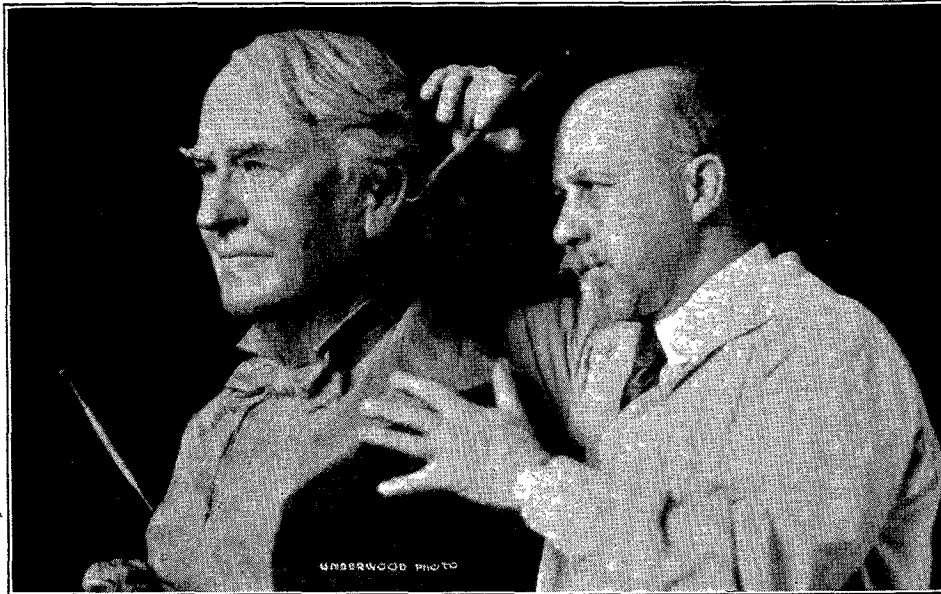


# SIGNS of the TIMES

THE WORLD'S PROPHETIC WEEKLY



A new bust of Edison, the great scientist and inventor. Infidelity is fooling a lot of people to-day because it parades under the name of science; but true science is never of infidelic trend.

## Insidious Infidelity

*"The serpent was more subtle than any beast," say the Scriptures. Modern infidelity has inherited all the subtleness of that first serpent.*

ERNEST LLOYD

NEVER in any age of the world's history was infidelity more active or more artful than it is in the present day. The more *artful* it is, of course the more dangerous it is. It is not always the repetition of the vulgar ribaldry of Paine, the profane wit of Voltaire, the oratorical sneers of Ingersoll, or the avowed skepticism of Hume,—it is something still more subtle and insidious. It is often associated with compliments to the character of Christ and the genius of His moral code, and the heroic virtues of many of His followers, while at the same time it resolves the whole into mere myth or fable,—a thing that served ancient peoples but is of little use to modern human beings.

Modernized infidelity appeals to the *pride of intellect*, and tells man that he has *reason* to guide him, and has no need of revelation. It points him to the achievements of science and the arts, and loftily asks the question, If human reason can work such wonders as these, can it not guide one's conduct and be sufficient for all moral purposes? It addresses itself to man's *love of freedom*, and invites him to "throw off the yoke of authority and the trammels of great names, and walk abroad, redeemed from the fetters of superstition by the irresistible power of free inquiry." It speaks to his *love of pleasure*, and incites him to "burst through the restraints which rigid moralists and ascetic divines would impose upon the gratification of instincts

and appetites implanted by the hand of our Creator in our nature to be indulged." It points him, as it did Eve, by the finger of Satan, its great teacher, to the tempting, forbidden fruit, with the daring question, "Hath God said, Ye shall not eat of every tree of the garden?" It is specious, plausible, persuasive.

And then, like it, as the shadow is to the substance, is *false philosophy*. We call for no crusade against philosophy. If by this we mean the science of first principles, or in other words, "that which investigates the primary grounds, and determines the fundamental certainty of human knowledge generally, there can be nothing in such a term to frighten us, or to excite any alarm for the security of religion." A sound philosophy must ever be in harmony with a sound theology. It is only against a philosophy "falsely so called" that we are cautioned. And of this there is a superabundance in the present day; the press teems with it, and much of literature is saturated with it. "Less honest, and therefore more dangerous, than avowed and unconcealed infidelity, it does not rudely assail Christianity and proclaim it false, but haughtily declares it obsolete. Taking advantage of the progressive developments of science, it insinuates that religion is subject to the same changes and improvements as other matters of inquiry,—that however good and true in some of its main facts it may have been at the time of its birth and promulgation, it is no longer necessary, for the world

has outgrown the systems of its infancy."

Christianity is a system intended and adapted for all time and for all states of society. Its perfect fitness into universal needs is one of the best proofs of its divine origin. Any attempt to confine its application to the earlier ages of the world is not only to defeat its design, but, in fact, to deny its existence altogether as a revelation from heaven. But how flattering an idea it is to the pride and vanity of *our* intellect, to be told that *we*, in this generation, have arrived at the age of intellectual maturity; that *we* are the adults of human nature; that *we* are the full-blown flowers of the race, and can do without those helps that were needed for the protection of the infants and the buds of humanity!

#### THE UNREST OF UNBELIEF

"What misery ahead for the man who gives himself to the influence of avowed unbelief in divine revelation! He knows no race of beings, nor any individual being, better than himself, nor any world happier than that which he inhabits. To him God is but a name; salvation a fable; heaven a dream; immortality a delusion. He knows not whence he came, nor whither he is going; from darkness he issued, and into darkness he is soon to vanish. He has no authoritative rule of virtue for his conduct; no relief in trouble, no hope in death. He is tossed upon an ocean of doubt and uncertainty; and amidst the roaring of the tempest and the raging of the billows, sees no friendly beacon, no haven of safety; no, nothing but the black and frowning rocks of annihilation, against which his frail craft must soon dash, and be lost forever."

An infidel, then, cannot be a happy man, at least he cannot be made so by his principles. Whatever enjoyment he may have comes from other sources than his opinions, for these can yield him none, for his creed is made up of negations. He may be merry and jovial, but it is often the feigned merriment of a timid boy passing through a graveyard, whistling to keep his spirits up and to chase away his fears. To look for happiness from any form of infidelity is to expect sunbeams from shades and the cheerful light of day from midnight of gloom.

#### A STABILIZER

We may say of the infidel's morality, as we have said of his enjoyment, that in whatever degree he possesses any, it comes not from his principles, but from other and extraneous sources. He must step beyond his creed for both, for that can supply neither. Infidelity supplies no basis, no materials, no plan, for erecting a system of morality. It furnishes neither laws, models, motives, nor obligations. It destroys responsibility, fosters lawlessness, extinguishes conscience, and reduces virtue to a matter of taste. It contests all principles, and adopts none. As mere atheism, it completes the ravage and ruin of man, and sends its deluded subjects into the darkness of eternal death.

Infidelity, in either its ugly or its attractive forms, wages war with heaven and earth. Its first object is to dethrone God; its next is to destroy man. Does not a thrill of horror

come over you at the idea of giving up the Book of God, and all its sources of happiness and holiness for a system of dark and cruel negations? The best and surest preservative from the artful and insidious infidelity of our day is spiritual religion. And spiritual religion is not concerned with outward forms or with the mere profession of

theoretic principles. It concerns itself with repentance toward God, faith in our Lord Jesus Christ, willingness to obey the precepts of the Bible—all springing out of a principle of divine life implanted by the Holy Spirit in the human soul. It is a new and holy vitality, the highest kind of life,—the life of God in the soul of man.

## The KEYS to the KINGDOM

JESSE FRANCIS PIPER



that those who would drink of the water He would give would never thirst, the woman's interest was aroused, or at least her curiosity was awakened, for she immediately followed the lead and began to ask questions. This led to heart searching on her part, and, through her, to the arousing of the whole city to come to hear the One who told her all things that she had ever done.

On another occasion Jesus asked His associates who people thought He was. It was evident that He was not so much concerned as to what people thought of Him as He was to drive home to the hearts of His followers a lesson that they were to impart; for when Peter confessed, "Thou art the Christ, the Son of the living God," Jesus answered, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." But to Peter and to all of His church He says He gives "the keys of the kingdom of heaven." Matthew 16:19.

#### CUSTODIANS OF THE KEYS

Paul says it is "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Ephesians 3:10. The church has the keys to the world's ills of to-day. The control of crime is no longer a problem to society when the keys of the gospel of Jesus Christ get into the hearts of people. The Scriptures are the key to the solution of Sunday-law enforcement, to the Sabbath question, to the question of the soon coming of Christ, to the question of Christian living and to Christian conduct.

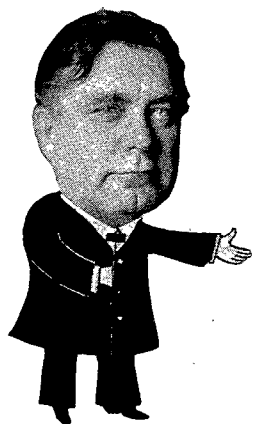
The keys of the kingdom of God were never intended to be under the control or in the possession of one man or one church; they were to be used by those who follow Christ, for His word declares, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. On another occasion, when many were forsaking the Lord because of His straight teaching, He turned to His disciples and asked if they too would go away. Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68. His words, then, must be the keys to the kingdom of God.

