

# SIGNS OF THE TIMES



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Life

# Without GOD

MERLIN L. NEFF

**C**ROPING blindly, yet egotistically, twentieth-century man has endeavored to steer his course through the modern complexities of life without a faith in God. He ruthlessly throws overboard the chart and compass which has guided Western civilization since the roving tribes of northern Europe came from the forests as raw pagans. He sneers at Christianity as an obsolete religion with antiquated ethical and spiritual principles; yet when he would substitute another guide for his benighted pathway, he is puzzled and helpless.

A distinguished psychiatrist, Dr. C. G. Jung, has observed the results of this course of action, and publishes his conclusions in a significant book. One paragraph reads: "During the past thirty years, people from all the countries of the earth have consulted me. I have treated many hundreds of patients. . . . Among all my patients aged over thirty-five there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

## The Value of Religion

This paragraph may not be fully appreciated until it is realized that Dr. Jung is a disciple of the Freudian theory, a view of psychology holding that nearly all the common varieties of mental trouble result from sex maladjustment. Therefore it is amazingly "old-fashioned" for the doctor to admit that the real cause of mental unrest and neurotic unbalancing is not, as we might suppose him to say, sex repression; but the lack of "a religious outlook on life."

Sophisticated human beings today fulfill the words of the psalmist, "The fool hath said in his heart, There is no God." The nervous, irritable, melancholy, or fearful soul is foolishly bringing his problem upon himself, he is sinking under the burdens of daily living because he will not seek spiritual values. He fails to estimate his life in terms of God.

The physical structure as well as the spiritual stamina of contemporary life is cracking under the stress and strain of humanly-faced problems. "A middle-aged individual has less chance to reach the age of eighty than his grandparents had," says Dr. Alexis Carrel, Nobel laureate in medicine and famed researcher. "It appears that our resistance to fatigue, to sorrows, to worries has decreased. Modern men need much sleep, good food, good houses. Their nervous system is delicate. They do not endure the worries of



A confessed murderer buries his head in his arm when alone in his cell. The life that ignores and defies God cannot be worth while.

business, the responsibilities and sufferings of life. They easily break down."

Such a commentary upon the era which is known as "scientific," blasts the hopes of the idealists who would make man perfect in a state of Utopian bliss. Dr. Carrel continued in an address before the University of California at Los Angeles with this explanation: "Some unknown factors in our material and mental surroundings are doubtless responsible for the fragility of our nervous tissues. . . . Intelligence and morality do not appear to have markedly increased in spite of the immense amount of money spent on education. Political, financial, and commercial propaganda assume many forms. They impinge ceaselessly upon us. We are immersed in them. Modern man has no defense against them. He has no time to meditate."

When the indictment of this famous authority on the human body is placed beside the statement of Dr. Jung, it is readily understood that the primary cause for the col-

lapse of the physical and mental foundations of man's existence is a life without God. Man is willing to exchange materialistic rewards for his soul.

It is not difficult to grasp the fatalistic outlook on life which men and women develop when we pick up some of the current literature. Writers who have imbibed this philosophy are prone to bare their soul's doubts. They may whistle in the dark to sustain courage, but the note of despair eventually comes out. A poem written by Dorothy Parker catches the cynicism of a twentieth-century sophisticate:

"There's little in taking or giving,  
There's little in water or wine;  
This living, this living, this living  
Was never a project of mine.  
Oh, hard is the struggle, and sparse is  
The gain of the one at the top,  
For art is a form of catharsis,  
And love is a permanent flop,  
And work is the province of cattle,  
And rest's for a clam in a shell,  
So I'm thinking of throwing the battle—  
Would you kindly direct me to hell?"



*We live in an age of decreasing faith. More and more men have become self-sufficient, declaring that science can meet all the world's*

*needs. But what is God's answer to the boasts of modern unbelief? And what assurance does religion give of a happy and useful life?*

With all of this futility there is a pathetic appeal. Human values have all been lost. Self crowds in before everything in the mind of the individual who forgets God, for "God is love." Contrast the loving service for humanity which flamed in David Livingstone, Florence Nightingale, William Carey, with H. L. Mencken's sneer at the rottenness of human nature when he said, "Life is a combat between jackals and jackasses."

### *Is Life Worth Living?*

If you would know more of the disillusionment of today, read the words from Theodore Dreiser, hailed as one of the great exponents of current literature. In his book, "Living Philosophies," he declares: "Life is to me too much of a welter and play of inscrutable forces to permit of any significant comment." To him then, first of all, life is hardly worth the living, and certainly not valuable enough for interpreting.

He continues, speaking of man, "As I see him, the unutterably infinitesimal individual weaves among the mysteries a flosslike and wholly meaningless course—if course it be. In short, I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed. I find life to be not only a complete illusion or mirage which changes and so escapes or eludes one at every point, but the most amazing fanfare of purely temporary and always changing and ever vanishing and, in the main, clownish and ever ridiculous interests that it has ever been my lot to witness—interests which concern at best the maintenance here of innumerable selfish, self-centered, and cruel organisms whose single and especial business it is to exist, each at the expense of the other."

What bitterness is in the mouth of one who expresses such words! It is life without God—a life devoid of the principles which Jesus Christ enunciated. It is the empty husk of an existence.

"The bewilderment of the contemporary mind groping blindfolded after some ultimate belief upon which it can support its own highest values, or reasonably sustain even its most necessary codes of right and wrong, is continually illustrated by flashes of disaster in the world around us," writes the poet, Alfred Noyes.

### *Life Without Meaning*

Man without God seeks sensual satisfaction. He eats, drinks, and forces a merry smile; for what does the morrow harbor? Man without God may seek selfish gains through crime. Why should he not have the wealth of his fellow mortals? Perhaps the rich man got his wealth by crooked methods, he argues. The gangster, the murderer, the robber—they are fundamentally men without God. The suicide, the man who slays his wife and children, is a human being without hope and without God. Yes, "flashes of disaster in the world around us" may be traced to the great weakness of our age—man without God.

The prophet Isaiah has enunciated the same principle which the psychologist and physician are today stating. The divinely inspired writer contrasts life without God and life with God. "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint; and to him that hath no might He increaseth strength." Isaiah 40: 28, 29, A. R. V. This is a portrait of an omnipotent God whose understanding, strength, and power are inexhaustible for humanity as they put their trust and confidence in Him.

But what of man without God? The prophet's words continue, "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isaiah 40:30, 31.

### *The Words of Jesus*

The contrast which this Old Testament prophet has set forth is only one of many passages with similar import. Of the man without God, Jesus gave this description, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. To His disciples who have placed their confidence in the heavenly Father and in His Son, Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

Life without God may be the choice of millions of men and women today, but when

the candle of life has burned down it will have only lighted "the way to dusty death." Like Macbeth at the end of his futile life, they will say,

"Out, out, brief candle!  
Life's but a walking shadow; a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more: it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing."

How different is the conception of life for those who know that their Redeemer lives! With the apostle Paul they may voice their testimony of victory, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:7, 8.

The paramount question remains today for every human being: "What is thy life?" A life with God brings peace, joy, confidence, and courage; and in the beyond, eternal life. A life without God, on the other hand, brings only disillusionment and bitterness,—and then the dark. May God strengthen us and guide us, so that throughout the journey of life we may be conscious alike of His blessing and His restraint, keeping us from our own evil selves, and preparing us for that better world which is so soon to come.

### *Running After Temptation*

PROFOUND sympathy should be felt for the man who is "overtaken by a fault." There are many who go down under a sudden assault of temptation, especially when it is an old temptation. No one of us is so strong that he can be absolutely sure of himself in an emergency, and so it behooves us all to be sympathetic with those who fall.

But there is a great difference between being overtaken by a temptation and running after temptation until you catch up with it. It is no unusual thing to see people thoughtlessly or deliberately putting themselves in the way of temptation by the choice of places and associations. If a man frequents a saloon, he can hardly expect much sympathy when some day his resolution breaks down and he yields to the temptation to drink. What business had he in the place of temptation? He was not overtaken by temptation, but he overtook temptation.

If a Christian voluntarily chooses for his associates those who are hurtful rather than helpful to spiritual life, he has nobody to blame if after a while he finds himself in the far country, feeding on husks. Lot got mixed up with Sodom and was smirched by its mire because, when he had his choice of the land in which to live, he "pitched his tent toward Sodom." Sodom did not come to him; he went to Sodom. There is no use praying, "Lead us not into temptation," unless with the prayer we try to get away from temptation.—*Watchman-Examiner*.



