

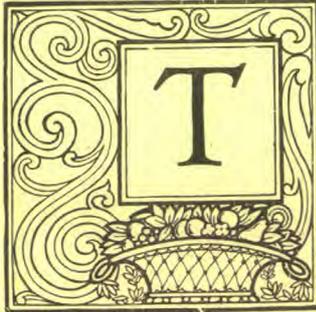
*The Signs of the  
Magazine*





# The NEW

A MESSAGE BY



THE New Year. A new and glorious opportunity. Another milestone on the path. A light shining from a far distance on a way yet untrodden. All these are opening up to our spiritual vision on this day of wonderful outlook—January first, nineteen hundred and twenty-one. These days, just dawning, are the days cycled by revelation—the days of fulfillment—the days divinely compassed from the beginning. We are nearing the end. How naturally our thoughts turn at this hour to the desire for regeneration! The spirit within us goes reaching out from the selfish boundaries of the flesh, to the divine ideal. At an hour like this, we leave, for a moment at least, the mad rush after the things of this life, and turn our faces toward the riches of the spirit, which neither moth nor rust can corrupt. The voice of good in man cries out above his baser self; and for the instant, he listens.

Too often, however, this impulse for good, experienced in former years, has ended with a momentary exaltation—the faint ray of glory from the immortal throne has faded, and the human heart has turned once more to the lusts of the flesh—to the amassing of this world's goods, the satisfaction of physical appetites and desires. Is this not true?

Have we not, every one of us, experienced this exaltation of spirit—this moment of good resolution—only to see the light of glory fade in the muck-smoke of factories that but pander to extravagance and self-indulgence? How often have we allowed the ray of Christ-disclosing light to become blurred until it is hidden by the clouds of desire, competition, extravagance, and greed? The years of lost endeavor are passing rapidly—how many more will witness the rise and fall of our spiritual barometer?

These are troublous times—times that try the souls of men—times acknowledged, even by the less thoughtful, to be unprecedented in history. The feeling of impending danger is in the atmosphere of the most commercial circles, the most frivolous joy centers. These are days when men's hearts are melting within them.

The truth is crying from the housetop, from street corners, from the marts of trade. "A great crash," is repeated on the lips of anxious financiers who stand in fear and trembling lest their corruptible possessions be swept from them, their earthly ambitions overthrown. Kings and emperors are not immune from the devastating blight. Even now, by some, the warning of disaster is ignored. But the message lies latent nevertheless, and comes with redoubled force in the quiet watches of the night, awing the restless waker, who in the hurry of the day's occupation has been able to thrust unwelcome thoughts aside.

Men and women are running hither and thither in the midst of the satanic revel which has seized upon the world. Stand for one hour on the busy corner of any city, and report to your inner understanding your own unbiased conviction. What is your vision of the future under the immense pressure of these present days?





# Y E A R

GRACE ADELE PIERCE

Does the tumult grow less? Is not the momentum terrific and terrifying? To the reader of the Scriptures, the end is in sight—the world in chaos. What is the output from the looms of the present age? Inferior fabrics, inferior foodstuffs, inferior mental productions, are degenerating the thought forces of the time. Drop into the first public library or book emporium, and stand dazed by the flood of books that are pouring their stagnant inanities in an unquenchable stream through the mass brain of the people. "Of making many books there is no end," said the man of wisdom. And then—what?

What does this great flood hold for the nations?—"Vanity and vexation of spirit." Shelves are filled with vacuous and inane fiction—never at so low an ebb of constructive force as at present. Innumerable books are expounding theories of the rankest heresy to the Man of Galilee, who walked with men in the ministry of healing. What of the newspapers reeking with corruption, magazines catering to the depraved tastes of hectic youth and degenerate old age—what of them?

Enter an ordinary place of amusement to-night and see the curtain drawn—not on representations of histrionic value, but on the lust-engendering, wordless profanations called present-day art. What is the inference?

Walk through the hospitals, almost innumerable in number, and look upon the wreckage of our young manhood caught and crushed in the vortex of devil-begotten war. Even to those who understand this, rise foreboding fears. Even to the sustained souls, resting assured of ultimate victory, come questions almost unanswerable. What of those who have never acknowledged the power of God?

On this path of seeming despair, on this picture of impending ruin, there is but one light that shines with hope. The light that shines on the path just before us this New Year, is not the glory of gold, of ponderous temples, of palatial structures. It is not the light of earthly ambition nor of aggrandizement; it is the light following in the wake of our immortal standard bearer—Jesus the Christ. Born of woman, Son of God, He came as one among us, lived the life, "a man of sorrows, and acquainted with grief," endured the immortal test, and rose in victory.

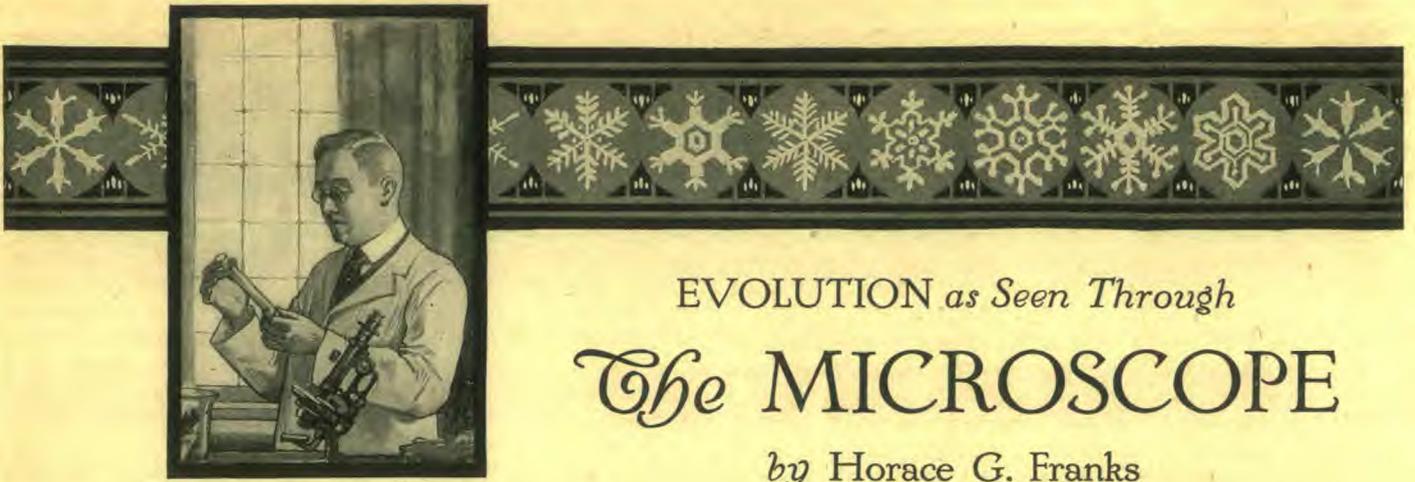
There is but one Book, chosen from the myriads, which can open the way to understanding. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

The time is close upon us when our idols shall fall—money will not buy food nor raiment nor friends nor life. Gold will hold no intrinsic value. We may find no earthly stronghold of safety. Diabolical agencies are calling to us with half truths.

Which way shall we turn? How shall we know the way? Not in oratory or high-sounding pulpit rhetoric—not in creed nor cult nor congregations satisfied with gilded husks. There is but one name under heaven by which you may be saved. Not by principle, not by symbolized humanity, but by the name of the Son of God—born of woman—Christ Jesus, our Saviour.

The light we see shining on the path is His reflected glory—the footsteps you see leading on and up are His footsteps. Follow Him.





## EVOLUTION as Seen Through The MICROSCOPE

by Horace G. Franks



HERE is a religion in the laboratory, even as there is one in God's great green book of nature; for the chemist and the physicist, with their test tubes and microscopes, both testify to the necessity for belief in a Creator. The laboratory has done its full share in exposing the fallacies of evolution. For instance, the chemist has shown us that the earth itself is one vast laboratory in which countless experiments are taking place every moment. The elements of which organic beings are composed are everywhere present; and the same natural forces which from the dawn of time have been ceaselessly working are still in operation. And to admit, as the evolutionist must, that under those favorable and widespread conditions for the existence of life, spontaneous generation—or even a continuous evolution from lower to higher—has been produced but once, is certainly beyond all belief, and is assuredly unscientific. Again, there is—

### THE LESSON OF GERMS

PROFESSOR THOMSON has shown that the forms of life which lie beyond the reach of the naked eye by reason of their minuteness are actually, in bulk, more than all other forms of physical existence put together. In other words, the professor declares that the largest division of the kingdom of life is that of microorganisms, and offers proof by declaring that one particular bacterium, "the dread of every surgeon," can hold a mass meeting of 18,000,000 on the tip of a lancet! The influenza bacterium is smaller still, bearing to the other bacterium the relation that a pea bears to a pumpkin. Yet, with an instrument called a cytometer, the scientist can count with almost unbelievable accuracy those many millions perched on a needle's point.

And what a lesson the bacillus teaches us, what testimony it bears against evolution! At the Pasteur Institute in Paris, there are to-day (or were a year or two ago) living cultures of the anthrax bacillus directly descended from those isolated over thirty years ago by Pasteur himself. Since their birth, as we might call their first isolation, they have passed through more than 200,000 generations—at twenty generations a day; yet their characteristics and virulence have been maintained, and they have not "evolved" into whales, monkeys, or men. This maintenance of character is a most significant fact, especially when we remember that in the case of the human species, 200,000 generations means five million years. Evolution for the anthrax has not purged away its malignity nor

taken from it its poison; and despite all discussions as to whether bacilli are part of the plan of God, or whether they are a result of the entry and working of sin (which is certainly the case), and in spite of all arguments that some types of microbe are "fiercely engaged in a struggle for existence," the lesson that lingers in the honest mind is the plain and simple fact that five million years, counting as we count for ourselves, have failed to change or modify or evolve the bacillus of the anthrax, even although, reverting to microbe time, one bacterium can multiply in twenty-four hours to 17,000,000.

### A FUNDAMENTAL DOCTRINE OF CHEMISTRY

IT is a fundamental principle—or law—of the chemical laboratory, that matter is indestructible, a principle shown not only by experiment, but also by the fact that "the mind of man is totally unable to conceive that something may become nothing." And the opposite of this last thought must certainly be as true; namely, that the mind of man and the revelations of the chemist make it impossible to conceive that something may come from nothing, without supernatural assistance.

Therefore, *exuent* evolution, with its theory of spontaneous generation and its miracle of a world naturally evolving from nothing.

The Bible does not contradict, as many suppose, the scientific principle that matter is indestructible. Critics cite the statements of Peter concerning the destruction of this earth, as proof of their contentions; but a careful examination of the apostle's words shows that he nowhere asserts or implies that one particle of matter will be annihilated by the catastrophic conditions coincident with the second advent of Christ or the refurbishing of this earth for the redeemed. Indeed, his language is most scientific, as we read science to-day, inasmuch as chemistry tells us that although the solid parts of the earth (the elements) cannot burn away, they can be *melted* with "fervent heat," changing their form, but by no means entirely destroying them. All Peter tells us is that whatsoever upon or within the earth is combustible will be burned up at the final conflagration, while the elements will *melt* with the great heat, and be used to form the renewed heavens and earth.

Talking about elements, it is interesting and important to note that the very elements of which this earth is composed tell the story of design and of creation. In dealing with the elements, science has propounded many "ifs": if there had been no oxygen, more or less nitrogen,



A CHAMPION OF THE  
BIBLE, GOD-BREATHED,  
COMPLETE, A PERFECT  
RULE OF LIFE

Edited by  
A. O. TAIT A. L. BAKER

The SIGNS *of the Times*  
MAGAZINE

*A Magazine With a Message*

ADVOCATING A RETURN  
TO THE SIMPLE GOSPEL  
OF CHRIST, AND A  
PREPARATION FOR HIS  
IMMINENT SECOND  
APPEARING



a different proportion of hydrogen, an increased quantity of carbon, and a hundred other suppositions. The only answer science gives to these "ifs," however, is that it is fortunate that the elements *are* in the proportions in which we have them; otherwise life would be—and would have been—impossible. Let us take two examples in a familiar realm.

Carbon is one of the necessary elements in every living thing. It exists largely in carbonates, also in coal and natural gas. One of its most important and well-known compounds is carbon dioxide, which exists in small quantity in the air, and from which plants obtain their supply of oxygen. If, however, the amount of carbon had been greater, it would have combined with all the free oxygen of the air, converting it into carbon dioxide, and rendering human and animal life impossible. On the other hand, had the quantity of carbon been less, none of it would have been converted into coal and stored for man's use, while the supply in the atmosphere would long since have been exhausted by plants, thus rendering the earth lifeless. How marvelous is this delicate adjustment!

Again, it certainly is nothing else but providential that sodium and chlorine occur combined in such quantities and have such an affinity for each other. If, for instance, there had been no chlorine to combine with the sodium, the sodium would have stolen much of the atmosphere's free oxygen, for which it has an affinity second only to chlorine; and if there had been insufficient sodium to combine with an increased amount of chlorine,—a suffocating gas with an unpleasant odor, poisonous to all animal and vegetable life, and a bleacher of all colors,—then the chlorine would have speedily transformed this world into a great lifeless desert. As it is, in combination, the two elements are not only harmless to life, but are an essential to it. In the salty sea water, animal life exists, even as the blood of all animals and the sap of all plants contain salt; so that without sodium chloride, which is only common table salt, there could be no life.

Without further examples, it is very plain that the number of relative quantities in which the seventy known elements might exist is inconceivably great; and when to this fact is added the extreme probability that, had the world been evolved by chance, one or more of the necessary elements of life would have been omitted, we must certainly admit that the miracle of creation fades into the commonplace beside the "miracle"—or miracles—that must accompany evolution.

#### EVOLUTION STUMPED ON SNOW CRYSTALS

**CRYSTALLURGY**—the study of the self-formation of the metallic elements into crystals—presents from the laboratory yet another problem for the evolutionist. Why should gold and silver crystals be cubical, bismuth and antimony hexagonal, and others have four equal sides but unequal angles? The evolutionist cannot answer. In fact, his theory of the workings of the immensity of time disposes of all angles through friction, thus explaining the sphericity of the worlds; but in chemical combinations, the rounded form is the only one that is never found! Surely no natural selection or spontaneous generation can

give a reason for this singular fact of angular and regular crystalline forms. Philosophy, logic, and common sense all demand a reason for it, and can never accept the theory that it is the result of chance. Surely the circumstances call for an "original directive energy," a personal, all-wise Creator.

Crystals of ice and snow are the most beautiful of microscopic objects, although a scientist was recently compelled to admit, "No complete and satisfactory explanation of the mathematically perfect forms of snow crystals has yet been made." The six-sided plan governs throughout the myriad beautiful shapes, and the angle of sixty degrees is rigidly preserved. The little snow flowers are among the greatest glories of God's kingdom, although we knew nothing of their beauties until the microscope revealed them to us. But long before the microscope was invented, the Lord especially asked Job, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" Job 38:22.

Light and its exact nature has long been a problem which man has been endeavoring to solve in his laboratory and study; but even to-day the investigations have not closed, for there is more yet to be learned about the marvels of light than has up to the present been discovered. Nevertheless, the revealed facts concerning light bear tribute only to the existence of a divine law and an omniscient Creator. For instance, light, as we have often been told, is composed of seven colors; at any rate, it can be decomposed into seven colors. Light comes to us in undeviating waves of different lengths, and the varying wave lengths give us the various colors. Those of the same length always give the same color. Indeed, such accuracy has been recognized that science has proposed to adopt the wave length of color as a perfect standard of measure for all ages and for all countries, admitting that the so-called "accurate standards" in London, Paris, and elsewhere are subject to variation, despite all the precautions of man. The wave lengths of color, however, are so well

adapted for the purpose of a standard length, that they could be used in any part of the world—or on any of the planets—without showing a hairbreadth's variation in a millennium of millenniums. Surely there is beneficent law, and not blind chance, behind these facts.

Another wonderful feature in the study of light is the way in which the universe has been illuminated. Light travels in straight lines, lines so scientifically and mathematically perfect that beside them the keenest draftsman's work looks most disreputable. Saying that light travels in straight lines does not contradict our previous statement that it travels in waves. The ether through which the light comes "vibrates transversely hundreds of billions of times in a second." Yet in all this crossing and re-crossing in countless numbers for thousands of years, confusion, failure, or hitch has never once been recorded. More than that: These waves of light, coming though they do from such a tremendous distance, at such incredible velocity, strike the eye, the most delicate organ of the body, with such wonderful gentleness that the only sensation, under normal conditions, is one of pleasantness. This is nature's mechanism, and can be nothing else but God's beneficence.



The vision of a hundred million wheeling worlds in the circle of the heaven is no more wonderful and presents no greater pagantry than the view of the steadfastness and swiftness of the minute orbits of the Orions and the Saturns hidden in the microscope curve of the molecule.

The development of that extraordinarily intricate part of the body known as the eye is a question which only the most imaginative and theorizing evolutionists attempt to answer. Darwin honestly confessed that to think of the production of the eye gave him the cold shivers, although the modern Darwinian takes for granted that evolution produced the eye, for the simple reason that "there could be no other cause," thereby exhibiting far greater faith than does the acceptor of the simple Bible story read literally. Evolution may stretch out the birth of man into millions of years, but it cannot explain why some of the lower forms of life, from which man is supposed to have evolved, have no trace of eyes.

Evolution's "explanation" of the evolution of the eye is that an animal or primitive creature, when turning toward the sun, experienced a pleasant sensation in one spot, and thereafter frequently turned that spot sunwards. Its descendants continued the curious habit, with the result that a few generations caused the appearance of a sensitive nerve on the spot, which, by lucky chance, was on its head, and not on its stomach or under a limb or on the tail. But how was it that two such sensitive spots appeared? And why did not the process continue until it at least produced a nerve spot at the back of the head, where it would, to human reasoning, be most useful? We will, however, pass over these "small" objections. We next learn that the nerve ending gradually altered its structure until, after a few millions of years, it turned, little by little, into the organ of sight. Here, however, other objections arise. That delicate nerve-eye-terminal passed through an extraordinary number of alterations, all of which would be useless until the organ was complete in its complicated mechanism. Why should it continue to acquire its most useful characteristics when for countless ages it was functionless, especially when evolution tells us that non-use of certain organs has accounted for their absence in certain forms of modern life?

#### LIGHT THE SYMBOL OF PROGRESS

OR again, science tells us that the eyeball is a sphere, with an innermost lining, called the retina, one eightieth of an inch in thickness. In order that the eye shall see, it is essential that the rays of light be accurately focused on the retina; and this can only be accomplished when the lens is a certain distance away. And so we ask evolution, How was this distance arrived at? The sphere of the eye had to be developed, and without the retina, it would be a useless encumbrance, even as until the exact distance was "found," it would still be useless; and if so useless, why did it continue to develop along the right lines to produce the perfect eye?

Here is our last question on the eye: How is it that in the trilobite—one of the evolutionist's "earliest forms of life," found in the "very lowest strata"—a perfect eye is found, so perfect in its compound form that each eye really consists of 15,000 small eyes, so that were a lighted match held in front of the eye, 15,000 tiny flame reflections would be focused on the interior lining?

Before leaving the subject of light, it is worthy of note that science admits that all life and progress on this earth are due entirely to the presence of light. In fact, one writer in the *Scientific American* of May 17, 1919, declares that "progress" is a synonym for "light." The Bible declares that "God is light," and that Christ is "the light of the world." Christ founded Christianity, and Christianity has been responsible for the progress of man from heathenism into civilization. Man now sails among the clouds, travels on and under the water, burrows deep into the earth—all by reason of light, natural and artificial.

In scientific circles, it has become almost a platitude that if the telescope seems to put God far from us, the microscope brings Him very close—so close, indeed, that we can, as it were, read omnipotence in the atom. There has been revealed to us a wonderful astronomy of the dust, inasmuch as the smallest particles of the ground upon which we tread are packed with wonders of infinity greater than the starry heavens. Sir Oliver Lodge tells us there are as

many molecules in a teacupful of water as there are teacupfuls of water in the Atlantic Ocean, and that in each molecule, he discovers a constellation of "stars" moving in regular orbits like our planetary system. God has indeed placed man between two firmaments—a firmament of stars and planets in the unknown heights of the heavens above, and a firmament of clustering electrons in the dust of the earth beneath our heedless tread. He has hung for our admiration in the tiny curve of the molecule a whole system of ultramicroscopic stars, as wonderful in their lack of human measurement as are Orion, Arcturus, and Sirius in their unintelligible vastness of scale.

Thus does science not only show a wonderful order, a perfect system of law compelling the acceptance of the hand of an original Creator and the mind of a guiding Upholder, but also shows that the Creator and Upholder whom the Christian calls Jehovah does not merely come down to man, but reveals Himself in the very dust-grains beneath his unworthy feet. It is, as a famous scientist once told the writer, "a chain of ordered magnificence, with the planet at one end, the electron at the other, and God at every link." Surely the vision of a hundred million wheeling worlds in the circle of the heavens is no more wonderful and presents no greater pageantry than the view of the steadfastness and swiftness of the minute orbits of the Orions and Saturns hidden in the microscope curve of the molecule. Thus we may read a message in the incredibly small, corresponding to the message revealed in the infinitely large—a message with stars as syllables, and constellations as words. Here is the message: "God is in the infinitesimal, hiding His wonders there, working His miracles there, as much as He is in the infinite."