A Christian was sent to a heathen land to investigate conditions preparatory to opening up work for the natives. He secured one of the natives to travel with him as an interpreter. He made it a practice night and morning to read portions of Scripture dealing with Christian duty in the hearing of that native, and after a few weeks of association the native became a Christian. The Scriptures were the keys to the kingdom. Jesus says, "The words that I speak unto you, they are spirit and they are life." John 6:63.

Two men were prospecting in an unsettled region of the West when night overtook them, and they sought shelter in a native shack whose sole inhabitant was an unshaved, long-haired man with his six-shooter in his holster strapped to his belt and a rifle hanging in a convenient place on the wall. The strangers were bidden to enter and share the meager quarters, but on retiring the younger man suggested to his companion that he did not like the looks of their host and his firearms and that he believed it would be safer for them if one would keep watch. So it was agreed that the younger one should remain awake the fore part of the night and the older should watch the latter part. However, when one peered through a crack in the homemade door that separated the two rooms of the house and saw his host lay aside his belt and revolver and take from a shelf on the wall a well-worn Bible and begin to read, he remarked that there was no need of fear, and retired to peaceful rest for the night. The Bible was the key to the confidence of those men; and the words of God, contained in the Book, are the keys to the kingdom of God.

#### JESUS' METHODS OF APPROACH

Jesus' methods of awakening an interest in dormant minds concerning the things of heaven might be followed to-day to advantage. When He approached the woman of Samaria at Jacob's well, asking for a drink and then stating



# There It Is!

*Will you obey it  
or flout it?*

LUTHER HUTCHINSON

**T**HERE it is," said Senator Borah as he pointed to the Eighteenth Amendment in his debate with Senator Reed of Missouri on the Prohibition question. "*There it is,*" he said, "just as much a part of the law of the land as the Fifth Amendment to the Constitution of the United States; just as much a part of the law of the land as that which gives a man the right to trial by jury; just as much as that which protects the freedom of the press, the right to worship God according to the dictates of a man's own conscience; just as much as any other provision of the Constitution of the United States. And the obligation is upon us to support it, to maintain it, and to enforce it."

A woman who had become interested in the question of the Sabbath once asked her minister if Saturday, the seventh day of the week, was not the true Sabbath of the Ten Commandments instead of Sunday. He endeavored to argue with her, but she pointed to the Bible he held in his hands and said, "*There it is!*" the seventh-day Sabbath of the Ten Commandments, Saturday. "*There it is,*" right in the very center of the fundamental law of God.

Yes, "*There it is,*" friends, written by the very finger of God Himself,—the Sabbath commandment,—and it is just as much a part of the law of God as is the sixth commandment, which says, "Thou shalt not kill;" or the seventh commandment, which says, "Thou shalt not commit adultery." The Sabbath commandment is just as much a part of the divine law of God as is any other provision of the Decalogue, and the obligation is upon us to support it, to maintain it, and to keep it.

## ALL OR NONE

An inspired apostle of God declared concerning this law of which the Sabbath is a part: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

We admire the logic of Senator Borah, as with all the power of his soul he pointed to the Eighteenth Amendment to the Constitution of the United States, the fundamental law of the land; and, holding the Senators and spectators in the crowded galleries of the Senate chamber spellbound, he dramatically pointed to the Eighteenth Amendment, and in a forceful voice declared, "*There it is.*"

We love our country and respect its laws, including the Eighteenth Amendment to the Constitution. We also love the kingdom of God and respect its laws, including the Sabbath of the divine law of God; and to all who question the authenticity of the seventh-day Sabbath (Saturday), and to all who would place in its stead a substitute sabbath (Sunday, the first day of the week), we would with all confidence and with the consistency and logic of Senator Borah, point to the law of God and say, "*There it is,*" the seventh day of the week is the Sabbath of the Lord thy God.

## "RIGHTEOUSNESS EXALTETH A NATION"

If we break the law of the land, we become transgressors of the law of the land, and the law of the land will judge us and punish us in this *present day*; but if we break the law of God, we become transgressors of the law of His kingdom, and that law will judge us and punish us in the *last day*.

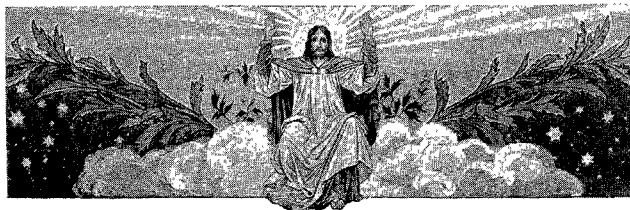
It is possible for one to be known as a law-abiding citizen and yet be a transgressor of the law of God. But it is not possible for one to be a conscientious observer of the law of God and be a transgressor of any law of the state that is based upon righteous prin-

ciples. "Righteousness exalteth a nation." In rendering faithful obedience to God's laws our lives come into harmony with every just law of the state.

Referring to that judgment of *the last day*, and in order that we may escape its condemnation, John the revelator gives us God's last invitation and call to respectful reverence and obedience to His holy law. An angel was seen flying in the midst of heaven, "saying with a loud voice, Fear God, and give glory to Him; *for the hour of His judgment is come:* and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

This last call to worship and reverence God is a tremendous call to this sinful and lawless generation not only to render more respectful obedience to the laws of the state, but it is also a call to that still higher life, a life that is in harmony with the keeping of God's commandments and particularly a life that is in harmony with that one of the commandments which refers to God as the one that "made," or created, the heavens, the earth, the sea, and the fountains of water.

There is only one commandment of the ten that refers to God as the Creator, and that one is the fourth, or Sabbath, commandment, a portion of which I quote: "In six days the Lord made [or created] heaven and earth, the sea, and all that in them is, *and rested the seventh day:* wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. "*There it is.*" The record of the creation referred to is found in Genesis 2:1-3, and reads as follows: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And *God blessed the seventh day, and sanctified it:* because that in it He had rested from all His work which God created and made." "*There it is*" again, and may God help all to see it and to embrace it and call it a delight.



## JOB'S HOPE AND MINE

I. A. CRANE

I KNOW that my Redeemer lives;  
I see that day at hand,  
When He, the mighty Son of God,  
On earth again shall stand.

With Job, I know that if the worms  
This body turn to dust,  
In flesh again I'll see my God,—  
My Lord in whom I trust.

And I shall see Him for myself;  
Mine own eyes shall behold,  
And not what other eyes have seen,  
Or other tongues have told.

Job shrank from centuries of strife;  
I stand at time's full sum;  
He prayed for hiding in the tomb,  
But I for Christ to come.

Job sleeps, nor knows the lapse of time;  
He sees not what I see,  
For I see every sign fulfilled  
That brings eternity.

Yes, Job, the man of God, shall live,  
He'll hear when Jesus calls:  
But I, praise God, may never die,  
Nor pass death's gloomy walls.

# Has the Time Arrived When We Shall



*"War is simply the amassed expression of sin in the individual human heart," says*



STANLEY W. PORTER

*and therein lies the secret of why we cannot rid the world of war.*

WE MUST now gird ourselves for peace" was the message flashed over the wires of all the nations of earth, following the friendly visit of the Prime Minister of Great Britain to the President of the United States. Immediately all became aroused with anxious expectancy. That a new era had been entered in the perplexing peace problem was the hope of statesmen and rulers. Hope long deferred, which makes the heart sick, was quickly revived. New hopes for peace had seized humanity.

Great peace tribunals have assembled in days of yore, but the present London Naval Conference bids fair to eclipse all its predecessors. President Herbert Hoover of the United States has said: "It is the most important of international conferences for a great many years, and probably the most important for many years to come. The progress of peace for the world rests in a great measure upon the shoulders of the five delegations." This statement is indeed momentous.

## SAYING BUT NOT DOING

In the years since the World War there have been more overtures for peace, and more talks of scrapping armies and navies, than were ever heard of before in the history of the world. Yet never were the expenditures by the leading world powers for war preparation as great as they are at present. United States Senator George W. Norris has stated: "Our government is now spending annually more money in preparing for future wars than was ever spent in any twenty years of peace before the World War."—*Elgin Currier News*, Aug. 27, 1929. The Senator then added: "One of the causes of war, and the greatest cause of the World War, was this universal preparation for war."

This is indeed a war-weary world,—creaking, groaning, straining, under an overload of war debt and an ever-increasing burden of war preparation. Millenniums have passed, and men have formed peace treaty after peace treaty and worked and hoped for peace, but the world's burden of trouble has steadily increased.

One fundamental truth that the rulers of earth have been prone to disregard is that "the Most High ruleth in the kingdom of men" (Daniel 4:25), also that "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). Therefore, if God is about to do the greatest wonder of the ages, and bring all nations into one happy family, or not so to do, we may reasonably expect to find a clear and complete outline of the events to take place all chronicled in the writings of the prophets.

The first prophecy giving us a clear outline of a modern movement for international disarmament we find in Isaiah 2:2-4: "It shall come to pass in the last days, that . . . many people shall go and say [Note carefully

that this will take place in "the last days," and that "many people shall go and say." This prophecy presents to us what the people will say regarding disarmament, and not what God says, or what will be actually taking place.], Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This prophecy met a remarkable and astonishing fulfillment in the peace talk among "many people" before the great World War, even to such an extent that William Jennings Bryan, while Secretary of State of the United States, had a number of old Civil War swords cast into miniature plowshares, to be used as paper weights, and distributed them among the diplomats of the nations in Washington.

David Starr Jordan, then president of Leland Stanford University, wrote: "War is dying. It dies because it cannot pay its way.