### *A SOUL IS LAUNCHED*

GLADYS N. ARNOLD

A soul is launched in fragile craft.  
The placid waters bear it on  
To rapids, where it fights alone  
And wins a life of joy, content  
To cross the bridge that God has sent  
From sky to earth to claim His own.  
When human pain and fear are gone,  
A soul is launched in fragile craft.





Photograph of the original painting, "The First Prayer in Congress," September, 1774, in Carpenter's Hall, Philadelphia.

The VANISHING

# Faith of Our Fathers

*Is there such a force as Providence? Or is blind chance the ruling force in the affairs of men?*

*Upon our answer to these questions depends our own attitude toward God.*



ASHLEY G. EMMER

TRIALS entering the life entrusted to God's care can no longer be attributed to a loving heavenly Father who "hath done all things well." That is an Old Testament notion which the modern "belief in second causes and the laws of cause and effect" have quite dispelled,—if we are to believe an editor of a prominent religious weekly who quite recently attempted through his "Question Box" to blast any remaining relics of faith possessed by one who inquired whether or not "all the trials and disappointments of life are sent to us by God."

"We know today," expounds this editor, "that whatever troubles befall human life are due to personal mistakes or sins on the part of the sufferer, or to the mistakes of others, or to natural catastrophes . . . beyond man's increasing control of cosmic forces."

Of course, the operation in life of cause and effect is an indisputable fact. But it is not such a recent discovery after all. Nineteen hundred years ago Paul laid down the inspired principle, "Whatsoever a man soweth, that shall he also reap." Galatians 6:7.

Certainly many of our heartaches are the direct result of our own indiscretions. But we may also justifiably believe that God overrules in the life of the sincere Christian for his ultimate good. Distress we may bring upon ourselves. But the Creator's hand

guides the lever of apparent circumstance, so that those who have committed their lives to Him are not helpless victims at the mercy of every deadly boomerang they or some antagonist may have cast.

Having effected a fiat creation, God has not left the universe solely under the tutelage of natural law. But in love He directly operates by means of, and often in spite of, the laws of cause and effect which are "the chancellors of God."

However, the philosophic and scientific aspects of that editor's counsel, vital as they may be, do not concern us here. Rather would we note the significant fact that rationalization of religious faith today, as ex-

emplified by the case in point, leaves ugly stains upon our revered conceptions of God as the leader and director in our national history.

For faith in the overruling providence of God, "Old Testament belief" though it may be, is our national religious heritage. Confidence in a God who works "all things" together for the good of them that love Him, (see Romans 8:28) sustained the seventeenth-century settlers in their task of founding the colonies.

It is William Bradford himself who records how in December, 1620, the "Mayflower" Pilgrims upon landing, fell on their knees "and blessed the God of heaven, who had brought them over the vast and furious ocean." Not to secondary causes nor happenstance did the Pilgrims attribute their voyage across the Atlantic, but to an—

"Eternal Father! strong to save,  
Whose arm doth bound the restless wave."

John Winthrop, too, whose spirit was to the Massachusetts Bay colony what Brad-





ford's was to the Pilgrims at Plymouth, had a trust in supernatural overlordship in the affairs of his life. As Cotton Mather testifies concerning Winthrop, "Nothing but a Mosaic spirit [that is, of faith and dependence on God] could have carried him through" the separation from his family in England and his privations on a hostile soil.

### The Religious Impulse

In fact, "the same fundamental religious impulse," admits as reputed an authority as the "Cambridge History of American Literature," sustained other settlers, "such as Robert Barrow on the storm-swept Florida beaches." These all have gained a good report in the annals of the country because they clung, not to rationalistic faith in cause and effect, but to the assurance that "the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

Further, the colonists were obliged not only to exercise fortitude on making land; but also in settling the bleak, inhospitable seaboard. Indians ravaged the settlements, scalping and looting, so that these seventeenth-century Israelites stood, like their prototypes, with enemies behind, and the sea before them. There could be no retreat.

Of the many bereavements and imprisonments endured by our forefathers at the hands of the Indians, Mary Rowlandson's captivity is the classic instance. On February 10, 1676, this heroine with her six-year-old daughter was carried away by the red men who had razed Lancaster, Massachusetts. Yet in spite of the murder of her husband, mistreatment, the loss of her child, and twelve backbreaking removes involving long days on horseback in company with her captors, this Christian woman could bravely declare, "God was with me in a wonderful manner, carrying me along, and bearing up my spirit." A personal God who is "a very present help in trouble" was her consolation, not the morbid fallacy that "whatever troubles befall human life are due to personal mistakes or sins on the part of the sufferer," as the editor whom we have quoted has endeavored to explain.

### The American Revolution

But long after Puritanism had been thrown overboard by more rationalistic navigators of the ship of state, in the crisis of the Revolution we find the patriots of America still buoying up their spirits with the comfort of God's superintendence of their cause. Even that swaggering infidel, Tom Paine, who would refer to his Maker as a mere "first cause," clung in the darkest hours of the struggle to the conviction that "the Almighty will not give up a people to military destruction, or leave them unsupportedly to perish." Thus it was that in the first issue of his paper, the *Crisis*, Paine heartened the tattered American soldiery with the confidence that he had "not so much of the infidel" in him as to suppose that God had "relinquished the government of the world" and given it up to devils,—or as the "Question Box" reply suggests, to the results of human play and counterplay.

Benjamin Franklin, as well, was convinced that God had a definite hand in the secession of the American colonies. Reminding his

compeers of that critical period in American history, the year 1787 before the Convention assembled to form the Constitution of the United States, this great American declared, "All of us who were engaged in that struggle must have observed frequent instances of a superintending providence." Then pleading for a continued confidence in the hand of God as seen in state affairs, the great statesman confessed, "I have lived for a long time, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men." Franklin was no fatalist.

America was settled and established, as we well know, by heroes strong in the courage of a heavenly Father's directing providence. "In the fathers of New England we find highly developed that inspired illusion which persisted," as Lucy Hazard remarks, "throughout American pioneering: the illusion that the pioneer's private adventure is part of a divine mission, that the pioneer is an instrument ordained of God to conquer the wilderness." But was it an illusion? How would the history of America read if her pioneers had possessed, instead, a fatalistic creed of cause and effect? We wonder.

The faith of Bradford, Winthrop, Mary Rowlandson, and others is a national legacy which should be cherished. We need as individuals, the well-founded trust that our "private adventure is part of a divine mission." For today, as then, "there are moral as well as physical phenomena incident to every state of things, which may at first ap-

pear evils, but which are devised by an all-seeing providence for some beneficent purpose," to quote Washington Irving. If Mary Rowlandson and her contemporaries had to contend with the depredations of Indians, her twentieth-century successors have a host of anxieties equally as real to harass the soul and test the faith. Spiritual convictions, rather than materialistic interpretations of distress and loss, will help us face woe and want as did our forebears.

### The Decline of Faith

But times have changed. Trust in a Supreme Being is rapidly passing away from the earth. The old religious orthodoxy has been shaken by rationalism, a form of spiritual wickedness in the high places of ecclesiastical dignity. Man has lost the sense of his personal relation to his Maker, and of his God's particular care for His faltering, erring children. The faith that set apart the Pilgrims as a chosen race; the conviction that supported the colonists through the weary ordeals of the Revolution—where are they?

The answer of the editor whom we have quoted to an inquiry concerning God's relation to sorrow and disappointment in the individual's life is symptomatic of a rising tide of skepticism—even within the church—that is daily submerging old landmarks of faith and tradition. For not only our historical background, but the rugged cliffs of religion and morality, too, appear weather-

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**G**OD'S assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do

not see the immediate answer to your prayers. Rely upon His sure promise. "Ask, and it shall be given you." Matthew 7:7.

If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.—Selected by R. G. Strickland, from "Steps to Christ," pages 100, 101.





# The BLESSING of a CURSE

LLEWELLYN A. WILCOX

**F**OR this little homily I have chosen two texts—the first from the last book of the Old Testament, and the last from the first book of the Old Testament. "So the last shall be first, and the first last."

Malachi 2:2—"I will curse your blessings."

Genesis 3:17—"Cursed is the ground for thy sake."

There are chapters of blessings in the Bible, and chapters of curses. The Old Testament ends with a curse, and the New Testament ends with a blessing. Of old from Mount Gerizim were pronounced by Moses the blessings, and from Mount Ebal the curses, upon Israel.

