



His Promise

by ROBERT HARE

To rest when the labor is ended,
To sing when the journey is donc,
To clasp friendship's hand, long parted,
And know that the battle is won!
How sweet, how divine, how inspiring
The promise that whispers heart cheer!
And whether at noon or the twilight,
I know that His coming is near.

The pain, with the sorrow forgotten;
The roughness and length of the way,
All hid in the shadows that darken
The past of the pilgrim's way!
How sweet, how divine, how inspiring
That day without tempest will be!
And over it all I remember,
The Saviour is coming for me.

And then, do you ask why I'm waiting,
Waiting through noontide and night?
My Saviour has promised to meet me,
And change all life's wrongs into right.
How sweet, how divine, how inspiring
That glory-filled vision will be!
My Saviour is true to His promise,
I know He is coming for me!





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

A.O. TAIT A.L.BAKER

SIGNS of the MAGAZINE

A Magazine With a Message

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



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What is the

FUTURE of MARRIAGE?



HE marriage relationship has been thrown into the stream of evolution, which, they tell us, has been flowing

upward since Darwin's time. Here is proof of it: In Hearst's for January, under the caption, "What Will Take the Place of Mar-riage?" we read: "The modern man and the modern woman do not yet understand each other. The ancient customs do not fit. Marriage as it is, creaks with age. The word 'obey' will go out of the wedding ceremony. The old-fashioned marriage will vanish. There is bound to be a period of upheaval and experiment. But through all the change, the whole will still persist. The woman will always be seeking her mate. she no longer needs a wage earner, she will demand a

lover. Husbands will have to be lovers. Ultimately a fine and beautiful relation will evolve."

A leader in education, W. I. Thomas, former professor of sociology in the University of Chicago sees a change coming, and predicts it from a different viewpoint than Hearst's. "Marriage as it exists to-day is rapidly approaching a form of immorality. Matrimony is often an arrangement by which the woman trades her irreproachable conduct for irreproachable gowns. Children are not the result of marriage, but marriage is the result of children. The strain of the matrimonial situation is at present abnormal and almost impossible." If all this is true, a change is needed and is coming.

Whether this is a stream of marital evolution flowing upward like Roosevelt's River of Doubt, to some lake of a matrimonial paradise or a stream of marital devolution rushing us over a Niagara of immorality and "after us the deluge," is the question. That we are in a process and a change of marriage relationship is evident. What is the direction of this stream?

FIVE CASES OF FREE LOVE

IT is not surprising to read these statements, for evidently they reflect the sentiment of the majority, since the newspapers are full every day of the didos and philanderings of countless other men and women who have figured in sensational applications of some "new and more beautiful relationship" and some companion of their most unique escapade has turned to the divorce court and as certainly

by ORVA LEE ICE

THE menace that divorce is rapidly becoming to the stability of family and nations life throughout the world is well evidenced by figures taken from the "New York World Almanac" for the current year. In 1890 there were in the United States 542,537 marriages and 33,461 divorces, or one divorce for 16.5 marriages; in 1896 there were 613,873 marriages and 42,937 divorces, or one divorce for 14.5 marriages; in 1906 there were 853,200 marriages and 72,602 divorces, or one divorce for 12 marriages; in 1916 there were 1,040,778 marriages and 112,036 divorces, or one divorce for 9.3 marriages. Thus, within a quarter of a century, while the number of marriages has not even doubled, the number of divorces has increased almost fourfold. It does not take a specialist in mathematics to make plain that, at the present rate of increase, the annual divorces will soon equal the marriages in number, thus practically bringing about the free love which is the extremist's dream.—America, May 7, 1921.



to newspaper publicity and notoriety.

By way of further proof that we are changing and going through some process in nuptial relationships, I make mention of examples offered by the writer in Hearst's, Madeleine Z. Doty:

1. A young English captain, for example, returned from the war. He found his wife no longer loved him. He has two children. For their sakes he wants to keep up the home. But he finds himself in love again. The young woman whom he loves is a housekeeper for well-known and wealthy people. She is an honored member of her employer's family. She has been with them since childhood. She tells the family of her love. She declares she does not want support, nor does she want the young captain to desert his children, but says,

nevertheless, she wants his love. As the wife of the young officer admittedly does not love him, she offers quite logically to take the place of that wife, and the arrangement is

accepted by all.

2. Another case is that of a young actress. She fell in love with a married man. The man has grown children and his relation with his wife has long been that of an old friend. The young actress claims her right to mother-hood. To-day she has two children. The man comes but rarely to see her. But she is content. She lives in a little cottage, under her own name, and supports herself and the children. She has never had another lover and does not want one.

- 3. In a recent marriage, a young couple drew up a contract and swore to it before a magistrate. This document, when filed, constitutes a legal marriage in New York State. In the contract, the young man and woman stated their beliefs. They did not promise to live together "till death do us part;" they promised to live together as long as they loved each other.
- 4. Another couple went through the conventional form in public, but had a private ceremony, which to them was the real one. Under a hemlock tree by a gay little brook, they read to each other their idea of union. They repudiated the old ritual. They said it was based on possession and that marriage should not be based on possession but on love and trust. They gave each other unconditional freedom, but asked in exchange absolute integrity and honesty.

