

Signs of the Times

AMERICA'S PROPHECIC WEEKLY

VOLUME 48

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 6, 1921

NUMBER 48



Allied chiefs present for the dedication of the \$2,500,000 Liberty Memorial in Kansas City. This is the first picture of them together. Left to right: Generals Jacques, Diaz, Foch, Pershing, and Admiral Beatty.

International

DEVOTEES of MAMMON

By ROBERT B. THURBER



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

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

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

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

on to outdo Christendom and heathendom in thing-worship and in the deification of ideas.

The old god Baal was the sun god; he was the father of gods; for the glorious solar orb brings nearly every material blessing in its train. It is the greatest visible beneficiary of mankind. Without the sun, oblivion would come to all things earthly. Hence, sun worship was preëminent. Behold the

modern god, Dollar, which presumes to take the blasphemous title, Almighty. Millions make their genuflections before him to-day in America, as the chief deity. He is thought to be able to buy a way for his devotee to every happiness dear to the human heart. "Money makes the mare go." "Money greases the wheels of progress." "Money is a man's best friend." So run our proverbs. Though they smack of the sordid, they appeal to the candid; and mammon mounts the throne, while education spells success with dollar signs. Lucre displaces Baal; it was sun then, it is "mon" now; and the modern devotion is as baleful as the ancient was Baal-full.

Nor is this worship of gold confined to the already rich and the near rich. The "deceitfulness of riches" presents its greatest



lure to the poor man. In fact, those who have not, seem to make it their special worry to long for easy money. The man who has, is not blinded so much by the glitter of money as is the man who has not, and who fondly imagines that supreme and unalloyed happiness is found in the backing of a swollen bank account.

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

It has been aptly said that when anything was touched by the mythical King Midas it was turned to gold, but that today when men are touched by gold, they turn to anything. The grasping for riches has become so universal a mania that great numbers of men are being transformed into bandits, cutthroats, gunmen, tricksters, profiteers, malefac-

tors of wealth, and heartless grinders of the poor. The fascination of get-rich-quick-regardless has developed a cult of robbers which claims in its membership a range of criminals, from the disreputable to the respectable.

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

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

WE PROSELYTIZE OUR IMMIGRANTS

We see a vivid parallel to this in the United States to-day. Immigrants swarm to our ports of entry, congregate in the centers of population, and, however unsophisticated and artless in life and aims before, they are soon proselyted to mammonish practices like their neighbors, and join with the throng that is inocu-

lated with the virus of greed. Retaining to a degree the loves and hates of their former homes, they take up the worship of the god of this land, and become venerated of wealth.

But the large and increasing class of which we write are not hoarders as a rule. They are first-class grabbers, and also great spenders—on themselves. A tale is told of a man who was given a box containing a gold coin which, when removed, would be replaced by another, and so on endlessly. But he was warned, on pain of the charm's being broken, that he must not spend one coin till he had first destroyed the box. He died of starvation, still taking out the coins and piling them up. But this is not a picture of America. The ingenious and business-like American would see if he could not make the machine produce more than one coin at a time, and failing in that, would work at it till he tired, throw the apparatus in the river, spend the money; and then try to fish out the wonder-working machine.

AMERICA'S PANTHEON OF GODS

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

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

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

AMUSEMENT TEMPLES AND MOVIE SHRINES

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

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Industrial Unrest and Moral Decadence

An unhealthy unrest afflicts our land at this hour. What is the cause of it, and what does it portend in the light of prophecy? There is an admitted moral declension, not due primarily to the war, but one that has its roots in prewar days. What is the reason for this downward trend?

By ANDREW C. GILBERT



International
Unemployed men wandering about the streets of Vienna. Normal conditions are unknown in that land, and in many other lands of Europe.

THE Bible describes in plain words the unrest in the industrial world, and the acrimonious struggle between the forces of capital and labor. The apostle James gives a rousing prophetic picture of the things now actually taking place before us in the realms of finance and industry. "Go to now, ye rich men," he says, "weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days [in the last days," A. R. V.]. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth [Lord of hosts]. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 1-9.

This description was given about two thousand years ago. A writer of to-day could not have given a more accurate picture of the present activities in the heaping together of wealth by the rich, the prodigal extravagance and luxurious living on the part of the plutocrats of wealth, the depleted purses of the poor, the penury of the wage earner who lives from hand to mouth, the consequent vicious controversy over the issue of a more equal and equitable distribution of the world's resources.

THE ROOT OF THE TROUBLE

Covetousness and greed on the part of both rich and poor, employer and employee, are mainly responsible for the mutual dissatisfaction and distrust that

exist in the commercial and financial worlds.

Dr. Gladden, speaking of the increasing abundance of the rich and the building up of mighty combinations of wealth, said some years ago that "the working classes generally regard these huge combinations of capital with grave suspicion. They fear that this power will be used for their oppression. It is a natural and justifiable fear." And consequently, "over against the portentous combinations of capital have risen the equally portentous combinations of labor."

OUT OF BALANCE

It must be acknowledged that the economic conditions of to-day are badly distorted. With myriads of men, women, and children in destitution and starvation, and with multitudes faring sumptuously every day and increasing their wealth by the millions with each passing year, it is not too much to expect that there should be bitterness and resentment, hatred and viciousness, growing up in the midst of employers and employees, as foretold in the Scriptures.

John D. Works, former United States Senator of California, said in an address before the Senate, Jan. 5, 1917:

"The problems growing out of the conflicting interests and claims of capital and labor, employer and employee, are among the most difficult, and, in some respects, the most dangerous that the government will have to contend with in years to come. They affect not only the commercial and business affairs of the country, but enter into the social and economical relations of millions of our people. Great wealth in the hands of a few of the capitalistic and employer class has made this class proud, arrogant, and oppressive, while as a countercheck, the laboring class has organized, and often uses its organization with a force and brutality no less reprehensible and dangerous to the public welfare than the oppressive use of the money power."

These conditions that obtain in the world to-day add yet another "perplexity" to the minds of rulers and statesmen of the nations. Their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. It is a sign that we are in the last days, and that the

end is near. "It is near, even at the doors." Matthew 24: 33.

Among the latter-day evils mentioned in the Bible are a Christless Christianity and a form of godliness, a disregard for the authority of God and a disbelief in the immutable claims of His word. (2 Timothy 3: 1, 5; 4: 3, 4.) Religious decadence and social depravity are foretold by the prophet. (2 Timothy 3: 1-5; 4: 3, 4; Matthew 24: 48-51; Luke 17: 26-30; 2 Peter 3: 3-5.)

The *Bible Champion* (April, 1916) makes this significant statement with reference to the religious and moral standing of the world:

"Every thoughtful Christian is filled with perplexity and alarm when he considers the religious conditions almost universally prevalent. The gross sins in private life, the appalling corruption in public life, the indecency and licentiousness of popular amusements, the profanation of the Sabbath, the indifference and contempt of the majority for religion, the decreasing attendance of church members upon church worship,—all these evils are the direct results of the greatest evil of all—the disregard, disbelief, and denial of the Holy Scriptures as the word of God. 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."

The *Sunday School Times* makes the following statement concerning a startling announcement which appeared in *Leslie's Weekly*, May 24, 1920:

"One of the so-called 'advanced' churches in New York City has resolved to abolish all reference to 'sect,' 'class,' 'nation,' or 'race,' and have a new bond of union to be signed by all of its members. To do this it deems it necessary to adopt a new 'statement of purpose' from which mention of Christ and Christianity is omitted. Public announcement is accordingly made that this church has 'dropped Jesus.'"

CRIME FLOODING THE WORLD

This laxity in true religious integrity and piety has naturally led the church downward. Material interests seem

everywhere to prevail over the spiritual. High social standards are being undermined, and, as the result, a tide of immorality and crime is flooding the world. When the balancing power of the church fails to do its duty in such a time as this—the crisis hour of human history—the sequel is moral obtuseness, religious turpitude, extravagant pleasure, licentiousness, and increasing crime.

This state of affairs in the religious and social world as described by religious and social leaders of the day, was foretold many centuries ago by the apostle Paul in his counsel to Timothy. He said:

"Be sure of this, that in the last days

difficult times will come. Men will be selfish, mercenary, boastful, haughty, and blasphemous; disobedient to their parents, ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride; they will love pleasure more than they love God; and while they retain the outward form of religion, they will not allow it to influence them."

"For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and, in their itching for novelty, procure themselves a crowd of teachers. They will turn a deaf

ear to the truth, and give their attention to legends instead." 2 Timothy 3: 1-5; 4: 3, 4, Twentieth Century New Testament.

