

SIGNS *of the* TIMES

THE WORLD'S PROPHETIC WEEKLY



These women at Geneva stand by a truck loaded with petitions for disarmament,—petitions which were presented to the Geneva Conference in an effort to outlaw war.

The WORLD CRY for Peace

The amazing demonstration against war at the Geneva Conference, as reported expressly for this journal by

ARTHUR S. MAXWELL

WAS THERE ever such a meeting as this? History offers no comparison. Here in this great council chamber were gathered the appointed national representatives of almost every country under heaven—met to discuss for the first time together the possibilities of armament reduction. And here into their midst came the women of the world to plead for themselves and their children! Here came also the students of the world to appeal on behalf of the rising generation of boys and girls. The churches, too, were permitted to speak, and various organizations of labor, imploring the conference not to cease its work until it shall have established peace on a sure foundation and made certain the reduction and ultimate abolition of all weapons of war.

Such a procedure has never before been permitted at an international gathering of statesmen. It must certainly have made a deep and lasting impression upon their minds; and if the conference should fail in spite of it, the tragedy of the disappointment will be so much the more terrible.

One could not but be amazed at the widely representative character of the various spokesmen. The seven or eight persons who addressed the meeting did so on behalf of organizations totaling over three hundred million persons. Here indeed was a world cry for peace—anxious, deter-

mined, passionate—a cry from the masses who have suffered so much from war in the past and who are vowing to have nothing to do with it again.

The women, most appropriately, led the way. And they did it so thoroughly that it almost seemed for a time as if they had taken complete charge of affairs. The Chairman, with becoming meekness, subsided into his seat upon the Tribune, and waited for the storm to pass.

Miss Mary A. Dingman, president of the Disarmament Committee of the Women's International Organizations, was the first speaker. She told how she represented fifteen organizations having branches in fifty-six countries, with a combined membership of forty-five million. Presenting a petition of eight million signatures, she said: "Behind each of these signatures stands a living personality, a human being oppressed by a great fear, the fear of the destruction of our civilization. We are all living under the shadow of a

heavy cloud of depression and anxiety. The will of the people is for peace. Yet there are sinister influences working against us. . . . fear and greed. We are weary of the unending sacrifices expected of us for the purpose of destruction. . . .

"It is not for ourselves alone that we plead, but for the generation to come. To us women, as mothers, the thought of what another great war would mean for our children is the strongest incentive impelling us to spend ourselves in the endeavor to make their lives secure from such a disastrous fate. The people are waiting; they are determined that a way of solution must somehow be found. They are knocking at the doors, and their call must be answered."

As Miss Dingman concluded, there marched into the precincts of this august assembly more than a hundred women, all carrying bundles of petitions, which they laid upon a table by the Tribune, while two women called out the names of the countries from which the signatures had come. It was a spectacular demonstration of the cry of the women of the world for peace, and won not only the commendation of the President but the loud applause of all.

Roman Catholic women had their own speaker, who claimed to represent twenty-five million souls who longed for peace.

THE DEMAND OF THE CHURCHES

After the women's organizations came the churches. Mr. Mueller had been chosen by the various Christian international organizations to speak on their behalf. This group reckons in its membership the Universal Christian Council for Life and Work, the World Alliance for International Friendship Through the Churches, the World's Alliances of Young Men's and Young Women's Christian Associations, the World Student Christian Federation, the Friends International Service, and the International Fellowship of Reconciliation. Mr. Mueller stated that he spoke also on behalf of most of the churches of the Protestant world, a large proportion of the Eastern Orthodox Church, and the Old Catholic Church. He brought resolutions in favor of a "positive organization of peace" and a reduction of armaments from such bodies as the Federal Council of the Churches of Christ in America, the French Protestant Church Federation, the German Church Federation, the Lambeth Conference, the National Free Church Council of England, the Swiss Evangelical Church Council, and many others.

After remarking on the "atmosphere of widespread uncertainty and pessimism in which the conference meets," he pleaded above all things for "that inner disarmament of the spirit which excludes fear and hatred in international life."

Backed by such a formidable body of Christian opinion, his appeal carried great weight and must have made a profound impression on the assembled delegates.

But the most stirring appeal was yet to come. Two university students were given the privilege of setting forth the views of the

young men and women in the colleges of the world.

The first to speak was M. Jean Dupuy, who represented over two million students belonging to such organizations as the International Students Federation, the International Federation of Women Graduates, the Universal Federation of Christian Students Organizations, and the Union of Jewish Students.

After telling of the resolutions passed by all these bodies, urging the conference to achieve definite results, he appealed for the reduction of armaments as a means of overcoming the economic crisis—"a crisis which compels us students to become unemployed before we have begun to work."

DO STUDENTS WANT WAR?

Then came Mr. James Green, whose address was full of powerful and appealing facts. He began by telling how, in the autumn of 1931, a poll was taken on the subject of armaments among 25,000 students of seventy colleges in the United States. As a result, 62 per cent of the votes desired the United States to begin disarming immediately, while 30 per cent favored total disarmament on agreement with other states. Over 74 per cent favored American participation in the World Court, and 81 per cent opposed compulsory military training.

Then, with the frankness and candor of youth, he went on to speak of "some of the questions which are constantly being debated in every dormitory, club, and fraternity house in America and England."

"We never cease to ask," he said, "Were those ten million young men, who loved life as whole-heartedly as ourselves, the victims of an illusion when they fell to the earth only a few years ago? Must the insanity known as war be repeated within our gener-

ation at the cost of our lives? Most important, what is to be our answer to the government in case of mobilization for war?"

In a brilliant passage he poured scorn on the so-called "glory" of war.

THE USELESSNESS OF WAR

"Fourteen years after the Armistice the glamor and heroism of that period fail to impress us. The swords have lost their brilliance; the helmets and shining buttons are tarnished. In fact, the whole glorious temple of Mars has crumbled into ashes."

Concluding, he said: "The other speakers have much at stake; we have even more, for we are literally fighting for our lives. I stand before you as an attorney for the defense, begging for a reprieve. It is my generation that will be called upon to surrender all we consider worth while in life in order to become targets for machine-gun bullets and victims of the latest poison gases. It is the young men and young women of my age who will be commanded to commit suicide. It is my generation that will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have lost interest in being prepared for cannon fodder. In a sense I am presenting an ultimatum rather than a petition. The students whom I represent are watching critically every action of this conference. For behind your deliberations stands staring down at us the specter of Death."

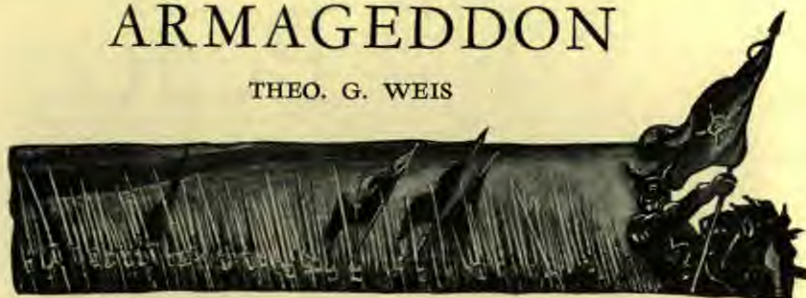
HORRORS OF FUTURE WAR

Following this amazing appeal of youth, a white-haired elderly gentleman spoke with great solemnity on behalf of the International League for the Rights of Man. He

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ARMAGEDDON

THEO. G. WEIS



Out of the ether somewhere,
Out of the smoke-filled night air,
Above the city's gray line,
Beyond the searchlight's play line,
An awful shriek—a death glare—
An ache—a pause—a nightmare—
And what was man's by making
Is war's for but the breaking.

With gun on gun down bearing,
Bright steel for steel preparing;
With wing on wing vibrating,
And bomb on bomb pulsating;
With madmen madly wailing,
And fumes of "gas" stench staling,
Death answers death with laughter—
Abusive, fiendish laughter.

All sin cried, "War!" and made it,
Hell's demons rose and played it,
And all of earth's war thinkers
Were chessmen in their fingers.
Dark shades of demons hov'ring!
Dim wing lines faintly cov'ring!
Your day of blood is nearing
God's great tribunal hearing.

Well, then, for him whose living
Held love's gold cord of giving,
Who preached in menial labor
Love's gospel to his neighbor.
Rich he whose life afforded
Soul wealth in silence hoarded,
For him earth's judgment shaking
Is bliss eternal waking.

Mortal or Immortal?

SOREN A. RUSKJER



May those who are near to the close of life expect consciousness beyond the grave? or does death snuff out all existence?



THE term "immortal" is used in the Bible but once. The term "immortality" is used in the Bible five times. Yet whether a man is mortal or immortal is a question of deep interest to the members of the human race. It

concerns each of us in a very definite sense, and we are always interested in things that actually concern us.

To say that there is a great deal of ignorance in the world with reference to immortality is stating it mildly. Moreover, this lack of knowledge concerning the real nature of man is responsible for many peculiar theories and practices of the human race in many lands. But God is not responsible for the fact that man is uninformed concerning his own nature and state in life and in death. In 1 Thessalonians 4:13 the apostle says through inspiration, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Here death is compared to a sleep, as it is in scores of verses in the Bible; and it is concerning the condition of those who are

asleep, or dead, that God does not desire us to be ignorant. He desires that we shall be informed. He desires that we shall understand His purpose with reference to those who are dead.

In the beginning, God told Adam and Eve that if they sinned the sentence of death would pass upon them; but the serpent denied this statement coming from the lips of God. "The serpent said unto the woman, Ye shall not surely die." Genesis 3:4.