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H. G. Wells Becomes Discouraged in "the Salvaging of Civilization."

by GEORGE McCREADY PRICE



OST of my readers know something of Mr. H. G. Wells, who is probably one of the best known and one of the most voluminous writers who handle the English language. He has long been

known as a writer of romances, some of which are extremely imaginative and unreal. Others of his writings have been on social problems. Of late, however, he has directed his attention to the serious discussion of world problems; and as he is in a position to become thoroughly informed on any subject with which he cares to deal, it may well be understood that his pronouncements regarding such matters as the present situation in Europe ought to

carry a great deal of weight.

Mr. Wells has recently been running a series of articles in one of the popular magazines, the articles being entitled "The Salvaging of Civilization." The tone of these articles is quite in accord with the title, for the author is very outspoken in his pessimistic view regarding the present situation in the Old World. To be sure, he has a remedy of his own, which is that all the national hatreds and all the competitions and rivalries between the nations must be abolished, and all mankind must be organically united into one huge world state. By this unity of the race, Mr. Wells hopes that mankind will outgrow its selfishness and its pitiful struggles for national and individual supremacy. Whether or not any such world state will ever be realized he considers quite problematical, but it is the only hope which remains. And yet as Mr. Wells looks forward with confidence to innumerable millenniums of time stretching out in the unborn future, he is not without his hope that, even though the present civilization may all go to smash and mankind revert again to barbarism, yet sometime in the dim future the races will unite into one

great world family, and I suppose, like the young married couple in the typical novel, they will "live happily ever afterwards."

WELLS SEES CIVILIZATION TUMBLING

HOWEVER, for the present Mr. Wells is under no illusions with reference to the seriousness of the present national situation. Some of his remarks depicting his view of the present world crisis are worthy of more than passing notice.

"I want to say that this civilization in which we are living is tumbling down and, I think, tumbling down very fast; that I think rapid, enormous efforts will be needed to save it; and that I see no such efforts being made at the present time."-Saturday Evening Post, March 26, 1921.

Mr. Wells is trying to put forth some effort of his own to save this threatening break-up of civilization, trying to salvage what he regards as the best of it. And as has been remarked, his leading idea is that there must be a union of the great nations of the world into a real family of peaceful, cooperating nations, with all their distinctive nationalisms forgetten and discarded.

He admits that there are tremendous difficulties in the way of realizing such a dream, but he says that these difficulties must be faced fearlessly. And he goes on

to say:
"Unless they are overcome, and overcome in a very few years, Europe, entangled in this net of boundaries and under a perpetual fear of war, will, I am convinced, follow Russia, and slide down beyond any hope of recovery into a process of social dissolution as profound and disastrous as that which closed the career of the Western Roman Empire."-Ibid.

We need not follow further the lessons which Mr. Wells is trying to convey in this series of articles. Rather, let us



issues. In 1920 we are no more in a position to set up a scientifically conceived political system in the world than were men to set up an electric power station in 1820. They could not have done that then to save their lives."—Vol-

ume II, page 411.

He then shows how socialists have never given any clear thought to the matter of efficient administration of their social state, nor have they ever attempted to answer the question of what community it is that is to own the collective property, whether it is to be the sovereign, the township, the county, the nation, or mankind as a whole. To this very important question, Mr. Wells says, "Socialism makes no clear answer."—Volume II, page 412. He goes on to show that the most important questions relating to the methods of administration in the proposed socialistic state have never been clearly thought out in detail.

Mr. Wells deals with two other subjects which are of very great importance in any world history, and which must necessarily occupy a considerable space in a work of this kind. I refer to the history of the beginnings of Christianity, and to the modern change whereby, in the eyes of a man like Mr. Wells, our modern world has outgrown the older ideas on which Christianity was founded. In other words, we might name these two topics, the beginnings of

Christianity and the great modern apostasy.

MAKES JESUS A SOCIALIST

THE first of these topics occupies some forty pages of the first volume, but it gives the beginnings of the Christian religion as seen through evolutionary spectacles,

strongly colored with the economic doctrines of Karl Marx and his followers. For instance, Jesus is pictured as preaching a sort of new kingdom in which there was to be a universal acknowledgment of the fatherhood of God and the brotherhood of man, but it is also stated that the teachings of Jesus struck directly at patriotism and the bonds of family loyalty. And Mr. Wells adds, "It is clear that His teaching condemned all the gradations of the economic system, all private wealth, and personal advantages. All men belong to the kingdom; all their possessions belong to the kingdom; the righteous life for all men, the only righteous life, was the service of God's will with all that we had, with all that we were. Again and again He denounced private riches and the reservation of any private life."

—Volume I, page 577.

The reader will hardly believe that in a work of this sort, which deals with the general history of mankind, this author should devote about three pages to mere quotations from the Gospels to illustrate these alleged teachings of the Master. Most of us are acquainted with this method of attempting to prove that Jesus was a socialist, and that He

taught all the fundamental doctrines of modern socialism. And the sad thing about it is that 99 per cent of the modern readers who read the book are so profoundly ignorant of their Bibles that they think this representation of the teachings of Jesus is about right, and never realize that it is only a clever burlesque of the teachings of the Founder of Christianity.

In this chapter Mr. Wells makes a comparison of the teachings of Jesus and the teachings of Mo Ti, a Chinese philosopher who lived about 300 B. c. He argues that the teachings of the two are very much alike. He says, "And presently when we come to Islam, we shall find that for a third time the same fundamental new doctrine of the need of a universal devotion of all men to one Will reappears."— Volume I, page 583. He seems to think that in some respects this Chinese philosopher and even Mohammed were somewhat superior to Jesus in their management of their propaganda. But through it all runs the strong belief of Mr. Wells himself that all these various systems of religion were contributing steadily to the development of the race of mankind, and to the idea of one common Will ruling over all.