Christ Himself speaks of the excesses in debasing pleasure that would exist in the days just before His coming:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

IN Massachusetts there lived a young man, who on coming to years, received from his parents an heirloom. It was a very valuable watch.

At twenty-five years of age he left his aged parents for a pleasure trip to California. Wiping a forbidden tear from his cheek, he told his parents farewell, and boarded the train. For six days he sped over the railroad.

At last he arrived in the balmy and delightful city of Los Angeles, that city which he as a child had often desired to visit.

A week was spent in seeing the beauties and places of interest in Los Angeles and its environs. In a short time his money was practically gone. However, he was told that he should by all means visit the beach and pleasure resort at Venice. But he did not have enough money.

Thinking of the pleasure he would miss if he failed to visit this Coney Island of the West and enjoy its amusements, he realized that it would be necessary to part with a possession almost invaluable to him—his watch—in order to obtain the requisite amount of money.

Leaving his hotel, he walked over to Main Street. Hesitatingly he entered a corner pawnshop.

"Good morning, sir. Anything I can do for you?" greeted the clerk.

"Do you lend money?" asked the young man.

"Yes, and all you want to borrow."

"Well, I only want to obtain a few dollars on my watch. This watch has genuine Swiss works, and was brought to this country on the 'Mayflower.' I don't intend to part with it for any length of time, but I need the money quite badly at present. If you will lend me some money until I get a job and make enough to pay you, I should be very glad."

"Very well. Will twenty-five dollars be enough?"

"Yes."

EXCHANGED HIS TREASURE

Thus the young man bartered his treasured possession for a few dollars with which to obtain an hour of pleasure.

One evening about three months later, this young man, with only a few coins in his pocket, stood near the shop where he had pawned his watch. Three months he had been trying, but without success, to save enough money to redeem his watch.

As he stood on the corner watching the traffic surge by, he lifted his eyes for a

The Pawnshop of Life

By OWEN A. TROY



moment. Before him, on the one-story building across the street, there was a miniature replica of the Statue of Liberty. There Liberty stood with her torchlight, proclaiming freedom to all.

He gazed for awhile, then as he turned to go to his hotel, he glanced forlornly into the window of the pawnshop. Returning to his room, he thought over the events of the day. He retired and tried to sleep, but a mental picture of the Statue of Liberty persistently lingered in his mind. He thought how, under the impulse of a moment, he had sold his watch for a few dollars to spend for pleasure. He realized that, although living in a land that offers freedom to all, he as a man was not free.

The next evening, after supper, almost unconsciously he walked to the pawnshop again, and thoughtfully and sorrowfully gazed at the articles in the window. He was a sorry-looking spectacle as he stood there, with his eyes riveted upon the watch that was no more his.

A well-dressed stranger noticed the young man, and moved closer to observe

him more carefully. Seeing the sincere yet sorrowful expression, he asked what the trouble was. Pathetically the young man related his story. The stranger, touched by the sincerity of the young man, told him to follow him. The command was obeyed. Entering the shop, he asked for the watch which the young man had pawned. A check was written covering the amount due, and the watch was redeemed.

PAWN MANY THINGS

Watches are not the only things that are pawned for money, pleasure, or fame. Some persons barter even their souls. Many a person, for one night's revelry, for one day's pleasure, or for one hour's indulgence in sin, has bartered the heritage that God has given him. And not until he has committed the deed does he realize that he is a slave to Satan and no longer a free man, enjoying the liberty of the gospel of Christ.

Strive as hard as he may—do penance for weeks, make long pilgrimages, bestow philanthropic gifts—yet by his own works he cannot redeem or free his soul. It is only through the Lord Jesus that redemption is possible; for "the Lord redeemeth the soul of His servants." Psalm 34: 22.

Christ has entered the pawnshop of Satan, and made known that He has redeemed by His blood the souls of those who will accept His marvelous offer of redemption.

The blood that He shed while on the cross of Calvary is the redemption price that pays for the recovery of our souls that we trafficked to Satan for money, pleasure, or renown—the perishables of this world.

Even though Satan has possession of your life, even though you have sinned, notwithstanding the fact that you bargained with Satan and lost, there still is hope. Jesus is pitying you; He sees your inability to accomplish anything through your own efforts. He sympathizes with you. He says to you, as He says to every one who is harassed by the fact that his soul is in Satan's clutches, "Follow Me."

Follow Him, then, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," and He will reclaim your soul from Satan's pawnshop, and will lead you out into the paths of righteousness. Allow Him to redeem your soul, "for what is a man profited, if he gain the whole world, and lose his own soul?" Matthew 16: 26.

Breaking One Means Breaking Ten

The story of an infidel, and the means employed by a Christian to silence his arguments.

By E. W. WEBSTER

SOME years ago I, with some fellow laborers, was holding a series of meetings in a village in Wisconsin. There lived in the neighborhood an infidel who was the terror of the churches, and whose chief delight had been to invite ministers to his home and confuse them with his infidel arguments; and he boasted that he always silenced them and sent them away worsted. He had tainted nearly all the young men of the community with his infidelity, and was generally dreaded by the church people.

In due time his invitation came to us, and after prayerful consideration, two of us accepted it, going to his home for dinner on the day appointed. Before and during the meal our conversation ran on the usual topics of the weather, crop prospects, matters of social interest, and one or two political questions; but religious themes were studiously avoided, until the atmosphere became as tense as the calm before a storm. As we arose from the table and took the easy-chairs in the sitting room, the storm suddenly broke.

THE LEADING QUESTION

"I want to ask you gentlemen a question," came from the infidel, in a tone calculated to intimidate us at the start. "Where did Moses get that law, the Ten Commandments? I would be ashamed to write such a law. If I had a schoolboy coming to me who could not write a better law, I would spank him and send him home."

My companion looked at me as if he expected me to answer, so I replied: "Is that so? Did you ever study that law very carefully?"

"I should say I have; until I am convinced that it is nothing but a childish effort to intimidate an ignorant people and dupe them into submission to a selfish, tyrannical, ambitious leader. I think it beneath the dignity of the one you call God to give such stuff to mankind, and to pretend to come down and write it on stone!"

"Yes? Would you mind studying it again for a little while to-day?"

"Well, I can, to please you; but I don't suppose it will do any good. What can you get out of a document so primitive and brief and simple and childish as that?"

"To begin with," I replied, "inspiration says that this law is spiritual; so spiritual that it discerns the thoughts and intents of the heart; and so comprehensive, yet so closely related, is each commandment to every other one, that if we offend in one point, we are guilty of all. (Romans 7:12, 14; Hebrews 4:12; James 2:10.) If I understand it aright, no human mind could conceive of such a code or write one that will so thoroughly reach, every part of it, into the very citadel of human thought as well as action.

"We shall start with the fourth commandment." (This I did partly for the



God "gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 31:18.

sake of his wife, who was especially interested in the Sabbath question. As she was a professing Christian, I hoped to lead her along into a fuller obedience to God.)

The following conversation ensued:

"If a person works on the seventh day of the week, he has broken the fourth commandment outright, has he not?"

"I suppose he has."

"But the commandment says, 'The seventh day is the Sabbath of the Lord thy God.' It is His; it is not ours or any man's. Now, when one takes for himself what belongs to another, what is he doing?"

With some show of surprise, he said, "We call that stealing."

"Yes, sir. Then has he not, in breaking the fourth, broken the eighth also?"

"I guess that is the one you mean."

MORE AND MORE INVOLVED

"But," I continued, "before one takes what is not his own for himself, and he wants it so much as actually to steal it, what has he done—what other commandment has he broken?"

"It may be you would call it coveting."

"Yes. Then he has broken the tenth commandment also; three of them

broken in transgressing 'just one.'"

His eyes opened wider; he moved uneasily in his chair.

"When one puts himself so entirely first, so fully before God, as to covet what is His and to steal from Him, what other commandment does he break?"

"Do you mean the first one?"

"Yes, 'Thou shalt have no other gods before Me.'"

"But man is not a god; why do you suggest so absurd a thing?"

"Well, he has put himself first; he has considered his own interests more to him than his relations to his Maker. Not only can a man become a god to himself, but I read of some who think so much of their appetites that it is said of them, 'whose God is their belly' (Philippians 3:19); just as we say of others, 'Their god is the dollar.'