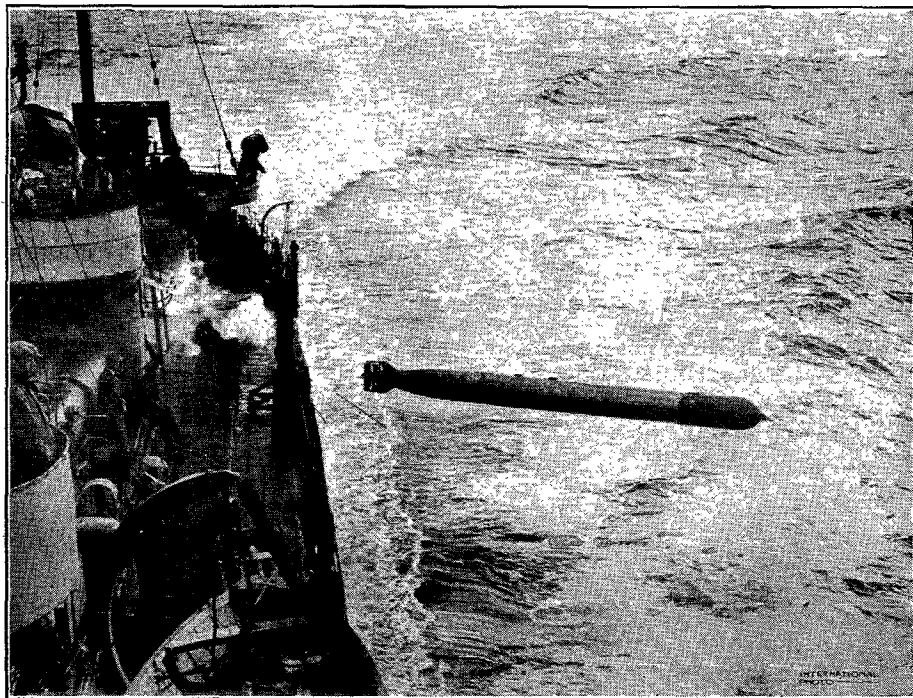
It dies because through the spread of education and demands of commerce, no part of the civilized world can be suffered to engage in a life-and-death struggle with any other part."—*World's Work*, June, 1912.

Mr. A. B. Reeve wrote in the *Hampton Magazine*, 1908: "As a matter of remarkable fact, science, after making a high art of war, is now sounding its death knell. . . . There is no further doubt about it, no way of disguising the fact. The great coast defense guns, thousands of infantry and cavalry, small arms, and hundreds of tons of ammunition stored at the various army posts and arsenals are simply so much junk. Armies and navies will be kept hereafter merely for centennials and world fairs and Fourth of Julys, and for social and official intercourse between nations. War is a thing of the past. Verily the sword shall be turned into a plowshare and the Springfield rifle into a picket fence."

## THE DRAMA OF DELUSION

But alas, how soon were their fond hopes crushed! How vain were their expectations! For when "many people" were on their way to the Hague Peace Palace,—the very night when American representatives were crossing Belgium, the next day to discuss world peace,—the German guns opened fire on Antwerp and Liège, and the peacemakers were forced to flee for their lives.

But the drama of delusion is to increase, for humanity refuses to learn God's ways. The prophets point forward to peace proposals on a more gigantic scale, with more gigantic failure, and foretell that the pro-



A British concern has recently built six destroyers for Chile. Here is one of them firing a torpedo in a test in the British Channel.



# Beat Our Swords Into Plowshares?

posals of "many people" will be taken up by "many nations." Micah says:

"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Micah 4:2-5.

## A GROTESQUE ALLIANCE

How grotesque a proposal this presents! So-called Christian nations making an alliance with the heathen, that they may serve their idol gods forever and the Christian serve his God, even drawing the name of the God of heaven into their proposal and proclaiming, "The mouth of the Lord of hosts hath spoken it"! It seems that this scripture indicates that ere the peace tribunals have reached their climax, some sort of church organization will participate in the discussions. This scripture gives us a clear idea of the outcome of all mistaken religious zeal. And while we rejoice over the thought of peace, and long for the days of quiet, we know that, because of the wickedness in the hearts of men, peace cannot be brought to the world by sinful man, prone to err.

Jesus Christ brought peace to the world, and it has been offered freely to all men. He said: "Peace I leave with you, My peace, I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. No diplomatic deliberations are necessary to give this peace to men or to nations. Lasting peace is beyond the power of men to give, and beyond the power of men to take away. It is the power of God working in the individual life, transforming the character and making men "heirs of the kingdom," which they will possess when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. This kingdom will be set up at the second coming of Christ. (2 Timothy 4:1.) When the dead in Christ of all the ages will be resurrected (1 Thessalonians 4:16), then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11).

War is simply the amassed expression of sin in the individual human heart. Good resolves, splendid resolutions, and great peace treaties are powerless to transform the human life. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. The black-skinned man may



Russia confidently expects a war of gigantic proportions some of these days, and is preparing all her people for it. Our photograph shows a military man instructing noncombatants in the use of the gas mask.

have a great desire to change his color, but he is powerless to effect any change; and just so is the individual powerless to change his life. Man is hopelessly lost, with no power to redeem himself from his own rebellion and wickedness. He may have a great desire for peace, but he cannot satisfy that desire by peace agreements with his adversary. His wicked nature cannot be veneered and covered up; the change must be made within. Sin, like a malignant tumor, must be taken out roots and all, or it will be continually breaking forth.

## A WAY TO SAFETY

God has provided a way of escape through Jesus Christ; freely, in unstinted measure, is peace given to all who ask. "Every one that asketh receiveth; and he that seeketh findeth." Matthew 7:8. God has His peacemakers in the world, and they are beseeching men to be reconciled to Him. But men, self-willed and impatient, reject that hope of peace, and seek to establish a peace of their own making, and they and their finite plans fall into the pit of war and utter ruin.

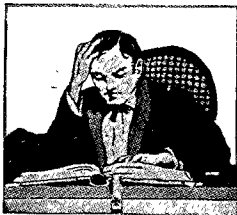
However, the prophecy tells us that, in the face of apparently insurmountable difficulties, nations will unite, combines will be formed, to "beat their swords into plowshares, and their spears into pruning hooks." A great peace-and-safety cry will go forth, "Nation shall not lift up a sword against nation, neither shall they learn war any more"! But amid the cries and clamor of men, we read from the Bible what will actually take place, not as an arbitrary decree from God, but as the logical outcome of veneering the wickedness in the world, of patching up an old garment too weak to hold the patches: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:3. "And there shall be a time of trouble, such

as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

## THE NEXT WAR A SHORT ONE

The nations are rapidly rushing on to this terrible climax of the great drama of delusion. There is a wide difference between what men say and what they do, for even now while they are talking peace as never before, they are making the most colossal preparations for war that the world has ever seen. Ex-Kaiser Wilhelm has given us his view, and he should be an authority on war, for he has studied it long enough. He says war will face the world in ten years, but it will last only four or five days; for in that time whole nations will be blotted out by modern war methods, so deadly are the gases and bombs that are in readiness for the unprecedented airplane warfare.

We again read from the prophet: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe." Joel 3:9-13. "The harvest is the end of the world." Matthew 13:39. This, then, is a prophecy relative to the extreme end of time. The nations are awakening and arming for the conflict. Evil spirits working miracles are going "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." Revelation 16:14.



# The "SIGNS" QUESTION CORNER

Conducted by WILLIAM G. WIRTH, 5447 EL VERANO AVENUE,  
EAGLE ROCK, CALIFORNIA

If you have a question regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write out your question and send it in, preferably direct to Dr. Wirth. Anonymous questions will not be answered. Do not become impatient if your question is not answered immediately, for Dr. Wirth has scores of questions in waiting, and yours will be answered in order.

## EVERLASTING LIFE; EVERLASTING PUNISHMENT

*Miss Marian Lord of Maryland wishes to know about the word "everlasting" in Matthew 25:46.*

The Scripture the questioner refers to is Matthew 25:46: "And these shall go away into eternal punishment; but the righteous into eternal life." Because in this verse "the same Greek words translated in connection with everlasting life are used also in speaking of everlasting punishment," by no means furnishes an argument proving that the wicked suffer unending punishment. As I have shown in previous answers, the Bible states clearly that the unrighteous will ultimately and totally be destroyed. In Malachi 4:1 do not the words "stubble" and "leave them neither root nor branch" decisively teach annihilation? Again, in Psalm 37:20 does not the fact that "in smoke shall they [the "wicked"] consume away" further prove annihilation.

It is because the ungodly will reach this end that Jesus in Matthew 25:46 says they "shall go away into eternal punishment." Deprived of life and denied the privilege of living again, they of course suffer eternal punishment. This does not mean they will be tormented in hell fire, as erroneously taught, forever and ever, without end. To experience that they must live. But we must remember that the essential punishment of the wicked is that they will not be given the opportunity of having life. This is clearly stated in 1 John 5:12 as the cardinal purpose of the Saviourhood of our Lord: "He that hath the Son hath the life: he that hath not the Son of God hath not the life." It is because of this great truth that Christ adds after the words, "These shall go away into eternal punishment," in Matthew 25:46, the triumphant statement: "but the righteous into eternal life."

The tenet of our need of being born again if we would be saved is Scripturally sound. Mere church connection cannot save. We must become new men in Christ Jesus through regeneration. See John 3:1-8. The questioner is right when she understands the new birth to demand our obedience to the Ten Commandments. This is shown in 1 John 5:1-3, where, after speaking of the new birth in the first verse, John goes on to say that if we love God, we will "keep His commandments, and His commandments are not grievous."