JESUS ASSERTED TO BE A GOOD MAN BUT NOT DIVINE

HIS description of the closing week of Christ's life is about what we might expect. It is couched in beautiful English, it is told with masterly style, and it occasionally rises to the point of majestic grandeur as a piece of literary art. But it is merely the description of the martyrdom of a good but somewhat deluded man, one of the

grandest of the human race, but still only a man

and not an incarnate God. a martyr, and not a vicarious sacrifice.

When Mr. Wells comes to deal with Paul and his work, he pictures him as in some respects even more important than Jesus Himself in shaping the doctrines and the tone of Christianity. He says that many modern authorities regard Paul as the real founder of Christianity, and in all such points he is very much inclined to side with these "many modern authorities." To Paul he attributes all those doctrines about sacrifice and the vicarious atonement. and these ideas he regards as having been superadded to the simple teachings of Jesus of Nazareth. It is in this way that Mr. Wells and the modern "new" theologians can, with some plausibility, claim to be Christians, or followers of the simple teachings of the Carpenter of Nazareth, while repudiating entirely all those doctrines which figure so largely in the writings of Paul regarding the vicarious atonement and the substitutionary value of the death of Christ as the means of the redemption of mankind.

In all this also Mr. Wells is merely following the tone and the teachings of

Underwood

A CHEMICAL WAR



UR photograph shows the largest chlorine gas manufacturing plant in the world. It has been built by the American government at a cost of \$2,189,000. Many world authorities on war are agreed that "the next war" will be a con-

flict where chemicals in the form of gases and vapors will be the deciding factor, and the nation that can produce and use effectively the largest amount of deathdealing gases will be the victor. Our nation, as well as many others, is spending much time, effort, and money in research and experimentation along lines of chemical warfare. American scientists have lately devised a most deadly vapor called diphenylchlorasine. vapor will easily penetrate any gas mask now invented. It is reported that Japan has perfected a light artillery shell containing poison gas superior to anything known. The Germans are working on an artificial smoke by which cities or large sections of the country will be rendered invisible to air raiders.

Is it not a sad commentary on humanity that in many cases the things we most heartily condemn, we soon do ourselves? The Allies could not think of words strong enough with which to stigmatize Germany when she first let loose her poison gases on the Canadian troops. Yet the same nations that were most indignant over this form of warfare have turned right about, and have set thousands of expert scientists to work (America has 15,-000 in her employ) to devise gases more deadly and destructive than ever the Germans used. And still some shallow optimists and sentimentalists try to tell us that man is naturally a peace-loving creature, and that there are conditions in the world that point to a coming régime of amity and brotherhood. Would that it might be so, but as Samantha Allen would say, "Facts is facts!"

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THE EVOLUTION of the DANCE

WALTER H. BRADLEY

A short time ago it was only the "strait-laced religionist" that frowned on the dances of the day, and for any one to say aught against the dance was sufficient reason for him to be labeled "narrow." To-day people realize that the dance is one of the greatest social evils in our fair land.



NCE upon a time there lived in the city of Bagdad a blacksmith. He was a frugal and an orderly man. He kept a neat shop, and every tool was in its place. On frosty mornings the merry ring of his hammer would sing out happily, as at each blow he thought of the tidy little home and the

wife and children that made his life so cheery. When he lustily blew the bellows, a cloud of sparks would fly

whirling upward from the forge.

One morning there wandered in from the desert a broken-down old camel. He was a poor camel, with no stable or home of any kind. He had failed to find any supper or breakfast, and had spent the night out on the sand. The wind, chilled by northern snows, had whistled around him. Though his thick skin and toughened feet had not felt it, his poor nose,—that nose that had guided him through many a blinding sandstorm over trackless waste to an oasis to save the lives of thankless masters,-

was cold. He wandered forlornly through the unfriendly village until he heard the ring of the smithy's hammer and through the partly open door saw the sparks flying from the forge. He made his way to the shop, and paused to look in. All was so cheery and inviting within! The smithy was hard at work, singing of a little home where the children prattled and a wife looked longingly for her husband's return. He could be harsh to no one while in this mood, so he nodded kindly to Sir Camel.

Emboldened by this reception, the camel

whined, "My nose is cold! Oh, let me warm it by thy side." The blacksmith's kind heart was touched by this appeal, so he opened the door a little wider; and the camel, thrusting his long, scrawny head and neck through the opening, warmed his nose before the open

blaze in the forge.

The man was so gracious, the heat so comforting, the shop so neat and inviting, that soon an ugly leg followed the neck, and then came another and another and another. till the whole ungainly beast was in the tiny shop. Finding it to his liking and realizing that there was not enough room for both of them, he coolly bade the smith to leave. Thus the blacksmith was ruined. His creditors took his home, and sold his wife and children into slavery. runs a parable of the East, and true to life indeed it is.

THE DANCE STICKS ITS NOSE INTO THE TENT

In the small midwestern town where I lived when a boy most of the Protestant churches were represented. These were noble organizations, and they stood for truth and right. They produced a fine type of Christians, who made strong citizens and true husbands and wives. A member who went to a dance, or a card party, or to the theater, would be strongly though kindly dealt with.

I grew to young manhood. A change was gradually coming about. "Surely," said some of the more liberal of the churches, "there can be no harm in the march, the square dance, or the stately polka! Surely dances in which the partners scarcely touch each other, can breed no evil."

