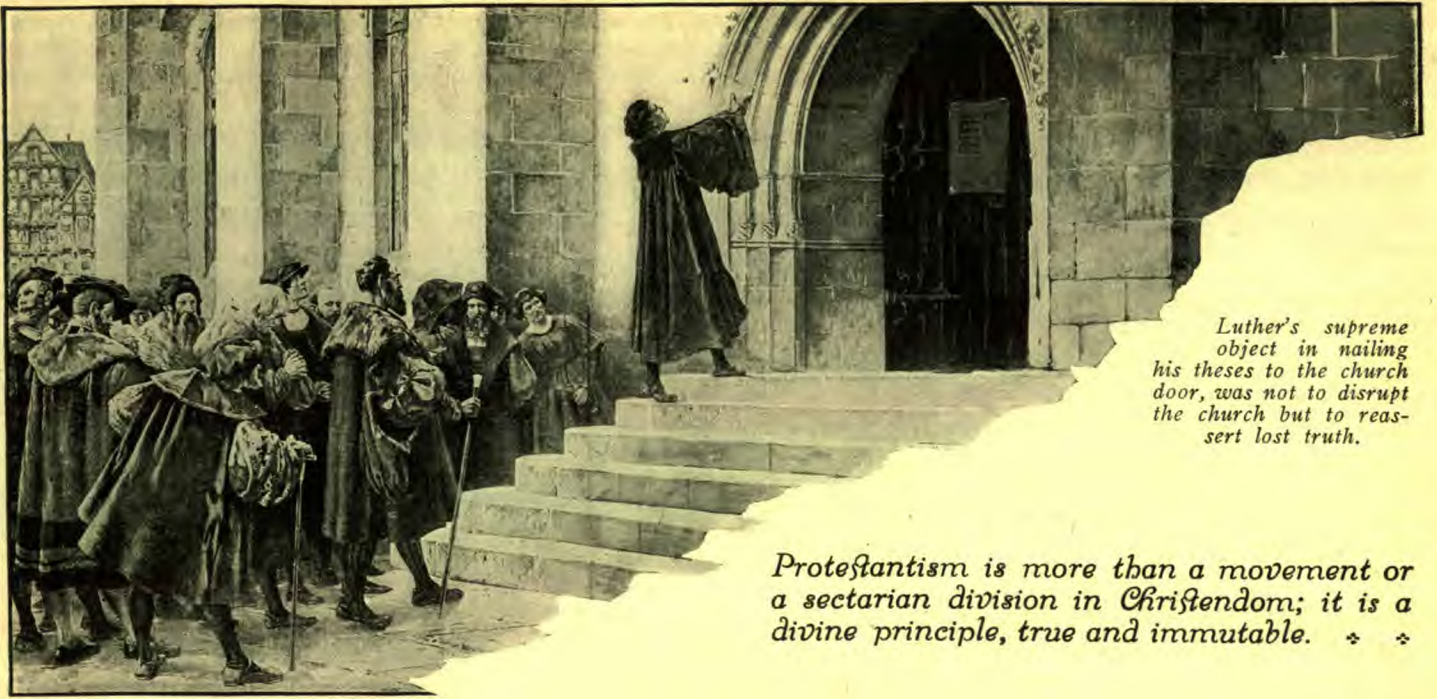
She can no longer lead her members to treat religion as though it were an incidental of life rather than the essential; a luxury, rather than a necessity; a mere external form of life, rather than a vital principle of life.

To do this the church must, through pulpit and pen, give the message of God for this generation. Besides the good news of a crucified and risen Saviour, she must proclaim in trumpet tones the disclosure of fifteen hundred prophecies of the Word which tell of His certain and imminent coming to this world in this generation, for the purpose of putting an end to sin and of redeeming those who have made His will their own.

#### GOD HAS GIVEN A MESSAGE

**U**NQUESTIONABLY God has set His hand and bared His holy arm for the accomplishment of this very thing; and as a preparation for her great task of fulfilling God's purpose,

(Continued on page 31)



*Luther's supreme object in nailing his theses to the church door, was not to disrupt the church but to reassert lost truth.*

*Protestantism is more than a movement or a sectarian division in Christendom; it is a divine principle, true and immutable. ❖ ❖*

## Dropping the Protest from Protestantism

**T**HIS article is written not as an exposition of some *new* doctrine but as a reminder of an old but vital principle—Protestantism. To this all-inclusive principle we owe the enjoyment of “life, liberty, and the pursuit of happiness” which is the inalienable right of every man calling himself an American.

Though associated in history with kingdoms and empires, Protestantism savors of nothing political; neither is it a mere catalogue of doctrines. *Protestantism is a principle.* As such it is older than the Reformation. It harks away back to the Exodus from Egypt; and, even antedating the Noachian Deluge, it was a living principle when “Enoch also, the seventh from Adam” protested against the ungodly corruption of divine principles among the people of his day. Though truly practiced by but few of the numerous sects that hold it aloft as their standard, Protestantism is still a principle worthy of the profoundest consideration.