The first of the above scriptures discloses a strange connection between the two. It speaks of them both—curse and blessing; it goes further—it speaks of a cursed blessing. Not an original curse, but a blessing which has become a curse. Not a blessing denied or withheld, but misused, disused, abused, till it becomes a curse to its possessor—a blasting prosperity, a damning benefit.

A curse is popularly conceived as a cause. It is, however, a result, for which there is always a cause. "The curse causeless shall not come." Proverbs 26:2. The cause of the curse is sin, which is the transgression of the divine law.

Now sin, philosophically, may be viewed from two angles: (1) as the negation of that which is good; and 2) as the perversion of that which is good.

## "All Unrighteousness Is Sin"

Two scriptures will suffice to prove the first theologically: "All unrighteousness is sin," just as black is the absence of all color, and darkness is the absence of light. "To him that knoweth to do good, and doeth it not, to him it is sin." 1 John 5:17; James 4:17.

As to sin as perversion of what is right, it may consist either in falling short or of going beyond the will of God—the enemy cares not whether we lose out by worldliness or fanaticism, shortcoming or excess. Practically, most of the sin that brings a curse upon our lives is directly involved in and due to the misappropriation or misuse of divine blessings. For example, the perversion of earning power brings avarice, of eating produces gluttony, of physical strength brings brutality, of physical charm causes vanity. The misuse of memory brings grudge bearing, of science produces engines of death

and instruments of destruction, of law results in tyranny, of liberty gives license; of spiritual prosperity, Pharisaism.

There is not a blessing but what may become a curse. The benefits of Heaven have fearful potentialities. Used for God's glory and the good of man, they enrich us now and forevermore. But perverted, used for selfish ends, the very gift ordained for happiness becomes the gate of wretchedness. When any bounty becomes an idol that separates us from the Giver, that bounty becomes a curse. All the light and knowledge and privilege, dear friends, that is yours today may become so—"if therefore the light that is in thee be darkness, how great is that darkness!" Matthew 6:23.

And now let us think of the other text, and the other side of the picture,—the blessing of a curse. "Cursed is the ground for thy sake." This does not refer, of course, to the final curse—the passing of human probation, or the lake of fire. It refers to what we may call the temporal effects of sin. "Whatsoever a man soweth, that shall he also reap,"—that is a law ingrained in the very scheme of nature. "He that soweth to his flesh shall of the flesh reap corruption." Galatians 6:7, 8. But what of the harvests which are not the product of our own waywardness? We

suffer also from our ignorance. And what of the harvests we reap which we have not sown at all? We suffer from the sins and ignorance of others.

Every mark of the curse, whether in the world or in the life of man, is the result of someone's sin—sometime, somewhere. The merciful God does not willingly afflict nor grieve the children of men. But can He in justice set aside His own law of inevitable harvest quoted above? "The result of sin God cannot undo. But He transforms. Through His grace the curse works out blessing."

That is the meaning of the protevangelium of Genesis 3:14-19. That is the meaning of the ground "cursed . . . for thy sake." All the adversities, misfortunes, trials, calamities, which befall me, permitted of infinite wisdom, power, and love, are to be for my sake. Every curse may be a blessing disguised to the man who rightly receives it.

The curse of imprisonment in Bedford jail gave to John Bunyan and the world "Pilgrim's Progress." The curse of blindness gave to Paul spiritual vision: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18. The curse of catastrophe has opened hearts and pocketbooks and loosed undreamed-of streams of human kindness and generosity.

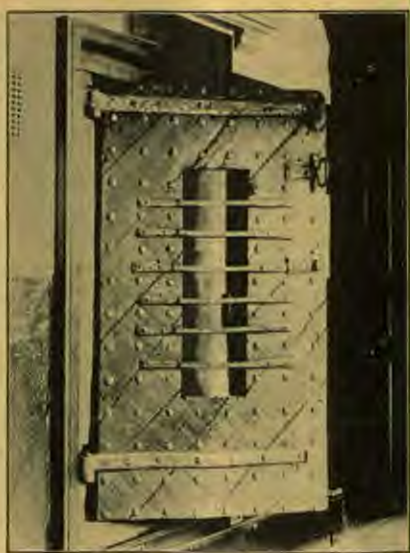
## When Defeat Is Glorious

What glory was in the defeat of the three hundred at Thermopylae! "Raleigh failed, but he left a name ever to be linked with brave effort and noble character. Kossuth did not succeed, but his lofty career, his burning words, and ideal fidelity will move men for good as long as time shall last." "It is defeat," says Henry Ward Beecher, "that turns bone to flint, and gristle to muscle, and makes men invincible, and formed those heroic natures. . . . Do not then be afraid of defeat. You are never so near to victory as when defeated in a good cause."

The blessing of a curse! "I thank God," said Humphry Davy, "that I was not made a dexterous manipulator, for the most important of my discoveries have been suggested to me by failures." Says Keats, "Failure is, in a sense, the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall afterward carefully avoid."

May the curse of sickness be a blessing? Dr. G. Stanley says it was worth having fever in India to have the privilege of knowing an aged Indian saint. He tells of a lady who was stricken with arthritis, and whose work in various fields of activity was thereby ended. "She lay a helpless invalid and in great pain for many years. But to say that her work was ended is not quite true. It assumed a higher form. She had friends carry her to the window where the factory men went by. As they went to their toil each morning, they were greeted with her friendly smile; and at eventide when the day's work was done, there was the same friendly smile. Many a man's toil was lightened by the pic-

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This is the door of the filthy prison in which John Bunyan, author of "Pilgrim's Progress," was confined for twelve long years. Yet out of that terrible incarceration came his wonderful message of hope and courage which has cheered millions of hearts in every part of the world.





# CHRIST

## *the* ETERNAL

WILLIAM H. BRANSON

JESUS CHRIST claimed eternal existence. "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself." John 5:26, A. R. V. In Him is inherent immortality, eternal life. As expressed by the apostle, "In Him was life; and the life was the light of men." John 1:4. And again, "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 take it again. This commandment received I of My Father." John 10:17, 18. As already noticed the apostle Paul declares that Jesus "is before all things, and in Him all things consist." Colossians 1:17.

To the Jews Jesus declared: "Before Abraham was born I am." Men are born; things must be created; but Jesus could say, "I am." He was the true Melchizedek, without beginning of days or end of life. He is the self-existent one who is from everlasting to everlasting.

### *An Uncreated Being*

Commenting upon the statement of the apostle Paul that Christ is before all things, Dr. Winslow, writing in the nineteenth century, has well said:

"In this striking and beautiful passage, Jesus is declared to be before all created things. Could this be true, if He *Himself* were a created being? Christ is either created or He is uncreated. He is a creature or the Creator. If a mere creature—and the Socinian allows Him to be no more—then it were absurdity to suppose His creating all things, for He must have been created before He could create; then He could not have been *before* all created things. If, too, He were a mere creature,—and still let it be remembered that the Socinian and Arian deny that He is more—how could He uphold all things? For He would need an upholding power for Himself. No mere creature has or ever can sustain itself. The angels could not, for they fell. Adam could not, for he fell. . . . If, too, He were a creature only, how could He give spiritual life to the dead (those dead in sin), and how could He sustain that life when given? All spiritual life is from Christ, and all spiritual life is sustained by Christ, 'Christ who is our life,'—

the life of the soul—the life of pardon, the life of justification, the life of sanctification, the life of all the Christian graces; the life of all that now is, and the life of all that is to come. Glorious truth this, to the saint of God!"—"The Atonement," Octavius Winslow, D. D., pages 40-51.

If, therefore, Jesus is eternal, then is His love also eternal. He is the same yesterday, today, and forever, the unchangeable God. His love changes not with the passing ages. Said He: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet still will not I forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isaiah 49:15, 16. One fault His enemies found with Him was that He was a friend of sinners. Oh! glorious truth! Jesus hates sin, but its presence in the hearts of men does not dim His love for them. It was for sinners that He died. "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man someone would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:6-8.

Jesus sees in the sinner, not what he is today, but what he may become through His grace and love. Constantly does He plead for sinners to turn to Him and be saved. His call is, "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto Jehovah: say unto Him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips." Hosea 14:1, 2. And His promise is, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Hosea 14:4.

### *The Mystery of Revelation*

There is, of course, much of deep mystery in God's revelation of Jesus. In fact, the mystery stretches beyond the highest reach of finite reason. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know? The measure

thereof is longer than the earth, and broader than the sea." Job 11:7-9. Whether we consider His incarnation, the union of His two natures into one, His atoning death, His miracles, or His eternal existence, we must admit that the depths are too profound for human reason to sound. Finite wisdom can only stand in reverent wonder and amazement at this glorious Being. Our reason is but a flickering torch in a world spread with darkness. Its capacity is so dwarfed that it is impotent in its effort to sit in judgment upon the facts of divine revelation and to discard such as be unintelligible to its little nature. Even angels desire to look into these things but cannot. Even they cannot fathom the depths of divine mystery and revelation.