#### SOME PARALYZING ARITHMETIC

HERE is the last testimony to a God, from the laboratory. Science at times explains the result of its investigations in terms beyond all imagination and in arithmetic beyond all realization. But these terms and this arithmetic teach at least one lesson,—the necessity of a Creator, and the absurdity of a theory of chance.

For instance, Professor Rutherford found in a speck of radium so minute as to be almost without weight, an energy that will expel ten thousand million particles a second, and pass through solid iron as easily as through space, making it translucent, and continue in this energy for 30,000 years, which is its scientific life. Since Rutherford announced the result of his investigations, there has been invented a radium electroscope which, it is calculated, will (or can) continue automatically ringing a bell for 30,000 years.

And then there is uranium, the father element of radium. In a grain of uranium, there beats a pulse of energy, to quote Professor Rutherford's figures again, which will continue to beat for seven hundred fifty thousand million years! Herbert Spencer bases his ideas of evolution on an "infinite and eternal energy in all things and by which all things proceed"; but never did he even imagine that in a speck of uranium or radium dust, there existed an energy which, science declares, is filling the world with a wonderful insight into the need of a Creator to account for the splendors of the microscopic realm. God is that Energy, and we might be pardoned for saying that He has packed an eternity of physical energy into the tiny sphere of an atom.

Thus has science, probably without intending in many cases to do so, given yet further credibility to the Bible doctrine of a God in whom "we live, and move, and have our being"; that "closer is He than breathing, nearer than hands and feet." And at the same time, these scientific discoveries fill the Christian with hope and love; for it is never to be imagined that God is mightier in the electrons of the dust than He is in the hearts and minds of those creatures who were made in His own image, and who, by their intelligence, are revealing to the world those wondrous secrets of the atomic dust and of the chemical and physical laboratory.



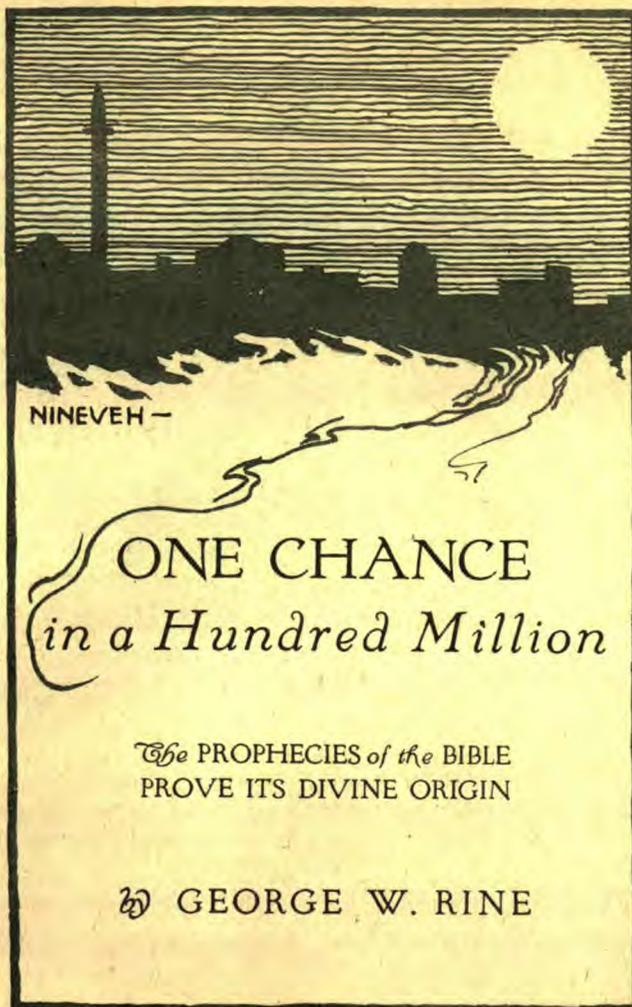
HE Bible purports to be a superhuman book. Such a book must have superhuman attestation; that is, if the Bible is a message from God to His human children, as it insistently claims to be, it should be authenticated by the divine seal and signature. By demanding of the Bible irrefutable corroboration of its supernatural claims, we honor the Book. John Locke, in his "Essay Concerning the Human Understanding," truly says, "To abandon the use of reason in matters of revelation is like putting out the eyes in order to use the telescope."

One of the most reasonable and convincing elements of self-verification that the Bible possesses is that of prediction, or prophecy. Prediction has a peculiar confirmatory value, since it appeals to the rational powers of unbelievers and believers alike. Some forms of attestation can be appreciated by believers only. The Bible may be likened to a cathedral, whose richest charms can be seen only from within. To appreciate justly the stained glass windows of such an architectural monument, it is necessary to look at them from the inside, with the sunlight streaming through them. But the appeal of prophecy to the authenticity of the Bible can be appreciated from the outside—by those not yet convinced of the inerrancy of the Scriptures. No really candid mind can study the prophetic elements of the Bible, as realized and fulfilled in history, and not be convinced of its supernatural origin and character. This conviction qualifies the investigator to enter as a believer into the cathedral of God's Word, and so become still more fully established in his conviction by apprehending the sumptuous glory of the stained glass windows, the imperial columns, and the groined arches.

#### ONE THOUSAND DISTINCT PROPHECIES

BY extended, painstaking research, eminent Bible students, including the late Dr. A. T. Pierson, have ascertained that there are in the sacred Book approximately one thousand distinct prophetic statements, about eighty-five per cent of which have been completely fulfilled, as a knowledge of history conclusively demonstrates. In short, every one of these hundreds of Biblical forecasts, except those whose fulfillment is not yet due, has met its fulfillment.

Now, can any one imagine that these predictions have come true simply by accident?—Not if he is candid and logical. Can all those coincidences be accounted for by the law of probability? Those who know the common principles of mathematics and logic are familiar with the law of simple and compound probability. A single prediction as to a possible future event may or may not prove true. Hence simple probability represents the chance of its coming to pass by the fraction one half, meaning one chance in two. To illustrate: If at the beginning of the year some person had predicted that during the year the number of marine disasters would be considerably in ex-



cess of the average annual number, the prediction would have half a chance of being fulfilled. But if the prophet had added that all these extra disasters would happen in the Pacific Ocean, his prediction would consist of two particulars; and as each particular would have only one chance in two of being fulfilled, the two particulars would have only one chance in four, or one fourth of a chance, of fulfillment—that is, of both being fulfilled. There being more than one predictive item, we pass into the realm of *compound* probability. If another item should be added, as, for instance, that most of the disasters would occur during the second half of the year, then all three items would have only one chance in eight, or one eighth of a chance, of being fulfilled. I shall, for clearness, restate the principle: A merely human prediction, as such, if it contains only one particular, belongs in the realm of *simple* probability; but if it contains two or more particulars, it enters the realm of *compound* probability. One particular has half a chance of fulfillment, two particu-

lars have a fourth of a chance, three particulars have an eighth of a chance, four particulars have a sixteenth of a chance, or one chance in sixteen, and so on *ad infinitum*.

#### SLIM CHANCES, BUT ALL ACCURATELY FULFILLED

LET us now apply the principle. Scholarly investigators have ascertained that the Bible prophecies concerning Egypt, Tyre, Babylon, and Nineveh contain an average of forty particulars regarding each of those cities or countries. Hence the fraction one half would have to be raised to the fortieth power in order to express the infinitesimal probability of the fulfillment of all the particulars in each case. There would be only one chance in hundreds of millions that all would prove true. Yet, according to the indisputable testimony of history, all those particulars have met their fulfillment to the very letter. Does not this fact prove incontestably that these prophecies could not have originated in the mind of fallible man, but must have had their source in the omniscience of God?

Theological scholarship has for centuries applied four criteria to the test of prophecy. These are admittedly so severe that there can be no room for doubt on the part of the candid inquirer. They are:

First, *remoteness of time*. This means that the time separating the prediction from its fulfillment must be so long that the one making the prediction could not possibly have any power, directly or indirectly, to bring his prediction to pass. A comparison of Old Testament prophecies with history has proved to a demonstration that the average length of such time was close to six hundred years. It is therefore inconceivable that the men who wrote the predictions that are found in the Scriptures could have had any influence in bringing about their fulfillment.

Secondly, *multiplicity of detail*. This means that the prophecy must contain many particulars. One of the most valuable results of scholarly research is the discovery that the Old Testament Messianic prophe-

(Continued on page 17)

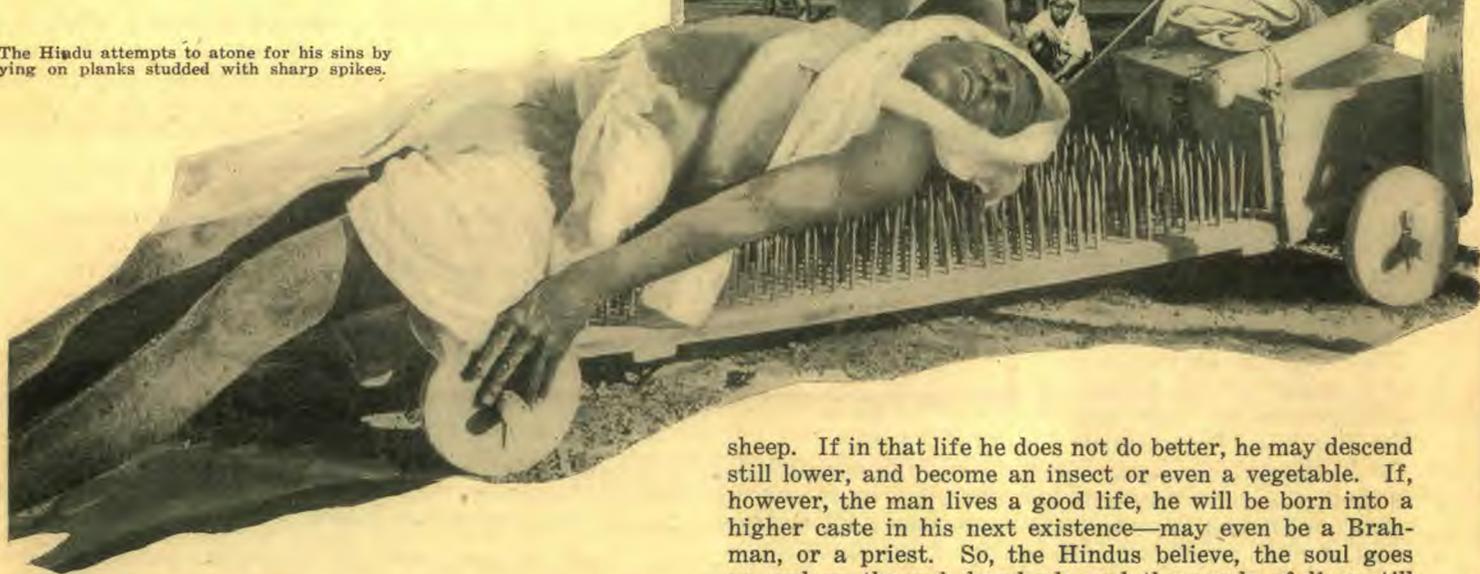
# The DEVIL'S OPIATE

THE DOCTRINE OF A  
SECOND PROBATION

*By the death of Jesus Christ, there is offered  
to every man a second chance here and now.*

by KAY M. ADAMS

The Hindu attempts to atone for his sins by  
lying on planks studded with sharp spikes.



**T**HE question, "How would you order your life if you had the chance of living it again?" is an interesting one. Often, as we look back over our past life, and see the many mistakes we have made, we think, "How I wish I could go back and change that!" So many of our mistakes are made through ignorance! Had we known better at the time, we would not have committed such follies. In some religious circles, this questioning is carried farther, and the query is raised, "Will not a just God give mankind a second chance—another period in which he can live, profit by the experiences of the present existence, and show to the universe that he can obey God's law?" Many men who, after a life of sin, have repented on the deathbed, have uttered the thought: "O that I might live my life over again! How different it would be!" Such conditions as these have led many to assert that God will grant to all humanity another period of time, in which they will, by right living, atone for their present evil lives.

Although this belief has spread rapidly throughout the world during the last few years, it is not a new conception. It is as old as history. If we go back to the time when records were first kept, we find that the Egyptians believed in metempsychosis, or transmigration of the soul. That is, merely another way of saying that if an entity had lived an evil life in one existence, he would have a chance in another existence to redeem himself.

The Hindus have carried this idea to its farthest limit. They hold that the soul passes from one existence to another. If its conduct in one life is exemplary, it will go a step higher in the next. If its conduct there is evil, it will go a step down again. According to their belief, a wicked man will, in his next existence, perhaps be a woman or a

sheep. If in that life he does not do better, he may descend still lower, and become an insect or even a vegetable. If, however, the man lives a good life, he will be born into a higher caste in his next existence—may even be a Brahman, or a priest. So, the Hindus believe, the soul goes on and on through hundreds and thousands of lives, till it eventually perfects itself, and finally becomes a part of the essence of God Himself.

Does the Bible say anything about a second chance?—Yes, it does. Every man has a second chance. When Adam and Eve were created, they were perfect, and were not by nature subject to sin. Yet they sinned. The Bible says, "The wages of sin is death." Romans 6: 23. God had told Adam and Eve, regarding the eating of the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die." Genesis 2: 17. This was merely another way of stating that "the wages of sin is death." In Romans 3: 23, we read, "All have sinned, and come short of the glory of God." According to these Scriptures, all mankind is subject to death, because of sin. We all have broken God's immutable law, and thus incurred the penalty of eternal death.

#### ADAM HAD A SECOND CHANCE

**B**UT no sooner had Adam and Eve partaken of the forbidden fruit, than Christ, the Son of God, made possible the second chance. It was as if He said: "Adam and Eve have sinned. They have broken God's law, and are therefore subject to death. They cannot save themselves, and their only chance to escape the penalty must come from without. I, who am sinless, will die in their stead, that they may have eternal life." Christ made this offer in the beginning. In Revelation 13: 8, He is called "the Lamb slain from the foundation of the world." So when Adam and Eve had sinned and were driven forth from the Garden of Eden, they were not left in despair, but were told of the second chance they should have. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise

his heel." Genesis 3: 15. In these words, spoken to Satan, is the essence of the gospel. It is the promise that one day the Saviour would come into the world, that He should suffer affliction at the hand of Satan, but that ultimately He would bruise the serpent's head—that is, conquer him.

Adam and Eve had their second chance in this life. They did not continue in sin, and then depend upon a future existence to right themselves before their Creator. They accepted the promise at once, and began striving to live right lives. As Paul said to the Corinthians, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6: 2.

The second chance that Christ offers is not only available now, but it is of faith, not of works. "A man is justified by faith without the deeds of the law." Romans 3: 28. This same truth is made even more emphatic in Galatians 2: 16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." In this verse, three times the truth is affirmed that the works of the law cannot justify. That means that our attempts at living good lives can never redeem us, once we have sinned. Salvation comes only by faith in Jesus Christ.

#### RIGHT LIVING NO ATONEMENT FOR SIN

**S**UPPOSE that twenty years ago, I had no money, and my family were in dire need. I broke into a store and stole one thousand dollars. A thorough search for the thief was made at the time, but he was not apprehended. Twenty years afterwards, it is in some way discovered that I committed the robbery. I am arrested and brought to trial. I stand before the judge, and say: "Yes, your honor, it is true that I took the money twenty years ago; but since that time, during all these twenty years, I have not stolen one thing. I have not broken the laws of the land once. All my neighbors and acquaintances will testify that I have lived an exemplary life for twenty years." Will twenty years of right living atone for that crime of burglary? We know that it will not. So it is with the law of God. No amount of right living will atone for sin. There is only one thing that will blot out sin—faith in Jesus Christ and the substitution of His righteous life for our sinful lives.

The doctrine of a second chance in a future period of time, after this life is ended, is merely another phase of salvation by works. How prone man is to attempt to work out his own salvation! The Hindu attempts to save himself by lying on planks studded with nails. He attempts to atone for his sins by thrusting needles and hooks through his flesh. But all such attempts are futile. Salvation, our second chance, is not by works, but by faith.

The doctrine of a second chance in a future existence is directly denied by the Scriptures. In the parable of the rich man and Lazarus, as recorded by Luke, we find the rich man beseeching Abraham to send the beggar Lazarus to warn his brothers of their impending doom. "He said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 27-31.

Salvation is the work of a moment. It does not require a lifetime of righteous living to atone for our sins. There is no need of another life to make reparation for our present misdeeds. All that is neces-

sary is to believe on Jesus Christ now. If we will not do that, if we will not believe the teachings of Moses and the prophets regarding the gift of eternal life through Jesus Christ, a gift which we can receive in this life, then we need not expect to have granted to us another span of life to do the work of a moment,—accepting the sacrifice of Christ.

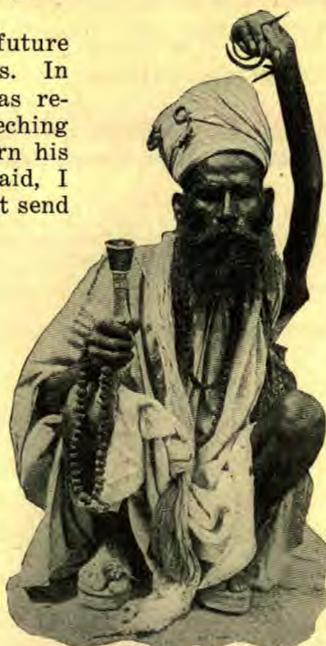
#### EVERY BEING ON EARTH HAS AMPLE OPPORTUNITY

**B**UT some ask: "What about the thousands and millions of heathen who have never heard of Christ, and have never had a chance to accept Him? Will they not have the privilege of another life in which to hear of Christ and believe in Him?" Truly a specious argument! But let us read what the Bible has to say on this point: "When the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Romans 2: 14. That is to say, a heathen who has never heard the gospel of Christ, if he lives up to all the light that he has, and does what is right to the best of his knowledge, is as sure of salvation as is the Christian who is well versed in the teachings of the Bible. The best instructed Christian has not sounded the depths of truth. His relation to the benighted heathen is comparative only, in that he has more light than his heathen brother. "For unto whomsoever much is given, of him shall be much required." Luke 12: 48. If a man knows but little, and does what he knows, God accepts that as readily as greater service.

But the question is raised, "If that is true, what then is the use of preaching the gospel?" Simply this: There are many who had rejected the little light they had, and were "dead in trespasses and sins." Through the preaching of the gospel to these, some are aroused, converted, and saved. But even if they had not heard the gospel, they would have had their second chance; for "by the righteousness of one the free gift came upon all men unto justification of life." Romans 5: 18. The death of Christ gave justification to all men who will receive it. Those who live up to the light they have, whether they have ever even heard of Christ or not, will be accounted as having faith, and will be saved; while those who reject what they know to be right, even though they have heard the gospel, will be lost.

It is faith in Christ that saves, but this faith must be proved by good works. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2: 13. It matters not whether this doing, this keeping of the law, is for a period of a few hours, as in the case of the thief on the cross, or for centuries of time, as with Enoch. It is faith that saves, and it is righteous living that proves to God and our fellow men that we have faith.

All have sinned, and are subject to eternal death. Through Jesus Christ, eternal life is offered to all men. This is the second chance. The man who has never heard of Christ, and yet lives up to the light he has, is accepted as though he had faith in Christ, and he gets his second chance in this way. We know that many people receive repeated calls to forsake their sins and accept Jesus Christ. They have many chances; but their punishment, if they spurn these entreaties, is the greater because of the greater light they have rejected. God has made it possible for Christians, as light bearers, to bring tidings not only of a second chance, but of a third, a fourth, and many chances. "The Lord is . . . long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9. All who have ever lived on the earth have had their chance at salvation, and will confess, in the Judgment, that God has been just with them. Bear in mind that these chances of ours to escape eternal (Continued on page 11)





HERE are many panaceas offered to-day for the sicknesses of the world—leagues and pacts for peace, religions, doctrines, inter-church movements, new party planks and new parties, conventions and elections; and they seem in the main either to have failed or to be about to fail, and apparently not because the disease is incurable, but because the diagnosis of the world's case has been wrong. We have theories evolutionary, revolutionary, and demolitionary; and at least one of every kind has been tried out but to fail. It is not because the medicines are not good. They no doubt are just the remedy for certain ills; but the diagnosis being wrong, the medicines do not apply.

One of the major causes of the world's disease is "the prevalent disregard of God's law." The enemy has foisted a tacit revolution against God's government and against His law. There has been a manifest setting aside of the precepts of God and a setting up of the laws of individual convenience. It is a kind of whatever-is-convenient-is-right theory. Mankind has become very bold toward God and cowardly toward man. Rather than incur the enmity of man by a breach of fashion, man would incur the displeasure of God by a breach of His law. Reputation at present weighs more than character. There are diligent students striving to show themselves approved to man rather than to God. Fashion plates are studied with a great deal more diligence than is God's law. How mercurial and sensitive man's happiness and peace when man's commendations blow hot or cold! How unresponsive toward the living God!