DID GOD LIE?

God says that man dies, and the devil says that man never dies. Whether we believe God or the devil must be determined by us individually. If we believe God's statement, then we know the dead are dead and that man is mortal. If we believe the cunningly devised fables of the devil, we shall believe that man never dies at all, but simply passes from one form of existence to another.

Access to the tree of life in the Garden of Eden would perpetuate life. As soon as Adam and Eve had sinned, God did not want them to have access to the tree of life, for if He permitted that, they would become immortal, never-dying sinners; and if God per-

mitted never-dying sinners in the world, He could never destroy all the results of sin. Therefore, we understand God's purpose in driving Adam and Eve from the Garden of Eden, for we read in Genesis 3:22 and 23, "The Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden."

Turning to the New Testament, we discover the fact that immortality is an attribute possessed by God alone. (1 Timothy 1:17.) We have this positive statement in 1 Timothy 6:16, speaking of God the Father, "Who only hath immortality." Contrast, if you please, the fact that God is immortal with the fact that man is mortal, as we read in Job 4:17, "Shall mortal man be more just than God?" It is only the Father and the Son who have life as an inherent quality, for in John 5:26 we have this very statement, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." In Romans 1:23 we have the definite statement made that God is incorruptible and that man is corruptible.

CAN A MAN BECOME IMMORTAL?

Now, the question is whether man shall always remain corruptible and mortal, or be changed to become incorruptible and immortal. In 1 Corinthians 15:51-55, we read, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Immortality, as well as eternal life, is a gift to those who by faith continue in well-doing. (Romans 2:7.) In Romans 6:23 we read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is through the gospel of Jesus Christ that immortality is brought to light, as we read in 2 Timothy 1:10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

That old familiar verse, repeated around the circle of the world, translated into more languages than any other passage of Scripture, memorized by a larger number of the human race than any other verse, namely, John 3:16, tells us, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That a sinner does not have eternal life abiding in him is made plain in 1 John 3:15.

AN "UNDYING SOUL"?

A very interesting question is this: "Can the soul die?" In a subsequent article we shall deal more at length with the meaning of the terms, "soul," "spirit," "breath,"

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Are YOU CO-OPERATING *with the*

The first of three splendid articles on sickness, healing, and God. . . .

THROUGHOUT the ages God has used men to carry out His plan. Spiritually, politically, socially, physically, world movements have been initiated and developed through a Noah, a Moses, a Cyrus, an Alexander, a Huss, a Livingstone, a Lincoln, a Lister, a Pasteur, a Nightingale. The gospel of health plays an important part in the salvation of man. God has not been unmindful of man's physical infirmities; He has not allowed him to grope blindly for the secret of devastating disease. Rather, He has raised up men and women of power and perseverance who have toiled to dispel the darkness.

To-day we are the possessors of many facts on the care of the body and on the prevention and cure of disease,—facts that have come to us from a divine source through the agency of man. We find that it is our privilege to use the intellect God has given us in the understanding and application of reasonable and scientific principles to the ills of mankind. These principles are invariably in accord with natural law. It is God who heals, not man; too often the latter, in his blindness and egotism runs counter to nature's law, and defeats the effectual operation of God's plan in the healing of the body. The wise physician will admit that it is not by his own power that success crowns his efforts, but, rather, it is due to the operation of vital forces controlled by God Himself. The physician is His agent called upon to direct the ministration of divine agencies which agencies alone can bring restoration.

We are compelled to recognize Christ as the great physician. In speaking to the Israelites the Creator said: "I am Jehovah that healeth thee" (Exodus 15:26); and again, in David's psalm of praise for Jehovah's mercies are these words: "Bless Jehovah, O my soul, and forget not all His benefits, who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:2, 3, A. R. V.). Thus it is through the operation of vital forces, controlled by God, that restoration is secured; the physician is His servant. Hippocrates, called "the Father of Medicine," recognized the thing that science calls vital activity. Said he, "Diseases are cured by nature."

THE GOD WHO RESTORES

A religious writer of world renown, Mrs. E. G. White, states in her book, "The Ministry of Healing": "Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process



Thirty cups of coffee a day is the record of Frank Fay, stage and screen actor. Can anyone expect good health when knowingly imbibing so much poison each day?

is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him."

There is but one conclusion: if God is the source of restorative power, the Great Physician, it is the responsibility of the physician to acquaint himself with God's methods, and to use them,—to work in harmony with nature's God. It is to the interest of the patient to select God's methods for restoration, and to learn His system of preventive medicine.

OBEDIENCE GIVES HEALTH

We may ignore wantonly or ignorantly the precepts of nature's God, and yet we may be restored. That does not prove that carelessness is just as good as carefulness. It simply means that God in His love and mercy has overruled in our behalf. The typhoid patient who ate a large order of cabbage lived because of an overruling providence, not because the cabbage was a safe or an effective curative measure. The man of seventy-four who brags that he has smoked and used alcohol all his life has not attained his longevity because of his defilement of his body, which, as a sacred temple, God gave to him. The heavenly Father protects and keeps us in spite of our unworthiness; He may heal us in spite of our wanton disregard of His explicit instructions to us; but His mercy will not sanction a continuation in error's way.

God expects implicit confidence, absolute obedience, from His followers. This is the requirement of any physician from his pa-

tient; it is reasonable that the Great Physician should expect and receive as great a degree of coöperation from those who would receive a physical blessing. To the Israelites He said, and to us to-day He says, "If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians." Exodus 15:26. Again in Deuteronomy 6:24, "Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that He might preserve us alive."

The same thought is expressed in Deuteronomy 7:12, 15. "Because ye hearken to these ordinances, and keep and do them, . . . Jehovah thy God will keep with thee the covenant and the loving-kindness which He swore unto thy fathers." "And Jehovah will take away from thee all sickness; and none of the evil diseases of Egypt, which thou knowest, will He put upon thee." A. R. V.

THE CAUSE OF DISEASE

The thought expressed in these texts is just this: God expects absolute obedience to His laws, moral or natural. Adherence to these principles offers a protection impossible under a course of action that cannot receive the sanction of Heaven. Obedience is necessary for health and its maintenance. Disease is earned through wanton or ignorant violation of natural law—a law just as truly divine as the precepts of the Decalogue. So, if that is true, we are justified in assuming that sin—disobedience to God's laws—is the cause of disease. Recall if you will the ex-

GREAT PHYSICIAN?

ARTHUR N. DONALDSON, M. D.

perience at the pool of Bethesda, as recorded in the fifth chapter of John, when Jesus said after the healing of the paralytic, "Sin no more, lest a worse thing come upon thee."

Disease is the proper reward for wrong living, either our own or that of our forbears. Whether moral or natural law is broken, the results are the same. It follows as an incontrovertible law—"Whatsoever a man soweth, that shall he also reap." Galatians 6:7.

TRUST IN GOD

"Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isaiah 26:4, 3, A. R. V. Trust, confidence on the part of the patient in his physician, will often do more in the cure of disease than all the drugs and physiotherapy in the world, just as blind trust in hocus-pocus will sometimes develop a state of mind so at peace with the world as effectually to offset an illness. Some patients are so certain that curative virtue resides only in a medicine that they fail to respond satisfactorily to adequate drugless therapy. Add a bottle of colored water to the armamentarium, with instructions to take one teaspoonful every four hours, and an immediate improvement will be noted. The effect of mind over matter is an actual fact. Quacks flourish, and methods of healing quite at variance with God's pattern sometimes seem to cure disease simply because blind faith in a person or a thing will dispel the overwhelming physical depression that comes with fear and apprehension. They *know* he or it will cure them; and, as we said, sometimes it does.

The Father pleads that we put our trust in Him, in His methods, in His medical program, both for the prevention and the cure of disease. He urges the physician to direct the mind of the sick to Christ, the Great Physician, and to coöperate with Him in the care of the ailing soul and body. When together physician and patient will seek the throne of grace, a degree of confidence and trust will be established that can accomplish wonders. That perfect "peace of God, which passeth all understanding," will effect a stabilization of physical processes that will enhance the value of whatever scientific procedure is used.

REMOVE CAUSE OF DISEASE

If your motor overheats and you find your radiator leaking badly, the logical thing is to repair the radiator. Then the cause will be removed. If a certain combination of foods gives you a sour stomach, rather than persist in irritating the mucous membranes with soda, better stop the faulty combination. The demand of scientific and rational medicine is to seek out and remove the cause. The requirement of the Great Physician is that

the causative factor—a violation of natural law or moral law—be removed. If such a violation is a sin, it stands to reason that the essence of cure lies in the overcoming of the sin. God cannot bless a therapy that condones sin in the life—a violation of nat-

ural law, divine law—or that will not seek out and demand the removal of the cause.

The diseases in greatest ascendancy today, those causing the greatest mortality, are due to a disregard for the laws of our being. Many faulty systems of healing ignore the necessity for a change in habits. Some anatomical, chemical, or psychological factor will be selected, magnified, and credited with all causative powers in the production of any and all disease. Patent medicines all offer a "short cut;" "new stomachs for old—no need of a change in diet" reads one ad. A magic belt or a "charged" water or a special-

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The DAILY CHRIST

"I must walk to-day, and to-morrow, and the day following." Luke 13:33.

LLEWELLYN A. WILCOX

ONE day at a time,—that was how Jesus accomplished His mission. That was how He lived His life. And that is the only way anyone can live it—one day at a time.