The term itself is less than four hundred years old. When, in the year 1529 A. D., fourteen of the thirty-five princes of German free cities met during the second Diet of Spire and protested against certain unchristian edicts which were instigated by the papacy, they became known as Protestants; and from that 19th day of April, 1529, to the year 1921, all who have stood upon the same Christian principle—a protest against oppression of con-

❧  
CHESTER E. KELLOGG

science—have been known by that appellation.

THE TWO ELEMENTS IN PROTESTANTISM

**T**HE formal element of the sixteenth century Reformation and that element which we emphasize in this article, is the unconditional acceptance of the doctrines “contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life.”—“*History of the Reformation, D'Aubigné, book 13, chapter 6.*”

The material element of Protestantism as enunciated by the Reformers is “justification by faith,” in contradistinction to the doctrine of “justification by works”—church ceremonials, penances, *et cetera.*

Thus the whole Bible and the Bible only, and a free salvation untampered with by ecclesiastic or king, are the essentials of the genuine Protestantism that was reborn into the world in the great Reformation.

THE “SPIRIT OF 1517”

**W**ITH a sure judgment founded upon the Word of God and a courage worthy of Joshua, the “little monk of Wittenberg” nailed his ninety-five theses to the Wittenberg

church door in solemn protest against the claims of the Church of Rome. Who but a man trained in the school of Christ would dare to take such a step? Martin Luther, like Queen Esther of old, came “to the kingdom for such a time as this.” A man of less courage would have failed of leadership in so enormous a task as withstanding a power which had, hitherto, humbled kings and their armies. But it was the indomitable spirit of the man, directed by the Word of God. As the matter grew, Luther found himself surrounded not only by the poor and mean of the world, but by rulers and princes, all manifesting the courage and fortitude that comes to them who strive with a fixedness of purpose to be right with their God.

Passing over, at this point, about ten years of the history of the Reformation we come to the diets held in Spire (1526, 1529). At the Diet of Worms (1521), the German Reichstag condemned Luther and all who acknowledged his doctrines. At the first Diet of Spire this body bound the matter over to a general council which was soon to convene, and by way of silencing the Reformers, granted them certain concessions favorable to their view of the situation. But at the second Diet of Spire (1529), the German Reichstag annulled the former concessions and reenacted the Edict of Worms, which was intended forever to cut short the progress of the gospel of Christ. The decree as finally stated

proclaimed that the Evangelicals "should at least effect no new reform, they should touch upon no controverted point, they should not oppose the celebration of the Mass, they should permit no Roman Catholic to embrace Lutheranism."—"History of the Reformation," D'Aubigné.

To acknowledge such a resolution meant to these people a stifling in their hearts of that "fierce spirit of liberty" that was kindled to be the light of the world. They firmly resolved to reject the edict, and "it was this noble resolution," says the historian, "that gained for modern times liberty of thought and independence of faith."

Now, these Reformer princes were for the most part men of war, trained to see things from a military point of view; but notwithstanding this, they understood that if the church and the civil power were to fill their rightful place in the world, both institutions must forever stand apart. In support of the truth of this statement, we again quote from Dr. D'Aubigné, whose "History of the Reformation" stands unchallenged.

#### GOD GREATER THAN CHURCH OR STATE

**T**HE principles contained in this celebrated protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the church. Instead of these two abuses, Protestantism sets up above the magistrate the power of conscience; and above the visible church the authority of the Word of God. It declines, in the first place, the civil power in divine things, and says with the prophets and apostles, "We must obey God rather than man." "A Romish historian maintains that the word Protestant signifies enemy of the emperor and of the pope. If by this it is meant that Protestantism, in matters of faith, rejects the intervention both of the empire and of the papacy, it is well."—*Book 13, chapter 6.*

The spirit thus manifested in the Protest of Spire and later in the Augsburg Confession, commands the admiration of every lover of civil and religious freedom. It was the spirit of 1517, protesting against the monopoly and misapplication of the Word of God.

#### PROTESTANTISM SPREADS

**T**HE influence of the new-born Protestantism which seemed first to spring up in Germany, was not local. In France, Spain, Switzerland; in the Netherlands, in England, and in Scotland; even in Italy, the seat of Romanism, the principle of protest against that which is wrong found a place in the minds of the honest in heart. This greatest of all principles, with its creative power and adjusting influence,

went right down into the depths "and by its omnipotent but noiseless energy" vivified and regenerated society.

So in the sixteenth century the Protestant principle entered England. Perhaps it was made the easier here because of the Wycliffian movement of the fourteenth century, in which the Bible was widely circulated among the common people of the island: for where the Bible is, there also is liberty. The steps in the English protest against Romish rule and doctrine were rapid ones, but England did not step far enough. One man was substituted for another, and the king, instead of the pope, became the visible head of the Church of England. There was little change in doctrine, so that the English Church did not differ greatly from the church against which a voice had been raised in protest.