From the foundation of the world, God set down His ten words as the rule of life. These rules were written by the finger of God. As we have the Bible to-day, the Ten Commandments are the only part of the inspired book which God Himself actually wrote. Inspiration tells us that "the law of the Lord is perfect." Psalm 19:7. It is complete as He wrote and gave it. These ten laws were not given on the part of the Deity to be arbitrary or despotic. They were given because in the keeping of them "there is great reward." Psalm 19:11.

#### SPECIFIC ANTIDOTES FOR THE WORLD'S ILLS

TAKE the commandments one by one, and see in them the consummate wisdom in warning mankind against some of the prevalent crimes rampant in society. "Thou shalt not kill." Why? Because if we do, some despotic ogre will decapitate us or broil us over a flame of hell?—No; but because it is for our best good morally, physically, and socially not to kill one another. How happy many hearts would be this day if that precept had been faithfully observed! It was given in the hope that man would keep its injunction and have happiness and peace.

# A World of LAW- BREAKERS

by

ORVA LEE ICE

*"Because of the prevalent disregard of God's law the love of the great majority will grow cold."*

MATTHEW 24:12.  
Weymouth



"Thou shalt not steal." Why so? Is it because some unseen, omnipotent Thor will strike us through with a thunderbolt if we dare do so?—No! What patron of society does not know that it is for the best good of mankind not to steal? Is it not obvious that this was given to build up and maintain the peace and prosperity of God's creatures?

"Thou shalt not covet thy neighbor's wife." Why not? If I do, are there molten rivers of lead to swallow me up?—A God of love knew that it would be best for His children to obey this command. And who is there but knows that it is just "the prevalent disregard" of such of God's ten precepts, that is causing the upheaval in present society, and giving big headlines in our dailies, and themes for immoral "movies"?

Love, not despotism, gave these laws. It must not be regarded as imperative, but persuasive. Have we always looked at the penalty instead of the love, at the fearfulness of our God rather than the interest He has in us? Have we been trying all the time to escape God's wrath, or have we seen His overflowing love? "The statutes of the Lord are right, rejoicing the heart. . . . Moreover by them is Thy servant warned: and in keeping of them there is great reward." Psalm 19:8, 11. Every command in the Decalogue is a warning sign to keep us out of the pit of discontent, the slough of despond, and the valley of threshing. Listen to the God of love calling out: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of

the sea." Isaiah 48:18. The world has been looking for, fighting for, and planning for peace; but there is no peace to the nation that disregards God's commandments. If every individual would put into practice the commandments of Jehovah, immediately the chief ills of the world would vanish away.

#### THE CHURCH AND GOD'S LAW

IF the world is out of joint now, with only a part of God's creation out of harmony with His law, one cannot help but wonder what would be the condition if the rest of the creation were out of harmony too; for everything, from the mote that sports in the sunbeam to the worlds above, is under law.

To augment "the prevalent disregard of God's law," in society, there are those in the church who teach that God's law has been abrogated. On the one hand, we have the servants of the world disregarding the God-written law; and on the other hand, the "servants of God" loudly declaring its abrogation. Yet by God's own mouth is given the testimony, that only in the keeping of His commandments is there peace. And here is our world grasping, groping, and praying for peace. But there is no use to pray to God for peace and at the same time flagrantly

disregard His law. Gods of stone would hear as well; for it is written, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28: 9. Is it any wonder, then, that our world is in chaos morally, socially, and politically?

Then if God be true, as long as the world disowns the moral law, and the church claims that it is of no effect, the waters of this world will be troubled by winds of war, commotion, hatred, and strife. As long as the world ignores the fifth commandment—"Honor thy father and thy mother"—and the church gives assent to its abrogation, there will be poor farms and county houses for "the old man" and "the old woman," and breaches of wills, and jealousy among children, and there can be no peace in the world. As long as the world ignores the sixth commandment—"Thou shalt not kill"—and the church even claims that it has been disavowed, there will be murders, and wars, and funerals, and hatred, and policemen, and jails, and there can be no peace in the world. As long as the world revels in the breach of the seventh commandment, and the church holds it void, there will be adultery, lasciviousness, and prostitution, and parentless children, and orphan homes, and foul disease, and there can be no peace in the world. As long as the world winks at the eighth statute, and the church holds it of no effect, we shall see robberies, and profiteering, and high prices, and "food famines," and gambling, and obviously there can be no peace in the world. As long as the world transgresses the ninth and tenth laws, and the church preaches them out, there will be divorces, and broken hearts and homes, and household jealousies, and there can be no peace in the world.

"But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

But on the other hand—and here comes the real remedy the world must take before it ever convalesces—when the world gives its heart of stone over to the rulership of the God of love, and the church upholds the God-written law, and all together we get into harmony with its immutable precepts, then, Theophilus, we shall have peace on the earth, and good will among men; for is it not written, "Great peace have they which love Thy law: and nothing shall offend them"? Psalm 119: 165.

## The Devil's Opiate

(Continued from page 9)

death come to us now, not in a future period. In this life, every human being who has ever lived has had ample opportunity for salvation. "It is appointed unto men once to die, but after this the Judgment." Hebrews 9: 27. When our eyes close in death, then ends our opportunity for salvation. Our records as they stand at that moment must be met at the judgment bar of God.

Let me repeat that salvation is by faith. It is the work of a moment. Salvation makes us perfect in the sight of God, and we need only keep perfect in His sight until life shall close. If we sin again, we must ask for salvation again. Paul said that he died daily. By this, he meant that he called afresh on the salvation of Jesus Christ every day. This is our privilege too. We have a new chance of salvation every day, whenever we succumb to the tempter's power. As long as we keep hold of God in this way, we are sure of eternal life. But if we continue in sin, who knows when we shall be called to lay down our lives without having made our peace with God?

This is God's plan of salvation. It is ready for us at any time, any hour of the day or night. We can receive it when we are young, or when we are old. He is ever ready to extend it to us when we sincerely desire it, and as often as we want it. With such a beautiful plan in operation now, what need is there for a future period of probation? The theory of a second chance in the future is only a device of the devil to lull us into a sense of security in our sins. Some say, "I shall enjoy the pleasures of sin during this life, and then during the

time of the second chance, I will make sure of heaven." But the divine fiat is, "Ye cannot serve God and mammon." If we attempt to follow such a course, the toils of sin will wrap us more tightly about, till there is no desire to escape. We cannot dally with sin. We must not put off till another time the acceptance of salvation. To do so is fatal. When Paul urged Felix to repent, Felix answered, "Go thy way for this time; when I have a convenient season, I will call for thee." But he never called. If we think that in the future, there will be another opportunity of salvation assured us, we are tempted to put off the present call. Yet this call may be our last. Let us heed it while we may.



## Scholarship and the Bible

by ERNEST LLOYD

**H**ISTORY clearly reveals the fact that every great spiritual uplift, every movement for moral reformation, every genuine revival since Pentecost, has come through the study of one Book—the Bible—and by the saving truth revealed by that Book being brought home, first to the hearts of a few men by the power of God's Holy Spirit, and then through them to the hearts of their hearers. Those who look for the salvation of the world in some other way than through the diffusion and acceptance of plain Bible truth would do well to remember the historic moral deliverances that have come to nations and individuals in the years that have passed.

The late Professor James Orr left us a significant and timely message on this point in his book, "The Bible Under Trial." Here is the pith of it:

"The present age has abounding faith in 'scholarship.' When a scholar speaks about the Bible, let no man peep or mutter. And I should assuredly be the last to seem to throw any slight on sound and accurate scholarship. Let scholars be fought by all means with the weapons of scholars.

"But it is very much to the point to observe that it has never been by learning, by philosophy, by science, by scholarship, that the church has been revived and

saved in eras of great religious laxity and abounding infidelity. When Jesus introduced His religion into the world He did not choose 'scholars,' but humble, simple-minded men, attached to Himself by a living faith, and endued with power from on high, to do it, as witnesses to His words, works, and resurrection. 'The base things of the world, and the things that are despised, did God choose, yea and the things that are not, that He might bring to naught the things that are.' (1 Corinthians 1:28.)

"So when we come to the later age of the Reformation, what brought the remedy for the unbelief and spiritual evils under which that age groaned? Not scholarship or science, but the discovery in Scripture and faithful proclamation of the living gospel of the grace of God by Luther and his fellow Reformers, men who had felt its power in their souls.

"And once more, what rescued the church from the torpor and death of the negation of the eighteenth century? The deliverance came, not from philosophy or learning, not even from the works of able apologists like Butler, but from the tides of the spiritual revival that swept over Britain, and were felt in other lands under the preaching of such men as Whitefield and the Wesleys. This it was which

(Continued on page 34)

# The GRAB-ALL SPIRIT Still Rampant

by

ARTHUR S.  
MAXWELL



*International*  
Italian workmen  
who ousted the  
owners of the Fiat  
automobile factory,  
and who sat for  
some time as board  
of directors of that  
institution.

**S** one's mind runs back to that day of world-wide rejoicing on which it became known that the last shot of the world war had been fired, one thinks again of all the high hopes that were then entertained—hopes of world peace, of universal brotherhood, of self-sacrificing, disinterested cooperation between the nations. One remembers the plans that were made and the schemes propounded, based on the expectation that the unifying, class-leveling effect of trench life would be lasting. One hears again the optimistic speeches of statesmen as they drew glowing pictures of the golden age upon which the world was entering. One hears, too, the cheery sermons of ecclesiastics who announced the beginning of a millennium of peace.

Time enough has been given to demonstrate the truth or falsehood of the optimistic predictions made on the first Armistice day. A glance at present world conditions is sufficient to convince any one that no golden age of peace has yet commenced. International conflict may have subsided temporarily; but what nation is there on earth that is not either enduring or being threatened by the gravest internal disorders? It was the fighting spirit, and not that of mutual helpfulness and self-sacrifice, that was brought home from the battle fields of the world. It shows itself in industrial upheavals, strikes, "crime waves," bolshevism, uprisings, and rebellions. To-day the spirit of strife pervades the masses as perhaps never before. It is the same the world over. No one is satisfied; all are clamoring for further privileges, more of the world's "good things," and threatening violence if denied. Is this peace?

Surely it is time that the nations had learned the secret of peace, and exorcised that spirit which breeds contention. But that secret is not yet widely known, and that spirit still remains. Some men of influence, however, are at last striking hard at the root of the world's troubles, and their words will not be without some effect. Sir Philip Gibbs, writing in the London *Daily Chronicle* of September 20, described the present terrible condition of Europe, dealing also with its causes and with the prospect for the future. He says:

"We have fallen back to cynicism, as nations, as classes, and as individuals. What has become of that old watchword 'the war to end war'? It mocks at us with jeering

laughter. We are experimenting with new poison gases. We are bombing Arab villages. The French are hardening their faith in military science as the only safeguard of the future.

"Nationalism, more narrow, more bitter, more selfish than in the world of 1914, has replaced the fleeting hope of many peoples that there might be a real league of nations in Europe, based upon the common sense of common folk. There is no such common sense.

"Within the nations there is a narrow vision and candid cynicism. Where is the old comradeship of the trenches which promised to break down the divisions between classes? It has gone, and those who fought together are now separated by jealousies, and enmities, and selfishness. They are regrouping themselves for class warfare.

"The greatest failure of all, in my judgment, is the failure of labor. I am all for labor, having seen its men fighting and dying in great masses for no selfish purpose. Therefore many of us hoped most from labor, and looked for leaders in its ranks who would show the way out of our present jungle. We thought they would give a call to a new fellowship of men, overstep the narrow frontiers of national interest, get a new honesty into politics, show the power of open diplomacy.

"But have they done any of these things? I see leaders of small, pettifogging spirit fighting for 'two bob' extra on the wages of their men, while their European comrades are starving for the coal, which, at our export rates, is outrageous in price. I see only the selfishness of class interest as greedy as that of the profiteer, without any regard for the welfare of the nation as a whole or for the needs of Europe in distress.

"They refuse to 'dilute' labor in the interests of men who fought for them or with them. Recent history convicts them of secret diplomacy as bad as that of old bad statesmanship. Their press has not been more honest than the 'capitalist press,' which labor has denounced. The appeals of their leaders have been not to the generous instincts of humanity, not on behalf of a world in agony, not to any noble ideal towards which we may all grope our way, but to the same little, tricky, dirty, selfish interests, with an underlying menace of bloody things, which have been the curse of national politics as the game is played by their opponents."

What, then, is the root of all the evil? *Selfishness*, says Gibbs. Instead of men's being willing to give up personal interest for the advantage of the community, instead of their sacrificing selfish aims for the good of others, every man is working for himself; and every class, every section of society, every nation, is scheming for its own advantage, regardless of others. Selfishness is the root error.

In his book "What Is Coming?" Mr. H. G. Wells gives a good illustration of how the spirit of self-seeking is working to-day in the British Isles. He refers to the two adjoining townships of Braintree and Bocking. Although the total population of both is only 13,000, each has its own water supply, its own set of schools, its own council and officials. While it would be to the benefit of the whole community if the two places were treated as a unity and governed by one set of officials, yet Braintree will not give way an inch to Bocking, nor Bocking to Braintree.

Mr. Wells suggests that the inhabitants of these two places should say: "This is absurd! Let us have an identical council and one clerk, instead of keeping up this silly pretense that one town is two." But, he adds: "I see nothing of the sort happening. I see everywhere wary, watchful little men, thinking of themselves, thinking of their parish, thinking close, holding tight." Continues Mr. Wells:

"This Braintree-Bocking boundary which runs down the middle of the main road is to be found all over the world. You will find it in Ireland and the gentlemen who trade on the jealousies of the north side and the gentlemen who trade on the jealousies of the south. You will find it in England among the good people who would rather wreck the empire than work honestly and fairly with labor. There are not only parish boundaries, but park boundaries and class and sect boundaries. You will find the Bocking-Braintree line too at a dozen points on a small scale map of Europe. . . . These Braintree-Bocking lines are the barbed-wire entanglements between us and the peace of the world."

Here again we are brought face to face with the sin from which all others spring, the chief cause of the world's sorrows—selfishness, the grab-all spirit which schemes and works for personal interests regardless of the feelings or desires of others. If this spirit is not banished from the hearts of men, no industrial or international peace of long duration need ever be expected under the present order of things. Rather, worse evils will yet come upon the world. Says Mr. Wells:

UNLESS THE WORLD PUTS  
ON SACKCLOTH

"MARS will sit like a giant above all human affairs for the next two decades, and the speech of Mars is blunt and plain. He will say to us all: 'Get your houses in order. If you squabble among yourselves, waste time, litigate, muddle, snatch profits and shirk obligations, I will cer-

tainly come down upon you again. I have taken all your men between eighteen and fifty, and killed and maimed such as I pleased; millions of them. I have wasted your substance—contemptuously. Now, mark you, you have multitudes of male children between the ages of nine and nineteen running about among you. Delightful and beloved boys. And behind them come millions of delightful babies. Of these I have scarcely smashed and starved a paltry hundred thousand perhaps by the way. But go on muddling, each for himself and his parish and his family and none for all the world, go on in the old way, stick to your "rights," stick to your "claims" each one of you, make no concessions, no sacrifices, obstruct, waste, squabble, and presently I will come back again and take all that fresh harvest of life I have spared, all those millions that are now sweet children and dear little boys and youths, and I will squeeze it into red pulp between my hands, I will mix it with the mud of trenches and feast on it before your eyes, even more damnably than I have done with your grown-up sons and young men. And I have taken most of your superfluities already; next time I will take your barest necessities.'"

This terrible picture is almost too ghastly to contemplate, but it is not colored too highly. The next war, when it comes, will be the most frightful occurrence in the history of the world, and surpass in horror the worst tragedies of time. And this war will surely come unless men's hearts are changed. This is the opinion of Sir Philip Gibbs.

"We are truly in a sick state," he says, "and I think there will be great agonies to go through unless there is a complete change of heart, tremendous spiritual revival, among the peoples of Europe.

"Not by ceaseless strikes nor bloody revolutions are we going to find a remedy. Those will not increase production, nor lessen prices, nor stop wars, as we see by the Russian adventure. Not by an intensification of national egotism, for that creates new hatreds and does not open new markets. Not by domination of other races. . . .

"There is only one cure for the woes of Europe, and our own—not easy, but bound to come unless we are looking for a downfall. It is the reconciliation of people burying old hatchets, wiping out old villainies, and cooperating in a much closer mutual help under the direction of the League of Nations made democratic and powerful by the free consent and the ardent impulses of the common folk.

"Before that can happen there must come new leaders, new enthusiasm for the ideals of life, a new spirit of unselfishness and service for the common weal—and just now we do not see them coming!"—"Daily Chronicle," September 20, 1920.

Would that these words might burn their way into the soul of every citizen of this country and of the world: "There is only

(Continued on page 20)



¶ Ten thousand unemployed men held a big demonstration in London recently, in front of the premier's residence in Downing Street. Fifty persons were injured in the riot which was precipitated when the police attempted to clear the street. Leaders in both governmental and labor circles in England say that before the winter is over, 1,000,000 men will be out of employment. In America, a few factories have shut down because of uncertain business conditions and curtailment of credit, and the future holds no rosy promises of a permanent settlement of labor's many troubles.

Before the

# JUDGMENT BAR of GOD

by ROBERT S.  
FRIES

**E**VENING comes. In the darkness, you are alone with your thoughts. Memory recalls the events of the day just gone into eternity. The words spoken are beyond recall. The things done stand forever. You worry over that business transaction. For many a day and far into the night, plans were made and changed, until at last you were satisfied. To-day it went through without a hitch. True, it was not exactly honest, but it was "good business." Others do such things. Why not you? Your bank account is the larger for it; and nobody will ever find out. You are the only one who knows. Uneasily you toss upon your bed as your troubled conscience keeps asking the question over and over again, Does no one know? The impression deepens until you are forced to admit that some one besides you knows. God knows.

Yes, God knows your secret life, even the thoughts and intents of the heart. His angels have been silent witnesses of every act of your life, open or secret. Unseen by mortal eye, they have stood by your side sixty minutes every hour, twenty-four hours every day, year in and year out, in darkness and light, recording not alone your deeds, good or bad, but every thought and every word; and you must meet your life's record when the judgment books unfold. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

## THE EVENT TOWARD WHICH ALL CREATION MOVES

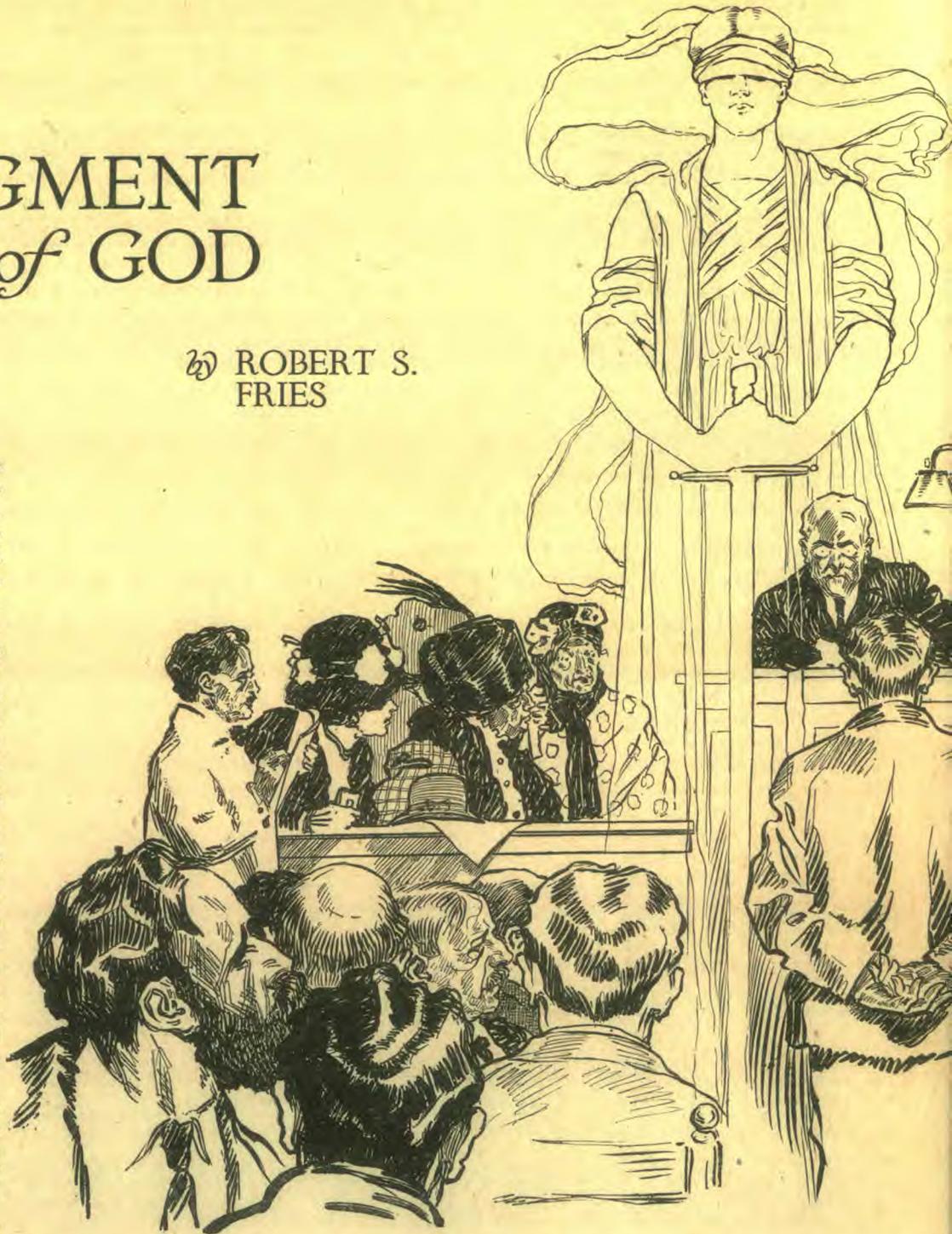
**G**RAVEN in stone in the wall of the Congressional Library at Washington are the words, "One God, one law, one element, one great event toward which all creation moves." That "great event" is the day when we must "all appear before the judgment seat of Christ." It is said that "all roads lead to Rome"; and true it is that every path of life, no matter how devious or crooked, ends at last before the great white throne.