So some of us danced. Then to hold their young people, the stricter churches said, "Let us have games; we won't call them dances. We will have 'Old Dan Tucker,'

'Skip to My Lou,' 'Hop Along, Uncle Josie,' and 'Coming Through the Rye.' '' And so they "gamed."

By and by some of the members, bolder than others, gave dances where the waltz was introduced. The music was more lively and the ladies were held a little closer. This led the stricter ones to countenance the square dance, and the grave deacons "balanced all." But, like Sir Camel, the dance had come to reign and not to serve; and so a few years brought along the two-step, lively and pert, with the partners dancing closer and closer together. Now the music was syncopated and suggestive of moonlight nights and lovers' lanes. Next, from "gay Paree," came the three-step and its suggestive glides, in which the ladies were almost carried and the bodies and limbs of the partners were held close together. It was but a step now to the rag from the black dives; and a cry of horror arose from a few whose sensibilities were not quite so blunted as others. The dance was barred at first from the floors

of even the white dives, and was under the ban of the police, and dared not show itself in so-called respectable dances.

But, "Vice is a monster of so frightful mien, as to be hated, needs but to be seen. Yet seen too oft, familiar with her face,

we first endure, then pity, then embrace."

Like the camel, the "Rag" had come to stay; and soon its sisters, the "Turkey Trot," the "Bunny Hug," the "Fox Trot," and the "Tango" arrived, and young Christians were seen writhing cheek to cheek, body to body, in suggestive and sinuous twistings, beneath subdued lights, amid

many "cozy corners," to the time of barbaric noises called "jazz." Contortions that a few years ago were to be seen nowhere save in side show tents where only men were admitted, and which one risked his standing in society to go and see, were now boldly danced by men and women together. The Sunday school teacher and the minister's wife boldly "toddled" before the youth they were seek-

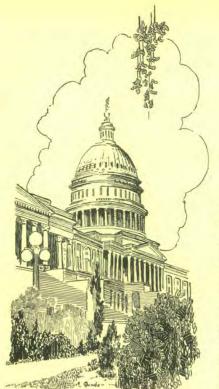
ing to lead in the paths of purity and rectitude.

'Toddling" is the last word in this craze for legitimatized, lust-producting, promiscuous hugfests. "Toddling," according to Mrs. Evelyn Smith Tobey, member of the faculty of Columbia University Teachers' College, quoted in the Salt Lake City *Tribune*, "is a word that has worried society leaders, hotel and club directors, and parents for some time. The name is applied to a barbaric shaking and wriggling of the body in dances which are accepted in the ballrooms of the rich as well as in the commercial dance halls. At many of the dances given in honor of the

younger set during the holidays, the patronesses were horrified to see young boys and girls, home from school and college, dancing cheek to cheek in a manner that would seem out of place in the harems of the East." should rather be said, it would seem out of place in a dive, and would not have been



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Questions of religion cannot be settled

What has the STATE

6) CHARLES S. LONGACRE,

HE Christian Statesman, the official organ of the National Reform Association, asks the important question, "What Has the State to Do with Religion?" and then proceeds to answer the question by advocating a "union of the state with re-ligion." They say, ligion." "We want state and

religion, and we are going to have it." Here is the argument they present in justification of the adoption of a Christian Amendment to the Constitution recognizing the Christian religion as the national and only religion of the

American Republic:

"Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weights, and measures. So Congress must establish a standard for religion, or admit anything called religion." They say: "We propose to incorporate in our national constitution, the moral and religious command, 'In it [the Sunday] thou shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.

The National Reform Association does not hesitate to deny the rights of personal liberty or to invade the rights of conscience by asking the state to intrude into the field of religion. Hearken to the following statement of what they propose to do to all those who oppose the religious Amend-

ment they aim to add to the Constitution:

THE NATIONAL REFORMER WOULD EXILE DISSENTERS

"NOW we are warned that to ingraft this doctrine upon the Constitution will be oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh-Day Baptists who would be sufferers under it." Thus they class those who observe the seventh day of the week as the Sabbath instead of the first day, the observance of which they propose to make a national law, as one with the atheists. They say, "These are all for the occasion, and so far as our Amend-

ment is concerned, one class."

And then the National Reform writer proceeds to define the rights of an atheist under their proposed religious Amendment as follows: "What are the rights of an atheist? I would tolerate him, as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. . . . There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent!"—Proceedings of the National Reform Convention of 1873, pages 60-71.

To the National Reformer the Seventh-day Sabbatarian is just as much a "conspirator" as the atheist, because he protests against being compelled to observe Sunday after he has observed the seventh day of the week. They claim that Christ changed the Sabbath to Sunday, so the Sabbatarian is looked upon as an opponent of "the Bible and the Christian features of our government," and they propose to banish him, together with the atheist, to some barren land. Quoting from the Christian Statesman of Mav 21, 1888, we read:

"We might add in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they

THEY SHOUT "TREASON!"

N an editorial in the Christian Statesman of October, 1915, the National Reformers hurled their anathemas against the Seventh-day Adventists and their literature and periodicals, and charged that we were guilty of treason against the government because we denied that the state had a right to legislate upon religious obligations and man's proper relationship with God. Here is what they propose to do to us: "It is necessary either to silence the guns of the enemy or to render their fire harmless. . If we cannot silence this battery of the enemy, it surely should not be allowed to do harm to our historic institu-. Whenever any one's theory of liberty leads to the invasion of the liberty of others, it is surely fallacious. Whenever it invades the right of the nation itself, it is doubly fallacious. Opposition to Sabbath laws does invade those rights. But when it would uproot the fundamental principle of government-that nations sustain relations to God and to His law-it is treason.'