In Scotland, matters took a different turn. King James, in 1610, endeavored to force upon the Scotch the ritual of the Church of England. Now the Protestants of Scotland were of the same persuasion as the Protestant princes at the Diet of Spire, and they solemnly protested against accepting in their worship other than the "reformed" doctrine based upon the pure Word of God, nothing being added. These sturdy Christians therefore rose in rebellion against an action which was calculated to curtail the freedom of their conscience. "The result was the signing of a new covenant by the Scottish Presbyterians (1638), and a general uprising against civil and ecclesiastical tyranny."

#### THE PURITANS PROTEST

**T**HOUGH the leaders of the Church of England were Romish in doctrine and ritual service, there were those of the laity who, studying for themselves under the Protestant influence, and finding the "true light, which lighteth every man that cometh into the world," remonstrated against the errors which were to be found in the state church. This protest not being heeded by the Church, led the minority to an attempted purification of that institution. It is from this action that we have the Puritans who became our American forefathers and the promulgators of Protestantism in America. Some also separated themselves entirely from the Church of England, and because of this manner of protest, became known as Separatists. They also settled upon our shores and aided in the founding of our nation.

The fact that these persons protested against error and came out from among those who taught it, does not prove that they were themselves free from every wrong principle. It does prove, however, that they obeyed that "still small voice" of the Spirit of God speaking to their consciences in protest against the transgression of His Word. It was that eternal, all-saving principle, followed out as far

as their knowledge of the right could lead them, that made them what they were and what it is our privilege to be. When any man follows the truth in protest against that which is wrong, it is evident that he is made of the same kind of stuff that was to be found in Moses, Joshua, Paul, Luther; and that there is in his character the material that, in any age, makes strong statesmen, capable of independent thinking.

#### HAS PROTESTANTISM CHANGED?

**T**HE same principle of religious freedom from interference of political power or ecclesiastical hierarchy—that principle which was proclaimed in the sixteenth century by the Protestant princes—found its way, through the Pilgrim Fathers, into our own Constitution. And there it stands for the protection of every man and woman who chooses to worship the Creator as conscience may dictate.

It may appear that the principle reborn to the world in the sixteenth century has not weakened; but that it comes to our own time full-grown and crowned with power. True it is. The principle has not changed,—God's truth never changes,—but that which stands under the term Protestantism, has lost its old-time vitality. As during a great war our armies are well disciplined and able to bear the thrust of the enemy, so with Protestantism during its struggle for recognition and a place in the hearts of men. But as inertness generally follows victory and the cessation of hostilities, so with this seed that was planted in the minds of men. When victory came, it was closely followed by an inward complacency that lulled the defenders into a sound sleep. The Counter Reformation, instituted by the Catholic Church, cut a wide gap in the ranks of Protestantism in the years following the death of the leading Reformers. But the last century, and more particularly the second half of this period, has witnessed an alarming decadence in real enthusiasm for Protestant principles.

#### PROTESTANTS TAKING THE LEAD IN APOSTASY

**N**OT only has the pulpit and the religious press of America and the rest of the Protestant world ceased to protest against the inroads of Catholicism into politics and education; not only have they ceased in their protest against this power which would place the authority of the church above the authority of God's Word; but even worse, they do not protest against the ruthless attack by the "new theology" upon the Bible itself,—an attack that threatens to leave nothing but the covers of the good old Book. But, as if this were not enough, in order to make the measure "heaped up, pressed down, and running over," there are at this present time a host of religious leaders who are positively denying the

very principles that gave Protestants their name. As shown above, the Protest of Spires aimed at "two abuses of men in matters of faith: the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the church." In diametrical opposition to a principle that has raised the United States of America to a position that is second to none in the world, the religio-political forces state the aims thus: "We want state religion, and we are going to have it. We propose to incorporate in our national Constitution, the moral and religious command, 'In it [Sunday] thou shalt do no work,' except the works of necessity, and by external work of sheriffs we propose to arrest and punish all violators of this law."

Is this Protestantism? As surely as this truth is buried under the caprice of men, just so surely will there be a return of the conditions that made necessary a reformation in the days of Luther, Calvin, and Zwingle, when a man was not right with his Maker unless the state church passed its judgment upon his faith.

With the whole world in such a mental agony as it has never known before; with an enlarging spiritual fermentation and manifest unrest in all walks of life; and with the once solid foundations of our Christian civilization imperiled, a multitude of those to whom we look as spiritual shepherds are preaching strange doctrines not to be found in the good old Book—the Bible.

In this hour of unrest the cry of every heart of mankind is not one concerning mere ephemeral matters, but with an uncertain fear of the future, comes the question, "What must I do to be saved?" The answer is to be found in the recognition of a consistent Protestantism—the whole Bible and the Bible only, unaffected by decrees of men, and lived out in the character of the man who, protesting against false principles in religion, will "point the way to better things, and himself lead the way."