"There is another commandment so closely related to this that I must ask right here, If a man thinks so much of himself and his own desires as thus to place himself before God, does he not make an idol of himself? And in that case what other commandment does he break? What commandment forbids idolatry?"

"I don't know, unless you mean the second, the one against making images. But I do not see how he has broken that one; he has not made a graven image of anything."

"It is true that he has not made a literal, tangible image, but all image worship is nothing more or less than a certain conception of the worshiper's own mind and heart embodied in a visible image and worshiped—really worshipping himself, or making a god or an idol of himself.

What difference does it make whether one worships one's self in a stone image or in one's own person? It is idolatry just the same. Two more commandments broken in breaking the Sabbath—five already!"

THE TRUTH TAKES EFFECT

The man moved about with ill-concealed agitation; his eyes opened wider; he scratched his head.

"But this is not all. God's name is in the fourth commandment. It tells us that He is Maker of heaven and earth, the great Creator. That distinguishes Him from all other gods. It is the only place in the Decalogue where He has affixed His name to the wonderful document—just at the close of the first table of the law, those commandments which tell of our relations and obligations to Him. Now, when we treat His precepts in such a reckless, vain way, are we not using His name in vain? And what does the third commandment say?"

"Oh, well, that commandment pretends, or tries, to prohibit swearing; but what you say is not swearing, or profanity—if there is such a thing."

"But this commandment forbids more than outspoken oaths. Any vain use of God's name—whatever would tend to

break down our own or another's sense of reverence for God and cause us to forget Him and His Word—is also forbidden.

"And that is not all. Many persons say, 'It does not make any difference which day you keep, just so you keep it holy.' But God says, in the commandment where His name is signed, that the seventh day is His Sabbath; in it we are not to do any work. Then, is it true that it makes no difference which day you keep? Is it not a vain use of that commandment, and of God's name in it, to take such a position—really a violation of the third commandment?"

He looked rather chagrined, made an effort to speak, but failed.

"Again, if the individual has not told the truth about it, what other commandment has he transgressed outright?"

"I see what you mean; but that commandment says, 'Thou shalt not bear false witness against thy neighbor.' What has that to do with the Being you call God?"

THE LAW SPIRITUAL

"It is true that that is the letter of the law; but you must remember that we read that God's law is spiritual. To lie is to lie, whether to one or to another; and it is far worse to lie to God than to man."

Seeing some signs of excitement on his face, I said quickly:

"Let us go another step. God claims, by virtue of creation and redemption, that He is our Father. In thus openly dishonoring Him, what other commandment has been broken?"

"You certainly are not so simple as to mean that he has violated the fifth commandment! That is only for children—for them to honor and obey their parents. It is a command, by the way, that is entirely superficial and useless: for what parent does not know enough to make the children mind?"

"Not too fast. God calls us His children; for, as I said, He made us. Especially does He promise those who will separate from sin and turn to Him for forgiveness and salvation, 'I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.' 2 Corinthians 6: 17, 18. And will He allow us to show Him less respect and honor than do our earthly parents? If the letter of the law is broken by the child's disobedience to its earthly parent, is not the spirit of it broken by our disobedience to our heavenly Parent? Those who disobey God most obey their parents least. This makes eight commandments broken in transgressing 'only one.'"

With an astonishment he could not conceal, he said, "I confess I never heard or saw such things before."

TWO MORE COMMANDMENTS

"We have not finished; there are two other commandments. But I wish first to refer to three or four other texts. 'The wages of sin is death.' Romans 6: 23. 'The soul that sinneth, it shall die.' Ezekiel 18: 4. 'Sin is the transgression of the law.' 1 John 3: 4. This law of ten commandments is the law that points out sin, and without which we could not tell what sin is. (Romans 7: 7.) In this wholesale transgression of God's law, what is the sinner bringing upon himself? What is he doing to himself?"

"Do you mean that he is taking his own life?"

"Is not his course leading him to certain death?—unless he repents and turns to God and secures the forgiveness of his sins. Of what commandment is killing, even if it be self-destruction, a violation?"

"I suppose it must be the sixth, as you Christians call it: 'Thou shalt not kill.' But you can't get in the seventh commandment on this argument. There is no possible way in which one can break that commandment in breaking the fourth."

"We shall see. There are many figures used in the Bible by which God illustrates to us the relations existing between Him and us. I read in Isaiah 54: 5: 'For thy Maker is thine Husband; the



"The Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up." Exodus 19: 20. Amid fire and thunder, the divine code of the universe was given to the assembled hosts of Israel.

Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called.' He is the Husband of all whom He has made. Israel backslid from God, uniting with the nations around her; of her, God said: 'Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;' also that she had 'played the harlot,' and committed adultery.' Jeremiah 3: 20, 8, 9. And in James 4: 4 I read: 'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?' This spiritual adultery is forbidden by the seventh commandment just as truly as is the carnal. As a spiritual law, it detects the sin in the thoughts and in the heart. (Matthew 5: 27, 28.) Therefore, in transgressing the fourth commandment, the seventh is broken as well as are the other nine."

I pitied the poor man, for he looked so disconsolate; but I felt that it was really necessary to carry my reasoning to its conclusion.

"I wish to ask you a few questions now. First, to sum up all in a nutshell, I want to ask a question on each of the commandments; then on the law as a whole.

"How can a man take God's Sabbath (fourth commandment) for his own selfish use, ruthlessly breaking it, without stealing also (eighth commandment)?"

How can he steal a thing without first coveting it (tenth commandment)? How can he thus put himself first, even before God, without having another god before the Lord (first commandment)? And how can he make such an idol of himself without breaking the second commandment? How can he so heedlessly and vainly use the commandment in which God has placed His name without taking that name in vain (third commandment)? How can he show such disrespect to his heavenly Father without breaking the fifth commandment? Or how can he commit such sins, when God has said that the sure result of sin is death, without being guilty of knowingly and deliberately taking his own life (sixth commandment)? How can a person do all this and by his actions and his words of self-justification, say that his course is all right, and be telling the truth (ninth commandment)? And last, How can he go so completely away from his spiritual spouse as to join the sinful world, living with the world as with a beloved, congenial companion, without being guilty of adultery (seventh commandment), as God said ancient Israel was in doing the same thing?

MAKES A GREAT DIFFERENCE

"Can you now think that the fourth commandment is of no consequence, and that it makes no difference which day we keep? Really, is it not the very heart of the law of God, the greatest of all the commandments—if it is possible that one can be greater than another? Does it matter if we do keep another day, concerning the observance of which God has said nothing in His Word, when the discarding and disregarding of His day involves the violation of every commandment in the Decalogue? And does not the substitution of another day in its place, without His direction so to do, add greatly to the guilt of the transgressor? How would you like it if some one should steal your fine horse boldly before your very eyes and give you instead an old broken-down steed and say it was just as good?"

Without knowing what he had done, the infidel had stood, moved his chair nervously, and had seated himself again where the better light from the window, falling upon his face, revealed a great surprise, and evidence of a deep conviction. His wife's face took on an expression of determination which conveyed the idea that she was deciding this question on the right side. Appearing not to notice either, I continued:

"Now for some questions on the law as a whole: In all candor, sir, did you ever see any other law so brief, yet so comprehensive? While each section, or commandment, is so distinct and complete in itself, the whole is so entirely one, each so related to every other, that it is impossible to transgress one without transgressing every other one in the same act. I would like to ask you, Where did Moses get that law? Can you tell? Do you think any human mind devised it? Can you write as good a law?"

There followed a few moments of uncomfortable silence, then he said: "I must admit, sir, that this is the first time I have ever been beaten by a minister. I have no more to say now; I must take time to think of this more seriously."

(Continued on page 14)

THE ANVIL

The Crime of Murder

SOME statistics regarding the crime of murder in New York City last year shed light on the prevalence of this and other crimes there and elsewhere. Out of 679 cases investigated by the Homicide Bureau to determine whether murder had been committed where there was a suspicion of foul play, only 130 cases were presented to the Grand Jury, and indictments were returned in but 78 of these. Of those indicted, but one was found guilty of murder in the first degree. The suppression of evidence and neglect in securing it are two potent reasons for the showing. The delays and obstruction in the prosecution of criminals are also important factors. No wonder William Howard Taft declares that the administration of criminal law in this country is a disgrace. It is more—a positive menace.—*Pittsburgh Christian Advocate.*

Self-Knowledge

A MAN was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, selfish, greedy of gain, and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed!" said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot tell you his name. See his little, sharp, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth. The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you do not perceive."

"What is that?" asked the man.