The past is past. The future is uncertain. But to-day is mine. When to-morrow comes, it will be to-day. To-morrow will be to a large degree what to-day has made it. To-morrow's successes or failures are the harvest sown by to-day. To-day, then, is not to be lived for to-day alone, but with the eye fixed upon to-morrow.

A day is a year in miniature,—its morning the springtime, its noon the summer, its afternoon the autumn, its dusk the winter. A day is more than that; it is a life in miniature,—childhood, youth, manhood, age. But no matter how long life's journey, it must be trodden mile by mile, one day at a time. "I must walk to-day, and to-morrow, and the day following."

Thank God this is so;—that "sufficient unto the day is the evil thereof!"—that "as thy days, so shall thy strength be!"

The call of the cross is to a daily experience. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Not yearly, not monthly, nor weekly, on the Sabbath, but daily, as Paul did. Christ died, once for all, but we must "die daily." Daily we must bring our carnal natures to the place of crucifixion.

THE STORAGE SYSTEM

Once I thought the Christian life could be lived on the storage system. I thought that once a week, in the house of God, my spiritual battery could be charged with a current from above long enough to carry me "safely through another week." But I found my plan would not work. Then I sought the midweek prayer meeting as a halfway power station. This helped me much, but the momentum was not sufficient. Then every morning I came to my Lord, waiting before Him for a renewal of spiritual life, consecrating myself to Him for that day, and crying, "Take me as wholly Thine. I lay all my plans at Thy feet. Abide with me, and let all my work be wrought in Thee."



We are not automobiles, but trolleys. And ours is a daily run. This act of daily morning surrender makes the contact with the Source of power. It cannot be made this morning for to-morrow—but just for to-day.

You can live to-day victorious over every temptation. This may be for you a perfect day. How? Do you believe that Christ can keep you one minute without sin? If He can keep you one, can't He keep you sixty? If He can keep you the first sixty, can't He keep you the second?

"Moment by moment, hour by hour,
Constantly trusting His keeping power;
Day by day and week by week,
Only His praise my tongue shall speak."

I like the story of the little servant girl. A party of ministers at the home of her employer, who was the local pastor, were discussing the meaning of the expression "pray without ceasing." How this could be done was beyond their theology to expound or to comprehend. She, hearing their discussion, remarked, "How very strange that they cannot comprehend what is so simple! Why, I do that all the time."

"Explain how you practice it, Mary," said her master.

"Well," replied the girl, "when I first open my eyes, I pray God to 'open the eyes of my understanding;' when I arise and dress, I pray to be clothed in the robe of Christ's righteousness; when I kindle the fire, I pray the Holy Spirit to kindle His refining fires in my heart; when I wash, I pray for the washing of regeneration in the water of the word; when I prepare and partake of breakfast, I pray to esteem God's words more than my necessary food; and so on, all day long I find in everything some call to prayer and the remembering of God."

And will He fail you? Listen to His promise: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isaiah 27:3.

The "SIGNS" QUESTION CORNER

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If you have a question on some subject apropos to the field of the "SIGNS OF THE TIMES," write preferably direct to Dr. Wirth. Anonymous questions will not be answered.



THE ORIGIN OF CHRIST

Was Christ born of God in heaven before He was born of the Virgin Mary on earth? is asked by H. G. Thompson of California.

The whole question of the definite origin of our Lord before He came to this earth is shrouded in the inscrutable mind, will, and purpose of God. All attempts to answer this are utterly profitless, and but the vain play and byplay of human speculation. For us to understand this divine problem would be to make us as God Himself. Let us not as poor human worms of the dust try to crawl over the forbidding battlements of the comprehension of the Great God. "My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:8, 9. Human thought can never hope to solve the *homoi-ousianism* of Arius or the *homoousianism* of Athanasius; can never determine fully whether the Son is "like" the Father or whether He is the "same" as the Father.

This much is certain: the Holy Scriptures present Jesus Christ as equal with the Father in the fullness of deity. How lofty and gripping are the words of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made. . . . And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the Only-Begotten from the Father), full of grace and truth." John 1:1-14. See also Colossians 1:14-19; Hebrews 1:1-3.

Some have thought that Paul's description of Christ as "the first-born of all creation" (Colossians 1:15), and that of the psalmist, "Thou art My Son; this day have I begotten Thee" (Psalm 2:7), establish the fact that Christ had a beginning in the same sense that a creature has a beginning. But this is not so.

FIRST AS CREATOR

As to Colossians 1:15, the context shows clearly that Paul is positing the sovereignty of Christ as the Creator of all things. As Creator, our Lord is distinct from all creatures; and this absolute distinction is indicated by the word "first." As Creator, of course, Jesus Christ "is before all things" (17th verse); and in this sense of being "before," He is "first." Being first in distinction from the creation, He is also necessarily first in relation to the creation in priority of time. Any idea that the Son is part of the creation itself is utterly foreign to Paul's conception. See Colossians 2:9; 1 Corinthians 8:6; Philippians 2:6-8. Moffatt makes the expression, "the first-born of all creation," plainer by translating the

Greek: "born first before all the creation;" and with this Goodspeed is in substantial agreement.

The word "born" is used because, in contrasting the creation with His creation, it postulates the nature of the Lord's origin. He was *not created* as were creatures, but was *born* out of God as God; and so is of the same nature as the Father. Just as a human son is born human by nature because his father is human so the divine Son of God is by nature "born" God (in what way we must not attempt to explain) because His Father is God.

CHRIST VICTORIOUS

As to Psalm 2:7, if Acts 13:33, 34 is referred to, it will be seen that Paul by inspiration defines "this day" when Jesus was "begotten" of God as that of our Lord's resurrection—"that God hath fulfilled the same unto our children, in that He raised up Jesus; as also it is written in the second psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He hath spoken on this wise, I will give You the holy and sure blessings of David." And Paul writes: "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Romans 1:4. Certain it is that by His resurrection Christ proved His decisive victory over sin and the evil of this world, and so merited the glorious promises which follow Psalm 2:7: "Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

THE SIN AGAINST THE HOLY GHOST

A reader from Michigan wishes to know how she may be sure that she has not committed the sin against the Holy Spirit; and whether in her state of uncertainty she should dare to participate in the Lord's Supper.

I feel to sympathize deeply with those in physical trouble and soul distress. Let time be spent in a prayerful reading of the Bible, particularly the Psalms and the Gospels, and in seeking God for help. Light will break through. Lean hard on the comforting promise of Jeremiah 29:11-13: "I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

From what the questioner writes, I would strongly advise that a nerve and mind specialist be consulted. Often such cases as

these need a competent, experienced physician before a preacher. However, for the encouragement of the afflicted, the very fact that a persistent sense of sin is present is potent evidence that the sin against the Holy Spirit has not been committed. So long as we are concerned with our standing before God, so long are we without the commission of this sin. If one has a sincere heart to do God's will, and has confessed every sin, there is no reason why one may not participate in the Lord's Supper. It is not expected, Scripturally, that only perfect people take part in this holy ordinance.

JESUS' DIVINITY-HUMANITY

Mrs. B. Dickens of Pennsylvania writes to find out if when Jesus died on the cross it was only His humanity that died, or whether His divinity died also.

From the New Testament records we know that by nature and action Jesus Christ was completely man (Luke 2:40, 52; John 4:6) and completely God (John 1:1-3, 14; Matthew 8:23-27). This is shown by His very name, "Jesus Christ." "Jesus" is His human name, and is simply the Greek form of the Hebrew word "Joshua;" while "Christ" means the Anointed One, the Messiah, and so is His divine name. Inasmuch as human beings are mortal (Ecclesiastes 9:5, 6; Isaiah 38:18, 19), our Lord as man was, of course, subject to mortality before His crucifixion. Likewise, since He was God, we must predicate inherent immortality of the Master before the crucifixion. Jesus Himself hinted at this inherent immortality in the words: "Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father." John 10:17, 18.

We cannot grasp the mystery of the incarnation of our Lord. It is for us rather to appropriate the blessed results of it, and to seize in faith the great fundamental of our salvation, "that Christ died for our sins according to the Scriptures." 1 Corinthians 15:3. Dr. J. Gresham Machen, the able and intelligent Fundamentalist leader, says this statement in 1 Corinthians 15 is the great and basic historical witness of the *fact* of Christianity as given us by the primitive apostolic church. God though He was and is, the glory of redemption is that the Son of God took upon Himself our nature and died that we might have eternal life. "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that *through death* He might bring to naught him that had the power of death, that is, the devil." Hebrews 2:14. "Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes we are healed." 1 Peter 2:24.

THE INQUISITION

H. M. Geiger of Washington wishes advice as to where he may obtain information as to the practices of the Spanish Inquisition.

If the questioner will go to any large city library, look in the card index under "Spanish Inquisition" or "Inquisition," he will find books that will give him help on his problem. Lea's "History of the Inquisition" is very authoritative, and I would particularly call attention to it.



"THEM THAT COME OFF VICTORIOUS"

AS ALREADY pointed out in several past issues, the great battle between the powers of darkness and the Lamb of God and His infinite love is now coming to its climax. The great victory described in the first part of the fourteenth chapter of Revelation has already been presented. The climax reached at the second coming of Christ has also been presented from the same chapter. But the fifteenth chapter of Revelation gives a still further view of this glorious victory, for we read: "I saw another sign in heaven, great and marvelous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy; for all the nations shall come and worship before Thee; for Thy righteous acts have been made manifest." Revelation 15:1-4.

The glories of the redeemed in the eternal world are here pictured. What a great thing it will be to stand among that

war is a war between principles as they express themselves in two opposing classes of individuals. Hatred, terror, and revenge as a mighty conflagration pour forth from the one camp; while kindness, gentleness, and the all-persuasive powers of Heaven's love shine out from the other.