## WHAT MAY CHRISTIANS EAT AND DRINK?

*Mrs. E. Hyne of Wisconsin desires an explanation of Deuteronomy 14:26.*

Deuteronomy 14:26 does not at all "give the Christian the privilege of eating or drinking whatever he may desire." Let us remember the serious words of Paul: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your

body." 1 Corinthians 6:19, 20. Also his admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. These Scriptures make it obvious that we are to eat and drink only those foods of which Heaven can approve, and not those that are vile, unclean, and unhealthful.

As to the wine and strong drink of this verse, it is true that the Hebrew originals of these words, *yayin* and *shakar*, suggest intoxication. Certainly God did not approve of these drinks, but He tolerated the use of things which the common standards of men of a given time allow as being acceptable and proper (study the principle Jesus dealt with in Matthew 19:8). As I have stated on other occasions, we must ever keep in mind that the Hebrews lived in different times from ours. The standards of that day are not the standards of our day. Then it was in accordance with the best social taste to have more wives than one and to possess human beings as slaves; and God *permitted*, while He did not *approve*, these practices by His people. It is not so now.

## CAPITAL PUNISHMENT

*Mrs. Katherine Fussell of California wishes the Bible teaching concerning capital punishment.*

Whether we ought now to punish murder by death is a debatable question. From ancient times capital punishment has been in operation. Certainly, the Old Testament approves of it. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." Genesis 9:6. See also Exodus 21:12, 14, 23-25; Leviticus 24:17; Numbers 35:16-21, 31; Deuteronomy 19:11-13, 21. So far as the New Testament is concerned, many believe that Christ's words, spoken in connection with Peter's using his sword on the high priest's servant, indicate Heaven's approval of capital punishment: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Matthew 26:52. They also believe that Romans 13:1ff. favors this mode of dealing with murderers. Some have held that the commandment that says, "Thou shalt not kill," discountenances putting the murderer to death, that it is "heaping crime upon crime," as the questioner suggests. In view of the general teaching of the Bible that approves of capital punishment, it would seem that this interpretation cannot hold. This commandment speaks of committing murder, not of the state's punishing the murderer after the crime.

During the nineteenth century the number of crimes having the death penalty attached to them has greatly decreased. About a century ago there were two hundred offenses included in the list of capital crimes in England. Until 1894 twenty-five offenses were made capital under the United States military code, twenty-two under the United States naval code, and seventeen under the United States penal code. Under Federal laws the number of these capital offenses

have now been reduced to three. Some states in the American Union have abolished capital punishment altogether.

In our times no agreement has been reached on this question on the basis of religious convictions. Many believe it to be a question that it is not very profitable for Christians to spend much time in discussing.

## "LEAST IN THE KINGDOM"

*Henry P. Mamoa of China would like an explanation of Matthew 5:19.*

Christ's statement in Matthew 5:19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven," does not mean "that all can go into heaven." By "least commandments" our Lord most likely meant those that men held were less important, and which He represented in the 18th verse by the "one jot or one tittle."

The Pharisees of that day made meticulous distinctions between lighter and "weightier matters of the law" (see Matthew 22:34, 35; 23:23), teaching that certain minor offenses against the divine precepts were regarded indifferently by God, and so were not to be much concerned about; while others were serious, were regarded by God with strong disfavor. At this man-made distinction between consequential and inconsequential divine laws, Jesus strikes. All violations of the Ten Commandments are serious; none of the commandments are unimportant, trifling, or "least." He who in practice or in teaching reduces the force or meaning of any of God's laws so as to make them "least," reduces himself to the place where he is considered "least in the kingdom of heaven,"—that is, without hope of being reckoned among the redeemed in the day of God. That by the words "least in the kingdom of heaven," Christ meant without hope of salvation is shown in the next verse, the 20th: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." May we be with those who "shall do and teach" the commandments, so that we may, by God's grace, "be called great in the kingdom of heaven."

## ORIGIN OF NAMES OF DAYS OF WEEK

*Mrs. R. J. Easley of North Carolina asks for the origin of the names of the days of our week.*

The English names of the days of the week are derived from the ancient Saxons, who borrowed the week from the East, substituting the names of their own deities for those of the Greek gods. Accordingly, Sunday is Sun's day; Monday, Moon's day; Tuesday, Tiw's day; Wednesday, Woden's day; Thursday, Thor's day; Friday, Frigg's day; and Saturday, Saturn's day.



## "EXPIRING FOR FEAR"

THERE is scarcely a day but brings to us its long record of calamities. Some of these calamitous events come in the ordinary course of human life, such as we have always been subject to in every age. But to-day there are many things of such an unusual nature that men are distressed and perplexed because of them. Unusual storms with ever-increasing frequency are taking their great toll of lives. Crimes are increasing at an appalling rate. The spirit of war has gripped the nations, and terrors through revolutions and mob violence are taking an increasing number of lives as well as destroying property.

In view of these facts that are patent to every one, it is highly important that we should frequently read and carefully reflect upon the warnings that the Master gave when He was personally here on earth. One of the most striking of these warnings reads: "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the

Heaven and earth shall pass away: but My words shall not pass away.

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:35-36.

The language of the foregoing scripture is plain, clear, and specific. The words are the words of Him of whom it is said, "The common people heard Him gladly." Mark 12:37. He describes in the most matter-of-fact language that cannot be misunderstood a certain time in the world's history when not only would there be signs in sun, moon, and stars, but there would be "distress" and "perplexity" among the inhabitants of the earth, and this distress and perplexity would be so great that men would be "fainting for fear, and for expectation of the things which are coming

heed the warning; for does not the Master say to all who will listen to Him, "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life"? Does not this warning make it most definitely specific that these are the things that will cause the day of God to come unawares and suddenly upon us? Therefore the individual who heeds the warning will "watch at every season," and not only watch, but he will earnestly pray, "making supplication" that he "may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

The Lord would not have us believe that these conditions are necessarily to fill us with distress; for does He not, in the verses quoted, say, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh"? Then the conditions that will bring sudden destruction to the worldling, the things that will come as a snare upon the wicked, the things that will cause men to be "expiring for fear," are not to fill the soul of the believer with distress and perplexity; but, on the other hand, they are to cause him to "look up," for his "redemption" is dawning upon him, even through the calamities that are spreading terror in the world.

"Sons of light, and sons of the day" will not be taken unawares by the troubles that are to come in the near future. Paul writes: "Concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day. . . . Let us . . . be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ." 1 Thessalonians 5:1-9.

God, through His judgments, is dealing with sin; but through His promises and through His protective power, He is shielding all those who will turn with a full purpose of heart to the great haven of rest and protection that He has provided. In the storm that is now spreading over the world, men will find no protection in the arm of flesh. Only the power of the living God can protect us; and God's protection is abundant and sure for every one who will receive it.

T.



What is perhaps the world's greatest medical center has been recently completed in New York City. One dozen large hospitals and medical schools have combined in this group. It is located at Broadway and 168th Street.

world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

"And He spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished.

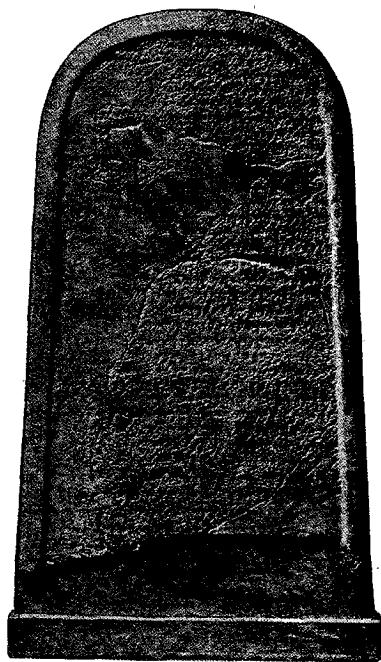
on the world." The margin of the Revised Version makes it even stronger by saying that men would be "expiring for fear."

He affirms that "that day" shall come "suddenly as a snare" "upon all them that dwell on the face of all the earth." In other words, notwithstanding the warning given in such plain language, and notwithstanding the fact that conditions in the world most accurately fulfill the prophetic warning, nevertheless these conditions will be sudden, and they will come as a snare upon the people dwelling upon the earth.

This will all be because they do not

**S**KEPTICISM, modernism, materialism, rationalism, atheism—these are the words that define the present tendency in the religious field. The modern mind has discarded any principle of external authority. The early chapters of Genesis are merely folklore and patriarchal legend to the modernist. It is claimed that the historical portions of the Bible, and especially of the New Testament, are full of blunders. The higher critic feels at liberty to reject any part of these writings that his own consciousness does not approve of, and to amend other parts to accord with his judgment of what the writer ought to have written, so that one radical iconoclast will allow only five sayings of Jesus as being authentic. Thus it happens that a goodly number who have not discovered the sure foundation of faith have been disturbed by serious doubts and questionings.