### Insipid Pulpits and Pulpiteers

(Continued from page 28)

the church has not been left without positive and direct message. Her message is a message of warning, and is recorded, in the vision of the seer of Patmos, in Revelation 14:6-12. This message is to be carried "to every nation, and kindred, and tongue, and people," and results in the calling out of a people who denounce the sins and failures of Babylon. Those who heed the call turn from the errors of modern religious teaching and stand forth upon God's original declaration of right, and are finally seen without fault before the throne of God.

This glorious, triumphant church, as pictured to us by the prophet, returns to the original method adopted at

Pentecost of declaring the naked truth of God and drawing souls from over the whole earth to herself, not through demonstration of the power of men in processes of civic righteousness, but in demonstration of the Spirit; thus men are called to place God first in the life. "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters," says the message of the prophet.

There is no time now for the church to manifest a weak-kneed aspect before the world, acknowledging that the Sunday newspaper, Sunday baseball, the golf course, and the automobile are successfully competing against her. God is ready to do a quick and final work in spreading the everlasting gospel to the whole world, and His promise that says, "Lo, I am with you alway," is good at its face value the same as it was when first given. If the church will walk out upon the platform of God's Word and place her full confidence in His promise of accompanying supplemental power,—“all power in heaven and earth,”—she will triumph over her present failures, will be independent of the need of the help of human legislation, and will be enabled to measure up to the Herculean task which faces her to-day in supplying the needs of a Spirit-famished world.

### Are Prize Fights Morally Reprehensible?

(Continued from page 13)

Apply any one or all of these rules to prize fighting or bullfighting or gladiatorial contests or cockfighting or any other of their numerous ilk, and you will soon see that the Christian,

and he who wishes to make the most of himself in this life and who hopes to gain the life to come, must leave them strictly alone. Such sports are the devising of one being, the devil and Satan, and he is staging them and making them most attractive in these days because he knows that he has but a short time left in which to deceive and ensnare. I am indeed sorry, Nero, Charles, and Igorrote, that you witnessed the prize fight of yesterday, for America should be showing the world better things than the spectacle of two men mauling each other around an eighteen-foot ring for filthy lucre's sake.

### Prayer Means Much

DR. F. B. MEYER, the famous London preacher, said not long ago: "As for prayer, I do not think much of kneeling on my knees, for I cannot do that by the hour now, but I do see more and more that prayer is not always asking for things; it is soaking one's self in the Bible, bathing in it, talking to God." When people speak about prayers being answered they usually think of asking prayers. But prayer is not always petition. Prayer may be thanksgiving. It may be meditation. It may be praise. It may be just happy fellowship, the sense of God's nearness, without words. It may be adoration, worship. It may be simple conversation with God. Prayer in this large sense accomplishes much. It brings us peace. It stills the mind in trouble. It helps us to cast our burden on the Lord. It purges the soul of evil. It brings us into touch with God. These and many other aspects of prayer should win our attention.—*Watchman-Examiner.*

## The Higher Wisdom



THE WORLD IS BENT ON WRONG.  
EVERY ONE AVOWS IT, AS DO I;  
I KNOW IT OF THE UNFAMILIAR THROG  
WHO PASS ME BY.

AND YET, IF YOU AND YOU,  
WHO FORM THE CIRCLE OF THE LIVES I TOUCH,  
SEEM TO HAVE FALTERED FROM THE WAYS WE KNEW,  
NOT OVER-MUCH—

IN FACT THE THING I SPEAK  
IS LEAST APPARENT IN THE MEN I KNOW;  
AS WHEN NONE LOOMS BUT THE REMOTEST PEAK  
IN AFTER-GLOW—

WOULD I, I WONDER, FIND  
LESS READINESS TO CARP AND CRITICIZE,  
HAVE MORE OF GOD'S FORBEARANCE FOR MY KIND,  
WERE I MORE WISE?

CHESTER ALLEN HOLT.