Let us not quarrel about who is the "beast," or who is the "image." Let us see the fact as manifested all through these scriptures. Then we shall be able to know without any equivocation or question just where to stand. When in doubt, look at the faces of the men in the two armies. See the scowls, hatreds, and terrors in the one group, and behold the love and the gentleness of the Lamb of God in the other.

Nothing could be plainer than these scriptures as they align the combatants on the two sides of this great controversy. And men and women who think that they can follow the Lamb of God with hatred in their hearts need to be aroused from the terrible delusion. God is putting forth His hand in the destruction of all hatreds. He desires that your hatreds and mine shall be dissolved in the blood of the Lamb, through witnessing the scenes of the cross of Calvary. If we will permit Him with the gentle hand that was nailed to the cross, He will place the self-same love within us that He Himself possesses. Love, supreme love,—hatred, supreme hatred,—these are the two great combatants. Those who stand under the banner of the Lamb of God that bears away the sins of the world, including all its hatreds, will be in that great company so wonderfully described in the verses quoted at the beginning of these paragraphs. What a marvelous victory that will be!

Did you ever get interested in searching through your Bible to find the numerous places wherein the Christ is spoken of as the Lamb of God? Perhaps no one chapter in the Bible describes this more forcefully and beautifully than the fifty-third chapter of Isaiah. Read that chapter thoughtfully and prayerfully. It will be a great source of help to you at this time. The Lamb of God without any weapons stood in the presence of irate men, armed with swords and spears, while they mocked and derided Him. And as He stood there, He was conscious of the fact that were it not for His love for sinful humanity, He would be under no necessity of enduring the shameful, agonizing ordeal. Consider these words spoken by the Master when they were arresting Him, preparatory to His crucifixion: "Behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?" Matthew 26:51-53.

First, observe with thoughtful care that when the Master charged His disciple to put up his sword after he had struck off the servant's ear, then He uttered the striking sentence, "All they that take the sword shall perish with the sword." The Master in His great warfare uses the weapon of divine love. He pierces no heart or strikes off no head with the sword of hatred.

He was not left defenseless in that hour, for hear Him saying: "Thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?" According to the Roman legion of that time, that would have been in the neighborhood of fifty thousand of the mighty angels of God; and any one of those angels would have been more than a match for all the armies that all the earth could summon. Jesus was not left without protection by His Father. But He suffered Himself, apparently defenseless, to be hung upon the cruel cross, so that a witnessing universe could forever see that divine power was there, giving forth its supreme expression that "God is love."

T.



The men here shown are the presidents of the delegations appearing at the World Disarmament Conference in Geneva. Top, left to right, they are: Grandi of Italy, Tardieu of France, Nadolny of Germany, Gibson of the United States. Bottom, left to right, they are: Benes of Czecho-Slovakia, Litvinov of Russia, Simon of Great Britain, and Zaleski of Poland.

victorious company who have stood with the Lamb in waging warfare against the "beast" and his "image"! And note with particular care that all these scriptures that we have been studying from the book of Revelation during recent weeks not only present the great conflict between the "beast" and his "image" on the one side and the followers of the Lamb on the other; but uniformly the record discloses defeat for the powers of hate, persecution, and religious war, and triumph and victory for those who yield themselves to Christ that He through them may display to a witnessing universe and a sinful world the great outflowing of the wonderful love of Christ.

In the study of these scriptures, we might have difficulty in convincing the reader as to just what this "beast" represents. We might have further difficulty in convincing him as to just what the "image" represents. But no individual anywhere should have any trouble in discerning the difference between the cruel manifestations of hate and persecution on the one hand and the beautifully sublime display of kindness and love on the other. Do not fail to keep the picture in view. This last great

MAN is altogether too eager to pursue his way into the depths of secret things, aided only by the flickering light of human intelligence and reason. He wants to thread his way alone through the winding channels of mystery without the help of the Pilot, Jesus Christ, who has said: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

Man has disavowed the sovereignty of God and the efficacy of the Holy Spirit as the guide and counsel in his researches, in his study of the science of salvation, and in his efforts to determine the origin of the universe. He has cast into the discard the all-essential principle that "the fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." Psalm 111:10.

These basic principles are ridiculed by many scientists and a large number of religious leaders. They make merry of the idea that any should be so simple and foolish as to hold that it is necessary for one to be a believer in God and in His sublime purposes in order to discover the correct premise for their reasonings concerning the creation of the world and the origin of man.

"A new possibility" of the origin of life on this globe is submitted in a recent report from the Smithsonian Institution, Washington, D. C. And this "new possibility" is "nothing more complicated than hot water puddles formed after the world's first rain." These puddles "served as 'incubators' for low forms of life."

Dr. Assar Hadding, who gives us this information, in a more detailed statement says: "Water accumulated in the depressions. It was hot or warm water, and in several basins, at least, strongly saline. Thus the conditions for an organic cell's formation and growth were favorable."

We would say with the late William Jennings Bryan, who was confronted with an equally ludicrous theory, "And must we believe this, too?"

AN ABSENTEE GOD

It must be freely recognized that with the feeble torch of human wisdom and scholarship, of scientific and mechanical equipment, mighty things have been done in exploring unentered fields of mystery, of hidden forces, of potential possibilities far beyond the comprehension of the average individual. And, because, according to their standards of investigation, they have not discovered God, have not perceived His infinite design, His supreme purpose and plan in the great cosmos, they either deny His existence absolutely or regard Him as *in absentia*; and so far removed from this world as to have but slight interest in its affairs.

Consequently, they have set themselves, passively, at least, against the Christian's God and against His creative and superintending power. In blindness born of egotism, in ignorance due to denial of essential spiritual principles, many of these mod-


ern scholars have descended to the lower levels of superstition. Deifying nature and man, they worship the creature more than the Creator, just as do the savages of heathen countries.

They place no difference between the eternal God and mortal man, or between the demonstrations of the power of the Holy Spirit and the natural forces of the physical world. They put no distinction between the Creator of nature and nature itself; both, they say, are alike divine. This impertinence and confusion is the logical sequence of rejecting the basic law of moral conduct as set forth in the Scripture, and of the repudiation of the personality and presence of Jehovah. Saith the scripture: They "have violated My law, and have profaned Mine holy things: they have put no difference between . . . the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Ezekiel 22:26.

WHAT LIBERALISM SAYS

In the endeavor to build a religion, or a kind of religious philosophy of life, apart from a belief in a personal God and in His Son, Jesus Christ, the Redeemer, it is but natural and logical that liberal leaders in religion should make such declarations as these:

"The belief in God must not be a creedal element and atheism must cease to be a term of reproach. The question of the existence of God should not affect the fellowship of members in a church. If emphasis is swung to the humanistic side, the ques-



The trees, the fields, the quiet peacefulness of nature,—all these witness to us of the love of God, who is the Creator and Father of man.

ANDREW

in his observations on religion disavow God as creator and su-
evangelical Christianity with its
higher levels of thought but d-
godless philo-



The Descent

tion of God's existence will naturally drop into the list of maybe's." This is the declaration of Prof. Roy Wood Sellars of the University of Michigan.

"God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity, and the like," according to President Arthur Cushman McGiffert, of the Union Theological Seminary, New York.

Prof. Wm. A. McKeever of the University of Kansas, tells us about his deity and his shrine of worship in the following language: "To know God is first to know Man and to know Man is to worship the divinity in him.—Man is my best expression of Deity, and so I bow reverently at this shrine."

So we might go on giving quotations of a similar nature from various sources of modernistic literature. However, these are sufficient to illustrate forcibly the *descent of man*—descending the majestic mountain heights of God and truth to wander and to grope about in the confusing canyons of

human opinion and speculation and doubt.

How terrific the subverting power, how subtle the overturning forces that are at work seeking to rob God of His authority, and to destroy the foundations of Christianity! The teachings of modern liberal theology have occasioned such a revolution in religious thought and ideals as is little appreciated by the casual observer.

THE BIBLE REJECTED

Modern theologians of liberal tendencies have rejected the supernatural in religion, and have cast aside the textbook of heaven, the Bible. They have substituted ethical culture for the graces of the Spirit, the power and accomplishments of humanity for the transforming power of the gospel through Jesus Christ, the virtues and discoveries of earthly wisdom and reasoning for the divine philosophy of origins and of life in all its varied aspects.

Instead of accepting the teachings of the Holy Spirit, they enthrone and adore intuitive knowledge, and accept the *ex cathedra*



FILBERT,

ism, declares that when men of the universe and repudiate Christ, they are not ascending to the worn-out bases of a paganism.

f Man

dra deductions of man's arguments. Having forsaken the fountain of true knowledge, they endeavor to support and preserve their findings in the broken cisterns of unproved and unprovable theories.

Pagan intellectual leaders of olden times thrived mentally on the husks of a godless, Christless philosophy. True, many of these leaders were giants in mind and thought. They accomplished much, and left many noteworthy and enduring records. They possessed and taught many excellent truths—principles of morality, virtue, honor, justice, culture, science, and art.