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the word of God,—God's thought made audible. In His prayer for His disciples He says, 'I have declared unto them Thy name,'—'merciful and gracious, long-suffering, and abundant in goodness and truth,'—'that the love wherewith Thou hast loved Me may be in them, and I in them.' But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen, that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.

### *In the Beginning*

"In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. 'His strength setteth fast the mountains.' 'The sea is His, and He made it.' It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love.

"Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence."

While there is much in the revelation of Jesus which challenges human reason and towers far above it, yet there is nothing which conflicts with reason. It only transcends it. Our mental faculties have been so impaired by sin, our reason has become so clouded and debased that we cannot discern the things of God. If, therefore, we find that the presentation of Jesus as Lord of all carries the matter out beyond the small horizon of our reason, let us not rashly reject it but, rather, let us charge the difficulty to the dwarfing influence of sin, and in reverence say with Thomas, "My Lord and my God." Christ is indeed our Saviour.





# BUILDING MEN



*Are American youth facing physical degeneracy? And if so, why?*

*Is the pace of modern life and of certain well-known modern habits, more than the human body can successfully withstand?*

DANIEL H. KRESS, M. D.

Washington Sanitarium, Takoma Park, D. C.



**I**S AMERICA building stronger young men? Or is the physical fitness of her youth steadily declining?

During the past half century there have certainly been traces of deterioration. Referring to the young men who marched in the Preparedness Parade in New York, May 13, 1916, the editor of the *Scientific American* said: "The slouching gait and general aspect of weariness long before the end of the march of the bulk of these young men made it quite clear that not one in six could, as he stood that Saturday, have entered our regular army, and even a smaller number would satisfy the demands of our naval examiners."

That this is not an extreme statement will be gathered from the following: From July 1, 1914, to May 30, 1915, 159,856 made application to enter the United States Army. Of this number 122,615 were unable to pass the required test. Only 36,241 were able to meet the United States' standard of requirement for the army. The young men who were rejected were not considered infirm by their friends. They were volunteers, who were evidently unconscious of having any physical infirmity. They represented possibly the best America had.

When a call was made for the addition of 20,000 men to the regular United States Army, some 40,000 men applied at the various recruiting stations. Of this number only 9,000 were able to pass the examination. Only one out of five was considered physically fit. The standard for the navy being higher than that for the army, in Boston out of 600 applicants for the navy only 30 were

able to meet the requirements. Only one in twenty was accepted.

The enthusiasm stirred up by the Preparedness Parade in New York City resulted in more than the usual number of applicants at the recruiting stations. In a letter addressed to the *New York Journal* by Capt. L. P. Pinkton, in charge of the recruiting bureau of the United States Marine Corps, New York City, he said: "Do you know that during the present year there have been 11,012 applicants for enlistments in the United States Marine Corps at our recruiting station located at 24 Twenty-third Street, in this city, and that out of that number only 316 were able to pass the required examination?"

## Shocking Deterioration

Referring to this condition, Admiral Ross of the United States Navy, retired, said: "It shows a shocking deterioration in the quality of our young manhood. Such a degeneracy is a nation's peril both in war and in peace."

It is quite evident that insurance companies recognize that some influence is at work undermining the strength and fitness of our young manhood. Dr. Lyman Fisk, then medical director of the Life Extension Bureau of New York City, said: "I feel justified in asserting that the evidence of widespread premature physical decay, which is suggested by our vital statistics, is to a considerable degree confirmed by actual examination of large groups of supposedly healthy young people. Thousands of people are slowly but inevitably preparing for physical breakdown or premature death."

Mr. E. B. Rittenhouse, president of the Life Extension Institute, in a paper read before the Public Health Association at Rochester, in 1915, in referring to the degeneracy among young men of America, said: "How much longer may we hope successfully to meet the struggles of peace and war with the proportion of inactive, flabby-muscled, below-par Americans constantly increasing? How long can the nation itself endure with the physical fitness of its producers steadily declining?"

Surely, something is responsible for this degeneracy. What are the influences at work which are causing this downward trend of young manhood? In the young men of today we are beginning to reap the results of the past fifty years of sowing. The sins of the fathers are being visited upon their children. No nation can long endure and go the pace that the United States has gone for the past fifty years. Never has more been paid out for alcohol than at the present. Never has the drinking of alcoholic beverages been more common by our young people of both sexes than now.

We see the force of the words spoken by Hon. David Lloyd George during the World War, when, referring to the influence of drink in lowering the efficiency of the young men of England he said, "We are fighting Germany, Austria, and drink, and the greatest of these deadly foes is drink."

Of course, alcohol is bad, but it has an associate in tobacco, which is equally bad. The two are inseparably connected. Where the one is the other is certain to be. How much of the degeneracy to ascribe to one



*Out of all who apply, the number of recruits whom the United States Army can accept is comparatively small. Tobacco and liquor are taking an unfortunate toll of American manhood.*



SOBELMAN

and how much to the other, we may never be able to fully determine.

General Lyttelton, in referring to English recruits previous to the World War, said: "They are physically immature and of an exceedingly low order of intelligence." And the Surgeon General, Sir W. P. Cubbins, in his annual report on the health of the British Home Army, in calling attention to their prevalent use of cigarettes, said: "In the interests of the army as well as the individual soldier, this habit must be greatly checked." And, in a cable message received from London by the *Chicago Tribune*, the statement was made: "The cigarette is playing havoc with the British army, and if something is not done soon, Great Britain will be defended, or rather left undefended, by a collection of weak-minded, weak-bodied youth, capable of no real effort of any kind. After months of drilling and training many of these recruits seem unable to remember the simplest movements of the Manual and not one of them ever displays the slightest resourcefulness in emergencies. The chief disposition of most of the recruits seems to be to hunt some place to lie down and rest."

### *Cigarettes*

Sir Brampton Gordon also made the statement: "The evil effect of the growing habit among boys who smoke cigarettes can scarcely be exaggerated. It is a habit which leaves the rising generation deteriorated in physique. If in ten or fifteen years hence we should have the misfortune to engage in a great war, this habit among our youth to-day would tell against us."

That cigarettes are undermining the physical fitness of the young men was recognized by United States Army and Navy officers. Some years ago, the late Surgeon General Presby Rixey, United States Navy, recommended to the Secretary of the Navy that the use of cigarettes be prohibited to all persons under twenty-one years of age on board ships of the United States Navy. He said: "The habit is becoming a serious impediment to robust health in the navy and seems to have taken decided impetus in the service since the Spanish War, and has spread to incredible proportions."

Some years ago the superintendent of the United States Naval Academy at Annapolis requested the government to appoint a commission of scientific men to ascertain whether there were adequate reasons for the existence of a rule against smoking by the younger men, a regulation which it seems had been enforced. A certain number of smokers and nonsmokers were put through the following tests: Muscle strength, heart strength, capacity for study. The average results obtained were found to be greatly in favor of the nonsmoker. To verify the findings, tobacco was then withheld from the smokers for a time, and again they were tested, with the result that muscle strength, heart strength, and capacity for study were all increased. After this the rule against smoking was enforced. Smoking was also prohibited at the Military Academy at West Point. The class of diseases, such as headaches, disordered digestion, malaise, diminished at least one half in the first three months after the order went into effect. The

order two years later was rescinded, and smoking was permitted for one year. The results were unfavorable.

Dr. Larned at that time in his report to the surgeon general, said: "Unquestionably the most important matter in the health history of the students of the academy is that relating to the use of tobacco. I have urged upon the Superintendent as my last official utterance the fact, the truth of which five years' experience as health officer at this station has satisfied me, that beyond all other things the future health and usefulness of the lads educated at this school requires the absolute interdiction of tobacco. In this opinion I have been sustained not only by all my colleagues but by all sanitaria in the military and civil life whose views I have been able to learn."