When Lucifer fell, and sin entered God's universe, the time was irrevocably fixed when every creature, angelic or human, would have to render an account to God. Before the rebel angels, with their leader, were banished from heaven, they were summoned into the presence of God. They were told that they would not be punished then, but "reserved . . . unto the Judgment of the great day." Jude 6. In the darkness surrounding this earth, they

must wait until that time. Thus, thousands of years ago, God set the date for the Judgment. When the evil angels are called forth from their prison house of darkness, then every human being will also appear; for God "hath appointed a day, in the which He will judge the world in righteousness." Acts 17: 31; Revelation 20: 12, 13.

The fallen angels look forward to that day with trembling. Mark the language of the evil angels whom Jesus cast out of the demoniac. "They cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" They knew that at that time, the Judgment Day was in the future. Even Satan "knoweth that he hath but a short time." By the Word of God, the fallen angels know the shortness of the time that will intervene before they must give an account to God. By the same Word, we can know when that solemn time, "the hour of God's Judgment," comes. It does not come when a person dies. It is at a set time, which God "hath appointed"; and when the clock of God strikes the fixed hour, the Judgment begins.

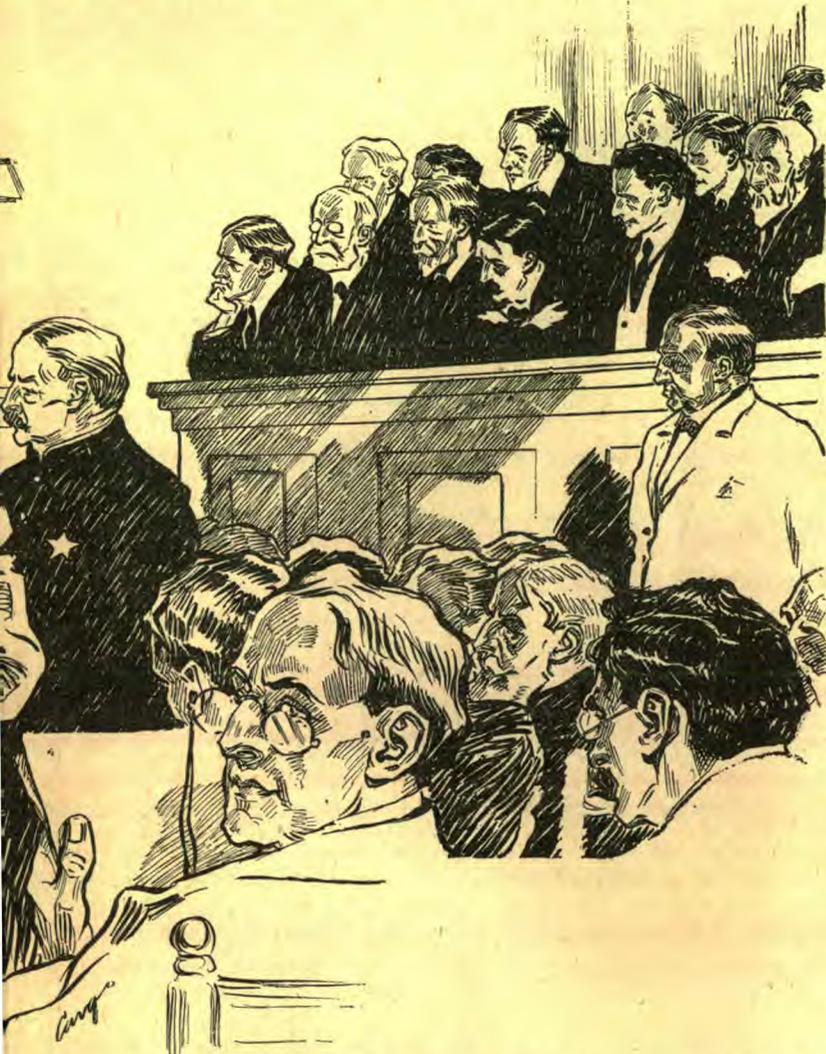
Has God in His mercy revealed to us when it will take place? If the evil angels know, cannot we? We can, through "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Revelation 1: 1. His word is



pledged to send forth a message of warning to every nation, tongue, and people when that hour comes.

TIME OF ONE JUDGMENT JUST BEFORE CHRIST COMES'

**H**EARKEN to the soul-stirring words, "Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7. How definite, how specific the message! And mark that after the message has gone to every nation, the next event is the coming of Jesus Christ in the clouds of heaven to



reap the harvest of the earth. (Revelation 14:14-20.) Thus the Bible reveals that the Judgment occurs just before the Lord comes from heaven. The very generation that hears the warning message will see the glory of the coming Christ.

Have you not observed that to-day there seems to be a spell cast over humanity? A pleasure-mad world cannot altogether escape the feeling of impending judgment. One hears it expressed everywhere. Instinctively society knows that the Damoclean sword is suspended above their heads. God has implanted this feeling in hearts and minds in order to impress us with the solemn truth that we are living in "the hour of His Judgment." By faith, lift your eyes heavenward; behold what is going on in the courts of glory. Look through the eyes of the prophet Daniel and see the Judgment scene. Future in his time, it is a solemn reality to-day. In vision, Daniel saw the throne of God surrounded by the mighty host of angels. He beheld till "the Judgment was set, and the books were opened." Daniel 7:10. These books contain your life's record and mine. Not one of our sins is forgotten. With unerring accuracy, the minutest detail of life is recorded; for "the Lord is a God of knowledge, and by Him actions are weighed." The angels who stand by our side are present to witness to the truthfulness of the record.

How momentous this hour! "It is God's day of settlement with a world that has had a long credit. It is a winding up of this earth's bankrupt estate and each man's individual interest. It is the closing of an open account that has been running on ever since the fall. It is the day when the balance is struck." It is the time when we shall meet all that we are doing or have done. This is the time when "whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Luke 12:3. Soon the Judge will reach the cases of those now living upon the earth. How solemn to think that the angels are entering in the books of Judgment all we say or think or do! Would to God we could hear the recording pen! What a check it would be to our evil thoughts! What harsh words would be left unspoken! What wicked deeds would never be committed!

Soon there will be heard from the throne of God the declaration, "It is done." The Judgment will then be over. The destiny of every angel and every human being in the universe will have been decided. "Saved" or "lost" will be written opposite every name. Then the priestly robes of Jesus will be removed. Kingly crown and royal attire will take their place. Accompanied by every angel in heaven, in triumph He will descend to earth to gather His elect and "destroy them that destroy the earth."

JESUS STILL INTERCEDES FOR SINNERS

**F**RIEND, the door of mercy is still open. Jesus is still your mediator. No man wishes, no mind intends, to be lost; but multitudes will be lost, because, like Felix, they put off their soul's salvation to "a more convenient season." That time never comes. Be wise. Look your danger in the face. The day will soon come when you shall behold a God in judgment and a world in flames.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. This precious promise forms a zone of mercy around the world. The mighty ocean has its bounds, but God's mercy knows no bounds. The only condition for your salvation is that you believe and accept Jesus as your Saviour.

None shall be condemned but they who condemn themselves. The Judgment sentence, "Depart from Me, ye cursed," will be pronounced upon the wicked because they have deliberately chosen death instead of life. Those who go down into the hopeless darkness of the second death not only sign their own death warrant, but even adjust the noose around their own necks. "Suicide" will be written on the death certificate of every lost soul. Jesus said, "Ye will not come to Me, that ye might have life." John 5:40. Jesus is willing and anxious to save.

The lost condition of humanity was the magnet that drew the Saviour from heaven to earth. His love for us was so deep that willingly He went to Calvary, that we might have opportunity to be saved. Our sins nailed our Saviour to the cross. He returned to heaven, not to enjoy the glory that is His, but to be our faithful high priest and intercede for us before His Father's throne. To-day, in heaven, every angel looks with adoration on Him. Yet His gaze is turned earthward to the ones He died to save. He is watching each of us. How eagerly He waits for us to turn our faces toward His and say, "Jesus, we love Thee"! He is our Saviour now, able to save to the uttermost. But some day, if we spurn such love, in justice He must be our judge.

The apostle asks the pointed question, "How shall we escape, if we neglect so great salvation?" "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.



# The RENT VEIL

WILLIAM A. WESTWORTH

**N**IGHT is falling. Amid the blackness that clothes the heavens—a blackness so intense as to compel the feeling that it is supernatural—the crowds have gathered to the temple. It is the Passover feast. From every part of Jewry, the faithful have gathered in this great convocation, which has ever been held so dear to the Hebrew heart. Strange sights this day has witnessed; and many a citizen of old Jerusalem, and many a visitor, too, called to attend the feast, has seen no sleep for two full days.

Startled by the angry, shouting mob that went down to Gethsemane and there arrested the Man of Galilee, they have followed, and have witnessed much that was strange and fascinating, but withal full of sadness and freighted with misgivings. They have seen Him dragged to Pilate's hall; they have seen Him hurried across the city to Herod's palace; they have watched Him returned to the procurator; they have beheld Him mocked, scourged, buffeted, spit upon, disgraced, tortured. They have seen Him fall beneath the weight of the cross that cruel hands have forced upon Him; they have inquisitively pressed forward to see His sorrows; they have heard the nails driven that nailed Him to the tree; and, crowded back by the Roman guard, they have seen His agonies and heard His cries; and as the heavens were closing out the light that hallowed His thorn-pierced brow, they have hastened to the temple, there to partake in the Passover service, and at least make a brave show of their piety, and perchance do penance for even their acquiescence in the diabolical crime which the day has seen.

In the temple courts, a hum of muffled voices tells that many are seriously questioning the part the priests have played in bringing to His death this Man who had brought sunshine and joy, health and rejoicing, to so many

of their homes. Muttered criticisms show that there are many who cannot reconcile the brutal conviction urged by these servants of the sanctuary, with the teachings of the Scriptures. And the priests themselves, cognizant of the meaning of the covert looks cast upon them, and mindful of the intent of the darkened visages that are everywhere about them, are doing their utmost to prove to any who will listen to them, that the events of the day have nothing to do with God's plan, and that the part they have played is strictly in harmony with the everlasting law of righteousness.

And now the ceremony of the evening is commenced. After the usual introductions, the high priest himself, with all the dignity that his exalted office commands, is to officiate. The Passover lamb is brought before him. Innocent itself, it must needs die for the people. A lamb without blemish, the trembling victim must yield its life. With knife upraised, he pauses a moment, the more to command the attention of each eye. And how the multitude watch his every move,—this man who but a few short hours before they had seen before Pilate urging to His death the Christ of Galilee; this man who had called upon them to demand that nothing less than crucifixion be meted to Jesus; this man who had so loudly claimed that it was naught but God's service he did in sending to His death the Carpenter of Nazareth! Now, as the highest connection with Heaven, he stands, the centerpiece of this intense scene. He is ready to strike the blow. They wait in silence.

**S**UDDENLY they are all aware that an unseen presence is with them. This appreciation of a supernatural power in their midst affects the high priest and moves him mightily. His hand, uplifted to strike to its death

the struggling lamb, seems to be powerless to move. With eyes staring, frightened, bewildered, wild, he seeks the cause of the awful hush that fills the holy temple. But no presence is seen. It is only felt. All know that it is there, and all wonder what it means.

With one accord, every eye turns toward the wondrous veil that hangs behind the high priest. Magnificent in its construction, it has always been held in great veneration. This veil, gorgeous in its embroidery work, intertwined with golden threads, is all that has intervened between them and the manifested presence of God. Just beyond it, was the holy Shekinah. None had ever dared to enter within its portals, save only the high priest, who once each year had gone to make atonement for the sins of Israel. But now an unseen hand lays hold thereon, and the veil is rent from top to bottom. Thunder crashes in heavens of inky blackness; the earth trembles violently; the knife drops from the hands of the priest, and the entire gathering flees before an awful presence.

No more are hidden the secrets of the holiest place; no more is there to be any marked distinction to hold the penitent away from God, and give him access only through an earthly mediator. As the body of the Saviour had been broken, so the veil, a symbol of His flesh, was rent. As through His sacrifice man was accorded free access to the throne of grace, so now all separation, even in the earthly sanctuary, is abolished. The rites and ceremonies through which man had had access to the mercy seat were henceforth to be things of the past. The endless formalities of the ceremonial law were nailed to the cross; and the veil thus rent stood a mute witness that henceforth man could go directly to the Father's throne, and that no more was to be seen the spectacle of the innocent dying for the guilty, as was ever the case when the lamb was slain for the iniquity of the sinner.

**T**YPE had met antitype. Down through the centuries, God had been trying to teach man the heinousness of sin. Ever He had tried to impress upon man how unjust sin was, and how unjust it made man. The only remedy to save man from the consequences of sin was that Christ, the innocent sacrifice, should pay the penalty in place of man. Day after day, the slaughter of the lamb, the goat, the little dove, was designed to impress on man how unfair it was that the pure should perish for the disobedient.

Now Christ had died; the penalty had been paid. That law which He said He had added because man had refused to obey Him, and had broken the law of Ten Commandments, which were first given to draw each one nearer to God, was now taken out of the way and nailed to the cross. Henceforth there was to be no need of ceremonies, rites, and shadowy forms; no more shedding of blood; for the great sacrifice had been made. The endless rite, the imperfect shadow, is forever put away; and now, by the new and living way, we can all come near, very near, to "the Lamb of God, which taketh away the sin of the world." We can find access to the throne, and, drawing near in the full assurance of faith, can be made partakers of the divine nature. So we understand how the law of ceremonies, with its sacrifices, its feasts, its rites and formalities, its multitude of technical obligations, all imposed upon the Israelite "till the time of reformation," is abolished. The veil is rent. The shadow is passed. The sacrifice on Calvary stands forth as the consummating substance of the Old Testament ceremonial system.

The altar has met Calvary, and the cross has forever superseded the ritual of the ceremonial law. The faith of the penitent grasps the power of the indwelling Christ. And thus empowered, we keep His commandments, and thereby show our love and appreciation of the fullness of His sacrifice; for "this is the love of God, that we keep His commandments: and His commandments are not grievous."



## One Chance in a Hundred Million

(Continued from page 7)

cies (prophecies regarding Christ) contain approximately three hundred details, or particulars. More than ninety per cent of these have been literally fulfilled. According to the immutable law of *compound probability*, the chance that all of them would come true is represented by a fraction whose numerator is one and the denominator eighty-four followed by almost one hundred ciphers. One might as well expect to dip up one particular drop of water out of the "seven seas" as to expect so many rays of prophecy to converge by chance upon the one Man. In Deuteronomy 28, there are seventy facts prophesied concerning the Jews. All have been fulfilled. Was Bible prophecy humanly conceived? Stop and think! Be candid! Fulfillment spells omniscience, and omniscience spells God.

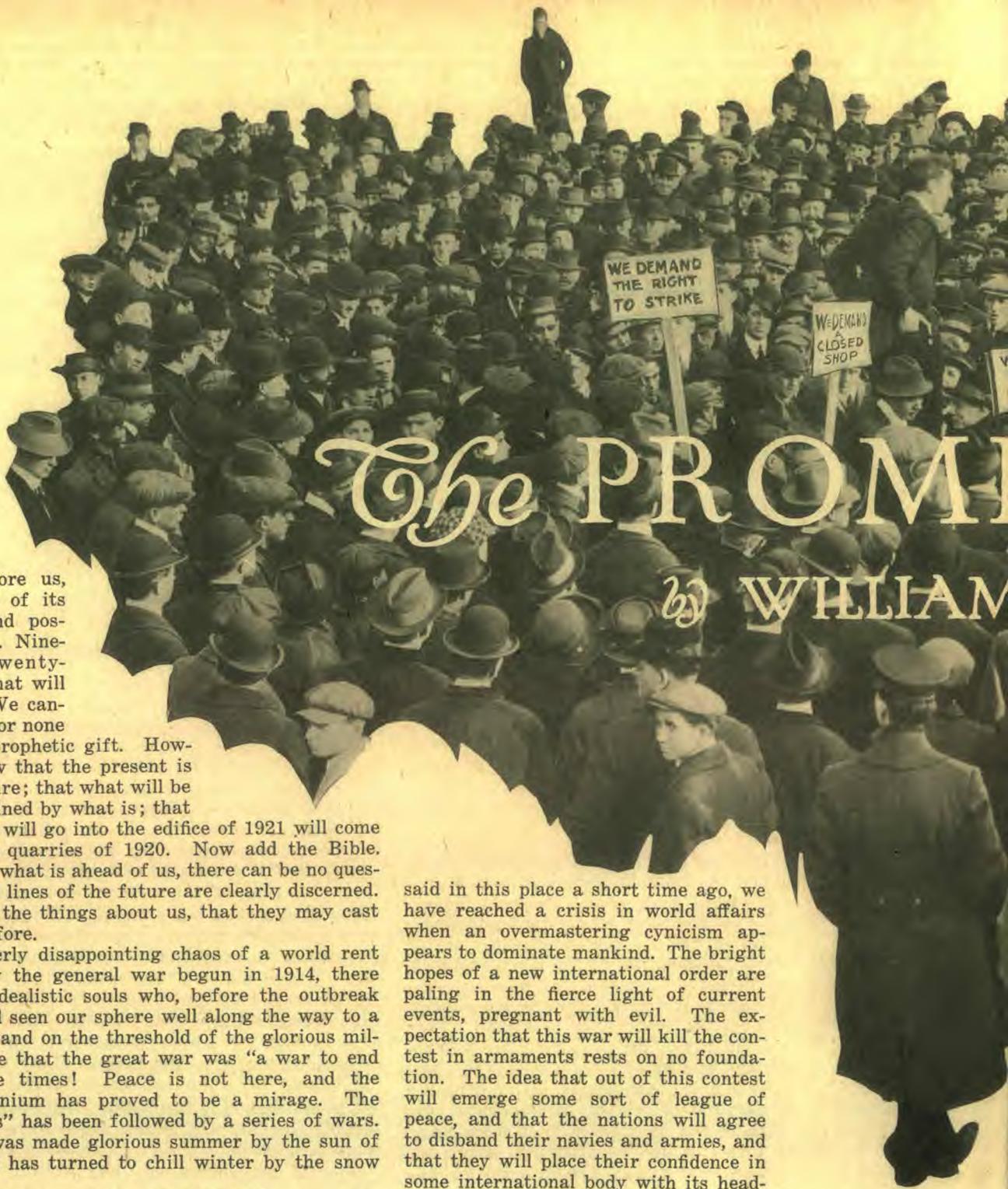
Thirdly, *novelty of combination*. Of course, this means that no other predictions—predictions found elsewhere in the literature of the world—can have a combination of prophetic particulars similar to those of the Bible. No fact is better known than that the predictions of the Bible are absolutely unique, *distinctive*, in their substance and combination.

### ON THE FACE WHOLLY CONTRADICTORY

**F**OURTHLY, *mystery of paradox*. The obvious meaning of this is that Scripture prophecies comprise particulars which are seemingly, but not actually, contradictory. The artistic literature of all time is replete with paradox. The Bible is no exception. For instance, in the numerous prophecies regarding the coming of Christ, it was predicted that He would be the "desire of the ages," yet would be "despised and rejected of men." He would be "as a root out of a dry ground," yet He would become the "plant of renown." He would have "no beauty that we should desire Him," yet He was to be "the lily of the valley," the One "altogether lovely." He would be "cut off from the land of the living," yet "prolong His days." "Who shall declare His generation?" means that He would have no offspring, yet He would become "the everlasting Father" of "a great multitude, which no man could number." He would be "numbered with the transgressors," yet He would do "no violence," neither would there be "any deceit in His mouth," and He would be God's "righteous servant." These paradoxes found in Messianic prophecies illustrate the point. Many more could easily be adduced, but these are ample for the purpose in hand. All these seemingly conflicting predictive statements concerning the One who should come, were fulfilled with absolute exactness.