But in all their search after knowledge they sadly failed to find the true God, the author and foundation of real wisdom. As they studied the marvels of nature in the world about them and endeavored to unravel its secrets, they failed to learn that "the secret of the Lord is with them that fear Him." Psalm 25:14. As they sounded the depths of the deep and cast a measuring line to the mountain top, they failed to discover Him who laid the ocean's bed and bound it

with mountain chains. As they reveled in the beauty of valley and plain, of forest and glade, of flower and grass, they failed to see the hand of Him who carved the valleys, leveled the plains, builded the forests, painted the flowers, graved the surface of the earth with paths for the rivers—"God Himself that formed the earth and made it." Isaiah 45:18. As they looked upward and swept the bending heavens with penetrating vision, they beheld the stars fixed securely in their places, and they saw the planets come marching out upon the plains of space; but they failed to discover the mighty General of that blazing host, the "Captain of their salvation." Hebrews 2:10.

THE FAILURE OF WISDOM

Thus anciently was learning turned to ignorance and wisdom to folly. Thus did the scholars, the erudite, the learned classes of long ago fail as leaders of the people. Even with their comparatively limited means for investigation, there was no valid reason for this lack of knowledge of the Creator and His gospel of salvation. "Because that which may be known of God is manifest in them ["to them," margin]; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:19, 20.

These ancient pagan scientists and philosophers had opportunities for knowing God, the Architect of the universe. There is every assurance that these scholars believed

in a "great First Cause, a Supreme Being." But "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Romans 1:21-23, 25.

This scripture sets forth clearly the reasons for the unhappy and paradoxical state of being wise yet foolish, learned yet ignorant. This inspired commentary on how and why man descended from the high levels of glorious privilege to the lowlands of skepticism, agnosticism, and the superstitions of actual heathenism, is very significant in view of the present descent of man into the jungles of religious liberalism. It shows very fully why men at that time turned from the ways and works of God, and why they went down into the cheerless, lightless atmosphere of human speculation. It states in very plain language the reason why they descended so far as to consecrate themselves to the forces of nature, and to deify mortal man and worship at his shrine.

A DANGER SIGNAL

This inspired record should be to thoughtful men more than a mere chronicle of the failures and apostasies of past generations. It is all this, and much more. It is a startling, a terrifying warning signal of great danger. An honest recognition and analysis of the causes and effects that brought such a baneful harvest of human thought and action should furnish this investigative age with a tremendous advantage as its students look out upon nature and return to their laboratories, seeking a solution for its multiplying mysteries.

"The heavens declare the glory of God; and the firmament showeth His handiwork." Psalm 19:1. This statement has challenged the wisdom of man throughout every age. The mightiest intellects cannot comprehend God. His ways are past finding out. All creation testifies to His infinite greatness, and to His power in designing and directing the universe.

And it is heartening to learn that an increasing number of outstanding scientists of the day are moved to a frank acknowledgment of God—a mighty intelligence and personality, the originator and controller of this vast creation. It is encouraging to observe that these scholars are led to believe that in this Being (though they understand Him but vaguely in some cases) is the only full and sufficient explanation of all the inscrutable forces that play in and about the realm of man.

THE SCHOOL OF ETERNITY

Many are the secrets held in the hand of our heavenly Father that the finest minds will be unable to fathom until they are prepared to enter the graduate school of eter-

nity. In this school of the hereafter the Creator Himself will be the master teacher.

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.

"All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. 'Exceeding abundant above all that we ask or think' will be, forever and forever, the impartation of the gifts of God."

Mortal or Immortal?

(Continued from page 8)

"body," etc. At this time we desire to answer the question in part by citing the words of our blessed Saviour, as recorded in Matthew 26:38, "My soul is exceeding sorrowful, even unto death." That the soul can die, and must die even the second death if outside of Christ, is brought to view in Ezekiel 18:4, "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." In Job 33:21, 22, we have this statement: "His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers." Put with this the statement found in Psalm 22:29, "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before Him: and none can keep alive his own soul."

That Jesus poured out his soul in death for the remission of the sins of the world is an assured fact as given to us in Isaiah 53:10: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." That Christ actually *died* for the sins of the world is a fact we must not lose sight of. 1 Corinthians 15:3 assures us that our Lord actually died for our sins and that He did so in harmony with the Scriptures.

A SUMMARY

Recapitulating briefly, we find in this study that man is mortal. God alone is immortal. The only way man can become immortal is to receive immortality from God as a gift. No man can be changed and become an immortal man at the first resurrection unless he has accepted Jesus as his Saviour and had his sins forgiven and covered by the righteousness of Christ.

All there is of man dies when that cruel enemy, death, which is in the world as a result of sin, makes his call. By nature, man does not have immortality; by nature he must die. Not until his nature is resurrected and changed from corruptible to incorruptible at the second coming of Jesus will man become immortal.

(To be continued)

MORTAL MAN OBJECTIONS EXPLODED

FRANCIS D. NICHOL

OBJECTION No. 10. *Christ's story of the rich man and Lazarus proves the immortality of the soul. See Luke 16:19-31.*

THIS story says nothing about immortal souls leaving the body at death. Instead, the rich man, after departing this life, had "eyes" and a "tongue;" that is, very real bodily parts. He asked that Lazarus "dip the tip of his finger in water." If the narrative is to be taken literally, then the good and bad at death do not soar away as intangible spirits, but go to their rewards as real beings with bodily parts. Yet how could they go there bodily if their bodies had been buried in the grave, as they most certainly were?

Again, if this is a literal account, then heaven and hell are so near that a conversation can be carried on between the inhabitants of the two places,—a rather undesirable situation, to say the least. If the believers in natural immortality claim that this is a literal picture of the geography of heaven and hell, then they must surrender the text concerning the souls "under the altar" crying for vengeance against their persecutors. (Revelation 6:9-11.) Both passages cannot be literal. If the righteous actually can see the wicked in torture, why should they need to cry for vengeance?

When the rich man pleaded that Lazarus be sent back to earth to warn others against hell, Abraham replied: "They have Moses and the prophets; let them hear them." And "if they hear not Moses and the prophets, neither will they be persuaded, though one *rose from the dead*." Verses 29, 31. Thus the narrative nowhere speaks of disembodied spirits, not even in the matter of returning to warn men. Instead, return is in terms of rising "from the dead."

PURPOSE OF PARABLES

To avoid believing that spirits have bodies and that heaven and hell are really near enough for conversation, does the objector now wish to view this story simply as a parable? Then we would remind him that theologians with one accord agree that doctrines ought not to be built upon parables or allegories. A parable, like other illustrations, is generally used to make vivid one particular point. To attempt to build doctrines on every part of the story would generally result in absurdity, if not in utter contradiction. Certainly to try to find in the illustration a proof for a belief the very opposite of that held by the speaker or writer would violate the most primary rule governing illustrations. We affirm that the objector, by using this parable to prove that men receive their rewards at death, would cause Christ to contradict Himself.

Elsewhere Christ states definitely the time when the righteous receive their reward and the wicked are cast into the consuming fire: "When the Son of man shall come in His glory, . . . and before Him shall be gathered all nations; . . . then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom. . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire." Matthew 25:31, 32, 34, 41.

There is no need that one return to give warning regarding the fate beyond the grave,

because the living "have Moses and the prophets; let them hear them." We, the living, are therefore surely justified in understanding the parable in harmony with what the prophets have said. Malachi, for example, states that "the day *cometh*;" it is a future event, when the wicked are to suffer the torments of consuming fire. (Malachi 4:1-3.) The Old Testament writers are very emphatic that the dead, righteous and wicked alike, lie silent and unconscious in the grave until the resurrection day. See Job 14:12-15, 20, 21; 17:13; 19:25-27; Psalm 115:17; Ecclesiastes 9:3-6, 10.

Thus to declare the story a parable or an allegory gives the objector no more support than if he declared it to be literal, unless he wishes to maintain the impossible claim that a particular point in a figurative story should be taken literally even though there is thus created a direct contradiction to the literal statements of "Moses and the prophets" and Christ (in Matthew 25).

WHAT JESUS WAS TEACHING

We believe that the story is a parable, which was the usual method Christ employed in His teaching, even though here, as in various other instances, He does not specifically so state. We therefore seek to find just what lesson Christ was trying to teach, and do not attempt to make the parable prove anything more than this. Evidently Christ was wishing to rebuke the Pharisees, "who were covetous." Luke 16:14. They, indeed many of the Jews, thought that riches were a sign of God's favor; and poverty, of God's displeasure. Christ drove home the one primary lesson, that the reward awaiting the covetous rich, who have naught but crumbs for the poor, was the very opposite of what the Jews believed.

This is what the parable is intended to teach. It would be as consistent for us to contend that Christ taught here also that the righteous literally go to "Abraham's bosom," and that heaven and hell are within speaking distance, as that He taught that the reward comes immediately at death. Christ guarded against the drawing of unwarranted conclusions from this lesson He was teaching the Jews by placing it in the setting of a story. He doubly guarded it by declaring in closing that "Moses and the prophets" should be the guide to the living as regards their fate beyond death. Yes, He triply guarded it by definitely describing the return of anyone from the dead in terms of a resurrection.

By employing the language of allegory He could very properly have the unconscious dead carry on a conversation, without necessitating the conclusion that the dead are conscious. Elsewhere in the Bible we find the vivid parable of the trees going "forth on a time to anoint a king over them," and of the conversation carried on between them. See Judges 9:7-15, also 2 Kings 14:9. Why not attempt to prove by this parable that trees talk and that they have kings? No, you say, that would be trying to make it prove more than was intended by the speaker. We agree. The same rule holds for the parable of the rich man and Lazarus.

WHY don't you give your fourth graders more fairy tales to read?" inquired a fellow public school teacher of Mrs. Graham some years ago.