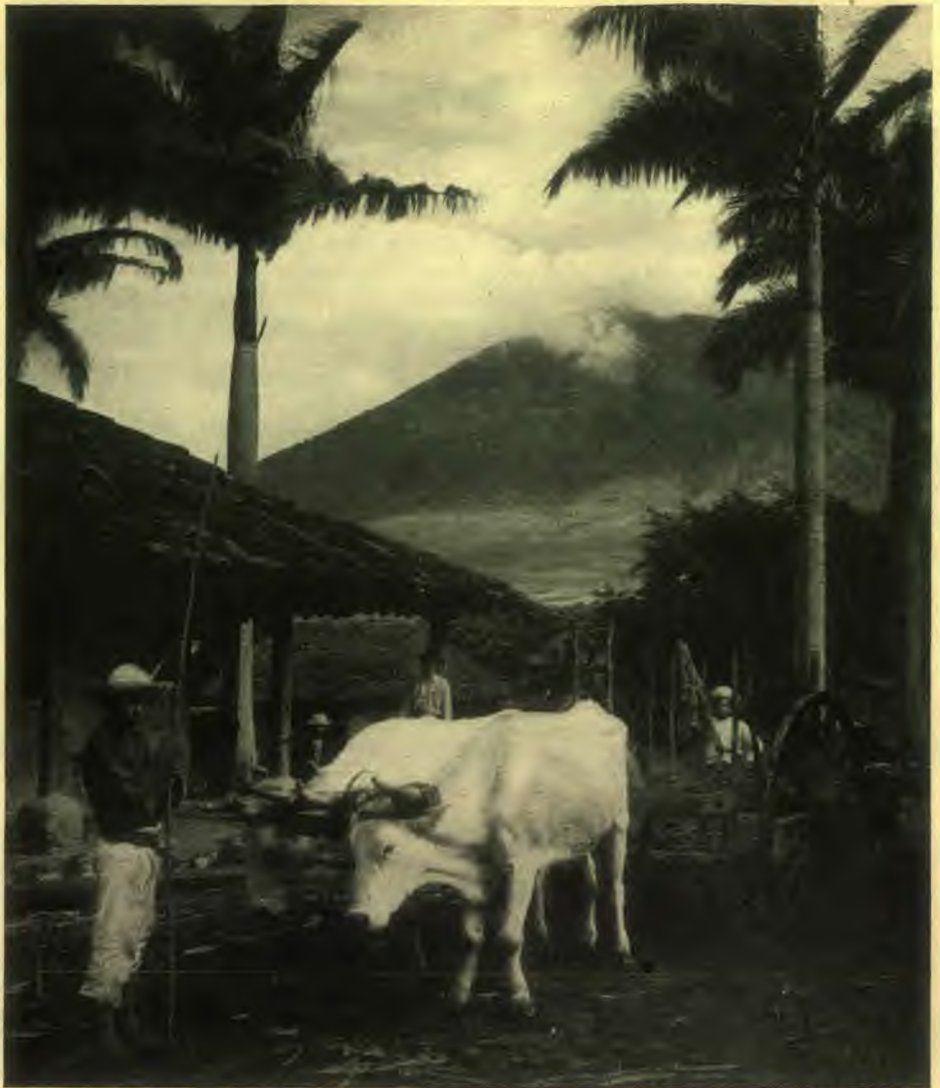


Are  
DOCTORS  
A  
MENACE?

Christian Science asserts that doctors and medical science not only do not prevent disease, but actually cause much of it; that all hygiene, physiology, and anatomy is nonsense, and that bathing is unnecessary.



WILLIAM G.  
WIRTH



Keystone Photo

Who can decry the attainments of medical science when it is remembered what has been done by physicians and sanitation men to rid Central America of yellow fever? Would Christian Science say that General Goethals' work on the Canal Zone was a failure?

**I**T is so well known that Christian Science is unsympathetic with, and antagonistic to, the accepted medical science of the day, that it will not be necessary to quote Mrs. Eddy on the point. The call to arms against material means of healing is heard, as it were, in every chapter of Mrs. Eddy's book "Science and Health;" its echo comes to us in almost every page. Nor is this warfare waged against medical science because Mrs. Eddy feels that her system is the only true healing method, and because she affirms that medical science cannot do what it claims; but because to her mind, it is the greatest cause of disease. In other words, Christian Science not only combats the medical profession on its negative side, as an inefficacious means of healing, but also on its positive side, alleging that it is a chief cause of sickness. This latter attack may not be so well known to the reader. Therefore, let us spend a little time with Mrs. Eddy's textbook.

HAVE PHYSICIANS UTTERLY FAILED?

"**O**BEDIENCE to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual truth."—*"Science and Health,"* page 165.

"A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, which bears the fruit of sin, disease, and death, 'In the day that thou eatest thereof thou shalt surely die.' The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease. We should master fear, instead of cultivating it. It was the ignorance of our forefathers in the departments of knowledge now broadcast in the earth, that made them harder than our trained physiologists, more honest than our sleek politicians."—*Id.*, page 197.

And in the Preface we read, page viii: "The question, What is Truth, is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight. Sickness has been combated for centuries

by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous 'No' is the response deducible from two connate facts,—the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of diseases since the Flood."

As to these charges, let us quote Dr. Wyckoff: "Have the diseases upon which medical science has concentrated its study and work increased or diminished in their spread in human society as its knowledge of their origin and cause have become known? In other words, has knowledge of them increased or retarded their development? This is the important point, for the fundamental contention of Christian Science is that knowledge of disease is the chief cause of its spread.

WHAT ABOUT SMALLPOX?

"**W**HEN the question is put in this form, one immediately begins to think of the various diseases whose destructive ravages have at last been checked. There is smallpox, which in Dickens' time scarred almost every other face, and to-day the malignant form of this disease has been so



brought under control that one rarely ever sees a face pitted by it.

"One thinks of typhoid fever, which during the Spanish-American War killed more of our soldiers than bullets. Since that day medical science has so brought it under control by serum treatment that during the Mexican trouble it was a negligible factor, and when two million of our boys were sent over to France, where in that war-swept land polluted water and the most dangerous unsanitary conditions confronted them, not a single serious epidemic occurred. The prophylactic measures, the careful sanitary safeguards thrown about the camps, the chemically purified water, the careful inspection of meat, and a thousand other precautions which medical science enabled those in command to establish, saved thousands of lives, and proved beyond a peradventure the effectiveness of these measures.