Now if uninspired men had written the multifarious forecasts found in the Bible, they would never have risked their reputation as readers of the future by interlarding their predictions with paradoxes. But the Spirit of God moving upon the minds of His prophets did not hesitate to use the boldest and most pungent paradox. Accordingly, the very fact that all these *seeming* contradictions were alike fulfilled—fulfilled in perfect consistency with one another—is one proof of the superhuman source of prophecy, as impregnable as the rock of Gibraltar.

If we are sincere Christians, we cannot be indifferent or inactive. We will work and pray for those we dislike, till we learn to love them, though we do not love some of their ways. Brother and Sister Queer will receive a smile, a handshake, and a kind word. We will cease to shun or pass them by. Thus we shall become a power over others for good. If we do this individually, the home and the church of God will rapidly spring into power; and the influence will go out to the neighbors and the regions beyond, and even our enemies may be brought into the fold and to God, and some of them be "stars in our crown of rejoicing" through the eternal years.



It is before us, with all of its hopes and possibilities. Nineteen twenty-one! What will its record be? We cannot exactly say, for none of us have the prophetic gift. However, we do know that the present is father to the future; that what will be is largely determined by what is; that the stones which will go into the edifice of 1921 will come mostly from the quarries of 1920. Now add the Bible. When it predicts what is ahead of us, there can be no question—the general lines of the future are clearly discerned. So let us look at the things about us, that they may cast their shadows before.

From the bitterly disappointing chaos of a world rent and upheaved by the general war begun in 1914, there arose in noble, idealistic souls who, before the outbreak of hostilities, had seen our sphere well along the way to a permanent peace and on the threshold of the glorious millennium, the hope that the great war was "a war to end war." Alas, the times! Peace is not here, and the looked-for millennium has proved to be a mirage. The "war to end wars" has been followed by a series of wars. The world that was made glorious summer by the sun of an illusory peace has turned to chill winter by the snow of actual war.

Let us not deceive ourselves. 1921 will offer us no relief from the incubus of war. Any one who at all studies international affairs is painfully conscious that the political complications among the nations are too intricate to give hope of any permanent peace. The statesmen of the world are in despair, not knowing what a day will bring forth. They admit that 1920 has been black, but the outlook for 1921 is still blacker.

Nor will the League of Nations, or any other combination of states, bring stability into the world. How can nations amicably agree among themselves when they are mutually suspicious of one another! There never was a time when the powers more jealously watched each other for fear of losing some advantage, than at present. And how about ourselves, the people who make up the nations? Do we not feel, in the very depths of our souls, that the times are warlike, that peace is afar off? Is there not a universal discouragement that is blighting the hope of mankind? Do not many of us feel that life itself is a ticklish business? Do we not stand in momentary fear that mankind is likely to make a misstep which will plunge it into an abyss of terrible woe?

Nothing can be truer than the following words from the *Fortnightly Review* of September, 1920: "As we have

said in this place a short time ago, we have reached a crisis in world affairs when an overmastering cynicism appears to dominate mankind. The bright hopes of a new international order are paling in the fierce light of current events, pregnant with evil. The expectation that this war will kill the contest in armaments rests on no foundation. The idea that out of this contest will emerge some sort of league of peace, and that the nations will agree to disband their navies and armies, and that they will place their confidence in some international body with its headquarters at The Hague, is a chimera."

And the Word of God supports this opinion. Let us read it, in a prophecy that deals with our very time: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 1-3. Well meaning and sympathetically-souled men may advocate a combination to bring about peace; but when actual conditions and Holy Writ indicate war, war will be the program. There is nothing new about the league of nations idea. Away back in 1516, there was an effort to get the powers of Europe together to establish an international peace in the so-called congress at Cambrai. It came to nothing, as repeated attempts made through the centuries from that time to this have come to nothing, and as any future human endeavor to bring about permanent peace will come to nothing.

Apropos of the international situation, there is another international institution which we would do well to observe carefully in 1921. I refer to the papacy. There is one impressive thing that has come out of the



# SES of 1921

## G. WIRTH

world war, and that is, the papal Curia's revival in political influence. Passing over the significant fact that during the war, diplomatic representatives from all the consequential countries were sent to the Vatican, we find to-day that the papacy has acquired an influence in international diplomacy scarcely surpassed in the days of Gregory VII and Innocent III. France, hostile to the holy father since the annulling of the concordat, has gone a long way toward resuming the old-time friendly relations with Rome by reason of the pope's canonization of the national heroine, Joan of Arc. In Belgium, there is a bill to compensate the clergy on a higher scale, "and even socialists are voting for the measure and opposing the half-hearted proposal for the separation of church and state. In central Europe especially, in the new states and the new-old states, the Vatican has established its authority. Catholic parties are in the ascendant. In Italy, they hold the balance of power and can make and unmake ministries. As a fact, an excellent understanding exists between the Vatican and the Quirinal, in spite of the 'frozen enmity' that is still considered to be proper." Everywhere the papacy is better organized and stronger as a political force than at any previous time during the present generation.

And inasmuch as the papacy has always claimed political as well as spiritual power, there is no doubt that the Vatican's ambition is to be included in any league of nations that may be formed. Once in the league, is it conceivable that the sovereign pontiff will be satisfied to take a subordinate place? Any international combination that would be formed for permanent peace must be essentially a moral authority. The papacy, being distinctly a spiritual and moral power, would naturally be called to lead out in this moral program. Too, in the Curia's dealings with other political powers, she has ever taken the position that as the spirit is greater than the body, so the spiritual power is greater than the political power. *Ergo*, the Vati-

can can rightfully dominate other states. Current conditions are loudly calling for the program. Such historical commonplaces as Henry IV at Canossa and King John's handing over of England as a fief to the papal throne are but applications of this principle.

That brilliant and well-known Catholic writer, Hilaire Belloc, has just written a book, "Europe and the Faith," which presents from the Catholic viewpoint another cogent reason why the pope should be a member of the League of Nations. The only hope for the stability of Europe—and that really means the whole world—says Belloc, lies in the recognition of the holy father. Speaking of the present world disorder, Belloc says: "In such a crux there remains the historical truth: that this our European structure, built upon the noble foundations of classical antiquity, was formed through, exists by, is consonant to, and will stand only in the mold of, the Catholic Church. Europe will return to the faith, or she will perish. The faith is Europe. And Europe is the faith." —Pages 260, 261.

When one considers how bewildered the statesmen of the world are in the face of the gigantic problems coming to them for settlement, how politically and morally bankrupt the world is, it will not require much stretch of imagination to believe that the papal party will some day be able to persuade the distracted leaders of the world's political life that in her rule alone is tranquillity and order. That this will come is known to every Bible student. But it will fail, for it is not of God.

One of the most shameful revelations that has come to us in recent months has been that of how largely the world war was exploited by capitalists for the making of excess profits. We now know that it was not altogether for the sake of national defense and national honor that the war was waged. It also afforded unscrupulous, money-mad, yet powerful financial interests to make gain of the slaughter of their fellow men. Troops were instructed not to take certain strategic places, whose capture would have considerably shortened the war, because of the profits from the mines of these regions. Profiteering has no heart or conscience. The capitalists having the world in their hands have betrayed it. The holders of great possessions need to read and study the parable of the rich man and Lazarus, and take heed to its lesson of covetousness. They should take an inward look, to see if after all they themselves, in their inordinate desire after more wealth, may not be largely the cause of the radical labor agitations and demonstrations which are springing up in every land; whether strikes and other obstructions which cause them so much loss and distress in the operation of

their business may not be attributed to their own course of conduct.

On the other hand, labor cannot go self-righteously by, drawing away from capital with the expression, "I am holier than thou." Too often has labor acted in an arrogant and tyrannical manner, caring not at all how the public at large may suffer, so long as it forces through some new and arbitrary demand. Too often have violence and rashness carried the day, when reason and consultation with employers would have provided a better way out. As Alice Brown says in the October number (1920) of the *North American Review*: "The bad workman demands the same wage as the good, and the right safeguarding of the employer is denied him, in that the bad workman may not be discharged lest hydra-headed unions rise and buy out their boycott. Capital squeezes out a weak competitor, but labor would cut off the children of a city from their milk for an added per cent in carrying it."

#### LITTLE HOPE IN THE INDUSTRIAL WORLD

WE should like to tell our readers that 1921 will bring more amicable relations between the capitalist and the worker. We should like to sound the note of optimism, could we do so in truth. But we cannot. Futile would it be to chant the litany of an unsound optimism when all about us we hear the solemn dirge of a class conflict. And it will get worse—worse until Jesus comes to end this time of sin and to bring in His eternity of righteousness. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh." James 5: 1-8.

#### HOPE LIES IN THE PROCLAMATION OF THE GOSPEL

IS there nothing encouraging that 1921 can offer us?—Yes, there is; and that is the unusual opportunities which it holds out to the church for world evangelization. The troubles and anxieties which have thickened in the world since 1914 have done much to sober humankind. They have made the old and the young stop and think. They have caused many to ask the soul-serious questions: What are we here for? Whither are we going? The answers to these questions are directing thousands to Bible study. They want to know if God's Word has any message for them in these trying times, times which above all preceding times demand that God will have a special word for them. And God has. In the Scriptures, we find the only solution of the world's ills. There only can distressed hearts find the balm of Gilead that will give them courage in the midst of a world stricken with the disease of dependency. It tells of Jesus, the one who died for our sins, and who is willing to cleanse us of our sins if we will but confess them. It tells of Him who alone can enable us to live as we ought to live, who is soon coming, and who alone can bring in permanent peace, as the Prince of peace. Let the church of God arouse, then, send forth its missionaries to every corner of the waiting earth, print in many languages its Bibles and gospel-laden reading matter for the myriads who are waiting for them, and give of its means for the prosecution of its God-appointed work.

The church will not have much more time to fulfill its mission, for Christ will soon come. The prophecies declare it, and a heart-sick world yearns for it. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 44.

## The Grab-All Spirit Still Rampant

(Continued from page 13)

one cure for the woes of Europe, and our own. . . . It is the reconciliation of the people burying old hatchets, wiping out old villainies," and the incomming of "a new spirit of unselfishness and service for the common weal." Sir Philip Gibbs has laid his pen upon the root of the world's troubles, and has told of the only remedy. He might have gone one step further and told how only the cure may be wrought. Man in himself is quite unable to effect a change of heart. A selfish man cannot become unselfish by sheer force of human will. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah 13: 23.

This is why the greatest need of the world to-day is for Jesus Christ. Only He can change men's hearts and bring in that "new spirit of unselfishness and service for the common weal" which is now so desperately needed. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

So now, as many are lamenting over disappointed hopes and the absence of real peace, it is for Christians to point out the only means by which that peace may be realized. The majority of men may turn a deaf ear to the instruction, and try other remedies for the world's disorders—and the world hurry on to its doom; but some honest hearts will heed the lesson, and finding Jesus Christ, will find the peace of God. To-day there is great need also for every Christian to stand loyally by the lofty, self-sacrificing principles of his profession, and show forth the graces of Jesus Christ in his everyday life. That is the best way any one can work for the cause of peace.

## The Corner Stone of Business Success

(Continued from page 27)

the more I am convinced of the folly of any one thinking that he can make headway in business by using crooked or dishonorable means in business."

"Punctuality is a great help. If you make an appointment at a certain hour it does not mean one minute past that time. If you agree to pay an amount on the first of the month it does not mean the second of that month."

"Never promise unless you are perfectly sure you can and will perform. What a help it is in after life, when it is said of you by the commercial world that if you agree to do a certain thing you never fail, but are sure to do it."

"Let no man think for a moment he is not watched. The business world wants men to-day as never before, and all are on the lookout for young men who are making good and on the way to the top of the ladder."

"Drink no intoxicating liquors, whether we have prohibition or not. In these days of keen competition whisky and business won't mix. You cannot attend to both."

"Live frugally and save your money."

"Hard work, of course, is essential to advancement—not only spells of hard work, but steady, persevering, continuous hard work."

"Before deciding on action, fortify and enlighten yourself with all procurable facts, and post yourself on probabilities, trends, undercurrents, etc. Be sure your facts are facts. Wherever you can, go and gather them yourself. Having got them straight—and all you can get of them—and having surveyed the whole outlook as discerningly as you can, then decide and act."

"And when you act, act whole-heartedly. Don't be timid. Don't tread gingerly. Have confidence; have self-reliance; have courage; have nerve; have faith. Don't let obstacles or hardships worry you—a goodly share of difficulties and hardships have the same effect upon the right kind of young man as blows have upon a piece of steel that is being tempered."

"The truth is that most jobs can be made 'real jobs' if they are filled by a real fellow, who wants to put all he can into them, not merely to get all he can out of them."—*"World Outlook."*

**T**HE story has been told of a little boy who had the impression that God's chief business was to catch sinners by the heels and throw them through a hole somewhere in the earth to the devil, who in turn cast them far out into a great pond of hot lava. Then both God and the devil would laugh at the shrieks of agony from the lips of these new sufferers in hell. However, a different revelation of the character of God came to this little fellow when it was made clear to him that God is "just like Jesus." God sent His Son into the world to clear up all these misconceptions of His character. Jesus said, "He that hath seen Me hath seen the Father."

In the mind of many children, this wrong conception rests, that hell is a place of torment superintended by the devil, and that God and Satan are in partnership to see that just as many human beings go there as possible. What right-thinking Christian would accuse God of being in league with Satan to secure the condemnation of human beings and their consignment permanently to torment, there to remain as long as the universe stands?

We are unable to reconcile the idea of God's casting His own creatures into a place of excruciating torture, where they cannot die, with the doctrine taught repeatedly in the Bible, that "God is love." 1 John 4:16. There is not one of us who, if it were possible, would throw a worm into the fire to remain there indefinitely without perishing, but ever suffering to the utmost. Certainly we would not throw a child of ours into a fire, no matter how serious his offense against us. Nor will God, who loves the human family with a love deeper and more fervent than a father ever had for his only son, consign any of His creatures to a place of endless suffering, though He is often pictured in revival meetings as doing thus. Such preaching may make men afraid of God, but it never secures their love for Him.

#### INFIDELITY CAUSED BY THIS HEINOUS DOCTRINE

**S**OME will say that if the doctrine of eternal punishing is not taught, infidelity and sin will be encouraged. The great infidel, Robert Ingersoll, was such because he could not reconcile his father's preaching that God is love, with what he preached about eternal torment. Holding the sinner out over the lake of fire until he is almost choked by the sulphur fumes, and is almost driven mad by the pictured agonies of the lost, does not in any way assist in a revival service. I know of at least one revival meeting that absolutely collapsed when the preacher spent an entire evening discoursing on the terrible fate awaiting sinners. Such a doctrine never made a single true convert to Christianity. An appreciation of God's love is what makes men love God and serve Him.

Further, if sinners are to be eternally tormented just outside the walls of heaven, within sight of the saints, surely there will be no bliss in glory. How can a mother be happy when she is conscious that her son is enduring unspeakable anguish, and she can hear his distressed voice calling for mercy?

# The Doctrine That MAKES INFIDELS



by  
Richard F. Farley



"And the streams thereof shall be turned to pitch."

A famous evangelist, a doctor of divinity, in conversation, said to me that he could not accept the theory of the utter annihilation of the wicked, although he could see the justice of such a punishment. In fact, he went so far as to declare that were he in control of the universe, that is the way he would dispose of the impenitent. What a preposterous assertion! "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17. Surely no man can pose as having a better sense of justice than our Father in heaven has.

It must certainly be established, then, that the two ideas—God's love, and eternal torment—are absolutely contradictory and irreconcilable.

It might be well to explain right here that there are three distinct senses in which the word "hell" is used in the Scriptures. The first arises from the translation of *tartaroo* in 2 Peter 2:4: "God spared not the angels that sinned, but cast them down to hell [*tartaroo*], and delivered them into chains of darkness, to be reserved unto judgment." The significance here is simply, a place of darkness. In other places in the Word, we learn that the rebellious angels were cast from heaven to the region of this earth, there to be confined until the Day of Judgment. As compared with the brightness of heaven, this earth and its immediate surroundings are a place of darkness.

A second usage comes to us from the translation of *sheol* in the Old Testament, and of *hades* in the New Testament. The meaning of both words is simply, the place of the dead. There is not the least hint of the condition of man while there. The English equivalent of these two words is, the grave. Acts 2:31 furnishes us with an example of this usage. In the large majority of instances when the word "hell" appears in the Scriptures, this is its import.

Finally, there is the usage that implies a place of burning—*gehenna*. This word occurs eleven times in the New Testament, and not at all in the Old. Just outside of Jerusalem was the Valley of Hinnom, where all of the refuse of the city was burned. It was the place of destruction. From the analogy of this valley, the place of final punishment is called *gehenna*. This will be a real place, the fire will be real fire, and the destruction will be complete; for the sinners will be reduced, like the refuse, to ashes.

Eternal torment is a physical impossibility, from the fact that human beings are not so constituted as to be able to endure it. Nowhere in the Bible is man said to be fire-proof, nor is he likened to fire-resisting material, such as asbestos or fire brick. Quite the contrary. He is invariably compared to such combustible material as dry grass, stubble, or the fat of lambs. (Isaiah 40:6; Malachi 4:1; Psalm 37:20.)

Further, the Bible teaches emphatically that when a man dies, he becomes completely unconscious, and remains thus until the resurrection. (Ecclesiastes 9:5, 6; Psalm 146:4; Job 3:13-19; 7:9, 10; 14:10-14; 17:13.) The prevalent notion that man goes to his reward at death completely nullifies the need of a resurrection, a second advent, and a final Judgment. Yet (Continued on page 24)



JUST I clean up my muss, mamma?" asked my five-year-old son, as he stood before his mother with scissors and papers ready to cut out pictures. Like most children, he enjoyed cutting up the papers and pasting the pictures in his scrapbook, but he disliked very much to clean up the muss he always made doing it.

This time, he had wisely concluded that if he must always clean up afterwards, it would be better not to be so careless as he was sometimes, and better not to make such a big muss. So he came asking if he must do the tidying up himself, or if the Chinese servant could do it for him. His mother replied, "You must clean up your own musses."

How suggestive of an experience which comes to those older in years! Cleaning up musses! Yes, we all have it to do. Confession and restitution for wrongs committed against God and man is a much harder task for us than cleaning up a paper muss is for little tots. Yet it is one gladly done by every one who has truly repented. This is the second step in reconciliation. Repentance is always followed by confession. The only way to find forgiveness is stated in 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Confession is of three kinds. We are to confess our sins to God, our faults to one another and wrongs to those we have wronged, and we are to confess Christ before the world. I wish to speak only of one kind, the confessions we owe to others.

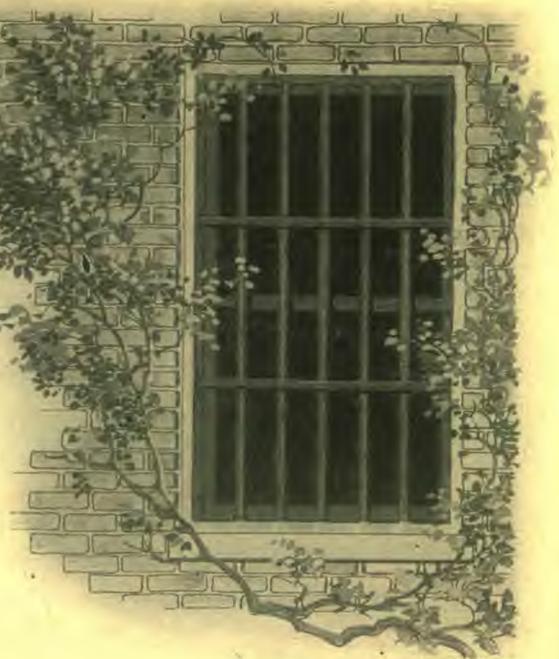
"Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer.

DON'T GENERALIZE WHEN YOU CONFESS

"**C**ONFESSION of sin, whether public or private, should be heartfelt, and freely expressed. It is not to be urged from the sinner. True confession is always of a specific character and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs which should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."

Confession is a most important matter. If we desire above everything else to be right with God, the Holy Spirit will teach us our duty. Listen to the voice of God, and you will know how and what to confess. Do not delay, for this keeps back blessing. I remember a minister who said that each time he went to pray, he saw two ducks which he had killed when a boy, that belonged to a neighbor. He paid the bill before he found peace.

Our confessions must be as broad as the knowledge of sin. Sometimes we wrong others by our words more than by our acts. If so, "we must acknowledge it to be sin in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but that does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of free-will offering, and go to the brother with whom we are at variance, and in humility confess our sin, and ask to be forgiven. If we have in any manner defrauded or injured our brother, we should make restitution. If we have



# Cleaning MUSSES

by SHERMAN

unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements."