"Why, that it is a looking-glass we are approaching," said the angel.—*Laura E. Richards.*

Unbearable Burdens

THE nations are reeling and staggering to-day under their terrible burdens. They squandered their incomes in "adequate preparedness" before 1914, each nation assured by its leaders that full preparedness would save them from the greater expense and tragedy of war.

They little realized that the huge and costly armaments of the leading nations was itself one of the compelling reasons why they were plunged into war. Big preparedness proves to be not "insurance" against war, but for it.

The losses they have suffered, the pain and sorrow they have endured, the inconceivable debts they have incurred,—frightful handicaps for future generations,—the continued necessity of main-

taining armaments even larger and more costly than before, the loss of workers, the collapse of industry and commerce, the dissatisfaction of large classes causing serious social and political disorder, the moral disaster of deepened enmity, suspicion, and fear—these are the crushing burdens under which the nations are staggering.—*The Federal Council.*



International
Mme. Kaji Yajima, Japan's foremost woman educator, now eighty-nine years old, photographed in New York, where she is staying, prior to her departure for Washington to attend the Limitation of Armaments Conference, as an observer. She brings with her a petition for world peace and understanding between nations, signed by ten thousand Japanese women. She will present this to President Harding at the White House.

Laying Up Treasures

WEALTHY men are dying daily and are going to a Christless grave, and they cannot take any of their worldly possessions with them. All must be left behind. How much better had they laid up treasure in heaven! Now it is too late; eternity stares them in the face.

Are you committing the same error? or can you see the beautiful land beyond? If you are not building for eternity, stop for a moment. Do you remember that Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. Your soul is far more precious than all material possessions. Jesus died for your soul. It is of inestimable worth. Why drift carelessly with the tide? Pull for the shore, and anchor to the Rock, Christ Jesus. Tenderly He is pleading for you now.

WILFRID E. BELLEAU.

"Has God Forgotten?"

IN a Near-East orphanage visited by one of our delegations, the children were quiet, well-behaved, winsome children. A young woman with one assistant was in charge. They do all the work of the

orphanage themselves—making the beds, cooking and serving the food, and caring for the children. As we went away, we asked the young lady in charge, "Can you manage to get enough for all these children to eat?" A wistful look came into her face as she replied, "We give them all we have, but it is not enough. They cry for more. It is very hard. They are little children, and they do not understand."

They do not understand. Do you?

"God has forgotten us," a hungry little girl wailed to her sister. The sister's lip trembled, but she bravely replied: "No, God has not forgotten us. He has told somebody to help us, and that somebody has forgotten us."—*From Near-East Relief Circular.*

One Mother's Method

THERE were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to attack Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. E. accomplished her difficult task—by what means she neutralized the influence of her husband, and how she had led the entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said, and praying with them. I put His words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—*The Expositor.*

It is now possible to send a crewless vessel as far as radio impulses will carry. The same means can be used in sending a giant torpedo against a foe regardless of how far distant the enemy might be, provided he is within reach of the radio. In vessels the device is attached to the fuel engine, the water engine, and the steering mechanism, making it possible to guide, fuel, and water, by radio.—*Dearborn Independent.*

I Believe the Bible Because—

By NELS P. NEILSEN

THE Bible

is a most wonderful book. It stands without a peer. No other book is like it. Men have written many books, and their very best has been put into their works. Their choicest gems have been recorded. Their most profound reasonings have been elucidated. Their loftiest thoughts have been preserved for us to read. Still, their books are but the works of puny men. They record the thoughts of man. Such books can lift the soul to no greater heights than that to which the writers themselves attained.

But not so with the Bible. Among all the millions of books that have been written, none can be compared to it. It is the Book of God. It records the thoughts of God. And as the heavens are higher than the earth, so are His thoughts higher than our thoughts, and His ways than our ways. With Him are hid all the treasures of wisdom and knowledge. His plans are unfolded in His Book. His eternal purpose is revealed, for "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

THE VOICE OF GOD

You ask me why I believe the Bible to be the Word of God; what reasons I have for accepting it as divine. To this oft-propounded question, let me say that many reasons can be given, both internal and external evidences, each one sufficient in itself for the unprejudiced mind and the candid heart.

My first reason is that I have found it to be the voice of God to my soul. It speaks to me. It speaks to the heart as no other book can speak. It is a book that talks. When the dark-skinned natives, far in the heart of Africa, heard the missionary read to them from the translated Word of God, they cried, "See! the white man has a book that talks!" Indeed, it talks! As another writer has so aptly said, "It is the voice of the Almighty. Very different it is from the sacred books of the non-Christian religions. In those writings, it is man speaking about God; in the Holy Scriptures it is God speaking to man. The difference is as great as the heaven is higher than the earth. In this book of God's revelation, we see the divine arm reaching down to save the lost."

There is in this Book a message for every soul, in every clime. Here we hear the voice of our loving Father calling to His children everywhere. It speaks to the highest potentate of earth as well as to the lowliest peasant of the vale. It speaks to men in all stations of life. In this blessed Word is found hope for the discouraged soul, and comfort for the sorrowing heart. Here is admonition to the erring man and counsel to the straying child. It speaks to the vilest sinner and points him to "the Lamb of God, which taketh away the sin of the world." It pleads with the Pharisaical man, whose self-righteous rags would bar him from a place at the marriage feast of the Son of God. Yes, it is the voice of God to the soul, and it will

speaking to all who will but listen to its words. Second, I believe the Bible is the Word of God because of the fruit it bears. A tree is known by its fruits. We need but see the fruit, to judge of the worth of the tree. The Bible is bearing fruit throughout the world, and its fruit is good. Wherever it finds soil in the human heart, it works a transformation in the life. Let this Word take root in the heart of the Hottentot in darkest Africa, among the savage cannibals of the island world, or in the soul of the so-called civilized man, and it will bear the same fruits of righteousness. Whenever accepted and believed, it will change the sinner's life. It transforms the culprit into an honest man; the blasphemer and faultfinder into one who praises God and blesses his fellow men. It lifts the degraded and outcast from the mire of sin up to a higher plane of life. These fruits are seen throughout the world, wherever its teachings are accepted. Where the fruit is good, the tree must be good.

A BOOK FOR EVERY AGE

Third, I believe the Bible is the Word of God because it is a book for every age, for every clime, and for every race. Our God is not the God of *one age* alone, but He is the Eternal One. We should then expect to find His Book eternal in its application, a living book for every age, and thus it is. This Book is the living Word, for it is the Word of the living God. It does not grow old with age. The writings of men may grow old and get "out of date;" they may become obsolete, but not so with the Word of God. It manifests its miracle-working power of grace wherever it goes, the same as it did two thousand years ago. It has lost none of its power, for it is the living "word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1: 23-25.

Our God is not the God of *one race* alone; but He is the God of the whole world, and His book must be a book for every tribe. We find it even so. From the frozen regions of the poles to the burning sands of the equator, its voice is heard. It has a message for every nation, kindred, tongue, and people. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" to whom it is not to go. As our God is omnipresent, so must His Book be universal in its scope. Anything less than this would not be worthy of the name of the Book of God. But in this, too, we find that the Bible meets all the requirements. It is the book for *every man, for every age, and everywhere*. It is just like our God.

Fourth, I believe the Bible is the Word of God because of the fulfillment of its prophecies. It contains numerous predictions of events which lie entirely beyond the ken of human wisdom. Men cannot foretell the future events. They may make shrewd



There are many distinct lines of proof for the divine authorship of the Bible. In this article Mr. Neilsen takes up a few of the leading ones. When you have finished reading the arguments presented on this page, turn to the next and read the article by Mr. Cottrell on the same general subject.



International

The most remarkable feature of the Bible is that although part of it was written away back in the time when the pyramid here shown was built, yet its message is live and fitting for the inhabitants of the earth in this twentieth century.

guesses; they may clothe their predictions in ambiguous language, but all in vain. The keenest minds, the brightest intellects, stand baffled as they attempt to peer into the darkness of the future, unaided by divine revelation. It is impossible for finite man to draw aside the curtain which veils the future from our view, and tell us what will come to pass. "But there is a God in heaven that revealeth secrets," and He alone can unfold the mysteries of the future, and foretell coming events. He points to this grand fact as an evidence that He is the true and only God. He says, "Remember the former things of old: for I am God, and there is none else; 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, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46:9, 10. In His challenge to the worshipers of the heathen gods, Jehovah demands of them that they prove their claims by foretelling the events that are to come hereafter. Notice His strong arraignment: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you. . . . For I beheld, and there was no man; even among them, and there was no counselor, that, when I asked of them, could answer a word." Isaiah 41:21-28.