These statements taken from the official organ of the National Reform Association show clearly that this organization would favor the penalty that exists for treason, the death penalty, for all who deny that the civil government should establish a legal relationship with God, and that the law of God as such should not be enforced by the

civil magistrate.

We do insist that the law of God, as such, cannot properly be enforced by the state upon its citizens, nor can the nation establish legal relations with God. For this we are being charged as being guilty of treason, and the death sentence is the penalty for treason, and this is the way these reformers propose "to silence the guns of the enemy or to render their fire harmless."

HAVE THE REFORMERS BEEN MISREPRESENTED?

ND yet the Christian Statesman of May, 1921, states A that the writer has grossly misrepresented the aims and purposes of the National Reform Association, in his article which appeared in the Signs of the Times of February 1, 1921, when he made the following statement:

"Just now Sunday laws of the most drastic nature are proposed by the Lord's Day Alliance, the National Reform Association, and the International Reform Bureau. If these religious organizations could have their own way before Congress, it would not be long until the streams of America would flow crimson with the blood of martyrs, as they did in Europe during the reign of the Inquisition. These organizations are favoring the confiscation of property, and even the extreme penalty prescribed for treason against the government, for all who dare to violate the drastic Sunday laws which they propose Congress shall enact for the whole nation."

by civil law, majorities, or force.

to do with RELIGION?

Editor of "Liberty Magazine"

To this charge the Christian Statesman replies:

"It is not necessary to reply to this supersensational charge in detail. It is enough to say that it is wholly devoid of every semblance of truth. Mr. Longacre either knew the facts in the case and therefore knew that he was transgressing beyond the farthest boundaries of fact, or he did not know the facts and drew heavily upon his superheated imagination.

Since the writer's statements were challenged as to facts, he has deemed it only proper to present the facts as given above from the official organ of the National Reform

The facts cited in the foregoing paragraphs give abundant proof that the writer was justified in the statements he made, and that they were not "wholly devoid of every semblance of truth," as the Christian Statesman alleges. Lest these facts be not sufficient to show the real animus and spirit that is back of some of these religio-political preachers, we will quote from a letter a National Reformer wrote us. We met this Reformer last year in an open, fair contest, when a Sunday ordinance was placed on the referendum at the polls, and his pet measure went down with an overwhelming defeat by the vote of the people in Dallas, Oregon. In retaliation, he sent us a vindictive letter, a part of which reads as follows:

THE ANIMUS OF THE REFORMERS ILLUSTRATED

NLY last week when God's people were trying to make a law to preserve the Lord's Day in Dallas, a low-down bunch of devils, calling themselves Religious Liberty Association (they are nothing more than the damnable Seventh-day bunch), came to Dallas and helped the devil . . . [the language here is too obscene for reprint] and the moral degenerate manager of the Majestic Theater to defeat our measure. The fight has scarcely That infamous bunch will suffer ignominious defeat if the whole outfit has to be lynched. That is what ought to be done to them right now. They are a depraved, blasphemous, moral degenerate, hypocritical, devil-inspired gang of disreputables. No discount on that whole

When these Sunday Blue Law advocates want to lynch all those who dare to dissent from their views upon the Sunday Blue Law issue, we have good ground for believing that if these "professional reformers" "could have their way before Congress, it would not be long until the streams of America would flow crimson with the blood of martyrs, as they did in Europe during the reign of the

Inquisition."

These religious organizations are seeking a legal recognition of religious obligations, and are endeavoring to compel all dissenters to conform to their Puritanical notions of Sunday observance under duress of civil law. Religious legislation knows no mercy and no limitations. Unless the religious bigot is checked in his mad career of a legalistic religion, he always winds up with the Inquisition.

The state, as a civil institution, cannot by right interfere with religion and religious obligations by legal sanction or legal disapproval. If we grant that it can sanction, we must also admit that it can disapprove. As E. P. Hurlbut says, in his "Essay on Human Rights:"

"In respect to matters purely of a religious nature, the laws ought to be as silent as if there were no such thing as religion in the world. The law can have no religion, since it cannot have all. If it select that of one sect, it offends against that of all other sects. If it take into

favor the religion of the majority, it tyrannizes over the minority; if it establish the religion of the Christian, it offends the infidel, the Jew, and the heathen.

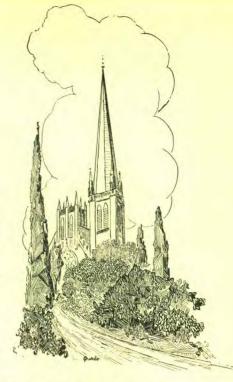
So far as civil government is concerned. it can deal by right only with civil affairs relative to man's proper relationship

The church and the state have no with his fellow men. common ground in their methods of operation; and for this reason, Christ drew a distinct separating line between the specific functions of the state and the proper functions of religion when He said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." What Jesus Christ has put asunder, let not mortal man join together. A man's duties toward God and religion should never be regulated by a law enacted in a civil court.