All children, and some of us who are older, delight to read the life of Lincoln. How ready he always was to make wrongs right! As soon as he discovered that he had wronged another, he had no rest until he had righted the wrong done.

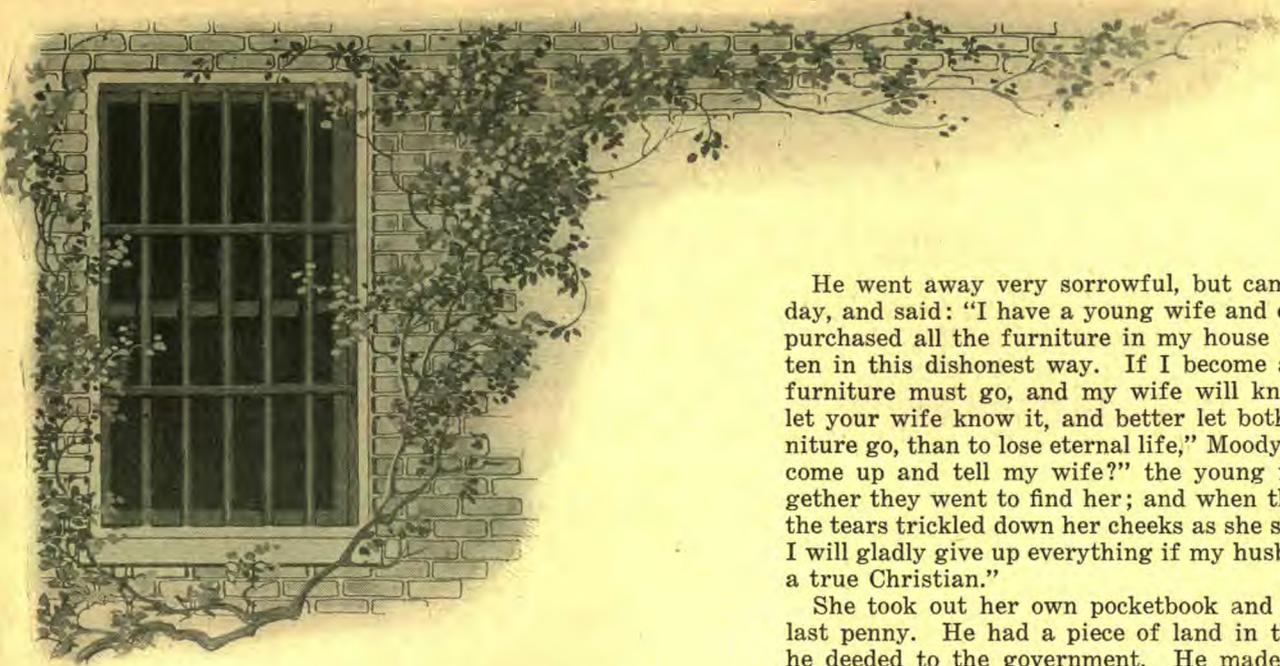
BILLY SUNDAY AND HIS FIFTEEN DOLLAR CLOTHES

**E**VANGELIST SUNDAY makes this confession: "When I was about fourteen years old, I made application for the position of janitor in a school.

"I used to get up at two o'clock, and there were fourteen stoves, and coal had to be carried for them all. I got twenty-five dollars a month salary. Well, one day I got a check, and went right down to the bank to get it cashed. There were several persons in line; and when I handed in my twenty-five dollar check, the cashier shoved out forty dollars. I told a friend that I had been paid fifteen dollars too much, and he influenced me to go and buy a suit of clothes with it.

"I can see that suit now; it was a kind of brown with a little green in it, and I was proud when I got those store clothes on. That was the first suit of store clothes I ever had, and I still had my twenty-five dollars left.

"Years afterwards, when I became a Christian, the Lord seemed to touch me on the back and say, 'Bill, you owe the Farmers' Bank fifteen dollars and interest.' I said, 'Lord, the bank doesn't know that I got that fifteen dollars;' but the Lord said, 'I know it.' So I struggled along for years, probably like some of you, trying to be decent and honest and right some wrong that was in my life; and every time I got down to pray, the Lord would say, 'Fifteen dollars with interest, Nevada County, Iowa; fifteen dollars, Bill.' So years afterward I sent that money back, inclosed a check, wrote a letter and acknowledged it, and I have had the peace of God from that day to this."



# Up the OF LIFE

A. NAGEL

Sam Hadley had gone to the Jerry McAuley mission, a broken-down, drunken outcast, to find help. After the touching service, Jerry told him to pray. Of this night's experience, Hadley says: "The devil said to me, 'You pray? You dare not pray.' I had a crime of forgery hanging over me, and the devil suggested, 'The moment you confess your crimes, you will go to Sing Sing.' So I said to Mr. McAuley, 'You pray; somebody pray for me; I cannot pray.' Jerry said, 'All our prayers won't help you unless you pray.' So at last I cried, 'Jesus, help me!' O, the world has been heaven to me; I have not seen a dark day since. I confessed and made restitution. All the desire for the sins of the past left me. I used to swear in my sleep. These hands have handled dishonest money; but since that day, though a million dollars has passed through my hands, every cent has gone to the right place."

Another gives this experience of how he found pardon through confession: "God sent me back over my crooked path. He gave me power to straighten my crooked life. I had to go to three department stores and confess what I had stolen. I had a rooming house and set fire to it to get the insurance. I kept the crime covered up for eight years. Nobody knew it but God and myself, and I had to confess that thing. For a while, I thought I could not do it; but God gave me grace."

## AN OPIUM SMUGGLER SQUARES HIMSELF

WHEN Moody was preaching in British Columbia some years ago, a young man, under deep conviction of sin, came to him seeking help. He wished to become a Christian, but he had been smuggling opium into the States. "Well, my friend," Moody said, "I don't think there is any chance for you to become a Christian until you make restitution." He replied, "If I attempt to do that, I will fall into the clutches of the law, and I will go to the penitentiary." "You had better go there than to go to God's judgment seat with that sin upon your soul. The Lord will be very merciful if you will set your face to do right."

He went away very sorrowful, but came back the next day, and said: "I have a young wife and child, and I have purchased all the furniture in my house with money gotten in this dishonest way. If I become a Christian, this furniture must go, and my wife will know it." "Better let your wife know it, and better let both house and furniture go, than to lose eternal life," Moody said. "Will you come up and tell my wife?" the young man asked. Together they went to find her; and when they had told her, the tears trickled down her cheeks as she said, "Mr. Moody, I will gladly give up everything if my husband may become a true Christian."

She took out her own pocketbook and handed over the last penny. He had a piece of land in the States, which he deeded to the government. He made full restitution. Afterwards that young man could give a powerful testimony for Christ. No amount of weeping over sin, and saying that you feel sorry, is going to help you, unless you are willing to confess and make right. But you ask, "What if those I have wronged are dead?" Then do all that is left for you to do; confess, and bring your offering to God.

We should confess even seemingly little faults. F. B. Meyer tells of confessing that he had spoken angrily to the church janitor, before he could ascend the pulpit and address his congregation. A man loses his temper with his wife at breakfast. He goes to his work down town. All the forenoon, he wishes he had not spoken thus. He knows he should confess. The Holy Spirit says, "Tell her you are sorry when you reach home." But instead, he buys her a box of strawberries, a box of candy, or a new dress. He comes home with his little peace offering, and she, poor dear, understands it. She has lived long enough to learn that he is only mortal, and she takes the offering as an apology. But he would have been a manlier man, a happier and a more Christlike man, if he had said: "Wife, I do wish to be a Christian; but I was away from God, and the devil tripped me up. I am sorry I spoke that way this morning. Forgive me, sweetheart."

## A STUDENT MISAPPROPRIATES STORE FUNDS

I WILL give you the experience of a missionary now laboring in China. I tell the story in his own words. "Some fifteen years ago, I was a student attending Union College at College View, a suburb of Lincoln, Nebraska. My parents were not wealthy; and although by practicing economy I might have got along with what money I had, pride and a desire to compete with that class of students who had money, led me into foolish and serious sin.

"That I might have more to spend, I wanted a position in the village; and through the kindness of the college president, who trusted me, not knowing how bad I was, I secured work several hours daily as bookkeeper for a general merchant.

"With this additional help, I should have had ample funds; but foolish pride knows no stopping. The merchant trusted me, for I had been recommended well, stood in high esteem with the student body, and was assistant leader of the Sabbath school. He seldom counted the cash, leaving that for me to do; and here is where I met and fell under temptation. When I wished money, I took it, and fixed it up on the books. So it went throughout the school year, until I returned to my home in the West.

"Outside smiles did not tell of the sad heart within, as that school year went by. The devil is not an easy taskmaster. As I stood on Sabbath before the students, he fairly yelled 'Hypocrite' in my ears. For all one's folly, there comes a day of reckoning sometime.

"Returning to school next term, I found the merchant had moved his store to another city. Some one said he

## The Doctrine That Makes Infidels

(Continued from page 21)

had left bankrupt. My wicked heart said, 'Now you are safe.' But was I?—No. School had hardly opened when a most godly evangelist came to the village to hold revival meetings, at the request of the school faculty and the church officers.

"At the close of six weeks' meetings, he baptized one hundred and five, mostly students. I attended the meetings every night. I was supposed to take a leading part in personal work, but I was not prepared to do it, and I was most miserable. The Holy Spirit was performing His first office work in my heart,—bringing conviction for sin. Conviction always brings unhappiness.

"As I continued going, my heart cried out after purity and holiness; but the duty which I saw clearly lay before, seemed more than I could perform. Day after day, I wrestled with it. I knew it was useless to plead with God for pardon until I confessed and made restitution. I could only call on Him for help to do that.

"O, the lonely hours I prayed over this burning question! It meant life or death, heaven or hell, peace or remorse to me. Late one night I gained the victory. I promised God to confess the whole sad thing. I wrote the merchant everything fully. He knew nothing of it, but I knew it was all written in the books above. My one desire was to square up those books. I wanted God to speak peace to my soul. And I did no halfway work of confessing. That would be useless. I did not smooth things over, I told the cold facts.

"Don't any of you think it was an easy task. The devil talked with me somewhat after this order: 'You dare not confess. If you do, the infidel lawyer who represents this firm in the city, will have no mercy on you; he will put you in state prison.' This prison was only four miles across the country. 'What will the teachers and the students think?' he whispered. Even after I had written the letter, I was afraid to mail it.

### ALWAYS TREATED BETTER THAN WE DESERVE

**B**UT prayer conquered. Before daylight, lest the wicked one should prevail again, I ran to the post-office and pushed the letter through the slot. And then, what peace flowed into my heart! I can never describe it. God spoke pardon. I felt that all was right. Walking back through the snow, my heart was so light and happy! I felt like laughing at the devil. I felt I could now stand disgrace or even prison bars if God willed it.

"Grace, that which can only be given by a higher to a lower, a superior to an inferior, was granted to me. Mercy shielded me. God never does treat the sinner as he deserves. When the merchant received my letter, he was surprised beyond words. He did not wish to believe it, and took the first train to see me.

"I met him with shame on my face, and he treated me kindly above anything I could have expected. He said he was sure that only a sincere desire to right wrong had led me to confess. He asked when I could pay back the money taken, and I told him I would do so as fast as I received it. 'Very well,' he said. 'I want no interest. Sign a note promising to pay the sum that you state herein, and we will consider the deal settled. It will not be necessary for others to know.'

"And to my knowledge, no one ever knew of my foolish sin, save those concerned. I was years paying back that obligation. The first year I came to China as a missionary, I paid the last forty-five dollars; and the infidel lawyer, on sending me the note, wrote me one of the most touching letters I ever received. This is the only way I know of to find pardon for sin, and peace and power in the heart for confessing Christ before the world."

THERE were enough Smiths in the United States army to make fifteen infantry regiments of 3,600 men each, or two divisions of 27,000 men, according to the statistics of names completed by the Bureau of War Risk Insurance. The Johnsons are second, with 41,580 to their credit; and the Browns third, with 29,960. Williams and Jones have 28,140 and 25,720 respectively to their credit.

these three doctrines form cardinal features in nearly all creeds.

Now let us beware lest we swing to the other extreme, and say that no punishment awaits the wicked; for the doctrine of the punishment of the wicked is clearly taught in the Scriptures. The Bible says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Here death as the result of sin is contrasted with life as the result of righteousness. Notice that death, not life, is the wages of sin; and life is life even if it is torment. Only death, which means the absence of life, is held out to the sinner. Capital punishment, and not life in misery, is the fate of the wicked. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here again escape from extinction is offered to the sinner if he will turn from his sins and accept Jesus as his Saviour. The alternative is death.

The original sentence of death as the result of eating of the forbidden tree has never been abrogated. The only alteration made has been that a way of escape has been opened through the Saviour, Jesus. Life and immortality have been brought to light only through the gospel. (2 Timothy 1: 10.)

In the following verses, the Word makes clear the fate of the wicked:

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20: 9.

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

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37: 20.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye [the righteous] shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord." Malachi 4: 1, 3.

"They shall be devoured as stubble fully dry." Nahum 1: 10.

"They shall be as though they had not been." Obadiah 16.

At the close of the millennium, there is to be a resurrection of the wicked. Lucifer will once more deceive them into believing they can take the New Jerusalem by force. After suitable preparation, the vast host will move toward the city, surrounding it. Here they will receive their final sentence. A forced confession will bring them to their knees as they acknowledge its justice. Then fire will come down and devour them. The whole earth will become a molten mass, every vestige of sin and sinners being destroyed. A full end of the great rebellion will thus be made, and never will it rise again. Nor will sinners linger on and on through all eternity to curse God. They will be as though they had not been. And through all the universe, there will resound only praise and adoration. Harmony, interrupted for seven thousand years, will be restored, never again to be disturbed. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."



## The SERMON

# The Joys of Christianity

by Irwin H. Evans



HE Christian religion is a source of continual joy to the true believer. There is within the regenerated soul a fountain of living waters that wells constantly upward in the heart, overflowing in the thoughts and the acts, scattering sunshine, hope, and cheer on every hand. When we sing,

"How cheering is the Christian's hope  
While toiling here below!"

we are not drawing on our imagination, but the words express the great truth that the heart of a real Christian is filled with joy.

The apostle Paul, who knew the pinch of want, who toiled as few men have toiled, who was hounded by the Jews, and persecuted beyond measure by the gentiles, wrote to the brethren in Philippi, when he was a prisoner awaiting the execution of the death sentence against him, these memorable precepts: "Rejoice in the Lord alway; and again I say, Rejoice." "Finally, my brethren, rejoice in the Lord."

It was the same apostle, too, who, when he was greatly opposed by the philosophers and rhetoricians of Greece, and having a hard experience in Athens as he tried to preach Christ, wrote to the church at Thessalonica, "Rejoice evermore."

Modern and medieval art pictures Christ as sad. One can hardly find a painting of the great Teacher that does

not hurt the very soul to look upon. The church would make the Master different from any picture one would naturally conceive of the Son of man from reading the four Gospels. Poets, too, have so written of Him as to preclude the thought that He could have known joy.

"Hail, O bleeding head and wounded,  
With a crown of thorns surrounded,  
Buffeted, and bruised, and battered,  
Smote with reed by striking shattered,  
Face with spittle vilely smeared!  
Hail, whose visage sweet and comely,  
Marred by fouling stains and homely,  
Changed as to its blooming color,  
All now turned to deathly pallor,  
Making heavenly hosts afeared."

It is true that Christ was "a man of sorrows, and acquainted with grief;" it is true the Master said, "My soul is exceeding sorrowful, even unto death;" but even to many earth-born mortals, troubles, physical pain, rejection by friends, only sweeten the inner life, and lift the heart above the gross, material things of earth, giving the afflicted one a consciousness of inward joy. Shall our Christ be less noble, less high-minded, less godlike, than our ideal man? Even the Buddhists have outdone the Christian church in representing their head; for in their portrayals of Buddha, he is ever delineated with an expression of perfect peace and serenity. (Continued on page 30)



The Golden Gate, San Francisco, through which many of Dollar's ships sail each month.

# Bible Reading the Corner Stone of Business Success

*An interview with Robert Dollar, the millionaire  
lumberman and shipper of the Pacific coast.*



WHEN I asked him for a recipe for success, the first sentence which came from his pen was this: "Fear God, and be just and honest to your fellow man."

To another question he replied very earnestly: "Read the Bible thoughtfully every morning. I have done that for thirty-one years, and to this habit, together with what flows from it, I attribute much of whatever success has come to me."

Who is the speaker? A minister? A missionary? An official of the Y. M. C. A.? No.

He is the foremost business figure on the Pacific coast and one of the foremost in the United States. He rose from unschooled lumberjack to "lumber king," then to steamship owner on a vast scale, with his own offices dotting the world. When Frank A. Vanderlip and his associates organized the \$50,000,000 American International Corporation, this man was chosen to sit on its board, which contained such a galaxy of influential names that it was styled the "Who's Who in Big Business." He has been president of the leading Chamber of Commerce on the Pacific coast and also of the leading Merchants' Exchange. He is a director of the Foreign Trade Council. He has been decorated by both an emperor of China and a president of China. When, during the war, China arranged to build \$30,000,000 worth of

ships for the United States government, it asked that the money be paid over, as earned, to this private citizen, without asking him to put up one dollar of bond or security. His advice on business and shipping subjects is repeatedly sought by Washington.

This man who so unequivocally indorses the scrupulous practice of the Golden Rule is no sheltered theorist, but a hard-headed man of business, a man who has known and lived life in uncouth, uncivilized lumber camps as well as life in its higher reaches. And as he is now seventy-five years of age, he can speak from vast experiences, especially as he has traveled, during the past thirty years enough miles to have taken him around the world once each year.

## HIS BUSINESS TALKS ARE SERMONS

**T**HIS man is Robert Dollar, head of the famous steamship lines bearing his name.

I know of no financial or business leader in the United States whose career and principles contain more encouragement for those who believe that the application of the Sermon on the Mount to the affairs of the world would prove the remedy—the only remedy—for all the ugly unrest and bitterness, class warfare and international hatreds which afflict mankind to-day.

This practical business leader, whose counsel is sought both by home and by foreign governments, by the greatest bankers in America, by associations of manufacturers and

merchants and by other men of affairs, was recently asked to give a talk to an audience comprising hundreds of young men at the American Song Service in Shanghai. And as the most important theme he could lay before them he chose the first chapter of Joshua, the eighth and ninth verses: "This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Every one wants to succeed in his chosen line—the pastor wants to render the fullest possible service to his flock; the author wants to achieve fame as a writer and interpreter; the teacher wants to fit youths to play a worthy part in the world. The business man of yesterday too often sought only to make money; the business man of to-day, happily, aims also to contribute something useful to the world, to render some genuine service.

The business man, in common with other men, can best achieve worth-while success by building on an honest, square, abiding foundation, the foundation of godliness, this veteran business giant declares as his most profound conviction. In fact, he called his address in Shanghai "God's Help in Business." Interpreting his text, already quoted, as a command to read the Bible daily, to "meditate thereon day and night," he said that perhaps the excuse might be offered that the world moved at such a rate to-day and there was such a lot to do that no time could be found for regular Bible reading.

#### READ THE BIBLE EVERY MORNING FOR THIRTY YEARS

WELL, he had to earn his living for sixty-three years, from the time he was twelve, and he had to do at least his own share of the hard work of the world, yet he found time to read the Bible daily. He hadn't missed a morning in more than thirty years. The way to do it was to get to bed ten minutes earlier and rise ten minutes earlier. Ten minutes' reading every morning would get one through the whole Bible in about two years. Ten minutes couldn't be spent more profitably. Meditation on the truths taught in the Bible helped to make one a real man—not, as some foolish people imagined, a wishy-washy, weak-kneed, sissified sort of person with no backbone. The man who founded and grounded his course of action on the principles laid down in the Word of God could stand up manfully and resolutely under any and all circumstances, and, conscious of the rightness of his aims and efforts, conscious that the Lord was "a very present help in time of trouble," he could usually muster up a courage and a confidence and a strength that carried him to victory. Righteousness, he emphasized, imparted fortitude. A knowledge of guiltiness made for cowardice. As Shakespeare had well said, "Innocence is triple armor."

Mr. Dollar—"Captain" Dollar, as he is usually called—said to me years ago: "I attribute much of my success to the teaching I have received from reading the Bible daily. Reading the Bible thoughtfully inspires reflection. It helps to give you the right perspective. It tends to bring home to you the things that are really worth while and the things that are not worth while. It inculcates

the homely virtues which are too often forgotten in the heat and the battle and the bustle of life. It imparts to the spirit a certain calm, a poise, a steadying and strengthening of the mind which tends to improve judgment and clarify vision. You feel that, after all, there is a God in heaven, a God that is almighty, a Supreme Being that rules the universe, a God that is on the side of righteousness. In time it begets a peace of mind and a resoluteness of purpose that the ever shifting events of the world cannot shake. If your purpose in life is right, you know that the very stars in their courses are on your side.

"There is not enough money in the world to tempt a man to barter away this peace of mind, this faith, once he has experienced it."