It is true that at present cigarette smoking is permitted at West Point. The Superintendent at West Point in giving his reasons for removing the previous regulation, said: "I have found that the majority of the cadets who used tobacco before entering the Academy continue its use afterward, and some even acquired it here. The enforcement of the regulation caused many of the cadets to resort to unsoldierly subterfuges, and in some cases to dishonorable deceptions in order to evade it. No proper effort is spared to discourage the use of tobacco, and to make known the harm resulting therefrom. The greatest difficulty in the subject presented was the existence of a regulation which the severest penalties did not enforce. Its continuance had the tendency to produce contempt for all regulations, a most harmful result from a military standpoint, and of causing the cadets to depart from rules of straightforward manhood in its violation." The smoking of the cigarette had reached such proportions that it was beyond the control of officials, although they recognized fully the harm which resulted.

At that time there were produced in America 18 billion cigarettes, while now there are produced 117 billion, so general has the smoking of cigarettes become.

### *Smoke Inhalation*

A nonsmoker among young people today is regarded as queer and is not much in demand in society. In dealing with tobacco today we are no longer dealing with tobacco merely as used fifty or sixty years ago. A new addiction is now included in the habit. It is that of smoke inhalation, a custom which was unknown seventy years ago. The smoke instead of being brought in contact, as was the case formerly, with a mucous membrane in the mouth with dimensions of about one square foot, is now taken into the lungs and brought in contact with a very delicate membrane covering about 1,000 square feet, which readily absorbs the tobacco smoke poisons.

I am not an advocate of the pipe, but it is possibly the least harmful way of smoking, since much of the nicotine in the smoke condenses in the cooler portion of the bowl and the stem of the pipe and does not reach the mouth. The cigarette, owing to its loose construction, and close proximity to the mouth, allows practically all of the smoke to reach the lungs. While the smoke of the pipe

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A view of the  
United States  
Capital from the  
Supreme Court  
Building



# Is America LOSING Liberty?

ANDREW C. GILBERT

KEYSTONE

FOR many years there has been an increasingly insistent call for more sweeping social and industrial reforms in order to meet more fully the multiplying complexities and requirements of the Twentieth Century,—requirements that seem almost to have burst upon the world as a result of the rapid diffusion of knowledge, the harvests of scientific research, and the inventive genius of man.

The climactic crash of 1929 was doubtless the focal and rallying point of this insistent call for reform. The cumulative intensities in all parts of the world,—intensities of social and industrial development; the unrestrained race between the giants of capital and labor; the menacing rise of the tide of unemployment and the consequent bitter struggle for daily bread; the increased burden of taxation, the crumbling of financial plans and fortunes; the fierce competition in every field of salable commodity; the Great War with its unlearned or forgotten lessons,—these are among the factors that created a ruinous grip of fear which strangled confidence, and motivated the revolutionary changes that are marking the horizon of so many nations throughout the world, including the United States.

These are also among the factors that have contributed so forcefully to the new outlook on life, to the breakdown of old philosophies of human relationships, to the rapid disintegration of conservative political beliefs, to the acceleration of movements that tend to sweep parliamentary government from the earth,—all in the desperate attempt of individuals, groups, and nations to discover a way of relief for a bewildered and chafing humanity.

There is no doubt that this importunate call for reforms and the overwhelming calamity of recent years did much to form the

background of the present dominant political thought in this country. It was a powerful agency in producing that psychology which made many people willing to risk overturning certain features of our governmental structure; a willingness to hazard a departure from our traditional methods and ways of doing business, a willingness to break with fundamentals,—even the fundamentals of individual rights,—a willingness to experiment with new and uncertain plans and principles,—all in the serious and almost frenzied search for some avenue in which there appeared a hint of hope for deliverance from the crushing burdens of the depression.

## *Eternal Rights*

There is no doubt that some of the plans and institutions of our social and industrial life are more or less obsolete. But it does not follow that we need to scrap a whole plant in order to install some new and urgently needed equipment. It is clearly evident that the assembled volume of human progress and development, changing times and conditions, new and expanding opportunities, call for concurrent reforms and reconstruction, a defining of the limitations and privileges of human interrelationships, a fuller understanding of natural rights and equalities and a more complete and even distribution of the products of human toil and creature comforts. It is also equally evident that some parts and features of the great American constitutional system are not meeting the intensive demands of today. But would we abandon a highly efficient and serviceable arterial highway that runs throughout our country, simply because some of its branches or subdivisions need to be improved?

Our nation cannot hope altogether to es-

cape the powerful influences for good or evil of the new world mentality. Consciously or unconsciously there is being formed in this country a revised national outlook. Whether we wish to recognize it or not, ponderous forces are at work to bring about changed views of national ideals and conduct, new attitudes toward individual and corporate rights, different opinions of privileges and duties. It is apparent to many observers of political trends that a strange, intensive, dominating, un-American purpose is being gradually injected into the body politic; and this socialistic purpose hopes more and more to affect, vitally and radically, the industrial, social, and economic life of our people. Intimations even appear, now and then, that ultimately even the religious activities of the people of this country ought to be brought under the superintending eye of the civil government.

We may witness various socialistic experiments which evidently form an attempt to respond to what we have already referred to as the properly insistent call for urgently needed reforms. But the conspicuous departure, in some instances, from the conservative program laid down by the Constitution of the United States is a venture upon untried ground. Perhaps the venture was justified by the affirmed fact that a national emergency existed and something extraordinary had to be done. But whatever the justification, we are unquestionably entering a new era in our political history. And certain unfriendly influences are eager to take advantage of this emergency situation to entrench themselves more securely in their efforts to lay a foundation for a new form of government control.

If ever our leaders of state were urged to reflective thought and sober counsel, it

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THE first two chapters of the book of Genesis describe the week of creation, climaxed by the gift of God's Sabbath to Adam and his posterity. This creation week consisted of seven days. These days were not long-time periods, but twenty-four-hour days, just such days as we now have, measured by the rotation of the earth upon its axis. The evening, the dark part, and the morning, the light part, indicated by God's time clock in the rising and setting of the sun, constitute the day. God carefully distinguishes between the days by stating that each was composed of an evening and a morning. See Genesis 1:5, 8, 13, 19, 23, 31.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. . . . And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness." Genesis 1:16-18.

The earth with its teeming vegetable and animal life was not brought upon the stage of action through a long time process of evolution, but by the direct command of God in creation. "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.

### *The Creation of the World*

Nor was God indebted to pre-existing matter in the formation of our world. In response to His command, the earth and the fullness thereof came into being. Out of nothing He created all things. Upon the sixth day the work of creation was completed, by the formation of man in the image of God. See Genesis 1:26-31. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

By resting upon the seventh day of the first week of time, God laid the foundation of a divine institution to be observed by man as a perpetual memorial of creation. By God's resting upon the seventh day, it became the rest day of the Lord. This was His first act in the establishment of the Sabbath. But the Bible tells us that "the Creator of the ends of the earth, fainteth not, neither is weary." Isaiah 40:28. Why then did God choose to work just six days and rest upon the seventh? If He had chosen to do so, could He not have made the world and everything connected with it in a brief moment of time? Only one answer can be given,—God was laying the foundation of the Sabbath, to be observed by the man whom He had created in His own image and likeness.

The second act on the part of God in making the Sabbath was to place His blessing

# Who MADE THE Sabbath?

HOWARD J. DETWILER



upon the seventh day. In this way the seventh day became God's rest day. His third act was to sanctify the day that He had blessed and upon which He had rested. To sanctify is "to make sacred or holy, to set apart to a holy or religious use, to consecrate by appropriate rites, to hallow." By this appointment the seventh day of the week became the day of holy rest and religious observance for all mankind. The second and third acts by which the Sabbath was made took place after the seventh day of creation week had passed. "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:3.

The blessing and sanctification of the seventh day therefore relate not to the first seventh day of time, but to the seventh day of the week for all time to come.

Here we have revealed the origin of the weekly cycle and the Sabbath institution. God Himself measured off the first week of time, as a sample for all successive weeks. He employed six literal twenty-four-hour days in the work of creation, and upon the seventh day He rested. He then blessed, hallowed, and sanctified the day of His rest, and set it apart from all the working days of the week as the Sabbath day, the day of rest for man.