It is worthy of special note, as indicating God's care for His own, that during the very



The famous Moabite stone, of inestimable value to Bible archaeology

time when such serious charges have been formulated against the Scriptures, such discoveries in the East have rewarded the search of loyal investigators as have testified in no uncertain tones to the absolute reliability of these ancient writings. "It must be accounted a wonderful providence of God that, at a time when so much is being said and done to discredit the Old Testament, so marvelous a series of discoveries, bearing directly on matters contained in its pages should have been made. . . . There is today a mass of material available for the illustration and confirmation of Holy Scripture for which we cannot be sufficiently grateful."—James Orr. "There are those who believe with firm faith that, for these days of skepticism and of merciless and conscienceless historic criticism, the lands have been kept almost in their original condition that the testimony of the modern skeptical traveler may (perhaps unintentionally on his part, but necessarily) corroborate the teachings of the Bible. Have the mummy wrappings of Mohammedan domination held the

# KEPT *for* THIS SKE

*In the dry sands of Bible lands through the long centuries b served thousands of testimonials of the past, preserved only now to refute the specious arguments of those who are bent and destroying the Bible.*

WILLIAM W. PRESCO

Far East unchanged through the centuries that, in these days of doubt, the hills of Canaan, the plains of Egypt, and the ruins of Mesopotamia might lift their voices in solemn attestation to the divine truthfulness of the sacred historians?"—F. H. Vincent.

## THE BIBLE CORROBORATED

The spade of the archæologist has added a wonderfully instructive chapter to the story of the Bible, to which I must now give some attention. This phase of the story is most interesting. Many of the buried cities of Asia have been uncovered; written records that date from the time of Abraham, and even earlier, have been discovered and deciphered; an almost indefinite number of documents of various kinds, which clearly reflect the life of New Testament times, have been dug out of the sand in different places; inscriptions in a variety of languages, some of them in cuneiform characters, have been brought to light; and the habits and customs of ancient peoples have been so fully delineated as to furnish much additional light for the correct interpretation of the writings of prophets and apostles who employed the terms and the illustrations familiar to those with whom they associated in daily life. "The Bible at its face value is being corroborated wherever archæology immediately and definitely touches it. To illustrate this statement fully would be to cite every definite piece of archæological evidence in the Biblical field of scientific research during the last one hundred years."—M. G. Kyle. While this is true of the Scriptures as a whole, it is emphatically true of the New Testament. "It is a most suggestive fact that while these unrivaled discoveries of the monuments and inscriptions of the ancient world have in scores of instances cast discredit upon the accuracy of classical historians and ancient writers, they have served only to put in clearer light the remarkable knowledge and scrupulous exactness of the New Testament writers."—Coburn.

I hardly need to state here that it will be quite impossi-

ble, within the limited space allotted to this series of articles, to make even a brief reference to each of the many expeditions to the East that have been made under the auspices of different national governments and scientific societies of the world during the last century, or even to summarize the results of their most valuable investigations, so far as they have a bearing upon the making and the transmitting to us of the Bible. They have touched so many phases of Bible history from Genesis to Revelation; they have confirmed so many references, both direct and indirect, to the manners and customs of the various nations of antiquity; and they have testified in so many ways both to the reliability and to the time of writing of so many of the books of the Bible, that I am at a loss to determine just what portion of this great field I should attempt to cover. I can only make an honest effort to present some of the most significant features of this really and seriously thrilling subject.

## THE REVELATION OF BIBLE LANDS

The revelation of the work of God in redemption is embedded in the history of various countries and peoples. "There are the 'Bible lands,' the arena upon which the God of history, of providence, and of redemption, specially displayed His power and grace. The great primary revelation of His dealings with men is embodied in the Hebrew literature. These Bible lands have yielded to us a secondary revelation. It is subordinate, indeed, to the first, but it is richly supplementary and illustrative. It is the province of Oriental archæology to deal with the peoples and countries and languages of the Bible so as to bring out their true relations to Bible teaching. They were formerly regarded as the mere framework of the picture. Now we are learning that they make up its groundwork, its coloring, and its perspective. They embrace, in a word, what is material in the revelation, apart from what is spiritual and ideal. And these elements, the outward and the inward, are to us inseparable, as they



A basalt column containing the code of Hammurabi



# ICAL AGE



INTERNATIONAL PHOTO

A group of Arab laborers, under the direction of an archæologist, excavating an ancient Bible city.

were in their evolution mutually involved and interwoven."—*McCurdy*.

I presume it is well known to my readers that one of the achievements of the so-called higher criticism is to resolve the patriarchs of the Old Testament into mere tribal personifications, whatever may be meant by that expression. This may be satisfactory enough to the titled scholars who sit in their studies and evolve their theories to discredit the Bible, but they cannot silence the cylinders, the tablets, and the papyri, which bear unequivocal testimony to the historical character of these very men. "A name 'Abe-ramu, almost the same as Abraham, appears on a contract tablet of the second reign before Hammurabi. Other contract tablets of that age exhibit the names Jacob and Jacob-el.

## JACOB AND JOSEPH VOUCHERED FOR

"The names Jacob-el and Joseph-el appear on a monument of Thothmes III of Egypt (about 1500 B. C.) as place names in Palestine. In other ways the whole period has been lifted up into new and commanding importance. It is generally accepted that the Hammurabi of the inscriptions is no other than the Amraphel of Genesis 14:1; and the discovery of the Code of this able ruler has given his name an *éclat* it can never again lose. The discovery was made at Susa in January, 1902, and the Code itself, the most complete and finished of any in antiquity, shows the height of civilization to which the

Babylonia of Abraham's day had attained."—*James Orr*.

Among the many documents that throw a helpful light upon the Biblical records are the so-called Tel-el-Amarna letters. These were discovered in 1888 at Tel-el-Amarna in Egypt, about 180 miles south of Cairo, and consist of "letters and dispatches written wholly in the Babylonian script and language." "When the more than three hundred tablets came into the hands of museum officials in Berlin, London, and Cairo, a glance speedily revealed their character. They were letters from monarchs of western Asia, like Kadeshman-Kharbe, king of Babylonia; Ashurballit, king of Assyria; and Tush-ratta, king of Mittanni, to Amenophis III, or Amenophis IV, kings of Egypt, or they were dispatches from various governors or princes in Syria or Palestine, Philistia, or Phoenicia to these same Egyptian kings whom they had acknowledged as lawful rulers or suzerains over their territories. The importance of these documents was recognized at once, and the minute study to which they have been subjected has only confirmed the first estimate of their value. . . . The Tel-el-Amarna letters prove that the invasions which were destined to break the Syrian provinces of Egypt into pieces had already begun. A large number of governors were making constant appeals to the king for aid against enemies who threatened the very ex-

istence of the Egyptian dominion in Asia. The two enemies most dreaded were the Khatti, that is the Hittites, and the Khabiri. The former are the same people who find frequent mention in the Egyptian inscriptions of a later period under the name of Kheta. . . . These Khabiri may indeed have been related to the stock which has come to bear the name 'Hebrew' exclusively for us, but there is no positive proof of this."—*R. W. Rogers*.

In the earlier days one of the favorite reasons for impugning the historical accuracy of the Scriptures was because it mentioned Belshazzar as one of the rulers of Babylon. The critics loudly asserted that there was no such person, and the mythical character of the whole book of Daniel was consequently assumed. But alas for the critics! "In 1854 Sir H. C. Rawlinson discovered the name of Bel-sarra-uzur—'O Bel, defend the king'—in an inscription belonging to the first year of Nabonidos which had been discovered in the ruins of the temple of the Moon-god at Muqayyar or Ur. Here Nabonidos calls him his 'first-born son.' In the contracts and similar documents there are frequent references to Belshazzar, who is sometimes entitled simply 'the son of the king.'"—*Encyclopedia Britannica*. Thus does archæology put to shame the critics.

## THE TESTIMONY OF STONE

I need merely to mention the Moabite stone, discovered in 1868 in Diban (the Dibon of the Old Testament) in Moab. "This inscription consists of thirty-four lines (the last two being undecipherable), and was written by Mesha king of Moab, to commemorate his successful revolt from the yoke of Israel, recorded in 2 Kings 1:1 and chapter 3. . . . The writing is in the ancient Hebrew characters. . . . The inscription is proved to be genuine by the Bible account, the two throwing light on each other."—*E. W. Bullinger*. The discovery of the cylinders of Nabonidos, the father of Belshazzar, and of the cylinder of Cyrus, which gives his own account of the capture of Babylon, testify to the historicity of the book of Daniel. These and many other more ancient inscriptions now in the hands of archæologists have finally and absolutely destroyed the unwarranted assumption on the part of some of the higher critics that the art of writing was unknown in the time of Abraham and even in the time of Moses, and that as a consequence the larger part of the Old Testament was of post-exile origin. "First Egyptology, then Assyriology, showed that the art of writing in the ancient East, so far from being of modern growth, was of vast antiquity, and that the two great powers which divided the civilized world between them were each emphatically a nation of scribes and readers. Centuries before Abraham was born Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of the literary works which they had composed."—*A. H. Sayce*.

## THE SPADE SHATTERS EVOLUTION

A favorite field in which the Biblical critics have found abundant opportunity for the development of their modernistic theories is the application of the evolutionary hy-

pothesis to the solution of religious and historical questions connected with the most ancient times. Of course this has led them to deny the historicity of large portions of the Holy Scriptures, and to rearrange the order of ancient events to suit their own ideas of how they ought to have occurred according to the standards of this scientific age. But the matter-of-fact spade has ruthlessly shattered their baseless conclusions. "In fact, the whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient Oriental culture, really belongs to the evening of its decay. The Hebrew legislator was surrounded on all sides by the influences of a decadent civilization. Religious systems and ideas had followed one another for cen-

turies; the ideas had been pursued to their logical conclusions, and the systems had been worked out in a variety of forms. In Egypt and Babylonia alike there was degeneracy rather than progress, retrogression rather than development. The actual condition of the Oriental world in the age of Moses, as it has been revealed to us by archaeology, leaves little room for the particular kind of evolution of which the 'higher criticism' has dreamed."—A. H. Sayce.