"One thinks of the ravages which tetanus would naturally have wrought with poisoned bullets and shrapnel wounds. The writer was with the ambulance section of the Rainbow Division and watched the faithfulness with which every wounded man who came to the dressing stations was immediately injected with 'A. T. S.,' and so saved from that terrible disease. That record alone is a modern miracle.

"One thinks of yellow fever. When the Panama Canal was first started, the work upon it had to be temporarily abandoned, for Americans could not live under the extremely unsanitary conditions which then existed there. Now expert sanitary engineers have transformed it into an ideal spot so far as its sanitary conditions are concerned. And yellow fever has not only been driven from that locality, but the commission appointed to discover its cause has pursued it relentlessly until not only has the guilty *Stegomyia* mosquito which transmits the infection been discovered, but it has been driven from stronghold to stronghold until the very last pest spot in South America where it was endemic, has been unearthed and cleaned up. So that within the last year the late Maj. Gen. William C. Gorgas has reported that he believed the last trace of the disease had been eradicated, and the yellow fever menace brought to a definite end."—*The Biblical Review*, October, 1920, pages 527-529. Surely, nothing need be added to these sensible words.

#### ARE THERE ANY PHYSICAL LAWS?

**T**HERE is no truer statement in Scripture than the statement of Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7. Not only does this apply to our spiritual life; it applies to our physical life as well. The man who sows the seeds of carelessness and disregard of his physical well-being will unerringly reap a harvest of disease.

The penalty for the violation of physical law follows as surely as does the penalty for the violation of moral law. And when we think that the Bible teaches us to regard our bodies as a sacred trust from God, it goes without saying that the true Christian will give diligent heed to obey the laws of health. Says Paul: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

We wonder what Paul would say to-day, were he living, regarding this anti-Biblical teaching of Mrs. Eddy: "We should relieve our minds from the depressing thought that we have transgressed a material law and must of necessity pay the penalty. Let us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion."—*"Science and Health,"* page 384. From the depth of his own physical sufferings for the cross of Christ, the fact that he himself was "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Corinthians 11:27), Paul would say, No; God does not punish a man for doing right; but a man often has to count the cost of doing right. The missionary who so nobly gives his life to the natives of Africa, and who is one of God's heroes, is certainly "doing right," but he knows that the laws of health are fixed and immutable. Hence, in the

fever districts of that continent his quinine is ever handy, and in large quantities, so that he may save his life from the deadly malarial miasma. Even then, he often returns to the homeland a pale, weak, emaciated man. Ask him if it pays to obey the laws of health. And yet Mrs. Eddy, in the allegory in "Science and Health," representing a man brought into the court of health, charged with having committed liver complaint, thus gives the Christian Science verdict:

#### THE LIVER HALED INTO COURT

**I**F liver complaint was committed by trampling on Laws of Health, this was a good deed, for the agent of these laws is an outlaw, a destroyer of Mortal Man's liberty and rights. Laws of Health should be sentenced to die. . . . According to our statute, Material Law is a liar who cannot bear witness against Mortal Man, neither can Fear arrest Mortal Man nor can Disease cast him into prison. Our law refuses to recognize Man as sick or dying. . . . We further recommend that *Materia Medica* adopt Christian Science and that Health-laws . . . be publicly executed at the hands of our sheriff, Progress. . . . The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of mental jurisprudence speaks of him also as 'a murderer from the beginning.' We have no trials for sickness before the tribunal of divine Spirit. There, Man is adjudged innocent of transgressing physical laws, because there are no such laws."—Pages 435, 441, 442.

Denying the force of laws of health, consistently Mrs. Eddy denies the



*International*  
On the one-hundredth anniversary of the birth of Mary Baker G. Eddy, July 16, a multitude of her followers pilgrimaged to the spot where she is buried to do her homage. It seems rather anomalous to some that those who deny both birth and death should do honor to the founder of their doctrines in such fashion.

Entered as second-class matter, March 25, 1912, at the Mountain View, California, post office, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

MANUSCRIPTS should be addressed to the editors. Address all business and make all remittances payable to Pacific Press Publishing Association, Mountain View, California.

EXPIRATION.—The wrapper bears date of last issue on your subscription. Unless renewed in advance, subscription stops on expiration.

CHANGE OF ADDRESS.—Kindly give both old and new address.

TERMS.—\$2.00 a year. Single copy, 25 cents.

Published Monthly by the  
PACIFIC PRESS PUBLISHING ASSOCIATION  
Mountain View, California  
J. R. FERREN, Circulation Manager

walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of My people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." 2 Kings 20: 1-7.

Here was a clear case of divine healing, and yet God had it accompanied by the material means which Isaiah used,—a lump of figs. Does this look as if God denied the efficacy of medical science? In our next article we shall show that Christ used material means of healing.