There is nothing in nature to suggest the division of time into weeks. It owes its existence wholly to the act of Jehovah in setting apart the seventh day at the time of creation. The period of time represented by the week that we now have is identical with the week of creation, as expressed in the fourth commandment of the Decalogue given to Moses by God Himself upon Mount Sinai, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

### *Why Have a Sabbath?*

In this commandment God gives the basic reason for the observance of the Sabbath. He points back to His own example at the close of creation. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

The first six days in each week are given to man for labor, because God employed the six days of the first week of time in the work of creation. Upon the seventh day man is commanded to refrain from labor in commemoration of the Creator's rest. In the faithful observance of the Sabbath man would have a perpetual reminder of God's goodness and wisdom displayed in the grand work of creation. By thus reflecting upon the work of creation, his heart would continually be filled with renewed love and reverence for his Maker. Just as long as man observed the Sabbath, he would gratefully acknowledge God as his creator and rightful sovereign. God wisely gave the Sabbath to Adam in his Eden home, for even in his sinless state Adam needed to lay aside his personal interests and pursuits one day out of every seven, that he might more fully contemplate the marvelous works of God. All that he enjoyed, all that he possessed, came from the beneficent hand of his Creator. The Sabbath properly observed would

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The

# LITTLE OLD SKEPTIC

By ORVAL GARNES

UNCLE RUFUS GUFFEE took up the reins and clucked cheerfully to Nellie, the old gray buggy mare, and waving a mittened hand to Aunt Mandy on the front porch, drove down the cedar-bordered lane. Aunt Mandy waved in return and called, "Hurry back, Rufus, and don't get your feet wet."

It was Thanksgiving Day, and Aunt Mandy turned happily to her task of preparing dinner with all the trimmings. Her heart was bubbling over with joy, for Larry Simmons, her only sister's only son, was coming to spend Thanksgiving with them.

Uncle Rufus was happy too, but as he rode along on his way to the Junction to meet the morning train, he fell to meditating on the conversation that had occurred at the breakfast table. "No-sir-ree!" he had emphatically declared to Aunt Mandy, "he ain't gonna talk Bible to me. The Bible is a mistree, an' nobody knows how we got it. It's been writ too long, an' that's why I don't believe it. An' I don't keer if he is tendin' a Christian school—even if he's studyin' for the ministree, he ain't gonna tell me anything about religion—I'm too old to be taught anything by a young sprout. No-sir-ree!" He repeated the statement to Nellie as if to confirm it. Then lifting his eyes to the beautiful countryside, he became lost in pleasant memories of boyhood days when he had walked barefooted to school down this same little dirt road.

On the return trip from the station Larry was perched beside his Uncle Rufus on the high buggy seat. This lanky youth of eighteen seemed delighted with the old-fashioned mode of transportation. He persuaded Uncle Rufus to let him drive. "Take keer, now," he was warned, "Nellie's a bit skittish these frosty mornin's."

Larry's attention was not so completely occupied in driving that he missed seeing the beauty in the hills and hollows along the little brown road. As they rode, they talked of many things in common. Larry tactfully led the conversation to test the little man's moods and temperaments. Larry fancied he could feel glances of friendliness when he commented on the beauty of Uncle Rufus' native hills; but when the conversation threatened to turn to spiritual matters, Larry was sure he could feel the searching gaze of a pair of crafty black eyes.

"Whatcha got here, young feller?" Uncle Rufus asked, weighing in his hand the package which Larry had handed him to hold. "Looks like it might be a box of seegars," he

added with a twinkle in his eye, and watched for the effect of his speech.

"It's a present for you, Uncle Rufus," Larry replied rather indifferently. Then he added, "Open it and see."

The wrappers were removed enough to reveal two words stamped in gold on black leather—"Holy Bible."

"Hum-m-m—, kinda purty—; where'd ye get it?"

"From the Carolina Book and Bible House. It's a colporteur gift Bible. I gave one with each order of books I delivered last summer when I was canvassing for my scholarship."

"Where did they get it?"

"They order them in lots from the Collins Bible Press of New York."

"An' where do they get em?"

"They print them."

"Hum-m-m—they must be mighty smart folks to write Bibles—ah-a-a—!"

"Not exactly," returned Larry, in a tone of unconcern, "they have other Bibles to copy from."

"But where did they git the ones they copy from?" Uncle Rufus wanted to know.

"They probably copied them from older ones."

"An' where'd they get them?"

"From still older ones."

Uncle Rufus was silent in thought until Larry said, rather abruptly, "That's a very picturesque log house over by that old apple orchard. And look at that old mill on the creek, and the pine and the spruce on the hill. My! I'd like to live there."

"Yeah, 'tis. But—uh—where'd them still older Bibles come from?"

"They were copied from ones older still," Larry replied with a chuckle.

"They musta been a heap o' Bibles writ," suggested Uncle Rufus.

"Yes," agreed Larry, "the Bible is now being printed in eight hundred thirty-five languages."

"Ye don't say!" Uncle Rufus ejaculated with surprise.

"Yes," assented Larry, "but those figures are not up to date. They have probably added a few dozen more languages by this time. And did you know," Larry went on, "that as late as 1804 the Bible was printed in less than seventy-five languages?"

Uncle Rufus could only murmur his astonishment.

"You see the Bible has been turned off by the millions for the last four hundred years," Larry continued. "Miles Coverdale printed the first complete English Bible in the year 1535, so the world celebrated the Bible's four-hundredth birthday last year, 1935."

Uncle Rufus came to himself and asked, "What Bible did Coverdale copy from?" He was sure he had Larry cornered now.

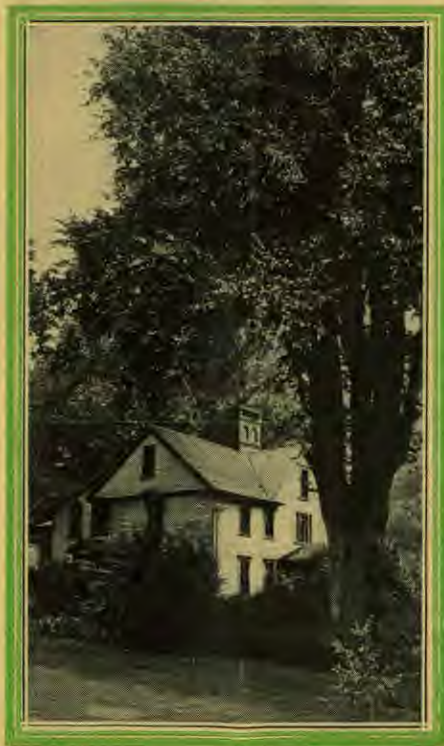
"He really copied it from William Tyndale's translation," replied Larry nonchalantly.

"But you just said Coverdale printed the first Bible," protested Uncle Rufus.

"He did," Larry confirmed his statement, "inasmuch as Tyndale's Bible was printed without the king of England's orders and was not complete, and therefore was not counted as the first complete English Bible printed. William Tyndale was in prison when the Coverdale Bible was being printed. Coverdale, you might say, merely revised or copied Tyndale's work. And just two years later Tyndale's Bible, completed, and disguised under the name of 'Matthew's Bible' appeared."

"Well!" exclaimed Uncle Rufus, "I didn't know that before." And then he asked, "But—where did Tyndale get his Bible?" then hastily added, "He didn't have any to copy from."

"Oh, yes," Larry assured him, "Tyndale had John Wycliffe's Bible. And he also had





manuscripts in the original Greek and Hebrew. Tyndale had trained for ten years in two of the leading universities, Oxford and Cambridge, and was the master of six languages. He once said to a priest, 'If God spare me, I will one day make the boy that drives the plow in England to know more of Scripture than the pope does,' and he did."

"But, I thought you said Coverdale's and Tyndale's Bibles were the first."

"No, I said theirs were the first printed ones. You see Wycliffe translated the Bible into English from the Latin Vulgate in 1382 and Gutenberg never invented his printing press until about 1450. Therefore, Wycliffe not only had to translate the Bible into English but he had to write it, or have it written, by hand. It took a long time to write out the Bible by hand and a considerable sum was paid for even a few sheets of the manuscript. A load of hay was given for the privilege of reading it for an hour a day for a given period of time."

"My sakes!" exclaimed Uncle Rufus. (He knew the value of a load of hay.)

"It took Wycliffe's copyists ten months to copy one copy of the Bible," Larry went on, "and a single firm in London turns them off now at the rate of one hundred twenty an hour. That's two Bibles a minute."

Uncle Rufus had to blink his eyes rapidly to grasp the statement. Larry paused to let it sink in.

"One of the Wycliffe Bibles cost about two hundred dollars. You can buy a modern Bible now in the ten-cent stores for a quarter. And New Testaments have been printed and sold for one cent each."

"But say," Uncle Rufus interrupted (he had been thinking of something else and had missed this last statement), "that thar translatin' is where the Bible loses its value. They have to change it to take it out of one language and put it into another one. No-sir-ree—it ain't ever the same after."