Again we quote the mighty declaration of the God of heaven, Creator of all things: "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, saying, My counsel shall stand, and I will do all My pleasure. . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46:9-11.

ITS PREDICTIONS SURE

The Bible, like no other book, contains scores of predictions and prophecies, given hundreds of years ago, which have been most accurately fulfilled, as the pages of history will abundantly testify. It foretold the rise and fall of the world's mighty nations and kingdoms, down through the ages. These facts stand out in bold relief, and cannot be denied, as even the most bitter enemies of the Word have been forced to admit. Prophecies, given more than twenty-five hundred years ago, are being strikingly fulfilled in our own day. Any one who will spend a little time in research will find this to be so. Human sagacity and wisdom could never have foreseen and fore-

told the numerous remarkable events which history records as exact fulfillments of the predictions of the ancient seers of the God of the Bible. Surely, no one but God Himself could have foretold these striking events. This, then, is an evidence that the Bible is not the word of men, but the word of Him, "who worketh all things after the counsel of His own will."

Fifth, I believe the Bible is the Word of God because the human family needs a revelation from its Creator, and the Bible is the only book that answers this need; it is the only revelation that supplies the wants of the human heart. No one who believes that there is a God who is infinite in power and wisdom, can reasonably deny the need of a revelation. A God of love would desire to reveal His will to the human race, that they might conform to His plans and purposes concerning them. The One who loves desires to come into contact with the object of His love. It would seem unthinkable that our God should love His own and yet never reveal His will to "the people of His pasture, and the sheep of His hand." Nay, there must be a revelation! The conditions demand it.

A UNIVERSAL THIRST

We also find a universal thirst for such a revelation. Every people and nation in every age of the world, both civilized and barbarous, have constantly been seeking after such a revelation. The savage Indian prays to the Great Spirit; the degraded natives of the Dark Continent have their witch doctors and pretended revelations; the Hindu in his religious worship is feeling after God; the Romans have their temples and priests; and from everywhere the cry is ascending for a revelation from God. Surely this universal desire must have been planted in the human heart by its Creator; and He must supply the need. Where can it be found? Not in the sacred books of the heathen world, nor yet in the Koran of the Mohammedan faith. These books have been unable to lift their votaries out of heathen degradation and the mire of sin. There is but one Book in all the world that can fill the need of the human soul. There is but one book that can lift the sinner out of the miry clay and place his feet upon the rock—that book is the Book of God, the revelation of His will. It reveals the love of God. It brings to us the Saviour of the world. It holds forth the only remedy for sin. It points the sinner upward to a holier life. It presents a hope that reaches beyond the tomb, and it tells us of the home above, where sin and death will never come. It is the Book of God.

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."



The Prophets and the Pharaohs

A certain air of mystery surrounds the land of the winding Nile, the towering pyramid, and the silent Sphinx. The glory of Egypt is all in the past. Egypt is no longer a kingdom. Did you know that all this came about in fulfillment of a prophecy in the Bible?

By ROY F. COTTRELL



FROM remotest antiquity, Egypt has appropriately been designated "the gift of the Nile." About the delta and in the extremely long, narrow, and fertile river valley the descendants of Ham found for themselves a home, and enjoyed a civilization that has elicited the wonder and admiration of all subsequent generations.

When Abraham visited Egypt, he not only saw a highly developed agriculture, but he found a people who wrote history, romance, and poetry; who had considerable knowledge of medicine and chemistry; who possessed unsurpassed skill in the manufacture of glass and the embalming of the dead; who had made much progress in higher mathematics and astronomy; and whose colossal monuments and triumphs of art then perfected, have for four millenniums withstood the ravages of the elements and the vandalism of mankind.

To this land Joseph went as a slave, and after many vicissitudes, became its illustrious prime minister. To this land Jacob and his entire household removed that they might escape the ravages of famine, also that the aged patriarch might embrace once more his long-lost son. Into this land, two centuries later, a Hebrew babe was born; marked for death by imperial decree as an undesirable offspring of slaves, yet reared as a prince in the royal palace and provided with every advantage for future greatness and power.

HISTORY INTERWOVEN

The annals of Egypt and Israel are frequently interwoven, and Holy Writ gives considerable space to the blended story. To many higher critics of the nineteenth century, sacred history, in all its details, did not appear to harmonize with the accepted Egyptian chroniclers; hence

they discredited the former. Their conclusions, however, have been rudely reversed by the discoveries of Dr. Naville and other archæologists in the land of the Pharaohs.

The famous Rosetta Stone, with its three forms of writing, has served as the key to unlock the treasure house of Egyptian antiquity. An altar is found erected by a Hyksos king, bearing the inscription, "Chief of the chancellors and royal seal bearings,"—truly significant of the capacity in which Joseph served that dynasty.

THE HEIGHT OF POWER

The statement, "There went up with him [Joseph] both chariots and horsemen," was pointed out as a glaring error by the critics who maintained that there were no mounted horsemen in the Egyptian army. However, two granite tablets have been found referring to Rameses and his soldiers as "the very valorous upon horses" and the "strong upon their horses;" hence the sublime hymn, "The horse and his rider hath He thrown into the sea," is fact as well as poetry. Also in the Boston Museum of Fine Arts is an ungainly crouching statue of an elder brother of the Pharaoh of the Exodus who bore the title, "General of Cavalry," while another was called "General of Infantry."

To-day, we look upon the faces of Israel's imperial oppressors; we explore the "treasure cities, Pithom and Raameses," which they built with Hebrew slave labor; we may enter the strongly constructed chambers themselves, and observe that in some places the sun-dried bricks are made with straw, while in others we read clearly the royal edict, "Thus saith Pharaoh, I will not give you straw."

Under these kings, Seti I and Rameses II, the height of Egyptian power and

grandeur was attained. Descriptive of their capital city, Thebes, these picturesque lines have been preserved for us.

"The world's great empress on the Egyptian plain;
That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates.
Two hundred horsemen, and two hundred cars,
From each wide portal issuing to the wars."

In the presence of Rameses' son and successor, Moses appeared with the challenge, "Let my people go." He spoke in a name that was not unfamiliar to Pharaoh's ears, for in Egyptian theology, *Nuk Pu Nuk*, literally, "I am that I am," was declared to be "the one living and true God who has made all things and was not Himself made." That Egyptian divinity, so exalted, so dignified and so far removed that the people had almost ceased to worship Him, is announced by Moses as the God of Abraham, Isaac, and Jacob, and the One whose commission he was now delivering to the king. In this we view the sublime passage in Exodus 3:14 radiating with a new luster, and observe the parallel between this instance and Paul's address to the Athenians concerning the "unknown God."

But Pharaoh hardened his heart against the message from above, and said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus 5:2. As a result, the plagues came to his land with wasting and desolation; the flower of his army was engulfed in the Red Sea; provinces revolted; alien hordes poured over the frontiers; rival princes struggled for the throne; cities were sacked; palaces were burned, and Egyptian greatness suffered a prolonged eclipse. Oh, what a retribution for arrogance and obstinacy toward God!

Seven centuries later, under Pharaoh Necho and his son, the country enjoyed a brief period of prosperity. A well-organized army carried its triumphs to lands afar, while Egypt proper was said to contain eighteen thousand cities and towns, and seventeen million inhabitants. Practically surrounded by seas and desert wastes, the most easily defended country in all the world, able to repel with her powerful navy any hostile fleet, or to drown an invading army by an inundation of the Nile, what prospect was there that she should be invaded, despoiled, and doomed to perpetual servitude at the hands of strangers?

DOOM FORETOLD

Yet, while her state was still propitious, the Most High declared "Egypt is like a very fair heifer, but destruction cometh: it cometh out of the north." And again, "There shall be no more a prince of the land of Egypt." Jeremiah 46:20; Ezekiel 30:13. Soon after these words were spoken, Egypt was forced to acknowledge the supremacy of Babylonia, and has since passed successively beneath the odious sway of Persia, Grecia, Rome, the Saracens, and the Turks; while to-day the sovereignty of Great Britain appears altogether distasteful to many. True to the divine forecast, twenty-three centuries have now passed without a native prince seated upon the throne of the Pharaohs.

"And will set fire in Zoan," runs another section in the edict from God.

(Continued on page 15)

Does God Mean What He Says?

It may seem strange to ask such a question. But it is a vital question. Did you know that a great many persons do not believe that God means what He says? Is it possible that you have been thinking thus? Read this article before you answer this important question.