#### HE PRACTICES WHAT HE PREACHES

CAPTAIN DOLLAR is less a talker than a "doer of the Word." He is not a dreamer who dreams and stops there. Go to his huge sawmills amidst the forests of British Columbia and there you will find a church and a Sunday school pulsating with life. The buildings were donated by him, and the spirit animating their vigorous energies is inspired by his character and example. Or, go to China and visit Shanghai, Hankow, or Tientsin, and there you will see the fruits of his work. He is feeding, clothing and educating in the Y. M. C. A.'s Chinese boys who, after five years of schooling, will be fitted to fill responsible positions. Their education is being supplemented while they are in school by work in Captain Dollar's offices every Saturday. There they gain a knowledge of American ways of doing business. Also, he has been a worker and a generous contributor in the cause of establishing Y. M. C. A.'s not only in China but at home and in other lands. He does not hesitate to "spend and be spent" in the Master's work.

Some business leaders are almost ashamed to identify themselves openly with church work—although, happily, this attitude is passing. Robert Dollar has the courage of his convictions. I once asked John G. Shedd, the present head of Marshall Field and Company, what were his main policies. "We have no policies here, only principles," he replied. "If your principles are right your policies will take care of themselves." Robert Dollar is like that, as the following anecdote illustrates.

On his first visit to China he was asked, at a local club, to have a drink. He replied, "I don't drink." Next he was offered a cigar. He replied, "I don't smoke." "Do you think for a moment that you can do business in this country without taking a drink or smoking a cigar?" he was asked cynically. "I do," he replied. "Failure is stamped in large letters on your brow," was the emphatic verdict. Well, he personally has been able to remain in China doing quite some business, but his drinking and smoking friend was long ago obliged to leave.

How can success be achieved honestly and honorably? Here are sentences selected from the various intimate talks I have had with Mr. Dollar:

"The more experience I gain as I get older,

(Continued on page 20)



Robert Dollar, millionaire shipowner and lumberman, of San Francisco.

International





SCIENCE is a classified knowledge. As usually understood, it refers to the knowledge which has been accumulated regarding the natural world. Within recent years, the total amount of knowledge relative to nature has been enormously increased; but we must ever bear in mind that even the best of what we term natural science has more or less of a doubtful character about it. Very little of what passes for science should be regarded as absolutely certain truth, at least in its theoretical aspects.

Science is supposed to deal with facts; but every considerable account of a portion of natural science is composed partly of fact and partly of theory, often so inextricably mixed that it is almost impossible to separate the facts from the theories. The theories may be right or they may be wrong. The theories of one year become, with further knowledge, the facts or the exploded guesses of another year. As Louis Pasteur, the great Frenchman, remarked, "Theories come into our laboratory by the bushel; when they have served their purpose, we throw them out the window." But in all cases, it is important for us, whenever possible, to keep our facts separate from our theories. I have often told my students that they should have in their heads one compartment for facts and another for theories, and should never put the contents of one into the other.

These remarks seem pertinent as preliminary to a consideration of the scientific developments during the last three quarters of a century. The *Scientific American* has recently issued a special number celebrating the seventy-fifth anniversary of its founding; and as might be expected, this number (October 2, 1920) contains a good summary of the development of various lines of natural science within the period spoken of. That journal has won a high place in the regard of the American people, both because of its accurate and scholarly character, and also because it has, during its long career, resolutely confined itself chiefly to the demonstrated facts of science, largely ignoring theories, no matter how popular. It has handled almost exclusively the legal tender of science, the pure gold, and has seldom been caught trying to pass off anything which subsequently turned out to be a counterfeit; and on this account, it has built up a reputation second to that of no other journal in America, and it consequently possesses a greater influence than any other scientific journal that deals with the general facts

# GOD *and* TRUE SCIENCE *Inseparable*



by  
GEORGE McCREADY  
PRICE

of all of the natural sciences.

The developments in civil engineering, in transportation by sea and by land, and also by aviation, have been of an astonishing character, and are discussed at considerable length in the copy just mentioned. The development of applied electricity comes in for its share of attention; for within the period of time referred to, almost all the modern electrical inventions and discoveries have been made. The incandescent light, the telegraph and the telephone, the dynamo and the motor, the electric furnace, and last but not least, radio communication—what a different world it would be if these applications of electricity were dropped out of sight!

All these wonders are modern things. They excite the interest of the schoolboy, they inspire the enthusiasm of the amateur mechanic and inventor, and they have long tended to swell the inordinate vanity of those superficial thinkers who see in these spectacular accomplishments the indisputable evidence of

racial progress. How many people have pointed to these modern inventions as proof that mankind is steadily advancing, thinking this but the last stage in the slow upward progress of humanity from that condition in the long ago when he evolved from the brutes! This sentiment has been well expressed by some lines which I once saw in the *New York Independent*:

"For if, my friend, this onward, upward movement  
Has held since earth from blazing gas began,  
Explain me how this miracle of improvement  
Should stop when reaching man!"

"For if 'tis easy in the opening portals  
Of science, thus man's climb from slime to solve,  
'Tis quite as easy to suppose from mortals  
That angels may evolve."

But the number of the *Scientific American* mentioned, does not confine itself merely to the mechanical inventions of the past three quarters of a century, wonderful though these have been. It devotes considerable attention to the progress of scientific discovery in its abstract aspects. In this connection, it has occasion to refer to the establishment of the doctrine of the conservation of energy, an idea which became recognized and received considerable discussion in the early forties, or about at the beginning of the seventy-five year period here spoken of.



First coast-to-coast mail airplane arriving in San Francisco, September 11, 1920, carrying six sacks of mail from New York. The continents of the world in a very few years will be interlaced with aerial mail routes, so that any man will be but a few hours removed from any other.

Wide World



This discovery of the law of the conservation of energy came about largely as the result of Joule's historic demonstration that a certain amount of mechanical work was exactly equal to a definite amount of heat. When heat was thus shown to be transformable into work, and when the various other manifestations of energy were also shown to be equally capable of being measured up in terms of foot-pounds or gram-meters, the law of the conservation of energy came to be acknowledged as one of the great principles of science. And this discovery is rightly regarded as one of the greatest discoveries of modern times; for, to quote the words of the *Scientific American*, "It is precisely on this doctrine that the whole of the modern physics is constructed."

With this discovery the name of Lord Kelvin is associated as the man who was chiefly concerned in its establishment. And this doctrine is well worthy of such an illustrious advocate; for Lord Kelvin was not only the greatest physical scientist of the nineteenth century, but one of the noblest and truest Christians of any age.

#### POINTS BACK TO A CREATION

**B**UT this law of the conservation of energy, when rightly understood, points back to a real creation as the only possible origin of our world. In this respect, it is like the famous principle of *life only from life*, which proves that living things could only have originated by a direct creation; and like the wonderful discoveries of radioactivity, which prove that *matter*, or the stuff of which the world is made, cannot possibly have existed forever, or from all eternity, but must have been called into existence at the bidding of Him whom we Christians worship as our Creator.

The way in which this law of the conservation of energy points in the direction of a real creation is somewhat like this: The Bible tells us that creation was a definite act, accomplished at a definite time in the long ago, and that it was brought about in some way *different* from the way in which the world and all things in it are now supported or sustained by the Creator. Moreover, the Bible teaches that this creation *is a completed work, and is not now going on*; for to quote the words of the Bible, "The works were finished from the foundation of the world." Hebrews 4: 3. And the Sabbath was given to mankind as a memorial of this completed creation, and thus becomes a standing protest against any such idea as the popular doctrine of evolution, which would try to show that the origin of things was not very different from the processes now going on in the natural world. The law of the conservation of energy tells us that the energy which we are constantly receiving from the sun is a fixed, definite amount, and cannot be increased by any device which we can imagine. And as the sun and its family of the solar system, including our earth, were all made at the same general time, we see that not only is the total amount of energy available for our world a fixed quantity, but its total amount and the terms on which it could be available for human use were manifestly fixed or finished "from the foundation of the world."

The very fact that it is impossible to invent a perpetual motion machine is an objective proof that the law of the conservation of energy still holds good, and

The machine that marked the beginning of America's third greatest industry, automobiles. This archaic looking model was made in the home of Elwood Haynes only 27 years ago.



Underwood

thus indirectly becomes a testimony of the truthfulness of the Bible record of a real creation as the beginning of our world.

#### THE PROPERTIES OF ETHER GREATLY EXAGGERATED

**I**N the article that we have made reference to are some other remarks which are well worthy of a wide publicity. As is well known, the theory of the luminiferous ether was invented a good many years ago in an effort to account for the way in which light and radiant energy are transmitted. The *Scientific American* uses this word "invented" as the appropriate word to use in this connection. "Invented" seems really the word, since direct experimental evidence of the ether's presence was lacking from the beginning and has remained lacking." With fine sarcasm, the editor enumerates the very contradictory properties that are of necessity assigned to this "invented" ether, speaking of it as "this perfectly continuous and perfectly incompressible and perfectly rigid and perfectly elastic medium."

The more recent discoveries in connection with the X ray and radioactivity, and also those connected with the transmission of light from the distant stars past the sun to us during a solar eclipse, have contributed very largely toward the discarding of this theory of the ether—so much so, that one of the highest scientific journals in the world recently contained the following language in an editorial:

"The long succession of theories of the ether in the nineteenth century forms a closed chapter in the history of science. There seems little likelihood that the chapter will be reopened."—*Nature*, October 4, 1917.

The fact is, this theory of the ether was undoubtedly invented primarily because some scientists felt they must have a material cause with which to explain the marvelous action of bodies across what would seem to be otherwise absolutely vacant space. If, instead of adhering to this theory of the ether, we were to suppose that light is transmitted to us from the sun by actual particles traveling at the rate of 186,000 miles a second, as was believed to be the case by Sir Isaac Newton, we would at least have a real material cause with which to explain the transmission of radiant energy. And since the discovery of electrons, which have been proved to travel at almost if not quite the speed of light, and with the positive identification of the gamma rays emitted by radium with the X rays and with the ultra-violet rays of light, many scientists are indeed turning back to the long discarded theories of the "prince of philosophers," who may have been right after all.

Such theories as this of the ether seem to me to be but ingenious mental devices, mere bridges of words, on which to cross over some of the deep chasms we almost always find when we go deeply into any department of scientific thought. Some others of these verbal bridges have become familiar to us under very dignified names, such as "gravity," "cohesion," "chemical affinity"; and when we have shifted from one side of the chasm to the other, we try to fool one another and even ourselves with the idea that these words represent the real objective bridge on which we crossed. Just as if "gravity," or "cohesion," or the "ether waves," or "chemical affinity," were real things or entities!

Apparently very few people have ever stopped to consider how utterly inexplicable, in any physical or materialistic sense, such

actions as gravity, or adhesion, or cohesion, or, indeed, any of the attractive forces, still remain, in spite of all our science, and in spite of all these invented bridges of words.

It is easy to explain any form of a *push* in a physical way, and thus have a real material cause (secondary) for it. *But gravity is not a push, but a pull.* And how are we to explain the method by which a body can act where it is not, or how explain, in a common-sense way, the method by which one body, such as the sun or the earth, can reach out and pull in toward itself another distant body, and exert this pull across the boundless fields of space? Of course, we can express, by our mathematical law of inverse squares, the manner in which the results are accomplished, for the great Creator is a God of order. But there is no materialistic theory of the *why* of gravitation, that is worth a moment's consideration. And in the nature of things, there never can be any scientific "explanation," except that this orderly method is the way in which the great Jehovah has ordained that these results should be accomplished. All such theories, or attempts at "explaining" the inexplicable, only result in explaining the known in terms of the unknown, or in terms of our own mental inventions; and the only purpose such "explanations" serve is to act as a sort of mental buffer, or shield, between us and the too embarrassingly near view of the direct working of the great God of nature.

But if we believe that there is a living God who has called all things into existence by His word, and who still sustains all things by the word of His power, we must understand that this word will always be as effective throughout the remotest corners of His universe as near at hand, for the very simple reason that dead matter can have no "properties" which He has not imparted to it, and accordingly it can have no innate inertia, or reluctance to act, which God's word would have to overcome in order to make it act, even when this word is operating across a distance of a million miles or a hundred billion miles. On this explanation, these phenomena of "action at a distance," such as gravity and the other attractive forces, are perfectly intelligible; but I do not see how they are intelligible or understandable in any other way.

And it is quite reassuring to know that the latest discoveries of science are strongly tending to confirm these views.

## The Joys of Christianity

(Continued from page 25)

The New Testament picture of Christ is the brightest, highest, noblest description of supreme happiness attainable on earth, and is as opposite to what art has usually presented to us, as light is opposite to darkness. When Swinburne wrote:

"Thou hast conquered, O pale Galilean!  
The world has grown gray with Thy breath,"

he showed that he as little understood the manhood of Christ as he comprehended the results of His teachings.

Read Christ's lessons as set forth in the Gospels, and where is there to be drawn even an inference that the Christian should not be happy? From the Sermon on the Mount, to "Lo, I am with you alway, even unto the end of the world," there is not a minor chord. Victory breathes in every lesson. "Blessed are the poor in spirit," "Blessed are they that mourn," "Blessed are the meek," "Blessed are the merciful," "Blessed are the pure in heart," "Blessed are the peacemakers," "Blessed are they which are persecuted," "Blessed are ye, when men shall revile you. . . . Rejoice, and be exceeding glad,"—this is His teaching. What a note of triumphant victory is here! Take every lesson that Christ ever gave, from the trumpet call with which He opened His public work, "Repent ye; for the kingdom of heaven is at hand," till He cried, "It is finished," and there is hope and optimism in each one. Even when He foretold His death and sufferings, there was triumphant joy in it all. Three days was the measure of time that the grave could hold Him. His death was the gateway to the resurrection,—the key to open the cham-

bers of the dead, and set the prisoners free. "No man taketh My life from Me," He explained. "I lay it down of Myself. I have power to lay it down, and I have power to take it again."

**I**N the ministry and miracles of Christ, we have only good cheer and hope. There He struck the very highest note of happiness. Supreme happiness is found only in service to others, in imparting and helping. What mortal ever tasted such perfect joy as did Christ when He gave sight to the blind, hearing to the deaf, healing to the leper, even life to the dead? Here was found more joy than all the minted treasures of earth can ever buy. O what exquisite, unspeakable joy must have flooded His heart daily as He scattered about Him the healing of others' ills! Yonder runs the lame man, trying out his new strength and straightened limb. That blind man is delirious with joy at his restored vision. That cleansed leper rushes homeward to embrace wife and children, from whom he has been separated for years. Lazarus, called from the tomb, shouts His praises, and the multitudes would make Him king. Publicans and sinners are spellbound by His teachings. Scribes and Pharisees confess that no man ever did such miracles or uttered such gracious words. Could such a life have been sad and gloomy? Impossible! Christ opened all the floodgates of truest earthly joy, and His life could not but have been watered with the joy and peace that inevitably follows doing good.

The Christian, having Christ, has within his heart the same source of happiness that the Master had. His faith in God and Christ, and his assurance of eternal life, are the sources of all his joy. It was not received from man; it is not dependent on man or on material things. The individual holds the key to this treasure house of good things, this fountain of joy unspeakable, this peace which passes understanding. Christ takes the place of earthly pleasures in the life of the Christian; he lives as seeing Him who is invisible, and as a citizen of the heavenly country.

**T**HE Christian does not escape suffering, sorrow, and troubles; but in them, and when they are at their flood tide in his life, he is lifted, in spite of them, into the sunshine of hope and peace. Paul expressed the Christian's outlook and attitude toward afflictions and perplexities when he said:

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Corinthians 6: 4-10.

The cheerful Christian is steadfast. "A merry heart goes all the way, a sad tires in a mile."

The cheerful Christian is helpful. His happy outlook and uplook not only makes him brave and faithful, but acts "like a medicine" to the sin-sick souls about him.

The influence of the cheerful Christian cannot be measured by our clumsy human standards. "Cheerfulness charms us with a spell that reaches into eternity; and we would not exchange it for all the soulless beauty that ever graced the fairest beauty on earth." Cheerfulness blesses the individual, the family, the community, the church, the world. What a travesty on the Christian religion when its adherents cast a shadow over all with whom they come in contact!

Cheerfulness is a characteristic capable of growth, but it must be cultivated. If we are to have joy within, the mind must be centered on good things, on pure things, on heaven and Christ.

# THE SIMPLE TRUTH ABOUT THE IMMORTALITY QUESTION

As it is the instinct of certain fowl to migrate southward in the fall of the year, so the man who has tasted of eternal life yearns for a life everlasting with Jesus his Saviour. 

by  
WILLIAM P.  
PEARCE

**Q**UESTIONS easily propounded are not always easily answered. Stalled is the mind and the tongue, when asked to define God. He is undefinable, unsolvable, unanswerable, only as we apply attributes. But when Israel's sweet singer asks, "What is man?" then man attempts to answer, and answers scientifically as to the anatomical and the physiological, while not a few trespass on the mysterious mental and spiritual.

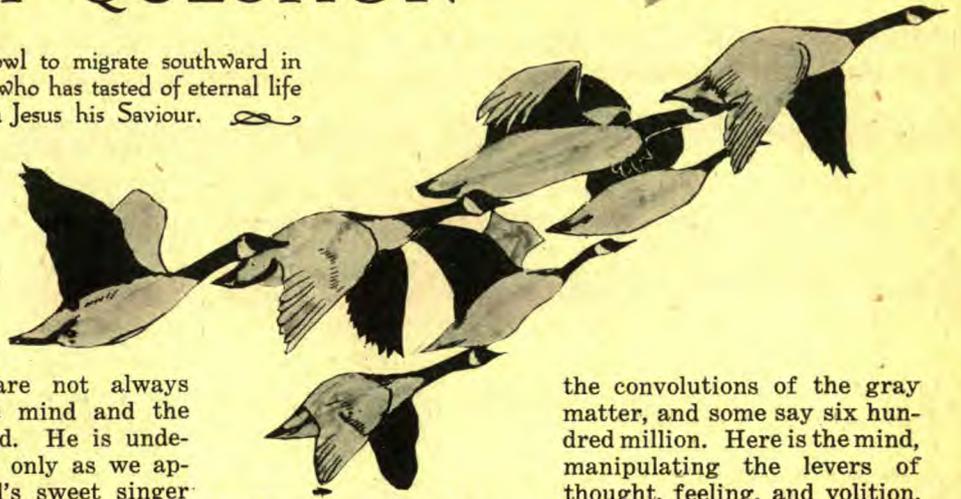
Evolutionary science begins with the "ascent of man" from a speck of "transparent jelly" called a "protoplasm," a "monad," which bit by bit, in some mysterious way, evolved itself into tadpoles, frogs, and finally monkeys. That was Charles Darwin's upstart theory. Now, according to the German scientist Von Buttel-Reepen, Darwin got hold of the family string at the wrong end. Man did not spring from the ape, but the ape from the man—men in the process of degeneration.

Biblical history—anthropologists, philologists, and mythologists to the contrary—goes back to the beginning of history, and states that God formed man "of the dust of the ground." Genesis 2: 7. Paul gave credit to this when he wrote, "The first man is of the earth, earthy" (1 Corinthians 15: 47)—not of the ape, apey; nor of the worm, wormy.

## THE CLIMAX OF CREATION

**P**HYSICALLY, man is "wonderfully made"—made "in the image of God" (Genesis 1: 27), who is described in terms of a body, with eyes, hence omniscient; ears, hence omnipresent; arms, hence omnipotent. As an instrument, man is more delicately constructed than the finest Waltham jeweled watch, and more intricate and powerful than Baldwin's mountain locomotive. He has more than two hundred bones and five hundred muscles. He has a pair of lungs breathing twelve hundred times an hour, and inhaling six hundred gallons of air. The air cells of the lungs, if spread out, would cover twenty thousand square inches. He has more than ten million nerves, which, if made into a string, would reach ten miles; and a skin of some seventeen hundred square inches, each square containing two hundred fifty sweating tubes. No wonder Shakespeare calls him "the beauty of the world—the paragon of animals," with a body of all mechanics, hydraulics, and machinery—bars, levers, joints, pulleys, pumps, pipes, wheels, axles, ball and socket movements, girders, trusses, arches, columns, cables, and supports, "sole monarch of the universal earth."

Mentally, man is even more marvelously constructed. His head is a wonderful organism. Four of the five senses are centralized there—eyes, nostrils, ears, and mouth. On the top is a dovetailed, rubber-cushioned skull bone to protect the thinking organ, called the brain. Some scientists say this brain has three hundred million cells in



the convolutions of the gray matter, and some say six hundred million. Here is the mind, manipulating the levers of thought, feeling, and volition.