They had turned into the cedar-bordered lane, and before Larry could frame a suitable reply to check Uncle Rufus' sudden flare of skepticism, they were met at the hitching post in front of the big farmhouse by Aunt Mandy. She fairly swept Larry from the buggy into a motherly bear hug and gave him a kiss that added a flush of color to his already frost-tinted cheeks.

"Law me, child, how's your mamma? When's she coming? Why ain't she written lately? Come in the house, this minit, I know you're froze." She went on without giving Larry a chance to answer a question, "Yes, Uncle Rufus'll put Nellie up. An' come along now, the biscuits'll burn," she insisted, as she wrapped her hands in her apron and turned toward the house.

"I'll help Uncle Rufus," said Larry in his Southern droll, as he climbed back into the lofty buggy seat.

Uncle Rufus watched with amazement as Larry set himself energetically to the task of unhitching and putting Nellie away. He put the horse in the proper stall and hung her harness on its peg, tossed six big ears of corn into the manger box and heaved a large fork of hay into the manger, then turned a hearty smile of satisfaction on Uncle Rufus, who stood watching in the doorway. The smile was reflected from Uncle Rufus' weathered countenance.

"Where'd you learn to tend horses? I know you weren't raised on a farm."

"I learned it in school."

"Learned it in school! My sakes! You don't say they teach that!"

Larry explained the plan of education carried on in the Christian schools of the southland where practical subjects are taught along with theoretical. By the time the buggy had been backed under the shed, Uncle Rufus had heartily declared, "That's the kinda school I'd send my boys to, if I had any." Larry carried his suitcase and Uncle Rufus his new Bible as they walked to the house, arm in arm, the lanky Christian youth and the little old shriveled-up skeptic in his big mittens and ear muffs.

Seated at the head of the long table with the little old man on his right and Aunt Mandy on his left, Larry was thrilled with joy as he sensed the sincere gratitude the little old couple were experiencing at having him with them. As they bowed their heads in reverence, Larry lifted his heart and his voice in thanksgiving for the many blessings so much in evidence; and when he had finished, the old couple smiled at him through tears. At the close of the meal, Uncle Rufus insisted on Larry's having plenty of raspberry pie, his uncle's favorite dish, while Aunt Mandy persistently passed Larry her choice peach preserves.

The conversation wandered through many topics as the trio visited happily over the dinner table, but somehow it had stayed clear of personal religion. Uncle Rufus had evidently forgotten the conversation on the way

from the station, and Aunt Mandy had remembered the one they had had at the breakfast table.

It was not until the day had ended and they sat before the cheerful fire in the huge stone fireplace, in the cozy living room, that the Bible subject was resumed where it had been interrupted by Aunt Mandy on their arrival. Larry was scrutinizing the old Seth Thomas clock with its weights and wooden wheels as it ticked so slowly and solemnly as if speaking from a dim and almost forgotten past, when Uncle Rufus said in the same tone and manner as he had before, "No-sir-ree! the Bible can't be the same after its been translated."

"Let's take an imaginary trip around the world," Larry suggested and went on so quickly that no one interrupted. "First we shall take money with us to secure the necessary equipment along the way. Will the paper money do as well as silver?" Uncle Rufus agreed that it would. "But silver was the first money made, and you say paper money is just as good. When we enter Australia, we shall have our American money changed into the English money. Will it be just as good? Yes!" Larry answered his own question emphatically.

"We take our English money and buy Christmas presents. Ah, but you say it isn't Christmas, for in Australia December is in the middle of the summer, and you cannot picture Santa in his winter garb without the snowflakes flying about. Yet it is Christmas, December 25, the same day the world over. That isn't all; suppose you went to Russia



# ANGELS

## OF THE BIBLE

By AGNES BIDDLE-DELL



### THE ANGEL OF UNDERSTANDING

*Gabriel said, "O Daniel, I am now come forth to give thee skill and understanding." Daniel 9:22.*

**T**HROUGH Daniel's agency the Hebrew captives were permitted to return to their native land. Too old himself to accompany them, he had the joy of seeing many thousands depart, bearing with them the sacred vessels for restoring the worship of Jehovah at Jerusalem.

Daniel had never assimilated the life of Babylon. First and last he was the Hebrew exile, but it may be that since the night spent with the angel in the den of lions Babylon had seemed less like a land of captivity. Earth was nearer heaven, loneliness and exile were lost in angel consolation.

Always steadfast in his religion, Daniel sought God before all things. Like David, he desired understanding in the way of the Lord. And while he was speaking in prayer, about the time of the evening oblation, the angel Gabriel came to him, saying, "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." To the prayerful heart and seeking mind the angel was *commanded* to bring an answer.

It would appear that the old man's prayer was for the restoration of Israel, and for the

coming of that Redeemer of whom Isaiah prophesied a hundred years earlier. Long before Daniel there had been a dim groping after One who should come as the divine Founder of a greater and more glorious Israel, a people of God having no limitations of country. The devout poet Isaiah had taught his grand conception of this Saviour. And the angel Gabriel now brought to Daniel the promise of a Messiah.

When the Lord God drove man out of Eden, he set an angel to keep the way. Ever since angels have beckoned to a better Eden, going before, leading the way by cloud and fire. It may be that in earliest times God willed to reveal by angels the union of earth and heaven, translating His own divine nature through these ministering spirits. This development is the undercurrent of history all through the Old Testament; and this unfolding by fine gradation paved the way for the coming of Christ.

Martin Luther said, "All the ideas that man can form of the service of angels must ever fall short of the reality." Thrice the angel Gabriel assures Daniel he is "greatly beloved." Surely we may love the angels when we have such evidence of their love for mortal man.



and changed your name to Ivinsky. Suppose you grew a beard and learned to speak Russian. You would no longer look like Rufus Adolphus Guffee, and you'd speak a different language; and in a way you are not Guffee because you're Ivinsky. But are you the same man?"

"He sure would be," agreed Aunt Mandy; "you couldn't change Rufus Guffee, anywhere." At which Larry and Aunt Mandy laughed and Uncle Rufus smiled and poked the fire.

"And—Aunt Mandy," Larry went on, "if Uncle Rufus said to you in Russian, 'I love you,' and you knew the language, what would you think?"

"Well," Aunt Mandy began slowly and with a shade of wishful tone, "I'd say it was the same old Rufus of some fifty years ago." The old clock seemed to tick a bit slower and as melancholically as rain dripping from the eaves on a misty day.

Silence reigned for a minute, save for the clock and the occasional whispering of the little flames that rose up like ghosts from their bed of glowing embers only to fade as quickly and as mystically as they had appeared. Presently Uncle Rufus spoke, "I was just a thinking, Larry, if I could believe that the Bible was really the word of God, hit would do me a heap o' good. I've kinda wanted to before but not as much as I do right now."

"Do you believe now that the Bible remains the same in its meaning and message even though it is translated?" Larry asked.

"Yes," Uncle Rufus meekly admitted.

"Then why not believe it and obey its teaching?" Larry urged.

"But how am I to know that it is the true word of God?"

"The Bible itself says, 'Prove all things.' That's in 1 Thessalonians 5:21." Larry took Uncle Rufus' new Bible and turned to Isaiah 13:19, 20, and read: "'Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.' That prophecy came true and has remained true for the past 2,500 years. How did Isaiah know that would happen? He knew it because God told him, and he wrote what God inspired him to write."

Larry then turned to the second chapter of Daniel and gave a brief outline of the world's history, explaining how great men had tried to set up the fifth world power after the empire of Rome, the last world power, had been divided as the prophecy in the Bible had said. Like a scroll, the clouds of doubt and unbelief began to roll back, and the hungry souls of two old people were watered with the water of life and fed with the bread of life, as Larry carefully and prayerfully compared scripture with scripture and pointed out prophecy upon prophecy that had been fulfilled.

By the time the prophecies proving Jesus to be the true Messiah and those predicting His second coming had been reached, the fire had been replenished many times, and the striking clock named the wee hours of the morning. Each time Larry had mentioned

going to bed for their sakes, they had pleaded in wide-eyed wakefulness for more of the wonders of the old Book.

The next morning when breakfast was over and all was ready for the return trip to the station, Larry gave Aunt Mandy her present. From his suitcase he took a book bearing the title "Bible Readings for the Home Circle." Aunt Mandy gave Larry another hug—a tender motherly hug and a kiss to match. Larry did not blush. There was a sob in her voice as she bade him good-by; and as the buggy departed down the winding cedar lane, she waved with one hand while with the corner of her apron she wiped a teardrop from her cheek with the other. Larry had promised to write, so now the big house would not seem so empty.