The state is governed by the decision of the majority, but questions of religion and theology cannot be settled by majorities or by force. It has been tried in the past by the most powerful nations, and when Christianity was numerically weak, yet legal paganism could not crush Christianity, even when it slew the Christians by the millions. The legal mandates of the Christian to force his fellow Christians in matters of divergent belief, do not come with better grace, nor is his persecution sweeter because it is done by a Christian rather than by a pagan. The only basis for peace and good will between the church and the state is the recognition that each has its distinct sphere of operation, and that the duties a man owes to God and the duties he owes to his fellow men should not be commingled in the administration of civil law. A failure to recognize this separating line in the past has been the primary cause of all the religious persecutions. The state should never legislate upon the first four commandments written upon the first table of the Decalogue, because these prescribe a man's proper relationship and duty toward God exclusively; and the last six commandments written upon the second table can only be legislated upon by the state relative to man's proper relationship with man. If the state exceeds this boundary line, it encroaches upon the prerogatives of God and the sacred citadel of the conscience. Religious liberty is not a grant by grace; it is an inherent right of the soul. Soul liberty is protected only when the government is powerless to invade its sacred precinct. As long as a man conducts himself as a good moral citizen, the state should see that his rights are protected, whether he makes a profession of religion or not.

Churches have a right to enforce church discipline concerning their religious creed upon their own church members, but they should never shift this responsibility upon the civil magistrate; nor should the church ask the state to compel nonchurch members to conform to the religious customs and regulations of a church ritual under penalty. Religious obligations rest entirely upon individual faith, piety, and personal conviction; and when force is employed in spiritual matters of conscience, it either makes hypocrites or infidels instead of Christians out of the

coerced.





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A William Company of the Company of

The radio station of the Post Office Department, in conjunction with the Agricultural Department, will flash market prices to 6,000 operators over the country.

Editorial By

THE MODERN PULPIT A ROSTRUM

"Thirty years ago the best men mentally and spiritually entered the ministry. They had great virtues and great gifts. They had dignity and influence.

gifts. They had dignity and influence. They inspired reverence. And many of them became national figures in the church of God. Now, we all know it is too often the seconds who enter the ministry, ordinary men whose sacred offices do not exalt or change their quality. . . They lack some awful quality of the Spirit which the old preachers had and which they have not. . . The young preacher may be a dull, honest man or he may be a sensationalist, but he does not speak the same things, nor with the same authority preachers of an older day had. The very pulpit where these men stood has been effaced. It is becoming more and more of a rostrum."

Thus muses Corra Harris, in a series of articles in the Saturday Evening Post. And who is prepared to rise up

and dispute this characterization?

If the old adage, "Like priest like people," holds good, then we have nothing but a harvest of materialism to expect from this generation. And no nation can long store up or feed upon such a harvest, and remain a healthy nation.

The average preacher of to-day presents to us as strange a spectacle as would a soldier without a gun. He is a man without a message. Under the spell of evolutionary teachings, he speculates on the most vital doctrines, instead of simply believing them. The God of our forefathers, in whom "we live, and move, and have our being," has been exchanged for an indefinite Something described in still more indefinite phrases, which Something has little to do with our existence or progress, leaving us to evolve from slimy tadpoles and ghoulish apes as best'we can. The keystone of Christianity, the doctrine of the atonement of Jesus Christ, has been exchanged for the worthless dogma of man's inherent goodness, which goodness will ultimately control all the baser passions in man, and predominate to such an extent that human beings erelong will make pre-sentable-looking cherubs. And, of course, following as a necessary corollary, the conclusion is reached that a future judgment with a reward of life or death as taught in the Bible, is only figurative, for men who are gradually becoming angelic by their own efforts must not be disturbed by any premature judgment upon their actions.

In such teachings as these we find the reason for the much discussed decline in preachers and preaching. Godly men shrink from the contamination of the modern theological seminary where these pernicious dogmas are taught, and so they do not become the pastors of our churches. If by any chance they did reach the pulpit, their message of warning and condemnation would not be received, and

they would lose their position.

But here is the point which perplexes: If we are not accountable to a personal God, and if we by our own efforts

are gradually rising higher and higher, with no ultimate limitations, then, in the name of reason, what is the need of the church and its pastor, with its revivals and its exhortations to "flee from the wrath to come"? The only answer is, No need. The logic of this has forced itself upon the modern preacher, and so we find him

forced itself upon the modern preacher, and so we find him transforming his pulpit into a rostrum, as Corra Harris says, and from it declaiming on any topic of general interest in the political, social, or intellectual world. As the pulpit becomes a rostrum, the church becomes a lecture hall, and the sanctuary becomes a political forum.

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

N.

THE STONES CRY OUT

Those of our grandparents who spent any time reading the vapid disputings of the Bible critics of their day, may

often have been troubled over the seeming plausibility of the criticisms on the historical statements of the Book. The very wise critic pointed out, with a great show of erudition, that a certain Biblical statement did not agree with the writings of a Greek or Roman historian; therefore, the Bible writer must have made a blunder, or perhaps was guilty of an intentional falsehood. The unsanctified mind of the critic could reach no other conclusion.

The skeptic placed more confidence in Herodotus than in the inspired compiler of the Kings and the Chronicles, though he had to confess that his beloved Greek historian wrote on many points from hearsay and tradition. But where, to-day, are all those volumes on the anachronisms of Isaiah and the mistakes of Moses?—They are to be found in some dusty corner of a secondhand bookstore,

This remarkable photograph of the new cone and crater of Mount Vesuvius, taken from the floor of the crater, was made by Frank Perret of the Smithsonian Institute. Perret was knighted by the king of Italy for saving 5,000 lives in the great eruption of 1903. The smoking cone is immediately above the volcano conduit, and its formation began immediately after the entire top of the mountain blew off in the spring of 1906.