A large number of volumes have been written which contain the results of modern discoveries in the ancient East bearing testimony to the exactness and the trustworthiness of the Old Testament alone, but I can bring to the attention of my readers only the few examples which I have cited. I shall next turn to the New Testament field for the significance of modern research in Bible lands.



## Definite Answers to Definite Prayer

M. ELLSWORTH OLSEN

PRAYER is a many-sided activity of the spiritual life. It is adoration, giving of thanks, intimate communion with the Most High. It is heart answering to heart, the breath of the soul, the atmosphere in which every Christian moves and has his being; the ground of his hope and also its fruition; the earnest of his future inheritance, and the most real and substantial of his present possessions.

In the midst of these many and varied benefits let us not forget that one use of prayer is asking very definitely for a thing that we need, and confidently expecting that God will give us that thing. The leper's prayer was brief but very definite: "Lord, if Thou wilt, thou canst make me clean." The answer was equally definite. "I will; be thou clean." The blind man, when he heard the Great Healer was passing by, cried out, "Thou Son of David, have mercy on me." Jesus asked him, "What wilt thou that I shall do unto thee?" The blind man answered, "Lord, that I may receive my sight." Jesus said unto him, "Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him in the way."

The woman whose daughter was grievously afflicted paid no attention to the attempts to send her away. She was not discouraged when told that Jesus was sent to minister to the needs only of the lost sheep of the house of Israel. She came forward with a holy boldness, and said: "Lord, help me." And she was rewarded with those wonderful words: "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Then the Saviour turned about and went back to Palestine, having made the journey on purpose to heal the daughter of this woman of faith.

E. M. Bounds, in his book "Purpose in Prayer," relates an incident told in the first place by Prof. Thomas Nicholson of Cornell University. The pastor of a certain church had entered upon his work with many misgivings, for there had been no revival in the circuit for years, and the outlook was discouraging. On the fifth Monday night after the beginning of the effort, many of the official members were at their lodges; only a very few came to the meeting. The pastor decided to spend the night in prayer though he had already prayed much concerning those meetings. Toward morning, light came, and full assurance that God would work. After a brief rest, the pastor rose and began his duties. The day was spent in visiting some sick people in a distant part of the circuit. The rest of the story may be told in the words of Professor Nicholson:

"Toward night a pouring rain set in, the roads were heavy and we reached home, wet, supperless, and a little late, only to find no fire in the church, the lights unlit, and no signs of service. The janitor had concluded that the rain would prevent the service. We changed the order, rang the bell, and prepared for war. Three young men formed the congregation, but in that 'full assurance' the pastor delivered the message that had been prayed out on the preceding night, as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young man in turn. Two yielded, and testified before the meeting closed.

"The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance, and exhorting the people to salvation. Night after night conversions occurred, . . . and family after family came into the church,

until the membership was more than trebled."

Similar incidents could be given in great number. The important thing to remember is that God expects us to ask Him for definite things, and He will not disappoint our faith. The man who wholeheartedly asks God to cleanse him from sin and keep him from sinning, can be just as sure of a definite and favorable answer as the man who prayed to be cleansed from his leprosy. The spiritually blind who ask for their eyes to be opened will likewise receive the answer of their faith. And God-fearing parents who pray for the conversion of their children with the intensity and humility and persistence of the Canaanitish woman will surely be heard.

This world is not perfect; there are many things about it that are most unfortunate; but it is a world in which God hears prayer just as readily as He hears prayer offered by the angels in heaven; and to get this great fact fully into one's mind is the secret of a life of peace and victory.

### Staking One's Life

"TRUE religion is betting one's life that there is a God." So wrote Donald Hankey, who died in the trenches in the Great War. Thus did the soldier define faith.

Faith is one of the mightiest constructive forces that the world knows. Kill faith, and progress is killed, retrogression sets in, civilization fails. There is failure in the world to-day because faith—faith in God, man, and nations—is dead or dying.

Faith is an everyday commonplace characteristic. We cannot live without it.

By faith groceries are ordered and delivered.

By faith checks are given and received.

By faith newspapers are printed.

By faith laws are passed.

By faith marriages are contracted and homes established.

By faith parents send their children to school and into the whirl of the world.

Faith is not theological opinion. It is not what you may think about Adam and Eve and the apple, evolution and the monkey, Jonah and the whale, or heaven and hell.

Science does not supplant faith. Our twentieth-century life is built upon science. Truth and facts are essential. But after everything has been reduced to a scientific certainty, there still remains the element of faith in humanity and in the laws of nature.

Faith simply is belief, trust, confidence. The faith that saves both now and hereafter is a simple trust and confidence in Almighty God and in Jesus Christ.

Faith in God is to have confidence in Him and to trust His goodness, love, mercy, and forgiveness to the point of action.

Have faith in God.—Rev. Paul H. Yourd.

"Thy rod and Thy staff they comfort me." Psalm 23:4. "The shepherd's rod was not the 'rod of affliction,' but of comfort. In the evening all the sheep were made to pass under the rod into the fold. All strange sheep were excluded. To be permitted to pass under the rod was the proof of ownership. One use of the staff was to ward off hostile beasts. It therefore was the emblem of protection."

# Why Backsliders Slide

A SABBATH school superintendent once asked the school what a backslider is, and a little child replied, "A backslider is one who used to sit on the front seat; later on slid to the middle section, and later to the last seat, and then out of the church entirely."

The backsliding I wish to consider is that which takes place, according to my text, while the church member is sitting in the front pew. The backsliding is not discernible for some time. Like the rosy-cheeked apple, it gives no outward indication of what is going on inside; but when cut open, it is found to be decayed at the core.

A vessel once put out on one of the Great Lakes with its human freight. During a terrific storm the first night the vessel was wrecked, and all on board were lost. Upon investigation and an examination of the wrecked timbers, it was found that a little worm had worked its way through the strong timbers of the vessel and honeycombed it so that when the storm broke over it, it was so weakened that it could not stand, and the vessel was wrecked. So the backslider in heart is one in whose heart there is constantly the gnawing of the worm of apparently little sins; but when the strain comes, then religion is cast into the discard.

In Minnesota the rivers freeze over in the winter so that heavy teams can cross on the ice. Some years ago a team drawing a sleigh heavily loaded with logs drove upon one of these rivers. On reaching the middle of the river, suddenly driver, horses, and all disappeared! What had happened? The warm streams of approaching spring had so honeycombed the thick ice that when a heavy weight came upon it there was not strength enough to stand, and the load went under.

## SMALL, BUT DEADLY

Many attribute their giving up their faith to some particular experience in life; this, however, is not the real cause. No one drops from a fervent Christian experience to the low level of a backslider in a moment. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through Him that loved us." Romans 8:35, 37. The real cause is that there has been an undermining, a honeycombing, in the heart, due to the "little sins" controlling the life. These at first seem innocent enough, but they are deadly nevertheless in their effect. Like a slow poison, they weaken the moral fibers of the heart. The heart, unable to stand the strain, breaks under the load, and the poor soul loses his grip on God. The test that would have made him strong if overcome was the cause of his break.

"The backslider in heart shall be filled with his own ways." He is going to have his own way if he has to fight for it. If you stand

*"The backslider in heart shall be filled with his own ways."*

*Proverbs 14: 14.*

CHARLES F. ULRICH

in the way of the carrying out of his plans, you are not wanted. The Christian church is filled with such men occupying official positions, and constant friction is the result. Remove such a one from office, and see if he does not do as the child said—keep on sliding until he is out entirely.

## APPLY THIS TEST

Here are a few tests that can be applied to determine whether the honeycombing is going on in our hearts.

1. Love for religion. Does love for religion reign supreme in our lives, or does the movie worm gnaw at our very vitals?

2. Love for the Bible. Is it our great desire to know more of its teachings so that we can say with the psalmist, "Thy word have I hid in Mine heart, that I might not sin against Thee," or is the worm of fiction reading having unprotected entrance into the life?

3. Secret prayer. One has truly said: "Much prayer, much power; little prayer,

little power; no prayer, no power." This only source of communication with heaven is sadly neglected, so that the worm of neglect has made terrible inroads on the poor heart. It is not at all strange that it cannot stand. It is a wonder it holds out as long as it does.

4. Losing strict conscientiousness. A customer came to a store to purchase a pound of sixty-cent tea. The proprietor found upon opening the canister that there was no sixty-cent tea left. While the customer was looking around, the man took some tea out of the forty-cent canister and transferred it to the sixty-cent canister, and weighed out the required amount. A friend who was in the store and observed what the grocer had done was told, "She will never know the difference." Perhaps this grocer wonders why his religious experience is so unsatisfactory, and wonders if it is really worth while to try to be a Christian. When the supreme test comes, he cannot stand. The timbers of his heart are completely honeycombed.

5. The heart open to doubt. Again I quote from a noted Christian leader, "God never asks us to believe without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth, will find plenty of evidence on which to rest their faith." And so the worm of modernism does its insidious work of boring into and weakening the heart, making it unable to stand the strain.

The situation is extremely dangerous, yet not hopeless, thank the Lord, for we read, "I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jeremiah 3:12-14.