By J. BERGER JOHNSON

OFTTIMES, while endeavoring to lead men to see the necessity of a careful observance of the Decalogue, and especially the fourth precept, we hear such statements as this: "I believe the Lord wants us to keep one day in seven, but I don't think He is so particular as to which day out of the week we observe religiously. The matter of a day is so small He wouldn't notice that." Others say: "I see that the seventh-day Sabbath is taught in the Bible, but I think if I keep some other day in the right spirit, God will not be so particular. It is so inconvenient to keep Saturday. It is out of line with the whole world. My friends and relatives would not hear to my worshipping on Saturday. Then, too, it is the best day in all the week for business, and I can't afford to lose that day from my work."

These seemingly extenuating circumstances appear to justify the individual in taking for worship some other day than the Sabbath, were it not for the fact that *God is particular*. Assertions of this nature show that the speaker takes upon himself the prerogative of thinking and acting for God, and of separating the commands and requirements of God into two classes, important and unimportant; but it makes no difference in the matter as to what *we* believe God will think about it.

MANY ILLUSTRATIONS

The Old and the New Testaments abound in instances showing how particular God is in any matter, once He has spoken concerning it. First of all, it will be well to note one or two general declarations from Inspiration concerning the immutability of any and all of God's commands.

The sayings of Solomon contain these striking words, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Ecclesiastes 3: 14.

In addition to this verse, we read in Malachi 3: 6: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Through the psalmist, Jehovah gives this ultimatum: "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89: 34. From the reading of these verses alone it would not be considered speculation to say that *God is particular*. The very fact that when God has uttered a command it never needs to be changed or nullified, is a certain evidence that He is particular about

our faithfully obeying it in every detail.

After man had sinned, none other than the life of the Son of God could suffice to pay the propitiatory penalty for that sin. Angels there were in number, no doubt, who would gladly, in place of Christ, have paid the debt; but God was particular about the plan of salvation, and although it took from Him the One who was dearest to Him, there could be salvation through no other, "for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

CHRIST IN THE GARDEN

In the Garden of Gethsemane, Christ realized that it was necessary for Him to undergo the great test, when He said, "If it be possible, let this cup pass from Me." Although the Father sent angels to minister to His Son, it was necessary for the perfect sacrifice to be offered. In other passages Christ also proclaimed the fact that only through Him could salvation come to the human race. In John 14: 6, He declares, "I am the way," and again, in the tenth chapter, the ninth verse: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He further indicates that the Father is particular about the way we enter heaven, for He brands as thieves and robbers those who would attempt to enter in any other way than according to His plan. (John 10: 1.)

The Old Testament contains numerous examples of those who have argued that God is *not* particular. Take the case of Adam and Eve, as recorded in Genesis 2: 16, 17. There can be no doubt that they felt that it was a small matter the Lord had required of them, when He asked them not to eat of the tree of

knowledge of good and evil; and therefore they soon transgressed. That did not alter the importance of the command of God; the verdict that had been pronounced upon them in case they should transgress, came upon them and upon the whole race. One tree was set apart by the Lord, and it made a great deal of difference whether they ate of that tree or not.

God has said, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Will not the usurpation of God's holy day bring the same results as the eating of the forbidden fruit?

At the time of the Flood, it mattered a great deal to the antediluvians whether God was particular or not. He had decreed: "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Genesis 6: 3. When those one hundred twenty years were up, Noah's messages of warning about the coming Flood had all been delivered; the ark had been built as Noah had been instructed; and he and his family were ready to enter it. Most of the world's inhabitants were dancing and eating and drinking, consoling themselves, perhaps, with the idea that God would not be very particular about the time He had set. But *God was particular*, and the Flood came on schedule time, and the world was lost. "As it was in the days of Noe, so shall it be also in the days of the Son of man." The world rushes on to-day, oblivious of the plainest of God's requirements, soothing the conscience with the belief that God is not particular whether we do just exactly as He has bidden us or not.

Was God particular when He said to Lot and his family, "Escape for thy life; look not behind thee, neither stay thou in all the plain; . . . lest thou be consumed"? Let the twenty-sixth verse of the nineteenth chapter of Genesis tell us: "But his wife looked back from behind him, and she became a pillar of salt." Referring to this sad incident, the New Testament voices this timely warning, lest we regard lightly God's commands, "Remember Lot's wife." She might have argued that surely the Lord would not be so particular as not to allow her to take one more look at the place that held all her earthly possessions and also some of her relatives. By her action she showed that her affections were centered more upon her earthly possessions and her dear ones than they were upon God and obedience to



Was God particular when He said to Lot and his family, "Escape for thy life; look not behind thee, neither stay thou in all the plain; . . . lest thou be consumed"? It seemed a small detail, that command not to look behind; but a failure to obey it, brought death to Lot's wife. Her fate is a warning to all. "Remember Lot's wife," the scripture admonishes.

Him. That was her test. Many to-day have the same experience as she had. They treasure the things of this world, and anchor their affections here instead of listening to the voice of God.

STRANGE FIRE

We might cite the example of the sons of Aaron (Leviticus 10: 1, 2), who used strange (or ordinary) fire in offering up incense before the Lord, instead of using the sacred fire from the altar as they had been thoroughly instructed. Probably they thought, All fire is fire, and what difference does it make which fire we use? Surely God will not be particu-

lar about the kind of fire we use, so long as it is fire. Because of this presumption, there went out a fire from the Lord and devoured them, and they died before the Lord. Yet that was a natural result of esteeming lightly God's commands. Will not God be grieved when we substitute a common working day as a day of worship in place of the sacred day that He has designated? The two cases seem to be parallel.

At a time when the armies of Israel were hard-pressed by their enemies, they felt that it would greatly help them were they to take the ark of God out to battle with them, even though God had told

them not to do this. We may assume that they reasoned that the welfare of the army of Israel was at stake, and that God would not be too particular about it, especially in an emergency like this.

But God was particular, and instead of enjoying victory, they suffered overwhelming defeat; the ark was taken into the camp of the enemy; the sons of Eli, guardians of the ark, were killed in battle; and the army of Israel was put to rout. (1 Samuel 4: 4-11.)

When the ark of God was at last returned to the camp of Israel, the people were so overjoyed that they forgot or

(Continued on page 14)

"Go spread your trophies at
His feet,
And crown Him Lord of all."



FASCINATING picture! John, who had a passionate love for Jesus, gets a most extraordinary view of Him, coronated. In six verses (Revelation 19:11-16), he depicts a most thrilling sight—a war scene, a white charger, a Commander fearfully beautiful, with words of light, "KING OF KINGS, AND LORD OF LORDS," written on vesture and thigh, and his head diademed with "many crowns."

Jesus was the crowned Messiah, and will be the crowned King. When ending His earthly ministry, mocking men crowned Him with a wreath of thorns, and in derision hailed Him king. In the heavenly empire "the four and twenty elders" will do Him rightful honor. (Revelation 4: 10.)

A crown is symbolic of empire, authority, power. Jesus literally has many crowns, the crown of divinity being the richest and most costly. The crown David took from the head of the king of the Ammonites weighed a talent of gold and was enriched with jewels. The crown of England contains 1,700 diamonds and is worth \$1,800,000. The crown of France has 5,352 precious stones in it, while Portugal's crown is valued at \$8,500,000. But all these pale before the magnificent one which encircles the brow of the Prince-Heir, "the Christ, the Son of the living God." Matthew 16: 16.

Perhaps the apostle John had in mind diadem upon diadem when he wrote of many crowns. That is how the triple crown of the Roman pontiff is constructed—one above the other. But unlike the pontiff's are Christ's in significance. The papal crown was secured by the kings of France in the eighth century; Christ's, throughout the eternities—past, present, future. The papal crown is the iron crown of Lombardy, the oldest in Europe (A. D. 326), the crown of Charlemagne and that of Didius Julianus, for which he gave fifteen million dollars and wore it only two months. But Christ's crowns were God-given, Christ-merited, Christ-won. Crowns of royalty, rightfully inherited; crowns of victory, painfully but nobly won; crowns of dignity, gratefully and gracefully surrendered by princes of men and angels of heaven.

CROWNS FOR PERPETUITY

The crowns of Jesus indicate perpetuity. "Uneasy lies the head that wears a crown," muttered King Henry IV when troubled by insomnia. At the longest, earthly crowns may be enjoyed but a short lifetime, while many have toppled during the most spectacular period of a reign. Cæsar's went at the height of his power; Napoleon's, likewise. Hawaii's queen, Portugal's king, Russia's czar, Austria's and Germany's emperors, bowed their heads, and down went their glittering coronets. But the crown of Jesus endures forever: "Thy throne, O God, is forever and ever." Hebrews 1: 8.