Wide World

Choughts

Robert College, an American institution in Constantinople, has done wonders in educating the various nationalities that cluster around the Bosporus.

gathering dust and cobwebs. And why?-Simply because the theories, views, hypotheses, and vagaries aired in these books have been proved absolutely false. How?—By the silent testimony of the tablet, stele, bas-relief, and cuneiform inscription on cylinder and prism

which have been brought to light during this last half century. Indeed, the once-famed "Father of History," as Herodotus was formerly termed, is rapidly being discredited in the eyes of history students, because he differs from the true findings of archæology. It is sad that men gifted with mental power wait until the very stones cry out before they decide in favor of a statement found in the inspired Book.

The very latest corroboration of the Bible is to be found on a prism, or six-sided tablet, which has recently been brought to this country by Professor Breasted, of the Chicago University. On this tablet is found an account of the miraculous destruction of the army of Sennacherib before Jerusalem, as recorded in the second book of Kings.

As we meditate thus on the discarded volumes, discarded because the Bible has been proved true, there come to mind the words of Holy Writ: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" I Corinthians 1:19, 20.

NO PLACE LIKE HOME ANY MORE

It would be fully as consistent for a wild duck to write a treatise on dry farming, as it is for Fanny Hurst to write a "story of mother-love and sacrifice," yet

that is the way one reviewer characterizes her latest novel. Fanny Hurst, you will remember, is the novelist who gave our land a little sensation a year or so ago by announcing that although she and her "husband" had been married for



International

During the recent spring months, Vesuvius was on another rampage, and the thousands of near-by villagers feared another periodic catastrophe. The molten lava, which can be seen at the right and the left of the cone, spread over many square miles. The photograph was made from a nearby mountain by Captain Ariel Varges.



some years, yet they had never erected a family altar. They live in separate apartments in widely separated parts of New York City, and see each other only once or twice a week, as inclination may direct, at some down-town café or place of amusement. Each follows his own particular life and occupation, and regards the other as merely a good friend, and a hail fellow well met. And yet this woman of fancy and caprice set herself up as enough of authority on "mother-love and sacrifice" to write a book along that line that will be read by thousands and thousands of Americans.

And there's Clara Hamon of the Oklahoma murder fame. She, a woman who lived with another woman's husband for some nine or ten years, and then shot him, is given a fat contract in the "movies," and will shortly appear in all her glory on the screens of a hundred theaters, where Americans, young and old, will have an opportunity of seeing and admiring her.

And yet we hear it moaned, "Why is it that our homes seem to be disintegrating and disappearing?" The reason is apparent enough. The home makers of America feed their minds on such trash as Fanny Hurst writes, and feast their eyes on films of persons worthy of such emulation as Clara Hamon, and it is no wonder that love and marriage, bearing and rearing children, and the making of Christian homes, are subjects that have become the butt of ridicule. The strongest and most sacred ties of life are those that radiate from the family altar, and when these are broken in the novels and films of the day, how long can we expect them to exist in the homes of the land?

We used to sing, "There's no place like home." If present tendencies continue, the song of the future will be, "There's no place like home any more."

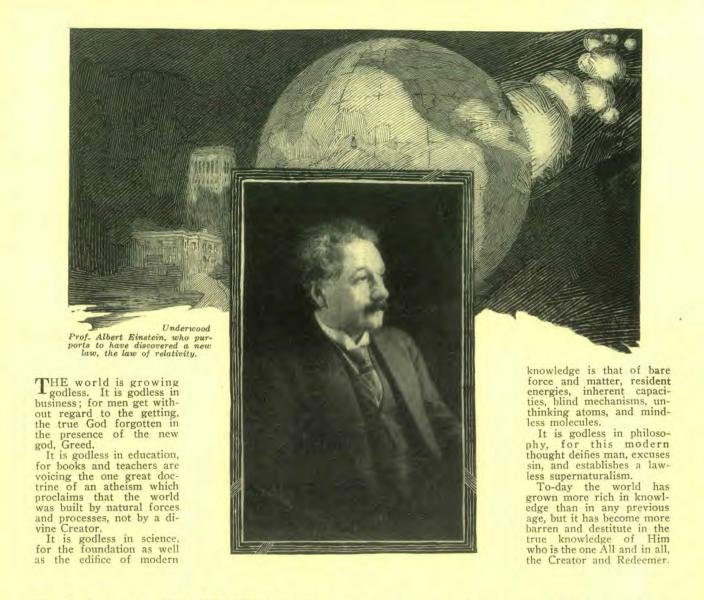
FOR SPIRITISM

BOOSTERS It is really astounding the way the religious world,-Protestant, Catholic, and even many non-Christian systems,—is playing directly into the hands of the spiritists, and

is helping to prepare the world as a whole for a mighty delusion in the future.