When God made the dust man, Moses said, He "breathed into his nostrils the breath of life." Genesis 2: 7. "Breath," or "spirit," is translated from two Hebrew words, *neshamah* and *ruach*, meaning practically the same thing. The Greek term is *pneuma*, which means the vitalizing breath, spirit, or life, as manifested in every living creature. There is no difference, in this sense, between beast and human being. Solomon grasped this idea, and it gripped him when he wrote: "That which befaileth the sons of men befaileth beasts; . . . as the one dieth, so dieth the other; yea, they have all one breath [A. R. V., margin, "spirit"]; so that a man hath no preëminence above a beast. . . . Who knoweth the spirit [*ruach*, wind] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Ecclesiastes 3: 19-21. Job uses "breath" and "spirit" in the same sense. "All the while *my breath* is in me, and the spirit of God is in *my nostrils*." Job 27: 3. James likens faith without works to a "body without the spirit" (margin, "breath"). James 2: 26.

A step farther, and Moses tells us that when God breathed the life breath into man, he "became a living soul." Genesis 2: 7. The Hebrew word for "soul" is *nephesh*, and the Greek *psuche*, both meaning "animal soul," never once "immortal soul." In every case but one (Isaiah 57: 16, *neshamah*, breath), it is thus used in the Bible. Sometimes it is applied to a person or persons. "Eight souls were saved" in the ark (1 Peter 3: 20), and about "three thousand souls" (Acts 2: 41) were converted on the Day of Pentecost. Jesus used "soul" interchangeably for "life." "What shall it profit a man, if he shall gain the whole world, and lose his own soul [life]? or what shall a man give in exchange for his soul [life]?" Mark 8: 36, 37.

## NO IMMORTAL SOULS UNTIL RESURRECTION

**T**HE term "living soul" is in no sense synonymous with our phrase "immortal soul," neither is the term "breath of life" synonymous with "eternal life"; for into every creature, God breathed the same life (Genesis 7: 22), and no one would say that beasts, birds, and fishes were immortal, having eternal life. Man and beasts all become dead souls, and no man will become an "immortal soul" till the body is resurrected and made "like unto His [Christ's] glorious body" (Philippians 3: 21), and the life eternal breathed into it.

When Adam, who knew right and wrong, did wrong, God drove him out of Eden to toil and die. "The tree of life" (Genesis 2: 9) from that day was safeguarded by the "flaming sword" (Genesis 3: 22-24); and immortality is safeguarded from that day till the "day of the Lord." 1 Thessalonians 5: 2.

The nature of man is mortal; that is, dying and corrupting. No one but certain scientists whose teachings are "science falsely so called," dispute this. Nearly all, how-



ever, contend that man is immortal—a Platonic, poetic, but unbiblical theory. One of the best hymns of Charles Wesley says,

“A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.”

Yet in the last stanza, he unwittingly contradicts his statement by saying,

“If I my trust betray,  
I shall forever die.”

How could “a never-dying soul” “forever die”? The fact is, there is neither a declaration nor an insinuation, in the Book, of an innate immortality, or “a never-dying soul.” Paul declares that God “*only* hath immortality.” 1 Timothy 6:16. As a man, Jesus was not immortal. This is a startling declaration, but its proof is self-evident. Did Jesus die? Paul says He tasted death for every man. (Hebrews 2:9.) Then He was mortal, for immortals cannot die.

Jesus was the one who “brought life and immortality to light”—get the thought—“*to light* through the gospel.” 2 Timothy 1:10. Till then, it had been in darkness. Only in Him can immortality be secured. That is why the apostle urged the saints of the Roman church to “patient continuance in well-doing,” seeking “immortality” (R. V., “incorruption”), “eternal life.” Romans 2:7. Differentiate the two. Immortality deals with the body glorified, and eternal life with that body animated with mind and affection reinstated.

#### WHEN SHALL IMMORTALITY BE BESTOWED?

**T**O make plain this thought, let us get the meaning of the word “immortality,” and the time of its reality. The word is used but five times in the New Testament, never in the Old. In each case, it deals with the body, not with the spirit or soul. Paul used and defined the word. Twice it is “incorruptible” (Greek, *aphtharsia*—Romans 2:7; 2 Timothy 1:10), and three times “deathless” (Greek, *athanasia*—1 Corinthians 15:53, 54; 1 Timothy 6:16); and to find the time when the body is immortal, read the context to these references, and it is as simple as A B C. It is on the morning of the ages when “the Sun of righteousness” shall “arise with healing in His wings” (Malachi 4:2); when the dead saints “shall rise first” (1 Thessalonians 4:16), and the “corruptible” shall “put on incorruption,” and the mortal (living) saints shall “put on immortality” (1 Corinthians 15:53). “For as in Adam all die [mortality], even so in Christ shall all be made alive” (1 Corinthians 15:22)—“at His coming” (verse 23). Blessed exchange! This “vile body” transformed, with enlarged faculties and keener penetration, with a fuller communication with other minds, and a far nobler intercourse with angelic societies!

That is the parable of the saints’ sleep and their awakening. Sleep is God’s palliative. “He giveth His beloved sleep.” Psalm 127:2. That is what Ralph Waldo Emerson calls “the law of compensation.” It is the body’s sedative—the recuperative balm for physical strength and brain force. David referred to it as the body’s ameliorative of the unnatural sleep we call death. As is the natural, so is the spiritual. Job, David, Jesus, and Paul call death a sleep. Explain it? It cannot be explained. It is one of God’s secrets, which He keeps to Himself, shrouded in mystery. “Behold,” said Paul, “I show you a mystery; We shall not all sleep, but we shall all be changed.” 1 Corinthians 15:51. Then Paul climaxes the whole by saying, “Wherefore comfort one another with these words.” 1 Thessalonians 4:18. What words?—The awakening out of sleep at “the coming of the Lord.” Verse 15.

#### IMMORTALITY NOT INNATE, BUT A GIFT

“**E**TERNAL life” is not innate, nor is it merited, but it is a “gift.” Romans 6:23. This gift is in Jesus. Not once is it mentioned in the Old Testament. “This is the record, that God hath given to us eternal life, and

this life is *in His Son*. . . . He that hath not the Son of God *hath not life*.” 1 John 5:11, 12.

The unregenerated must be in a dead condition—spiritually “dead in trespasses and sins.” Ephesians 2:1. “Sin, when it is finished, bringeth forth death” (James 1:15),—literal death. Death is sin’s compensation (Romans 6:23), the soul’s capital punishment. In Christ is life; out of Christ is death—death absolute. And when death has passed upon man, his doom is sealed—naturally so, for “the dead know not anything.” Ecclesiastes 9:5. Transmigration of the soul is a hideous heathen theory. Purgatory is a horrid doctrine, emphasized for its commercial value. The second-chance idea of Russellism is a flimsy thread to which to tie. The only hope of a sinner’s conscious existence throughout the God ages, is in right knowledge of the relation of the Father and the Son to each other, and Their relation to us. “This is life eternal,” said Jesus, “that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3.

The present life of the believer in Christ is a check for the coin when the body becomes glorified. “He that believeth on the Son,” said Jesus, “*hath* everlasting life.” John 3:36. Faith tastes the anticipated before the fullness of fruition. It is the inner man’s spiritual instinct. As the mole obeys its instinct to burrow, and certain birds to migrate southward in the fall, and the child to seek its mother’s arms, so the God instinct of life in Jesus begun, craves the life to be, that where Jesus is, there may His disciple be. Theodore Parker was so thrilled with this assurance that he wrote: “I look through the grave into heaven. I ask no miracle or proof. I ask no risen dust to teach me immortality. I am conscious of an eternal life.”

This life eternal is continuous. “They shall never perish, neither shall any man pluck them out of My hand.” John 10:28. Declaration unimpeached! Glorious opposite to the sinner’s destiny, for they “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” 2 Thessalonians 1:9. It is time that the thoughtless and the thoughtful interrogate themselves with the rich young ruler’s question, “Good Master, what good thing shall I do, that I may have eternal life?” Matthew 19:16. This longing is innate with many people, and as an organic instinct, is never without its correlate; so a devout longing will match it by endeavor, as a fin and water go together, eye and light, ear and sound, migrating instinct and climate to satisfy.

Jesus answered the rich young ruler’s question by referring him to the law. “If thou wilt enter into life, keep the commandments.” Matthew 19:17. And when he stated that he had kept the law, Jesus put him to the supreme test of self-denial and denial of self, to give up everything and accept nothing but Him.

Oh, yes, Jesus is the whole being’s admiration, the whole being’s adoration, the whole being’s anticipation, and the whole being’s consummation. I once read of an aged English millionaire who died without heirs. His personal effects were sold at auction. Among the things sold was a picture of the old man’s son, who had died many years before. No one seemed to value it save a poor old woman who had been the nurse to the dead son. She had only a shilling, and feared to bid so little; but she ventured to offer it, and as no one bid against her, the picture became hers. After taking it home, she carefully dusted and cleaned it. Taking off the back, she discovered a document, which she took to the administrator. Examining it carefully, he said, “This is the old man’s will, and he bequeaths all his property to the person who should purchase the picture of his son.” His boy was so dear to him that he wished any one who had enough interest to buy the picture to have his property. How beautifully this suggests the higher truth: “The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life.” John 3:35, 36. Our union with Christ makes us “heirs” (Romans 8:17) to everything of the promised land, after the demolition of empires and the conflagration of the globe.



"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. . . . Ye can discern the face of the sky; but can ye not discern the signs of the times?"



by  
Frederick A.  
Spearing

Is the  
**TIME**  
of Christ's  
Coming a  
**SECRET?**

**N**UMEROUS attempts have been made by self-appointed prophets to fix the date of our Lord's return. Not only has every attempt failed, but every similar attempt made in the future must fail; for we are told distinctly by Christ Himself that "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. The same fact is stated as clearly by Mark in the thirty-second verse of the thirteenth chapter of his Gospel. But because we do not know the *day* or the *hour* when Christ will come, it does not follow, as some affirm with parrot-like insistence, that we know nothing whatever about the time of the second advent. On the contrary, God in His great mercy has given us much light on this subject. As the Old Testament contains many prophecies which point to the first advent, and as every one of those prophecies met a literal fulfillment, so the Scriptures contain many prophecies regarding the time of the second coming, each one of which will be fulfilled before He appears in glory.

In Matthew 16:1, we read, "The Pharisees also with the Sadducees came, and tempting desired Him that He would show them a sign from heaven." This would have been a natural request, had not those who came to Jesus been familiar with the Messianic prophecies, and known, were they willing to admit it, that they pointed to Jesus of Nazareth.

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The Revised Version has the direct statement instead of the question: "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times." So blinded were the Pharisees by the will-o'-the-wisp of tradition, so intoxicated with the wine of false doctrine, that it became well-nigh impossible for them to

get out of the slough of unbelief in which they were floundering. So to-day, although God has given many tokens of Christ's second coming, multitudes "cannot discern" these "signs of the times." The apostle Peter tells us the reason for this: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

DISBELIEVERS ARE THEMSELVES SIGNS

**T**HE world coming to an end soon?" says the skeptic, with a sneer. "Why, folks used to talk that way when my old grandmother was a child. Things are going on to-day just as they were then. And there is no reason why they should not continue as they are for thousands of years!" Little do these "mockers" (R. V.) realize that they themselves constitute one of the sure signs that "the end of all things is at hand." 1 Peter 4:7. They belong to the class against which the Saviour warns His people; those whose hearts are "overcharged with surfeiting, and drunkenness, and cares of this life," and upon whom "that day" will come "unawares."

That we are living in the last days of this world's history is obvious to all who have studied the subject in the light of the Word of God. Prophecy after prophecy could be cited to substantiate the statement. A remarkable prediction is found, for instance, in 1 Timothy 4:1. "Now the Spirit speaketh expressly," says Paul, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." In the curse of spiritualism, we see a most wonderful fulfillment of this prediction. Millions of people are among the deceived; and of these, many thousands were once Christians, but have departed from the faith. They are led to believe that they can hold converse with their departed friends, whereas the Bible says, "The dead know not anything." Ecclesiastes 9:5. "Seducing spirits" are at work. They come as angels of light, but their doctrines are of the devil.

THE CURSE OF FORMALISM

**T**HE terrible condition of Christendom to-day is depicted in Paul's second epistle to Timothy, chapter 3, verses 1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Truly "perilous" are these times when professed servants of God are guilty of committing such sins! It is because they are "lovers of pleasures more than lovers of

God" that they have merely "a form of godliness" without the power.

The world to-day is pleasure mad. Theaters, music halls, and cinemas are thronged to their utmost capacity, and new and palatial buildings are being erected everywhere to meet the increasing demand for pleasure, while churches are often well-nigh empty. And unfortunately, in these matters, the church and the world, to a very large extent, go hand in hand. Leaders of religion indulge in or wink at worldly schemes and doubtful pleasures in order to attract the masses to church. The attendance at church may be increased in this way, but other means than these must be found to attract men and women to Christ. An announcement of a "smoking-concert" was given on a church notice board here in England. At the foot of the announcement, the reader was informed that the tickets were "8d each, including smokes and refreshments." We could not help wondering what would be done with the "smokes" in the house of God.

In the London *Daily Mail* of March 31, 1914, the following appeared:

#### "PORT GLASGOW

"Psalm Sung Before a Tango.—At a dance of the congregation of Clune Park United Free Church, at Port Glasgow recently, when 150 people were present, the proceedings opened with a prayer by the minister and the singing of the 103d psalm. The program included waltzes, lancers, and the tango."

This reverend gentleman is apparently not the only one who believes that dancing and Christianity go well together; for the Rev. B. G. Bouchier, vicar of the Hampstead Garden Suburb, is said to be "a whole-hogger" on the dance as an aid to religion." From the London *Daily Chronicle* of November 3, 1919, we quote: "We have all the latest dances at our church and claim to be the pioneers of the dancing movement as a means of bringing the young people to the house of God. Religion to-day has got to be a human religion, not a kill-joy religion."

A church in the south of England needed funds. The funds were obtained; but how?—By means of a neighboring cinema. And the film was advertised in a public house. Surely this was a strange combination! The church supported by the cinema and the public house, and, therefore, the cinema and the public house supported by the church! Yet these things need not surprise us; for the Lord said, centuries ago, that they would take place just before the return of His Son.

#### IN MORAL AND SPIRITUAL THINGS, THE WORLD IS NOT IMPROVING

SOME may be inclined indignantly to repudiate the statement that the world is not getting better. But 2 Timothy 3:13 says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." And the Saviour said, in the wonderful discourse recorded in Luke 17, "As it was in the days of Noe," and "as it was in the days of Lot," "so shall it be also in the days of the Son of man." Verses 26-32. What were the conditions existing in Noah's day and Lot's day? Of the antediluvians, 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 sins of Sodom and Gomorrah are faithfully described in Genesis 19 and in Ezekiel 16:49. No better commentary on the words of Jesus can be found than the newspapers. Scarcely a day passes but one reads something like this: "Crime Wave Spreads," or "Five Murders in One Week." Brutal and revolting crimes seem to be the order of the day. Self-respect, self-restraint, and decency are thrown to the winds; and the god of self is elevated to the throne of the heart in place of its rightful possessor, the King of glory. Can we doubt that the coming of our Lord is at hand, when we see the conditions prevailing which God said 1,900 years ago would prevail in the last days?

The following vivid and forceful language is used by the prophet James, in describing scenes in the industrial world of the twentieth century:

## The Signs of the Times Magazine

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

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"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [R. V., "in"] the last days."

How, according to prophecy, have the vast stores of wealth been amassed? "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord sabaoth. . . . Ye have condemned and killed the just; and he doth not resist you." Verses 4, 6.

For what is this ill-gotten wealth used? "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5:5. Goldsmith says:

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay."

According to the *Weekly Dispatch* of February 22, 1920, one shipowner made £3,500,000 during the first six months of the late war. Another man was richer in 1919 by £7,500,000 than in 1914, and a third made no less than £13,000,000 during the same time. The late Mr. Pierpont Morgan left about £60,000,000 when he died. The total value of registered jewels and objects of art to be found in the homes of the millionaires of Fifth Avenue and Riverside Drive, New York, is estimated at \$750,000,000.

The day is soon to come when rich and poor alike must stand before the judgment seat of Christ. Signs in the social world, the religious world, and the industrial world are fast fulfilling. Present-day events declare in tones of thunder that the coming of Jesus is at hand.

### Scholarship and the Bible

(Continued from page 11)

gave evangelism the victory once more over indifference and unbelief, and breathed the new breath of life into society which introduced the era of missions to the heathen, Bible diffusion, home evangelization, and the innumerable social reforms of the last century. It is to a like outpouring of the Spirit of God upon His church, and to the same divine energy manifesting itself in holy lives and practical work, far more than to learned confutations, however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us to-day. The owls vanish when the daylight reappears."

Thousands to-day—leaders among men—are seeking for some means of deliverance from the present political and social corruption of the world. Many of them look for a new light to dawn through science, sociology, spiritism; but if history teaches anything, it teaches that if we are to have new life and therefore new light, these must come in the same way that they always have come—in the illumination and power of the Holy Spirit. Men may try this or that remedy to check the decay of our modern social life; but the great light-bringing, soul-cleansing, life-giving forces are revealed to us through the sane study and practice of the principles of truth set forth in God's own Book—the Bible.



# NOTES FROM OUR Book Department



**O**UR Book Department records for 1920 show by far the largest distribution of health, educational, and religious books for any year in its history. There has been an unprecedented demand for books to assist in Bible study, to inform concerning world-wide mission work, and to deepen spiritual life. The following are a few of the leaders in these various groups:

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The work of W. H. Anderson and associates in establishing a series of Christian industrial schools in Central Africa.

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..... \$1.00

About mission work in India by M. D. Wood and wife, who have spent more than twenty-five years there.

## PRAYER

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"In Touch with God" . . \$1.25

A very helpful book on how to keep the channel of communication with Heaven constantly open. Cloth, 277 pages.

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Its thirteen chapters explain in a heart-to-heart way how to find the Saviour and make of Him a daily helpful companion. A guide to the inexperienced in the Christian life, and a constant source of strength to one who has already found in it joy and peace. Supplied in more than twenty languages.

Prices given are postpaid. (10% higher in Canada.)

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This work is having a wide distribution as a result of a series of articles recently written by its author, George McCready Price, M. A., in the *Sunday School Times*. Professor Price shows conclusively that actual geological discoveries do not bear out the teachings of the so-called "scientific" theories. He makes a very strong appeal in favor of the Bible story of creation, which popular theories are constantly opposing. Cloth, 270 pages.

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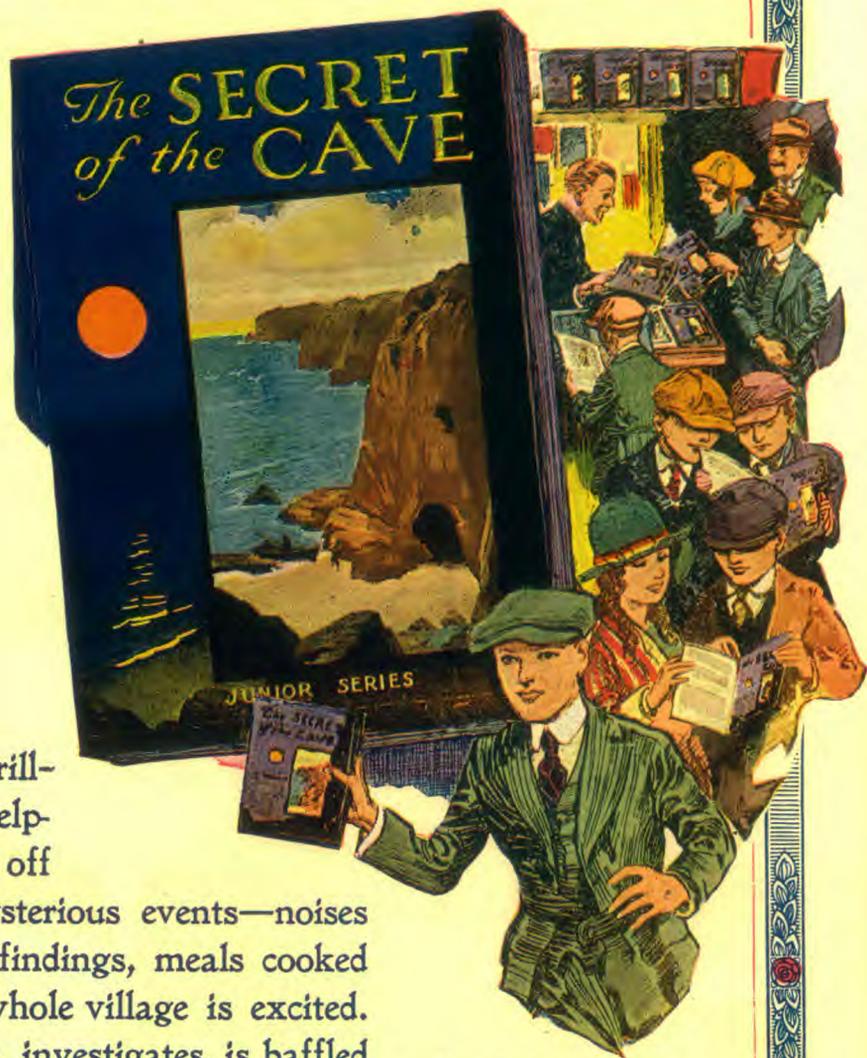
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