In Jesus we are promised a crown—a gift crown, a fadeless crown. Nero received his crown by right, and lost it by suicide; Napoleon received his by usurpation, and lost it by defeat; King Carlos received his in the regal line, but lost it

We would call to the heavenly bodies with their glittering tapers and brilliant lamps,

"Crown Him, ye morning stars of light,
Who fixed this earthly ball;
To Him all majesty ascribe,
And crown Him Lord of all."

By WILLIAM P. PEARCE

by assassination; Wilhelm received his likewise, but lost it by abdication. But "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4. It is a crown "incorruptible" (1 Corinthians 9: 25), "a crown of righteousness" (2 Timothy 4: 8), and a "crown of life." James 1: 12.

THE DEATH OF CHARLEMAGNE

It is said that when Charlemagne died, he was robed in rich material, placed on an ivory and golden throne, and a crown was put on his head. Years afterwards the tomb was opened. The skeleton was there, but the crown had slipped off his head and was resting on his shoulders. Not so with the saints. They shall die no more, their bodies shall waste no more, neither shall their crowns slip or their glory fade. Like their Chief, their distinction shall be eternal.

These crowns of the saints are to play an important part in the coronation of the Sainted One. When Herod went into the presence of Augustus, he took off his diadem. When Tiridates did homage to Nero, he laid his ensign of royalty at the foot of his statue. When George III was crowned, all the peers of the realm were allowed the privilege of putting on their crowns. They looked like a company of kings; but immediately they came one by one, and laid down their crowns at the sovereign's feet, in testimony of their having no power or authority but what they derived from him. Of the four and twenty crowned elders in heaven we read that they fell down before the throne of Jesus "and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Revelation 4: 10, 11.

"O that, with yonder sacred throng,
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all."

The ULTIMATE FATE of the WICKED

When you read the daily accounts of wicked deeds, perpetrated by criminals, do you ever wonder what will be the final end of such men? Do you ever wonder how this old earth will ever be cleansed of the corruption that now defiles it? The Bible tells how this will come about.

By O. E. JONES

“WHAT shall the end be of them that obey not the gospel of God?” 1 Peter 4: 17.

That the finally impenitent will have an end—“be as though they had not been” (Obadiah 16)—is clearly implied in the question given above. But the question is, What shall their end be? In John 5: 28, 29, we find this statement:

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

The damnation that follows the resurrection of the wicked is the final punishment for sin, and ends in “the second death,” from which there shall be no resurrection.

“He that overcometh shall not be hurt of the second death.” “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Revelation 2: 11; 21: 8.

A FINE DISTINCTION

It is not everlasting punishing that awaits the wicked. Said the Saviour, “These shall go away into everlasting punishment” (Matthew 25: 46)—a finished work, once and forever, “the second death.”

That we might escape the second death, provision for our redemption has been made at infinite cost. “I have set before you life and death,” the Lord says, “therefore choose life.” Deuteronomy 30: 19. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3: 16.

Perhaps the most direct answer to the question, “What shall the end be of them that obey not the gospel of God?” is the statement in the fourth chapter of Malachi, which is as follows: “Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” Malachi 4: 1-3.

The prophet Isaiah, speaking of the ultimate judgment meted out to the earth, declares: “It is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust into brimstone, and the land thereof shall become burning pitch.” Isaiah 34: 8, 9. When that day comes, there will be an end of wickedness. The very earth will be purified from the taint of sin, by the purging flames of that awful fire.



“Behold,” said the wise man, “the righteous shall be recompensed in the earth: much more the wicked and the sinner.” Proverbs 11: 31. The “perdition,” that is, the destruction, of the wicked, takes place in the fire by which the earth is cleansed, preparatory to being restored to its Edenic beauty and given to the saints for an everlasting inheritance. Speaking on this point, the apostle Peter says:

“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: 6-13.

STREAMS TURN TO PITCH

In Isaiah 34: 8, 9, we read: “It is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.”

In this the wicked receive their final reward. Said the Saviour: “He will burn up the chaff with unquenchable fire.” Matthew 3: 12. The fire is unquenchable, for the reason that the dust is turned into brimstone, and the water into pitch. When its work is done, the fire will cease, and the Lord will have a clean universe. In view of all this, we

are admonished to “fear Him which is able to destroy both soul and body in hell.” Matthew 10: 28.

Again, the Saviour says: “If thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.” Mark 9: 45, 46.

Note the synonymous terms, “worm” and “fire;”—both devour the prey and are gone.

SATAN TURNED TO ASHES

Speaking of Satan under the figure of “king of Tyrus,” the Lord says, “I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . And never shalt thou be any more.” Ezekiel 28: 18, 19.

In Revelation 20, we read, “The devil that deceived them was cast into the lake of fire and brimstone, . . . and shall be tormented day and night forever and ever.” The term “forever” is often used in a limited sense. See Exodus 21: 1-6, where it is said that upon certain conditions a Hebrew servant should serve his master “forever”—that is, as long as the servant should live.

Says the psalmist: “Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” “The enemies of the Lord shall be as the fat of



lambs: they shall consume; into smoke shall they consume away." "I have seen the wicked in great power. . . . Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." Psalm 37: 9-11, 20, 35, 36. "The wages of sin is death." Romans 6: 23.

Eternal life, with its attendant blessings, is within the reach of all. The following pertinent injunction should arrest the attention of each individual:

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 34-36.

Says the prophet, "He [the Lord] will make an utter end: affliction shall not rise up the second time." Nahum 1: 9. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

In the family of the redeemed, safe in their Eden home, our Saviour "shall see of the travail of His soul, and shall be satisfied." Isaiah 53: 11.

Does God Mean What He Says?

(Continued from page 12)

disregarded the strict requirements of God in regard to their touching the ark or looking into it, and the result was that about 50,000 lost their lives, because they failed to recognize the fact that *God is particular*. (1 Samuel 6: 19; Exodus 19: 21; Numbers 4: 15, 20.)

Let us note one more incident which shows that God desires that His requirements be followed explicitly. It is recorded in 2 Kings 5: 1-14. It is the story of Naaman the leper. The prophet of God was directed to tell him to wash in Jordan River seven times and he would be healed of his leprosy. The great army officer was very much incensed at this order, and for a time he refused to carry it out. He had thought the prophet would perform some great miracle in healing him. Finally he did go to the river and began dipping in the water; but I presume he felt that if dipping seven times would heal him, once could do it just as well; but it did not, neither did the second, nor the third, nor any other, till he had dipped seven times. It was necessary for him to dip seven times or he would not be healed. That was *his* test.

NO EXCUSE ACCEPTED

The reader will see in all these incidents, extenuating circumstances, apparently good reasons for taking the course that was taken. These have no weight when placed against the plain "Thus saith the Lord." When He, who sees all things and knows what is for our best good, commands a certain thing, it is well for us to heed that message and by His help to conform our lives to His revealed will.

Many, to-day, ease their consciences with the thought that because no result of disobedience comes at the time of transgression, therefore God has winked at the violation of His Word; and so "be-

cause sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8: 11.

We must believe that God's Word stands forever, through all generations; that when He has spoken, there is no revision or abolishment of that requirement, and that when the commandment declares, "The seventh day is the Sabbath of the Lord thy God," it means exactly what it says.

Breaking One Means Breaking Ten

(Continued from page 6)

I admit that your reasoning is logical; and if the Bible is true at all, I am wrong."

"This is not my wisdom; I do not gloat over 'beating' you; it is only the little knowledge I have of God's Word and His law, aided by His Holy Spirit, that enables me so to reason. 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.'" Psalm 19: 7, 8.

No further attempts were made to advance infidel ideas, and after a short and pleasant conversation about everyday affairs, and a prayer he somewhat reluctantly consented to allow us to offer,—perhaps the first ever audibly offered in that home,—we departed, rejoicing and praising God that He had placed His law in our hearts and His Spirit within us.

We were ourselves more deeply impressed than ever before with the far-reaching import of God's law; for He had given me then and there this whole answer to the infidel's question. I had not before studied out this line of thought, nor had I ever before seen the beauty and force of it. I had simply trusted God to give me an answer, for I did not know what to say, and He fulfilled His promise and put the words into my mouth.