Mrs. Eddy endeavors to make it appear as dishonoring God to use any other means than divine, mind healing in the cure of disease. To quote her again: "Material medicine substitutes drugs for the power of God to heal the body." There is no intelligent doctor living that takes the position that his medicines or other therapeutic agencies do the actual healing. The physician knows only too well that all he can do is to cooperate with nature and with nature's God, in conducting healing. His endeavors are not the end of healing, but merely the means to bring about that desired end. He cleanses the wound, and anoints it with salve, not with the idea that the salve will do the actual healing, but that it will help, cooperate with, nature to attain the healing. Therefore, Mrs. Eddy is wide of the mark when she accuses the medical profession of taking God's place. It does not pretend to; indeed, knows it cannot; but it can work with God. And it is this fact that makes the work of the physician such a boon to mankind.

good, yes, predicates the sure harm, coming from any study of the structure and functions of the body. She writes: "Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick."—*Id.*, page 179. Again: "Physiology is one of the apples from 'the tree of knowledge.' Evil declared that eating this fruit would open man's eyes and make him as a god. Instead of so doing, it closed the eyes of mortals to man's God-given dominion over the earth."—*Id.*, page 165. "Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When physiology fails to give health or life by this process, it ignores the divine Spirit as unable or unwilling to render help in time of physical need."—*Id.*, page 148. "We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections. It is impossible to work from two standpoints."—*Id.*, page 182. "The belief that matter thinks, sees, or feels is not more real than the belief that matter enjoys and suffers. This mortal belief, misnamed *man*, is error, saying: 'Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man.' This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere false testimony, even the errors that are destroyed by Truth through spiritual sense and Science."—*Id.*, page 294.

#### SAYS SCIENCE IS FALDEROL

**T**HERE being no place for physiology or anatomy, of course no confidence can be placed in the diagnosis of disease. "The art of describing disease—its symptoms, locality, and fatality—is not scientific."—*Id.*, page 79. "A physical diagnosis of disease—since mortal mind must be the cause of disease—tends to induce disease. . . . Physicians examine the pulse, tongue, lungs, to discover the condition of matter, when in fact all is Mind."—*Id.*, pages 370, 371.

Nor is there any benefit to be derived from sanitation and hygiene. "When there are fewer prescriptions, and less thought is given to sanitary subjects, there will be better constitutions and less disease."—*Id.*, page 175. "If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millennium. Constant bathing and rubbing to alter the secretions or to remove unhealthy exhalations from the cuticle receive a useful rebuke from Jesus' precept, 'Take no thought . . . for the body.'"—*Id.*, page 382. In using this precept of Jesus as an argu-

ment against hygiene, Mrs. Eddy does violence to Scripture. Had Mrs. Eddy finished the precept, it would have been found to be a rebuke against giving too much thought to clothes. It reads: "Take no thought . . . for your body, what ye shall put on." Matthew 6: 25. Continuing in "Science and Health," "The less we know or think about hygiene, the less we are predisposed to sickness."—Page 389. "A Christian Scientist never recommends material hygiene, never manipulates."—*Id.*, page 453. The dangers attending contagion are brushed aside by the observation, "We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection."—*Id.*, page 153.

#### SUBSTITUTES MIND FOR MEDICINE

**D**RUGS, as material means for the bringing about of healing, are likewise under the ban. "It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus would have recommended and employed them in His healing. . . . The divine Mind never called matter *medicine*, and matter required a material and human belief before it could be considered as medicine."—*Id.*, page 143. "Material medicine substitutes drugs for the power of God—even the might of Mind—to heal the body."—*Id.*, page 146. On the same page we read: "The schools have rendered faith in drugs the fashion, rather than faith in Deity." "Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power."—*Id.*, page 157. "As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness and work through drugs to heal the sick?"—*Id.*, page 345.

#### HEZEKIAH CURED WITH FIGS

**H**OW does the Bible relate itself to this antimaterial method of healing? Does it uphold medical science, or does it support Mrs. Eddy's teaching? Let the reader read over many of the chapters of the book of Leviticus, and he will learn of the importance God attached to sanitation and hygiene among His chosen people, the Jews. The laws there recorded on washings, purifications, cleansings, have ever been recognized as models of community health laws. And when we come to the matter of material remedies, what shall we say of this incident: "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech Thee, O Lord, remember now how I have

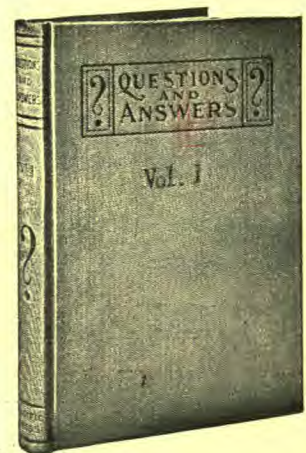


Sees light where  
before there was  
only darkness—



## 488 Bible Questions Answered

For many years the "Signs of the Times" weekly carried a Bible question corner. The most important of the questions, with the answers, have been published in two handy volumes, "Questions and Answers." \$1.25 added to your subscription for the weekly "Signs of the Times" will bring you these. Regular price separately, \$1.00 each.