At the station an old man and a lanky youth shook hands with a firm grip. Neither spoke, but each looked into the depths of the other's eyes. In response to the final call "All aboard," Larry made two long strides and caught the moving train, and Uncle Rufus turned slowly toward the hitching rack where Nellie waited.

## The Blessing of a Curse

(Continued from page 6)

ture of that beautiful face with its smile. For years that face lighted their gloom. When she died, four factories closed down and let the men attend the funeral of the woman who had let them see into the heart beauty through the door of pain and who had let them see God through calamity."

The blessing of a curse—the striking of the keys that bring out life's harmonies; the melting of the ore in furnace heat that brings out the gold from the dross; the crushing of the flower that releases the perfume to live on after the blossom is long dead; the shattered body and broken heart whose fragrant bathes the world's bleeding feet!

Through the curse of Thy cross, O Christ, who suffered for us, the just for the unjust, we find salvation. Thou hast given us our crosses to lift us up to Thee. Thou hast made us to lie down in sickness and pain that we may know the compassion of the Good Shepherd. Show us how to make even of our stumbling blocks—our blunders and our errors—steppingstones to victory by Thy grace. "Blest be the sorrow, kind the storm, which drives us nearer home."

## America Losing Liberty?

(Continued from page 10)

should be now, when minds are deeply engrossed and agitated over state and national political issues. If ever an eager and patient citizenry needed the benefit of wholesome judgment and clarity of foresight, it is now when virgin soil is being broken and the seed of new philosophies is being cast into the furrow of the world's need. For the imminent peril is that this sowing shall bring a reaping which will only multiply the conflicts of thought and action that already encompass us and the rest of the world.

The President of the United States and many of his advisers have repeatedly affirmed their faith in, and loyalty to, the fundamental political institutions that have

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guided and glorified our past; and they have as often declared their earnest desire to uphold them for the mutual benefit of every citizen. But, notwithstanding declarations of loyalty, no administrative leadership can of itself long survive without the united moral support of wholehearted public cooperation.

National leadership, however sincere in its determination to uphold the Constitution of the United States, cannot of itself hold back the rising menace of revolutionary doctrine. "We, the people"—that is the basis of American government. And only the people, by loyal support, can protect the liberties which they have held for the last one hundred fifty years.

In their study of the best in the various forms and methods of governmental philosophy, we sincerely trust our national leaders, of whatever group or party, will find that which is eminently practicable, and which can be so well fitted into the Federal Constitution of the United States that we may preserve without jeopardy the established structure of our country. In these troubled times, in this critical period of rapid changes and movements, we may well expect every leader throughout the nation, and every other agency that molds public opinion, to do their utmost to safeguard the foundation principles of our Constitution,—principles of democracy that bequeath to our sons and daughters the inalienable rights of life, liberty, and the pursuit of happiness.

## Building Men

(Continued from page 8)

contains possibly nicotine and some other poisons, the smoke of the cigarette contains additional poisons formed by the combustion of the paper which surrounds the tobacco and the products which are added to the tobacco in its manufacture.

The past few years desperate efforts have been made by the tobacco trusts to place the cigarette in the mouth of every young woman. Certainly it is bad enough for the men to smoke. There is no doubt that the introduction of this poison into the blood



has a harmful effect upon the male germ plasm. A degenerate seed placed in good soil may be improved, but when both the seed and the soil are bad, there is very little hope for the product. Since women are taking up with the use of the cigarette and also the use of alcohol, very little can be looked for in the future development of the race.

It seems remarkably strange that in this highly civilized country of America we are permitting the tobacco trusts to spend millions and millions of dollars advocating the use of cigarettes, making the innocent children believe that in order to become real men and real women, they must smoke. Statements made over the radio and through the periodicals and newspapers lead the youth to this belief.

Efforts must be made to counteract the influence resulting from the misleading advertisements which appear in the papers, and which are daily heard by the young people over the radio. While it is right to make the necessary preparation to protect the nation from invasion and to build up a strong navy and army, and to manufacture the needed implements which will afford protection, at the same time we must not forget the more important thing,—to build up our young men of the future. While the former should be done, certainly the latter must not be left undone.

## Faith of Our Fathers

(Continued from page 5)

beaten and scarcely recognizable after the onslaughts of such skepticism as emanates from a modernistic Christian pulpit and press.

Most certainly we are in the days indicated by the Saviour's sorrowful question to His disciples, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. Trust in a personal God who "doeth according to His will in the army of heaven, and among the inhabitants of the earth" (Daniel 4:35) is at an ebb.

But while the world at large attempts to deny God's authority in human affairs, others today are learning to discern His hand in every circumstance, be it bane or blessing. Of these faithful ones tried in the furnace of affliction prior to Christ's appearing, John the revelator testified, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

## Who Made the Sabbath?

(Continued from page 11)

be to him and his posterity a constant reminder of this divine truth.

Primarily the Sabbath was given as a day of worship; and its observance is a religious duty, a moral obligation relating to human salvation, and only secondarily to man's social and physical welfare. It was designed to be a weekly reminder of Jehovah's love and power. God ordained that it should be a day for meditation and worship. Upon its sacred observance the prosperity, happiness, and security of the whole family of Eden was contingent. Like marriage, its twin institution, also given before the entrance of sin

into this world, the Sabbath was one of God's best gifts to man. In the faithful observance of this memorial of creation, man's loyalty to his Creator would be reflected. Well may this institution demand our reverence, for its observance rests upon no human ordinance or tradition, but upon the requirements of God's infallible word.

As a memorial of creation, the Sabbath presents the true reason why worship is due to God. The fact that He is our Creator and we are the creatures of His hand will always constitute the supreme reason why we should render to Him our worship and allegiance. In order to keep this ever in mind, the Sabbath was to be faithfully observed. In this way man's thoughts and affections would be turned to the Creator, as the object of reverence and worship. Had the Sabbath always been universally observed, there

never could have been an idolater, an atheist, or an infidel. In its weekly recurrence it would have been a constant reminder to the people of every nation of the One who created the heavens and the earth.

"The Sabbath is indispensable to man, being promotive of his highest good, physically, intellectually, socially, spiritually, and eternally, hence its observance is connected with the best of promises and its violation with the severest penalties."

Never was the need for faithful Sabbath observance so paramount as in these crisis hours of the world's history, when the knowledge of God is fast vanishing from the earth. The eternal loss occasioned by the failure of the masses to hallow its sacred hours is far beyond our powers of computation. In its observance are involved eternal joys and unending happiness.

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*In our daily travel  
through the paths of  
life, let us see the  
beautiful and the  
good rather than the  
ugly and evil!*

INTERNATIONAL

## STARS OR MUD?

CHARLES L. PADDOCK

A NUMBER of years ago, people who traveled along the great Lincoln Highway noticed numerous white crosses along the side of the road. When tourists inquired as to the reason these small crosses were staked along the sides of the road, they were told that each cross marked the spot where some life had been lost in an automobile accident.

The crosses became more numerous as the months passed. Some towns built platforms and on these placed demolished cars as a danger sign to motorists. Still the accidents increased. Toy skeletons were hung up along the highway making things look as gruesome as possible, but the death toll still climbed.

Towns along this beautiful highway noticed that traffic began to grow lighter. Business seemed to drop overnight. Smaller highways were being used instead and something had to be done. A questionnaire was sent out to a large number of motorists asking them why they were using the smaller highways when they had access to one of the finest highways in the United States.

The answers which were received told in a very few words the reason. The motorists did not enjoy looking at all the crosses. They did not like to be reminded that a life had been lost at each mark along the road. Skeletons and demolished

cars are not pleasant to look at, and they were continually being reminded of danger and death. Thus they would rather drive on a smaller highway with less conveniences than to drive on a main highway with such an outlook.

The crosses were removed. The skeletons and wrecked cars were discarded. Signs and beautiful pictures were put up in their places. Things that were pleasing and interesting to all were placed where the white crosses once were. The traffic returned, business increased, and the accidents and deaths decreased.

So it is in our daily travel along life's highway. Do you see crosses and wrecks along the road or can you see flowers, pictures, and things beautiful? We see only the hard and ugly things in life if we make it so. We can think of nothing but trials and hardships or we can think of the reward which we shall have at the end of the road. "Heaven is cheap enough," but can we see it that way?

"Two men looked out through prison bars,  
The one saw mud but the other stars."

Are you looking ahead for the things that are to come? Can you see the blue sky above and heaven ahead or do you see nothing but the mud under your feet and the hardships and trials beside you? Let's look ahead. It really pays.