"As with the Jewish church of old, the church of to-day knows not the day of her visitation. Catering to the world, she has imbibed worldliness, until worldliness ministers at her altars and dominates her assemblies. Devoid of the spirit of the meek and lowly Jesus, she now seeks to force communicants into her organization by petitioning the government to enact laws enforcing her dogmas. Surely, out of organizations that have drifted to this extent, there can be no influence emanate that will tend to stem the tide of lust and lawlessness that is sweeping the world."



Much prayer  
Much power—

Little prayer  
Little power—

No prayer  
No power.

# Completing *the* Arrested Reformation

"THE Reformation of the sixteenth century is not a finale, but a movement still in progress."

L. ERVIN WRIGHT



THE reason that the Reformation of the sixteenth century split up into various factions and sects and was threatened from time to time with disaster was that the Reformers in general did not stand foursquare on the Bible. The Reformation was a glorious movement toward emancipation of the soul from the thralldom of apostasy, but it never reached the high tide of complete freedom. That the Reformation was far from being completed is a self-evident truth. Dr. Philip Schaff makes this significant statement: "The Reformation of the sixteenth century is not a finale, but a movement still in progress."—*German Reformation*, vol. 1, pp. 7, 8.

## THE WORLD-WIDE MESSAGES

In the book of the Revelation three great world-wide messages are described as being given just before Jesus Christ returns to render to every man according as his work shall be. These messages are the harvest messages of the world, and ripen and prepare the world for its harvest. (Revelation 14:6-20; Matthew 13:39.) These messages complete the checkmated Reformation of the sixteenth century.

In all the Bible there are no other messages like these. And in no period in all history do they fit but at the time just before the coming of Christ. That time is *now*.

The same God who through His prophets predicted the disregard of the Sabbath and the attempted change of His law through apostasy (Daniel 7:25) also predicted the restoration of His Sabbath and His law. Notice the wording of the first message: "I saw another angel [the word 'angel' means a messenger, Judges 2:1, 2, margin; Christ calls John the Baptist 'My angel,' that is, 'My messenger.' Luke 7:27, Greek. This 'angel' here stands for a people with a message] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying *with a loud voice*, Fear God, and give glory to Him; for the hour of His judgment is come: and *worship Him* that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

Since God tells us that His law of Ten Commandments is the standard by which every man will be tried in the judgment (Ecclesiastes 12:13, 14; James 2:10-12),



Luther at the Diet of Worms

"the people with the message" will be preaching that all Ten Commandments are still in force. They will also believe in Jesus Christ as the Saviour from sin, for they *have* the everlasting gospel. The gospel in a word is *Jesus*, "for He shall save His people from their sins." Matthew 1:21.

There is something startlingly significant about this message that directs men to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." To call men's minds to the God who made heaven and earth means that the story of the literal six-day creation must be told. But with the telling of the story of creation comes also the story of the making of the seventh-day Sabbath, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. Notice the similarity of the language used in the judgment-hour message and in the fourth commandment.

## A NECESSARY DOCTRINE

The wording of this message seems to indicate that not only had mankind forgotten about the true Sabbath, but they were believing something else than the story of creation. When in all history has there been such an open repudiation of the Genesis story of creation by not only unbelievers but by professed ministers of Christ, as to-day? To-day the evolutionary theory of the origin of the world, of man, and of his duties is being taught and believed throughout the world as *the* explanation for these things. The evolutionary theory makes every man a law unto himself, and thus places man, who was made but "little lower than God" (Psalm 8:5, A. R. V.), in the catalogue with animals, which are not moral creatures.

But the Sabbath of Jesus Christ stands out clearly against the evolutionary theory. No one can possibly believe in the Sabbath of Christ and in evolution at the same time. The Sabbath, then, is a necessary doctrine of every fundamentalist. Since the Sunday sabbath is a man-made institution and has nothing to do with creation, an evolutionist may hold to some sort of Sunday sabbath and a man may even hold to Sunday who doesn't believe in Christ at all; but no man is going to accept Christ's Sabbath and cling to modern infidelity. The seventh-day Sabbath alone, with its call to worship an ever-living Creator, can hold the moorings of men fast in this tidal wave of modernism and blatant infidelity.

The observance of Sunday is an act of worship or homage to another power than Christ. Thus says Monsignor Segur, Roman Catholic writer, "The observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—"Plain Talk About the Protestantism of To-day," page 213. No wonder that the message for to-day is to "worship" God and to "give glory to Him." The Greek word here translated "worship" means to "do homage." (See Hinds' and Noble's Interlinear Translation.) In this message it is an act of recognizing the authority of God. And he who truly does homage to God will acknowledge the seal of God's law, the Sabbath.

The prophet Ezekiel foretold the mutilation of God's law on the part of the professed teachers of God. He wrote: "Her priests have done *violence* to My law, and have profaned My holy things: *they have made no distinction between the holy and the common*, neither have they caused men to discern between the unclean and the clean,



and have hid their eyes from My Sabbaths." Ezekiel 22:26, A. R. V. The law of God has been dealt with in a most violent manner. The very seal of that law, the Sabbath, has in human intent and practice and teaching been torn off. A common day, a working day, has been put forward in its place by men who claim divine sanction for the day! God's distinction between His "holy day" (Isaiah 58:13) and this common working day, Sunday, has been disregarded. The Sabbath has been degraded into one of the busiest days of all the week. Men are actually hiding their eyes from the Sabbath.

#### WHO WILL REPAIR THE BREACH?

As the result of this, God says: "And I sought for a man among them, that should build up the wall [God's law], and stand in the gap [breach] before Me for the land, that I should not destroy it; but I found none." Ezekiel 22:30, A. R. V. The men who have done violence to God's law by making a breach in it, that is, removing the Sabbath, will not make restitution for this deed by standing for it, hence the Lord at this time is calling for a separate people *who will*. God says of those who will build up the old waste places and raise up the foundations of many generations that they shall be called, "The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:12.

In place of building up God's wall men have built up a "wall" of their own. This human wall, or Sunday-sabbath law, Ezekiel tells us, has been daubed "with whitewash." Ezekiel 13:10, margin, A. R. V. But what is this "whitewash" that has been daubed over the Sunday sabbath? Ezekiel answers: "Her prophets have daubed them with untempered mortar ["whitewash," margin, A. R. V.], seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Ezekiel 22:28. This "whitewash" is, then, the teaching that there is a "Thus saith the Lord" for Sunday sacredness; in short, that Christ changed the day, whereas Christ has not spoken.

God says: "They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word [the teaching of the change of the Sabbath] would be confirmed. Have ye not seen a false vision, and have ye not spoken a lying divination, in that ye say, Jehovah saith; albeit I have not spoken?" Ezekiel 13:6, 7, A. R. V.

#### THE 16TH CENTURY REFORMATION

The word of the Lord through the prophet to those who have built up the Sunday sabbath is: "Say unto them that daub it with whitewash, that it [man's law of a Sunday sabbath] shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." Ezekiel 13:11, margin, A. R. V. This shower of great hailstones is the last of seven plagues which fall just before the return of Christ. (Revelation 16:17-21; 6:14-17.) The great threefold message of Revelation 14 prepares a people who will stand in the breach made in God's law, and is also a rescue message, for in the last plagues the false wall will be "no more, neither they that daubed it." Ezekiel 13:15.

Isaiah predicted the great Sabbath reformation among the Gentiles. His message begins, "Thus saith Jehovah, Keep ye justice, and do righteousness; for My salvation is near to come, and My righteousness to be revealed." Isaiah 56:1, A. R. V. Now Peter tells us that God's salvation is to be "revealed in the last time." 1 Peter 1:5. Then just a short time before the revelation of God's salvation is the time when this prophecy applies. This message must be the same message as the one in Revelation 14.

Isaiah continues his message: "Blessed is the man [any man] that doeth this, and the son of man that holdeth it fast; that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil. Neither let the foreigner that hath joined himself to Jehovah, speak, saying, Jehovah will surely separate me from His people. . . . Also the foreigners that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:2-7, A. R. V.

The arrested Reformation is fast being finished. The Sabbath truth has reached nearly every nation, kindred, tongue, and people.

The message is swelling into a "loud voice." Friend, as you have heard that voice, what will your answer be? Why not begin to keep the Sabbath now and get the Sabbath habit, for in the earth made new the Sabbath will be observed for all eternity. (Isaiah 66:22, 23.)

### Where Your Victory Must Be Won

Just where you are—that is where your victory must be won. When it is right for you to go to some other place, you can perhaps accomplish results (of certain kinds) that cannot be accomplished now. But until you can get there, your victory, if victory you are to have, must be won where you are.

The faint-hearted and unwise counselors of our souls—companions sometimes, more often the instincts and desires within our own breasts—persuade us that the reason for our unhappiness, or our unsucccess, or our mistakes, or our sins, lies not in ourselves but in the circumstances of our lives. How happy we would be, how genial, how lovable, how helpful, how eager to render little services, if only we were not hampered by this circumstance or that! How sweet-tempered, if only there were not that particular person to annoy us every day! How devoted to God, if

## VOLUNTARY BLINDNESS

BENJAMIN P. HOFFMAN



themselves blindness that was not merely calamity, but depravity and sin against their own souls and their God. How clear, then, that while the primary purpose of Jesus' coming was not to judge but to save and "that they which see not might see," the secondary and resultant purpose becomes in the case of those rejecting the Light, judgment and "that they which see might be made blind." John 9:39.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19. Those described in the word as "blind" and not able to "see afar off" are not the heathen who have never been enlightened, but are those who through failure to progress in the exercise of faith and obedience consequently have forgotten that they were purged from their old sins. (2 Peter 1:9.) In the same epistle we read of those who are willingly ignorant. (2 Peter 3:5.)