"Oh, they get more fairy tales now than they need," Mrs. Graham replied. She wondered if her colleague's small son in the fourth grade had been discussing the reading selections most emphasized in the classroom. If so, she knew that Mrs. Graham had passed over as many of the fairy tales as possible in the required reader, and had dwelt lingeringly on classics and on stories dealing with more factual things: those of birds, animals, and plant life; biographies; discoveries; nature and child poems. The supplementary readers on the library bookshelf in the room were also very, very carefully selected.

"Furthermore," added Mrs. Graham, "each child's taste for reading is being formed now, and I want it to be as wholesome a taste as possible."

"But just think of the children's imagination!" exclaimed her friend. "You should allow nourishment for that too!" It was a pleasant but insistent tone of voice.

"FEE, FI, FO, FUM"

"The class of reading available will develop that admirably without the extremely harmful element of fear. I remember my own fascination for the story of Bluebeard, but it was a fascination of horror, related to fear. But aside from the fear element there is real danger in too much indulgence of fantastic imagination. The child does not return to his arithmetic so well after reading fairy tales, and he will not return to his business so well later on if the taste acquired in the fairy-tale reading is developed in maturity into a taste for frothy material."

The discussion did not last much longer, but the selection of reading matter endured essentially the same for the remainder of the year.

I was reminded of the conversation recorded above and of my own convictions in the matter when I read an article some time ago in the *Elementary School Journal* (June, 1929). It was written by H. E. Wheeler of the Wheeler Publishing Company of Chicago. His title was "The Psychological Case Against the Fairy Story." The author herein shows that the trend in children's books today is away from so many fairy stories, folklore, and fanciful tales toward factual subject matter. Children do not find fairy-tale material so interesting to them as a general thing as is the life with which they are familiar. This is one of the chief reasons for the newer trend, this author believes. Even folklore, which is the best of the fanciful



The mind of the child is plastic, and may easily be formed or deformed by the material it reads.

Are FAIRY TALES Good for CHILDREN?

*Some facts for parents and
teachers to ponder.*

HELEN G. GRAUMAN

literature because it was once so widely believed, is not interesting to a little child who cannot imagine the background and environment, so foreign to those of his own experience. A nature or true home story appeals more to most children. "There are more things under heaven and on earth than are dreamed of in any of the fairy tales. The real world is a marvel, as fascinating to the child as to the adult. Introduce the child vividly, interestingly, to that world, and we stir his imagination into life—his real imagination, not that sorry substitute for imagination which cowers in terror of witches and werewolves or gloats with triumphant joy over riches and power achieved without effort."—Page 755.

A RELIC OF THE MEDIEVAL

Mr. Wheeler, in the article referred to, mentions Dr. Harry A. Overstreet, head of the Department of Philosophy of the College of the City of New York, as also denouncing the fairy tale. Overstreet asserted that the fairy tale is a relic from the days

of medieval and primitive science, when men were unable to detect accurately cause and effect and carried the belief in the supernatural to extreme limits.

The acquirement of the habit of daydreaming is another very harmful effect of fairy stories. In an adult this tendency is an enfeebling one. It keeps him from putting in honest effort to accomplish fulfillment of his wishes. Some even assert that such morbid daydreaming may result in mental disturbance in later life.

Dr. Alfred Adler of Vienna is a man whose name is greatly respected among all students of psychology. He too denounces the fairy story. The ultimate psychological effect, he believes, is to form the habit of daydreaming. He compares this daydreaming habit to a drug habit.

I recently noticed a strong chapter denouncing the fairy tale for its harmful mental effect in "Psychoanalysis, Its Theories and Applications," by A. A. Brill, who is one of the most famous disciples of Freud in this country. Brill shows the danger of fear engendered in the child's mind by the wild, unreal depictions of the fairy story. The ferocious animals, the unfriendly, overpowering forces of nature, haunt the child's mind in a most unhealthy way. Nature in this way becomes to the child fearful rather than friendly.

I think of still another denunciatory fact concerning fairy-tale reading, which was touched upon in the conversation opening this discussion. Many adults have an insatiable appetite for light fiction, and this appetite may have had its early nurture in the food of the fairy tale taken into their minds when they were children. I was discussing the matter of thesis material with a university dean the other day. He exclaimed vehemently: "So many of these candidates think they can read a few of the late novels and then be ready to write a scholarly thesis!" His tone showed his disdain.

HINDERS MENTAL GROWTH

The fairy tale, then, is condemned. It is not wholesome reading for children. It is so easy and fascinating to follow that little mental effort is required. Little real mental development results. It takes a child into an environment with which he is unfamiliar and which cannot be so truly interesting to him as are familiar things. Its appeal to the imagination is not a healthy one. It fascinates as weird, morbid, strange things fascinate, but it does not make a child better able to live and enjoy his life of here and now. The fairy tale by its strangeness often

puzzles a child and fills him with fear and dread.

Then, in reality, the emotion which most retards advancement is the one most highly developed in the child by the reading of the fairy story. This emotion is fear. Fear of actuality has been mentioned. Fear of the invisible and the vague is still more insidious to deal with. Fear is antisocial, engendering distrust and suspicion of others. It works, however, not only outwardly but inwardly, and makes the child distrust himself and his own powers to cope with powerful, invisible agencies that are quite outside the pale of his religious teaching.

The fairy tale engenders fear which springs from ignorance of true, natural, scientific forces. It encourages rather antagonistic than cooperative feelings toward these forces. Hence, the laws of nature, so beautiful and uniform as they work in sea, forest, earth, air, and sky, become to the child not great object lessons of the power of a great and good God whose wonders are to be studied with a clear and restful mind, but they become to the inflamed childish imagination symbols of fear.

Make Christ Known

WHAT is the supreme business of each individual Christian and, therefore, of the organizations of Christians known as churches?

It is to make Jesus Christ known—known in all of His fullness, known unto the uttermost parts of the earth.

"Ye shall be My witnesses." That's the supreme business of the Christian as stated by the Master Himself. To make Christ known—that should be the purpose of our lives. We need not worry about the outcome if only we are true to our own obligation. As Christ becomes known—really known, not as a mere name but as the Person that He is—all the rest follows. Such is the testimony of history. As men have come to know the real Christ, He, being lifted up, has drawn them more and more to Himself and molded them more and more into His likeness. All that will follow. Ours is the duty to make Christ known.

Make Christ known as the revealer of God. That's what men everywhere want—to know God. They who will may tell us that man is a mere animal or, worse, a mere machine. But they only fool themselves as they try to fool others. They shut their eyes to the heart cry of humanity through all the ages: "My soul thirsteth for God, for the living God;" "oh that I knew where I might find Him." Psalm 42:2; Job 23:3. Try to suppress it as men may, that heart cry is there. Men want to know God. And Christ came to manifest Him. He *did* manifest Him—as fully as God can possibly be manifested in human flesh. But, further, He *does* manifest God day by day to all who look to Him. Hence to make Christ known is to satisfy the heart cry of humanity.

Make Christ known as the teacher of men. That He is—"the truth." Men want truth. Here and there the cynic asks, "What is truth?" as if to imply that there can be no truth; and here and there men wise in their own conceits attempt to persuade us that there can be no truth. Yet men want truth. They know that they find it in part through

science, even though, in the very name of science, some would try to persuade us that we cannot know through observation, and experience. But men also know that science does not reach beyond the observable, the ponderable, the measurable; and they know that there is something beyond that boundary. They know there is *something*; but what? They want to know what. Make Christ known to them, and they will find what they seek.

Make Christ known—where? "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the utter-

most part of the earth." Acts 1:8, A. R. V. That's our business. These are our marching orders. To make Christ known unto the uttermost parts of the earth—that is the high calling wherewith we are called. And dare we say that we are truly disciples if our association together means little more than a congenial club life or a means of helping us develop ourselves and our own children? "Witnesses"! That we must be. And "unto the uttermost part of the earth." Unless this is what we are, we are neglecting our main business as Christians.—*Presbyterian Advance*.



The HOLY SPIRIT Is GOD'S AGENT

THEO. G. WEIS

IT IS easy to doubt the existence of a personality called the Holy Spirit. It is easy to become a fanatic on what should be one of the most assuring, most comforting, themes of the Scriptures. How do you study this wonderful doctrine? Do you doubt it? do you misunderstand it? do you enjoy the consolation of the Spirit? For the Holy Spirit is:

1. *A power from God the Father, to His children, coming in the name of Christ:* "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26, A. R. V. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, . . . He shall testify of Me." John 15:26. "Ye shall receive power, when the Holy Spirit is come upon you." Acts 1:8, A. R. V.

2. *Four conditions upon which the Holy Spirit is received:* (a) Repentance: "Repent ye, and be baptized; . . . and ye shall receive the gift of the Holy Spirit." Acts 2:38. (b) Faith: "That we might receive the promise of the Spirit through faith." Galatians 3:14. (c) Prayer: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. (d) Keeping the commandments: "If ye love Me, keep My commandments. And I will pray the Father, and He shall send you another Comforter, . . . even the Spirit of truth." John 14:15-17. "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32.

3. *Some manifestations of the Spirit's presence:* "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16:7-11. "He shall teach you all things, and bring all things to your remembrance." John 14:26. "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it." Isaiah 30:21. "He will guide you into all truth." John 16:13. "The Spirit of the Lord shall lift up a standard against him

[the enemy]." Isaiah 59:19. "As many as are led by the Spirit of God, they are the sons of God." Romans 8:14.