**T**HE BIBLE is the guide of life. To understand its message, is to enjoy comfort, courage, hope, and inspiration. The *Signs of the Times* opens the Good Book and focuses the mind upon its vital truths. Though covering a wide range of subjects, the *Signs of the Times* never publishes a single article that does not in some way touch upon the greatest problem of all—the problem of life.

"I could not understand the Bible," writes a new reader, "although I had been a Christian for fourteen years. I read it now just as if I had never read it before." This enthusiastic reader speaks for thousands who have come to see light where before there was only darkness. Hope and courage have taken the place of fear and perplexity, because they have come to understand the message of life.

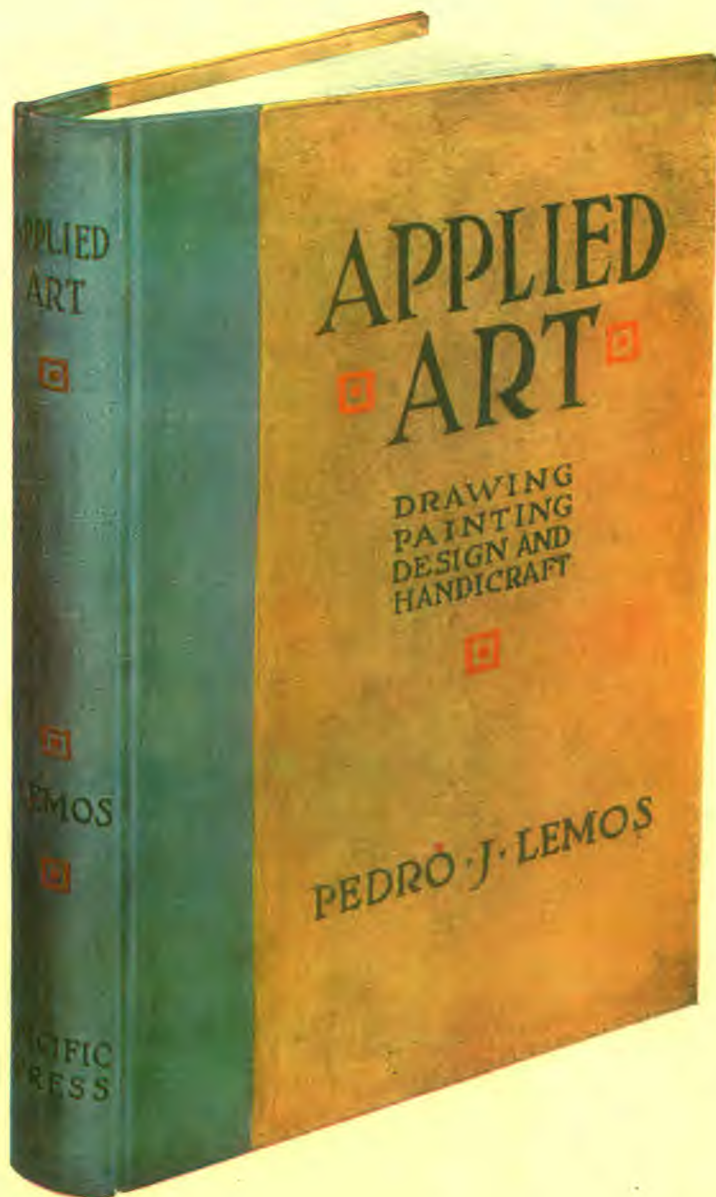
The makers of the *Signs of the Times* are located in all parts of the world. They are in touch with world conditions and are active in gospel work. Their articles meet the demand of anxious men and women everywhere who are looking for a real solution of the world's greatest problems.

The *Signs of the Times* publications, each distinct and different from the other, are:

SIGNS OF THE TIMES Magazine (monthly) \$2.00 a year.

SIGNS OF THE TIMES (weekly) . . . . 1.50 a year.

***SIGNS of the TIMES, Mountain View, Cal.***



"Your book is a beauty, full of inspiration from cover to cover, and by all odds, the richest volume we have in the field."—Henry Turner Bailey, Director of the Cleveland School of Art.

Pedro J. Lemos, the author, is Director of the Museum of Fine Arts at Stanford University, and editor of the *School Arts Magazine*, published at Worcester, Massachusetts.

**A**PPLIED ART is arranged for the self-instruction of teachers, parents, and students. It is divided into grammar and academic grades; but the home is the place where it should find its most valuable and interesting lodgment.

As an active agent in the gentle art of home-making, the volume is invaluable. Mothers and fathers are here provided with excellent help in the cultivation of an interest in art. It begins with the first lesson in drawing and coloring, and each chapter presents progressive suggestions for the student and teacher, and for the guidance of the parent who desires an interesting form of vocational art study for the child.

Profusely illustrated. Art binding. Price, \$6.00.

Order of your tract society

(10 per cent higher in Canada)

**Pacific Press Publishing Assn., Mountain View, Calif.**