In likening our times to the days before the Flood, when "they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away," our Saviour used not the simple negative for "not," but the Greek word that makes it plain that their ignorance was a voluntary condition resulting from rejection of knowledge of the coming Flood.

The most common and the most dangerous error of the Christian world to-day lies in a partial acceptance of the teachings of God's word, deliberately closing the eyes to clear instruction that may seem to be undesirable to the natural heart or the observance of which may involve a cross or a separation from the world. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4:6.

only we had a little more time! How successful, if only we had that other man's job!

Whatever life you live must be lived where you are at the moment. You cannot wait to change circumstances before the obligation rests upon you of trying to live victoriously. If your temper is to be really improved, it must be by a change in yourself, and not merely a change in your environment. If you cannot find any comfort with God now, what ground have you for thinking you could in some other world? If you are not trying to succeed where you are, you are not laying a good foundation for success anywhere.

It is no credit to a person if he is not worried when there is nothing to worry him; it is no credit if he is happy when everything is going the way he wants it to. Merit comes when he is interesting and charming and happy and full of triumphant trust in the midst of outward conditions that seem all against these things. That is victory, that is spiritual life, that is what religion summons to. When conditions can be improved, it is the duty of life to improve them. What cannot be changed must be accepted, and be made to lead to life's high ends.

It is a stalwart word of David's: "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" He was evidently in desperate circumstances—his throne and his body both in danger. That is his answer to the counsel to run away from life. If he was to be king at all, he must be king in the midst of danger and difficulty.

There are three chief ways of taking life: Some, with sad eyes and despairing hearts, take it drearily. Some, not having their minds open to the glory of its possibilities, and therefore its true meaning, take it gayly and carelessly and even flippantly. Some, believing that anything so great as the human spirit must be intended for transcendent and immortal ends, set themselves to the task of laying eager hands upon those ends by living the daily life of the spirit victoriously and sublimely. They feel that, if they will have it so, they are parts of a triumphant process. But it must be by their coöperative spirit that they become so.

Two things are very good in life. The first is that discontent with life as it is, that yearning desire for the best life can be made to yield, which drives a man to change conditions when he can. The second is the courage that takes not alone sturdily, but also triumphantly, what cannot be changed, and makes the spirit always victorious.—*Winfred Rhoades in the Congregationalist.*

## Effect of Movies on Mind

MOVING pictures are undoubtedly the easiest conceivable manner of registering impressions upon the mind. To sit for hours watching a procession of visual images that are poured into the brain, certainly is the equivalent of bringing up a spoon-fed mind. The exercise that a mind gets in making its own associations—for instance, summing up its own visual images to illustrate stories read in books—is lost, and with this loss of exercise comes probably a lessening in the power of the mind to make these associations. I should say that continual attendance at the movies might make just the difference in a normal individual between a good mind and

a very mediocre one, or an average mind and a poor one.

I believe children lose a great deal if they are permitted to form their early impressions from the screen rather than from their own observations of the world and the people around them, or from their own powers of imagination. The type of screen dramas so much in vogue to-day, the "high life" stories, would seem to me a particularly bad influence in setting false standards. The high-powered cars, the luxurious homes, the costly clothes and jewels shown in the films, all tend to emphasize the importance of these things in the minds of those who haven't them.

So far, I am thinking of the effect of continual attendance at the movies on the normal mind. When we begin to consider the effect on the abnormal or subnormal mind, the consequences may be far more serious. It seems quite possible that some of the otherwise inexplicable crimes of the mentally weak have been committed as a result of things suggested on the screen. Slapstick comedies, as well as detective thrillers, featuring the commission of crimes, may have their effect in suggesting similar deeds to the individual unable to discriminate between right and wrong. The comedian of the film knocks a man out with a length of lead pipe; the audience laughs, the weak-minded spectator among them. We could hardly wonder if he went out afterwards and felled his pal with a similar blow, just because he had a notion.

Suggestion is something that must be guarded against in the case of weak-minded citizens, and there can be no stronger suggestion than that of the actual photography of actions of humans shown on the screen.—*Sanger Brown, 2d, chairman State Commission of Mental Defectives, Massachusetts.*

"When the mainspring of a life has snapped,  
When the stars have all gone out,  
And the fragrance of flowers hurts like the cut  
of a knife,  
When nothing seems to matter,  
It is good to work."

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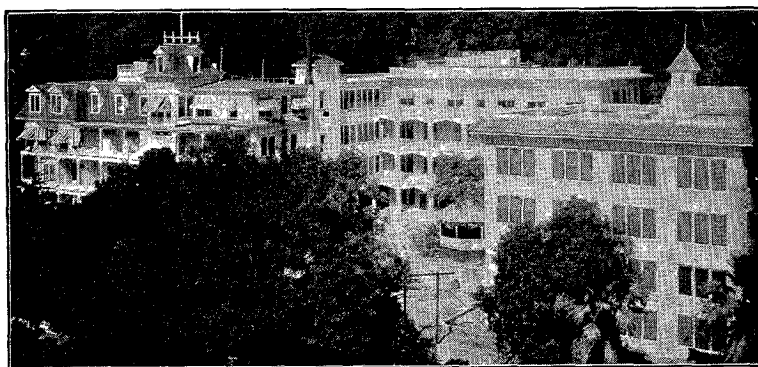


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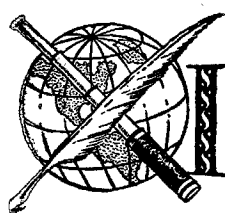
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# The WORLD OUTLOOK



## CHRIST OR THE GENERALS?

THE whole question of the attitude of the Christian toward war has flared up anew because of the action of a federal judge in denying citizenship to Prof. Douglas MacIntosh of Yale University because the professor refused to promise that he would carry arms in "the next war." MacIntosh is a Canadian by birth, but has received his higher degrees in American universities, married an American girl, and since 1916 has been Chairman of the Department of Religion in Yale. He is a Baptist clergyman. His books on various aspects of Christianity have had world-wide circulation, and in 1928 he gave a series of lectures on comparative religions at the University of Calcutta. As a chaplain during the World War, he had the rank of captain in the Canadian Expeditionary Forces.

But MacIntosh senses the fact that there is a glaring incompatibility between the religion of Jesus Christ and the killing of one's fellows in war; and, true to his convictions, and even though he wants to become an American citizen, he will not promise to shoot Germans, Japanese, Englishmen, Frenchmen, Italians, or whoever America may go to war against. Although it is acknowledged that he would make the highest type of citizen on every point except that of wielding the bayonet, the judge tells him he is unworthy and that we do not want him!

This case is of tremendous importance to all Christians, and will be watched with great interest as it goes to the higher courts. Whether the conscience is more important than war, whether Christian convictions are more sacred than the icon of militarism, whether we shall follow Christ or the generals, whether America prizes the will to kill above the attributes

of peace,—all these issues and more are involved in this particular case.

Let it be understood just here that we have little sympathy with those extremes in pacifism based on a communistic and syndicalistic bias against all lawfully constituted governments. During the World War, Seventh-day Adventists, along with the Quakers and Mennonites, were listed as "noncombatants," but not one of our young men refused to serve in noncombatant service, no matter the personal danger involved. Many volunteered for stretcher-bearer and ambulance work, and amid shot and shell, bombs and gas, ministered to the wounded and dying. Seventh-day Adventists hold themselves ready at all times to serve the government in every exigency and in any way save that of shedding human blood. They believe that it is at variance with the Christian religion to kill. Hence, they could not go out to war with rifle and bayonet except first they renounced their faith in Jesus Christ. In Christianity there can be no such thing as an enemy, and the love that Christ taught knows not the possibility of hate.

Now we are quite cognizant of the fact that during the World War many Christian ministers became the apostles of hate and venom; that the Christian church on one side of the Hindenburg line declared it was a holy crusade to kill the Germans, and that on the other side of the line, the church said it was God's will that the

French and English should be killed. One side said, "God is with us," and the other side echoed, "Gott Mit Uns." But all this is to be ashamed of.

As the well-known educator, thinker, and writer, Glenn Frank, has said, "In the World War and in all wars, the church everywhere tended to adjourn its real gospel during war times, to cry with the pack, and surrender to the infection of the shabby and sordid epidemic of hate."

"War is the utter negation of all that the religion of Jesus stands for," he continues. "The state may spend its time dillydallying with the problem of war; the church dare not. If in the future the church is to be more than an exhorting ambulance driver in world politics, it must choose now between Jesus and the generals."

Let it be said that in the eleven years that have elapsed since the roar of the canon ceased, scores upon scores of clergymen in various denominations have confessed they were false to their Lord in their advocacy of slaughter; and many are pledging themselves to have nothing to do with future wars except the ministry of healing and mercy. In that, as followers of their Master, they must ever be ready to serve.

A great wave of conviction concerning the incompatibility of war and Christianity is sweeping certain churches and colleges, and many are taking their stand squarely on the gospel of love.

Let us hope and pray that more of the followers of Christ may see their duty clearly before the tocsin of war sounds again, and that the judiciary senses the fact that America cannot afford to deny citizenship to such noble Christian men as Professor MacIntosh. B.

While the statesmen are talking peace, the navy men are getting ready for "any eventuality." Left below: A gun crew on the U. S. S. "California," drilling with gas masks on, to attain proficiency in gunnery under a gas attack. Right: A slab of twelve-inch armor plate with holes made by an armor-piercing shell such as is shown with the slab.