4. *Some essential offices filled by the Spirit:* (a) Agency of creation: "The Spirit of God moved upon the face of the waters." Genesis 1:2. "By His Spirit He hath garnished the heavens." Job 26:13. "The Spirit of God hath made me." Job 33:4. "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." Psalm 104:30. (b) Agency of the resurrection: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18. (c) Agency of regeneration: "I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5. "Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit." Titus 3:5, A. R. V. (d) Agency through which man is strengthened to overcome evil: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Ephesians 3:16. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8:26. (e) Agency of divine revelation: "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1:21, A. R. V. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13.

By carefully noting the contents of each of these Bible texts we are convinced that this third Person of the Godhead comes from the Father to His children through His Son Jesus Christ; that He is received on definite conditions; that His presence in the world is manifest; and that He is the channel through which many of God's wonders are performed.

The "Beasts" of Revelation 13



This medal, struck in 1825 by Pope Leo XII, symbolizes the claims of the Roman hierarchy. Around the image of a woman holding in her hand a cup appear the words, "Sedet super Universum"—"The whole world is her seat"—the claim of the papacy to exercise dominion over every living creature.

MILTON C.
WILCOX

OUR last article brings us back to the prophecy of Revelation 13 and the seven-headed beast of that chapter. Roman Catholicism, connecting with the civil power, formed the fifth head of the beast, developed the persecution of God's people during the 1260 years, from 538 to 1798, when the deadly wounding culminated in the separation of church and state. The influence of the Renaissance and the Reformation, the human revolt against the awful persecutions, the discovery of America and her Declaration of Independence in 1776, the decree of toleration by Marie Theresa, queen regent of Austria that same year, and by her son Joseph II of Germany in 1881, and the power of the gospel of Christ preached by watchmen of God who knew its power—all had their effect on the destruction of that phase of the Babylonian system. The awful revolution in France—the recoil from church-and-state government—had its effect. The head of the beast, molded by Roman Catholicism, passed.

The head of the Protestant Babylon of Europe succeeded. It was not the same, nor to the same extent, yet it was intolerant. Under this national phase of church and state Europe stands to-day. Not till absolute separation of church and state is seen will the sixth head pass.

THE TWO-HORNED BEAST

There is another beast in the thirteenth chapter, a beast with two horns like a lamb, and that will speak as a dragon. The ten-horned beast arose out of the earth among the people, represented by the sea (Revelation 13:1); but the two-horned beast comes out of the earth, a new land in prophecy. It arises to power when the dominant fifth head of the first beast is conquered by the sword near the close of the eighteenth century. It has two character symbols; it has horns like a lamb and speaks as a dragon. A lamb is a symbol of Christ; the seven horns (Revelation 5:6) are emblems of power. Two only of these horns may be proper in civil government.

There is one great power in the world to whom these specifications thus far apply; namely, the United States of America. She was the only power of prominence arising in the world when the fifth head was wounded to death. She arose in a new land, outside the old world empire on the heaving seas of nations. There are two elements in the principles of Christ that can well be applied to civil government, and only two: 1. Equality

of all before the law. God has "made of one blood all nations of men." Acts 17:26. The equality of mankind in fundamental rights is expressed in the primal charter of this great government, "All men are created equal;" that is, have equal rights, equality before the law. No other government has so declared; no other religion but the Christian recognizes it.

2. The second principle, the freedom of man to accept or to reject whatever religious principles may be presented to him. Jesus Himself said: "If any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. See article one of this series.

In the Constitution of the United States we have this statement: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And this thought of freedom was dominant in the founding of the government.

The dragon voice of persecution has been heard in several of the states of the Union, under bad state laws, but not under Federal Government laws. But as surely as America yields to the clamors of Sunday-law advocates and religious politicians, the dragon voice will be heard, and persecution will come.

THE DEADLY WOUND HEALED

This is predicted in Revelation 13:3. Its fulfillment is set forth in chapter 17, where the seven-headed beast is revealed in its last phase of existence. Note first that the vision



On this continent, as prophesied in the thirteenth chapter of Revelation, has appeared a power taking for its basis of government the two great principles of civil and religious liberty.

of that chapter is given by one of the angels having the seven last plagues. (Verse 1.) Note secondly, that he is sent to show John the judgment of the great harlot,—the apostate church that sitteth on many waters, peoples, multitudes, nations, and tongues. (Verse 15.)

A wife becomes a harlot when she leaves her husband and consorts with another man or men. A church becomes a harlot when she leaves the Lord who bought and espoused her and unites with the world. Note the striking example of Israel of old. See Jeremiah, chapters 2 and 3; Ezekiel 16 and 17. The church of the Middle Ages left her Lord, substituted tradition for the word of God, and chose as her teacher and power not the word of God and the Holy Spirit, the grace of God and the salvation of Christ, but, instead, her works of men, her penances, and her control of the civil power to punish. So she is represented in Revelation 17:1-8 in her worldly glory, riding on the beast of church and state, in triumph over all opposition, drunken with the blood of the saints.

Ancient Babylon, under her depraved Queen Semiramis, is represented as a royal woman holding out a cup of invitation to all. Revelation, chapter 17, represents modern mystical Babylon, gorgeously arrayed, riding on the beasts of prophecy, holding out to the world the golden cup of her fornication. It is a striking fulfillment of prophecy that in 1825, on the accession of the jubilee, Pope Leo XII caused a medal to be struck bearing on one side his own likeness and on the other the Church of Rome holding a cup in her right hand, in the left a cross, with the legend around her "*Sedet super universum*," in English, "The whole world is her seat."

Her appeal, according to the prophecy, has effect. A ten-divisioned Europe is formed, which restores the beast power and reigns with it one hour. The claim of the papacy to leadership of the world is recognized; she is ruler not of one kingdom, but of all, and says in her heart, "I sit a queen, and am no widow, and shall in nowise see mourning." Revelation 18:7. The peace she has promised to nations cannot come. God cannot bless universal apostasy. The hour of His executive judgment on a rebellious world has struck; probation ends; the plagues fall. The high note of triumph in apostasy is the tocsin of Babylon's doom, "for she saith in her heart, I sit a queen, and am no widow, and shall in nowise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." And the very kings whom she deceived, that exalted her, now undeceived, turn against her, and help to destroy her. (Revelation 17:16.)

APOSTASY OF PROTESTANTISM

In the meantime, on this side of the Atlantic, apostate Protestantism—Protestantism no longer—shall form an image to restored Babylon in a union of church and state. The people, deceived by the siren song of apostasy, will join in a world-wide union with the Old World beast to enforce the unlawful decrees of tradition and error. Then shall they attack God's loyal ones who are giving God's last message of appeal to an apostate world, summed up in the great

threefold message of Revelation 14:6-14 and Revelation 18:4.

This is the appeal of God to all who are in Babylon; the appeal of the writer, who knows there are honest souls in these great twofold apostasies; the appeal of this journal that is going to you backed with the Spirit and love of the Lord Jesus. Turn from men to God; from lying contradictory tradition to the word of the living God; from all your sins to the welcoming, loving, forgiving, cleansing Christ. For in fighting against the humble Christians who are faithful to Him these great conspiracies are fighting against Christ. And the sequel of that battle is here told: "These [this ten-horned conspiracy throughout the world] shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they also shall overcome that are with Him, called and chosen and faithful." Revelation 17:14.

O soul longing for freedom, break from all things contrary to the law of the eternal God and the all-sufficient sacrifice of Jesus Christ. He loves all. He welcomes the lowest in rank, the lowest in sin. His call in all this mad confusion is, "Come unto Me."

The World Cry for Peace

(Continued from page 2)

called the delegates to remember that the ten million dead of the Great War demanded action. He spoke, too, of the dead of the next war. "If there is no generosity in your discussions," he said, "the evil will become incurable. If the disarmament conference is merely a clash of national egoisms, then the time is soon at hand when no mother will be able to bear a child, whether male or female, without wondering what sort of death it will die—whether it will be crushed under the ruins of its home or poisoned by gas dropped from the sky."

Lastly came the appeal from the workers' organizations. And here was sounded not only a note of protest, but an ominous, veiled threat of revolution, should war be thrust upon the world again.

LABOR PROTESTS

"The patience of the peoples is strained to the utmost," said M. Vandervelde, representing the Labor and Socialist International, in a burst of oratory that was loudly applauded. "We have not come here to utter prayers, to express hopes—we have come to state demands. . . . We ask for the abolition of the distinction between victors and vanquished; the maintenance, but also the generalization, of the disarmament already imposed by treaty; and finally, international control. We demand it on behalf of the peoples who are tired of paying collectively the fabulous sum of one hundred milliards of gold francs per annum for the international war budget; we demand it on behalf of the socialist workers of all countries who refuse to march once again towards the abyss like blind led by the blind. If it were to start again, they are firmly decided, if not actually to throw away their arms, at least not to use them against one another. We leave it to you, as statesmen, to draw the necessary conclusion."