Devotees of Mammon

(Continued from page 2)

place in town in summer, and the warmest in winter. Especially devoted worshippers are called "fans."

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

The movie presents very little of life as it really is, and much less of what it ought to be. An investigation of the great studios where the original shows are staged, and an examination of the daily lives of the men and women who play the characters, will prove the artificiality and the moral menace of the whole business. There is an unwholesome tendency in it all to make crime less criminal, sin attractive, and the

Christian life a bore. But the gods of America fatten on falsity.

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

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

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

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

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

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

Has the all-wise, the long-suffering, the compassionate I AM ever sent a message to you? Has He brought conviction of some neglected precept, some unfulfilled duty? Have you almost surrendered yourself to His loving, tender care? or is some cherished ambition, some treasured indulgence, standing between you and that complete joy and assurance in Christ?

To you and to me these questions are of supreme import. Some are still answering with Pharaoh, "Who is the

Lord, that I should obey His voice?" Let us rather say, "Speak, Lord; for Thy servant heareth." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." There is light ahead, or darkness. Which will you choose? The Spirit whispers, "See that ye refuse not Him that speaketh."

Prophets and the Pharaohs

(Continued from page 10)

(Ezekiel 30:14.) History does not disclose the fate of this once brilliant capital, but the spade of the archaeologist unearthing palaces, temples, and private dwellings in genuine Pompeian style, reveals the havoc played by fire in practically every district of the ancient city.

"I will also destroy the idols, and I will cause their images to cease." Verse 13. Previously, the Egyptians were an intensely idolatrous people, but what a change! Under Mohammedanism and nominal coptic Christianity no images of any description are to be found, nor have they been tolerated in the country for more than twelve hundred years.

Consider also this singular prophecy: "The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more." Isaiah

19: 7. From the paper reeds of the Nile delta was manufactured the famous papyrus paper, the chief writing material of the ancient Egyptians. Our words, "book," "Bible," and "paper" are derived from the Greek names of the Egyptian plant, *byblos* and papyrus. Although it formerly grew in such abundance, this reed has entirely disappeared from Egypt, and is now found only along a small stream of Sicily, near Jaffa in Palestine, and in a recently discovered area of Central Africa.

BEYOND HUMAN IMAGINATION

Human imaginings would never have pictured so complete a collapse of Egyptian culture and civilization, yet the ancient seer of God declared, "It shall be the basest of kingdoms." Ezekiel 29: 15. Comment here is hardly necessary, for in all the world Egypt is a synonym for ignorance and wretchedness, poverty, and disease. "As dark as Egypt's night," has become a universal phrase; and after a long residence in that land, Dr. Zwemer informs us, that under the influence of Islam, humanity seems to have reached its lowest level. The land that turned its dead men to stone has itself become a mummy.

"Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me." Isaiah 45: 21. We observe that among all the nations of earth, only one fulfills the specifications of this prophecy, also that the prophets,

Signs of the Times

AMERICAN PROPHETIC WEEKLY

Vol. 48 Mountain View, Cal., Dec. 6, 1921 No. 48

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a Corporation of the Seventh-day Adventist denomination. Entered as second-class matter September 15, 1904, 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.

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Isaiah, Jeremiah, and Ezekiel, each mention Egypt by name in the context of the scriptures above quoted. In the presence of such knowledge and foreknowledge, we stand with uncovered heads. His Word has never failed. We trust Him, serve Him, and live for Him always.



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Signs of the Times

AMERICA'S PROPHETIC WEEKLY

CHAMPIONING THE PRINCIPLES OF THE PROTESTANT REFORMATION, EMPHASIZING FAITH IN CHRIST AS CREATOR AND REDEEMER, AND URGING A PREPARATION IN HEART AND LIFE FOR HIS IMMINENT SECOND COMING.

WORLD TROUBLES *and* DISARMAMENT

THE eyes of humanity have turned toward the Disarmament Conference at Washington with great hope, yet the hearts of all are beating with great fear; for every one can feel the pressure of the calamity that is threatening the world.

H. G. Wells, an author and writer of international note, is furnishing signed articles for one of the strongest newspaper syndicates of this country. In one of these articles, he mentions a well-known character who devotes his time to amusing the people. This individual visited London a few weeks since, and Mr. Wells quotes him as saying: "People are not laughing and careless here as they used to be. It isn't the London I remember. They are anxious. Something hangs over them."

Unless something can be done to change the course of events, Mr. Wells is very certain that this "something" that "hangs over" the world will soon end in utter chaos, for he goes on to say:

"Education will ebb, and social security dwindle and fade into anarchy. Civilization as we know it will go under, and a new Dark Ages begin. And this fate is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time or in fifty years' time. It is sinking now."

Mr. Wells' work, in the very nature of things, brings him in touch with the currents of information and of world conditions such as is the privilege of but a limited number of men. And concerning the universality of impending peril, he says:

"Probably there is some good will for all mankind in every one who comes. Probably not one is altogether blind to the tremendous disasters that tower over us, but all are forgetful."

In his Arlington address of November 11, President Harding speaks of a sham battle that he had recently witnessed, and refers to the danger of future wars in the words that follow:

"It was my fortune recently to see a demonstration of modern warfare. It is no longer a conflict in chivalry, no more a test of militant manhood. It is only cruel, deliberate, scientific destruction. There was no contending enemy, only the theoretic defense of a hypothetic objective. But the attack was made with all the relentless methods of modern destruction. There was the rain of ruin from the aircraft, the thunder of artillery followed by the unspeakable devastation wrought by bursting shells; there were mortars belching their bombs of desola-

tion; machine guns concentrating their leaden storms; there was the infantry advancing, firing, and falling—like men with souls sacrificing for the decision.

"The flying missiles were revealed by illuminating tracers, so that we could note their flight and appraise their dead lines. The air was streaked with tiny flames, marking the flight of massed destruction; while the effectiveness of the theoretical defense was impressed by the simulation of dead and wounded among those going forward, undaunted and unheeding. As this panorama of unutterable destruction visualized the horrors of modern conflict, there grew on me the sense of the failure of the civilization

every form of crime and sin, without a parallel in history. God has forewarned us in His prophetic Word that just such conditions as these would mark the beginning of the great day of the Lord.

He has told us in the sixteenth chapter of Revelation of the spirits of demons that would "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And most literally is it true, as expressed by Sir Edward Grey in an address to the House of Commons on November 27, 1911, that "it is really as if in the atmosphere of the world, there were some mischievous influence at work which troubles and excites every part of it."

The world is confronted by the great time of "Jacob's trouble" so graphically set forth in the thirtieth and thirty-first chapters of the prophecy of Jeremiah. We are liable, through a superficial examination of such scriptures, to regard them as applying only to the days of ancient Israel. But the apostle Paul assures us that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The time in which Jeremiah lived and the time against which he wrote and warned, were the most wicked in the history of the Israelitish nation. The prophets of that time warned the Is-

raelites that they were committing the same abominable sins that were practiced by the nations that God drove out before them; and because of these sins, they were about to be delivered up to wars, to pestilence, and to famine, and finally to utter subjugation by the king of Babylon.

And in this age in which we live a solution is promised to relieve us from the calamities into which sin is plunging our world. God has thrown open before each of us a door of glorious hope. A bright future and most desirable prospect are offered to each of us by the hand of the omnipotent Father. God's Word is full of promises that fill the soul with courage and hope, even in the presence of the greatest calamities that have ever swept our planet.

How instinctively does the soul that trusts in God's promises, turn for comfort and power to such words as the following:

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God"! Psalm 90: 1, 2.



A remarkable photograph of the famous volcano Popocatepetl, in Mexico, during its recent period of activity. Note the wing of the airplane.

which can leave its problems to such cruel arbitrament. Surely no one in authority, with human attributes and full appraisal of the patriotic loyalty of his countrymen, could ask the manhood of kingdom, empire, or republic, to make such sacrifice, until all reason had failed, until appeal to justice through understanding had been denied, until every effort of love and consideration for fellow men had been exhausted, until freedom itself and inviolate honor had been brutally threatened.

"I speak not as a pacifist fearing war, but as one who loves justice and hates war. I speak as one who believes the highest function of government is to give its citizens the security of peace, the opportunity to achieve, and the pursuit of happiness."

Without doubt some of the best and most talented men of our day, representing the leading nations of the world, are assembled in the conference at Washington. They are grappling with this great problem of impending world disaster, and we must recognize that the seat of this unprecedentedly awful condition is in the hearts of men. Men have given themselves over to selfishness and to