Thus from all phases of life the cry for peace was raised. No one could listen to



PROHIBITION

IN TWO WEEKS

Two weeks from now our big special issue on Temperance and Prohibition will appear. It comes from the press at a time when the question of the regulation of liquor is more critical than it has been for many years. The editors have lined up a galaxy of splendid articles written by stars of the first magnitude. Here are a few of the features this number will contain:

- **THOMAS NIXON CARVER**, Professor of Economics in Harvard University, writes on, "Will Repealing Prohibition Bring Back Prosperity?"
- **JOY ELMER MORGAN**, editor of the journal of the National Educational Association, writes on, "Are Youth Drinking More Now Than Before Prohibition?"
- **LOUIS J. TABER**, master of the National Grange, writes on "Will Beer Help the Grain Farmer?"
- **DR. RICHARD CABOT** of Boston, one of the renowned physicians of America, writes on, "What Liquor Does to the Body."
- **MRS. ELIZABETH TILTON**, for many years high in the official circles of the National Parent-Teacher Association, writes on, "Do Our Wives and Mothers Want Prohibition Repealed?"
- **JANE ADDAMS**, for forty years in Hull House, the most eminent of all America's social workers, and the co-winner of this year's Nobel peace prize, gives us her views on "America Before Prohibition."
- **DR. MARK MATTHEWS**, one of the foremost ministers of the United States, and one-time moderator of the Presbyterian Church, writes on "Prohibition—A Boon to Moral and Spiritual Things."
- **RICHARD H. SCOTT**, president of the Reo Motor Car Company, writes on "A Business Man's View of Prohibition."
- **FRANCIS D. NICHOL**, author of the new book, "Wet or Dry?" writes on, "Is Bootlegging a Child of Prohibition?"
- **ALONZO L. BAKER**, one of the editors of this journal, writes on, "Why Millionaires Want Prohibition Repealed?" and "Is State or Government Control the Solution of Our Troubles?"

• These and a half dozen other features make this special issue the outstanding Prohibition document of the year. The number is beautifully illustrated, and is printed in a tinted ink. It is absolutely nonpolitical and nonsectarian. Order a thousand to-day for distribution in your community during the next few months when this question will be at white heat. The rate is only \$17.50 a thousand, postpaid to any address in the United States. Smaller lots, \$2.50 a hundred, postpaid to any address. Use the order blank below, sending it to your Bible House if address is known; otherwise to Pacific Press Publishing Association, Mountain View, California.

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J. R. FERREN, Circulation Manager.

these desperately earnest appeals without being deeply moved. It seemed as though mankind, realizing at last its impending doom, were making one final, frantic, despairing effort to escape it.

CAN GENEVA SAVE US?

"Deliver us!" is the prayer of the world to Geneva. "Save us from the dread terror that threatens to engulf us!"

Oh, the pathos of that cry! Who dares despise it or ignore it? But can Geneva save the world?

It might but for the fact that the sinister forces arrayed against it are beyond human control. Alas! the spirits of devils have gone 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.

Against such forces only God can prevail. Our trust must be, not in princes, but in the Lord God of hosts. (Psalm 146:3, 4.) "Behold," He says, "I come." Revelation 16:15. The true Deliverer is at hand, "even at the doors." Let the world direct its cry unto Him and He will hear.

Coöperating With the Physician

(Continued from page 5)

ized physiotherapy is offered as a cure-all without reservation; without thought of diet, exercise, sleep, mental habits. Health does not depend upon chance, but upon choice. The choice is whether one will obey or disobey the laws of health.

The first step, then, in the process of the prevention and cure of disease, according to the system developed by the greatest Physician of all time, is trust in God. Logically, there will follow a determined effort to find and to correct habits, both moral and physical, that are in conflict with the laws of God—both moral and natural. This knowledge comes through heart searching on bended knee, through a study of God's word and of the principles of healthful living, as expounded by men and women who are well grounded in faith and have a working knowledge of sound, proved scientific principles.

In an article soon to appear, the third and fourth steps in God's plan will be considered; namely, rational scientific remedies; divine healing.

(To be continued)

Violence

(Continued from page 16)

It is true to-day that the earth is filled with violence. We see it in the arming of the nations, in the shameless brutality of gangsters, in the furious struggles between capital and labor. And the Christian knows that it is one more sign that soon Jesus will return to this earth to claim His own. D.

for APRIL 19, 1932

Literature Wanted

THE following persons desire late, clean copies of *Review and Herald*, *Youth's Instructor*, *Present Truth*, *Watchman*, and *SIGNS OF THE TIMES*, for free distribution:

Edrea Johnson, General Delivery, Muskegon, Michigan, would like copies of the tract, "Is

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JUST
FROM THE
PRESS

The CHALLENGE of the TWENTIETH CENTURY

"We live in a transformed world, and we are traveling adown the Twentieth Century trail at a dizzy pace. . . . Efficiency and speed become the very essence of modern life. . . . This world is now just one tenth of a second wide. . . . The material world is yielding up its secrets. . . . Have we nearly attained the goal of all perfection?"

"For a hundred generations men had built their homes, planted their fields, harvested their grain, and traveled by land and sea just as their ancestors had done. Then suddenly, with the dawn of the nineteenth century, the heart and mind were stirred to devise, to achieve, to discover, to blaze a new trail, to inaugurate a new civilization."

These trenchant sentences from the first chapter of this timely book indicate how Mr. Cottrell describes the present century. Then he proceeds in the same brilliant, logical style to point out the lessons to be learned.

The table of contents is as follows:

- Along the Twentieth-Century Trail
- Is Mars Following the Mastodon?
- This Tottering Civilization
- In the Realm of Religion
- History's Coming Climax
- The United States of the World
- The Passion Play of the Ages
- The Court of No Appeals
- Modern Man and His Sabbath
- The Miracle of Life
- The Call of the Hour
- The Future of This Planet and of the Human Race

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The WORLD OUTLOOK



Science in Reverse

SCIENCE Goes Back to Bible on Creation" was a recent headline in the newspapers. Underneath appeared an Associated Press item to the effect that "a return to the idea that the universe was created all at once, as set forth in the Bible, was suggested to-day by Prof. Ernst J. Opik of the Tartu University, Esthonia." Such a statement is of course in direct opposition to the theory, believed by many as a fact, that everything around us was evolved from nothing, we know not why.

The myth of stellar evolution was the special target of Professor Opik's remarks. He "startled his hearers by suggesting that the age of the universe had been grossly overestimated." We trust that we shall not be thought rude if we point out that this is exactly what students of the Scriptures have been insisting upon for a long time,—and have been called ignorant, bigoted, and unscientific for so doing. Professor Opik now believes that the universe cannot have existed more than three billion years, "an estimate that represents an enormous reduction in the conception of the age of the universe." We confess that this reduction pleases us. There is always hope for one who is traveling in the right direction. And by reversing its opinions in these matters science, we think, is at least traveling in the right direction.

At the close of Professor Opik's address, the director of the Harvard College Observatory, Dr. Howard Shapley, apparently desirous of confirming the views of the Esthonian astronomer, admitted that he too had "some disturbing thoughts about stellar evolution." All this is very frank, and we believe very scientific; for the confession of previous error must always be a primary step in scientific procedure.

Yet we do not imagine that the body of present-day scientists will ever relinquish the theory of evolution. The tyranny of an idea over the human mind may be too complete and too prolonged for its reign to be ended by any evidence, however clear. The domination of the evolutionary theory over the so-called "scientific mind" of to-day is well described by Prof. James A. Winans of Cornell University, who remarks that "if to-day the doctrine of evolution were to be overturned by convincing proofs, we should see many men of scientific training protesting violently that the thing is unthinkable,—which for them would be literally true. They would make over again the discredited arguments and declare they could not and would not believe the new theory." And this condi-

tion we may see in the popular scientists of to-day. Resisting the shattering force of facts, they cling somehow, someway, by a faith which is almost admirable, to the outworn principle of Darwinism, in spite of the clear revelation of the harmony that exists between geology and the Bible, as shown by such scientists as, for instance, George McCready Price.

How often the theories of men change! How, like the weathercock on the barn, their hypotheses veer and shift under influences which they themselves only partially discern! But he whose faith is based upon the Scriptures, and who will not allow all the so-called wisdom of the world to swerve him from that faith, shall know many things which are hidden from those who esteem themselves of great understanding. "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isaiah 40:8. And again, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalm 33:6. This the Christian may know; and in his delvings into nature he will find nothing that conflicts with it. D.

Violence

THE coal strike in Kentucky attracts national attention. "These miners were starving," declares Mary Heaton Vorse, novelist and investigator, as reported in the *Locomotive-Engineers'*



Henry Pu-Yi, exiled emperor of China, and his wife again have prospects of rulership. Japan is reported to have offered Pu-Yi the presidency, under Japanese tutelage, of the newly created government of Manchuria; and it is said that he will accept.

Journal of March, 1932. "Their relief had been interfered with; their warehouse raided; their food trucks hi-jacked, and the food stolen by deputies and thugs; their relief workers thrown into jail."

Miss Vorse describes the reception accorded an "independent committee" which went to the coal fields to investigate the shocking conditions reported. "It was met with terror of the most extreme kind, including mob violence, kidnapping, faked arrests, the stealing of food at the point of guns by deputies, the jailing of thirty-odd miners, and the killing of Harry Simms, N. M. U. organizer."

The SIGNS OF THE TIMES, not being a paper devoted to social conditions, and having no special facilities for the investigation of such matters, desires to express no opinion as to the rightness or wrongness of the Kentucky coal strike. But one feature seems well attested; and that is the frequency and fury with which the parties in question turn to violence.

In the Bible we read that "as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37); that is, the conditions existing on the earth at the time of Jesus' return in the clouds of heaven should parallel the conditions existing in the days of Noah. And of the days of Noah we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

Here are the results of a rejection of Christianity. All over our world there has developed the tendency to think much about one's rights, and little about one's obligations. The law of God has been trampled upon. Men—even ministers in the sacred desk—have taught that the Ten Commandments were of but little weight; that no punishment would ever come upon the transgressor of God's law. But the judgment of the Scripture upon those who make light of sin is heavy. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! . . . which justify the wicked for reward, and take away the righteousness of the righteous from him!" Isaiah 5:20-23. In such disorders as Miss Vorse portrays, we may see the fulfillment of years of increasing indifference toward religious principle and toward the plainest teachings of the word of God.

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