Here is one example: A few weeks ago a Portland, Oregon, paper carried the notice of the opening of the state legislature, and gave in full the prayer of the chaplain. As is the custom on such occasions, the chaplain took notice of the decease of those members of the legislature who had passed away since the last convening. A part of his prayer in this connection was:

"We cherish the belief, as taught us by the gentlest memory of our world, that somewhere in the expanded realms of boundless immortal life the beloved spirits of Senators Baldwin, Dimick, and Huston still live, clad in the panoply of a rich, a ripe, and a well-improved experience, and ever ready for such exalted service as Omnipotence may appoint. Yea, we cherish (Continued on page 17)



The UNWISDOM of the WISE

by LUCAS ALBERT REED



E STAND to-day facing the greatest of the centuries. Our knowledge has grown vaster with our ever-enlarging grasp of the greatness of the universe. We have found that light, the symbol of all enlightenment, leaps ever toward us from God's luminants above with the marvelous ve-

God's luminants above with the marvelous velocity of 186,000 miles a second. But like the light from the stars, the light of a higher knowledge shines amid the darkness, and the darkness receives it not. Minds of gigantic genius, darkened by misapprehension of God and hardened by denials of deity, boldly assert profound absurdities while rejecting the most marvelous of realities.

There have been many modern explanations of the universe, both by parts and as a whole, which reduce the whole cosmos down to the human conception of a piece of mere machinery with no controlling spirit and no guiding mind anywhere apparent or visible. If we must view the universe as merely a wheel within a wheel, we ought also to see the Hand beneath that is guiding and controlling, and also that all is going straight forward, moved by the Spirit that resides within.

We have had our atomic theories conceived and phrased by materialists and physicists. We have had the origin of the world and its constitution defined and dogmatized by atheists and agnostics. And now we hear of ions of positive and negative electricity, of rotating negative spheres and positive nuclei; and we hear, too, of the eternity of matter and of the persistency of force, and all to eliminate a Creator as first cause or controlling force.

But now we find confusion twice confounded when an Einstein, grown bold with excess of learning, arises, and in the terms of mathematics, the most exact of the sciences, with one fell swoop eliminates all absolute values and every standard of knowledge, while he comforts (?) us with the assurance that there is really nothing at all that we can actually know. All knowledge is relative,—as if we had not heard that old saw before,—nothing is fixed, for even mathematics shares with all things else the fall of modern Babylon in a bewildering chaos of confusion.

To review some of the God-denying theories of science, we may begin with the atomic theory. The materialistic scientist pictures his atoms composed of molecules. He sees attraction and repulsion. He conceives almost a mighty universe of possible mind and power within the tiny molecule and the invisible atom, but he ignores the mind displayed, the divine wisdom revealed, and he thinks of it all as merely a proposition in mechanics, a piece of blind, grinding machinery where the roar of enmeshing

gears and whirring wheels drowns out the sound of the still small voice that speaks to the hearts of men.

The idea that the objects we see around us every day are composed of tiny particles of matter, is older than science itself. This belief was expressed by a Phœnician philosopher eleven hundred years before Christ. His views were developed by the Greeks, but seemingly forgotten from the time of the destruction of Rome until revived again about the middle of the seventeenth century. This theory of the constitution of matter, begotten by pagan and heathen minds, has become a component part of the notions of modern science.

Whether matter be made up of particles or not, whether it be made up of atoms and molecules or not, we do know that it is the obedient servant of God. It is fluid under the impress of His mind, it is plastic under the touch of His power. But what more it is lies for the most part unseen by the mind of man, safe hidden in the mind of God.

CAN THERE BE A DESIGN WITHOUT A DESIGNER?

HOW darkened is that intellect that strives by herculean labors to picture the most marvelous of realities in the terms of atheism and infidelity! It wants no reminders of the Creator, and so it imagines all things as automatic contrivances, self-acting machines, where there is no sign of architect or artisan, no presence of a contriver or con-

troller, throughout it all.

But men cannot, no matter how largely gifted, solve the ultimate mystery of the universe in terms devoid of God. He is a necessity both in nature and in our conceptions of nature. Without Him the universe would pile up in chaotic ruin, even as without Him our conceptions must end in conflicting confusion. The explanations of the materialists do not explain. Their solutions do not solve. And so new explanations must be piled upon past explanations, and amendments must be added and patches applied, while continually the mystery grows ever a greater mystery, because forever unlighted by the thought of God.

For many years we were told, as the most certain of scientific dogma, that the atom was the smallest particle

into which matter could be divided. But now we are told that the lightest atom of all-or nearly so, the hydrogen atom—is eighteen hundred times larger than the electric ion, the smallest thing or point of force, no one seems

certain which, that has been discovered up to date. Each atom we are now told consists of these particles of positive and negative electricity. The center is the nucleus and contains the positive electricity. The negative electricity in the form of electrons revolves in a sphere around the positive as a center.

They say: "Although the atom as a whole is very small, the electrons are far more minute. If we were to enlarge an atom until it had a diameter of one mile, the electrons would be about five feet in diameter, while the nucleus at the center would be no larger than a walnut. In other words, each atom may be considered more or less as a little solar system all by itself."

Does this modern enlargement of what we previously supposed was the tiniest thing in existence to a magnitude of a complexity and mystery that rivals the marvels of the solar system help us to more easily understand the constitution of matter? Does it give us the key to unlock the eternal mystery of the origin of all things? And does it simplify our philosophy or our religion to be told that it all came

about by the merest chance, without an Originator and no guiding hand through all the way?

THE "WHY" LEFT UNANSWERED

IF all that scientists assert, and it matters not whether we deny or affirm, be true, what, after all, does it explain? It leaves the great "why" of things still unanswered. It visualizes the smallest particles of the universe as only mechanical contraptions, marvelous in complexity, confusing in intricacy, but nevertheless only machines. Minds that conceive such things have no grasp of Deity, no conception of a creator, no thought of God.

I ask, Why does a certain thought make me glad and another thought make me sad? There seems to be no answer to this mystery of reality. And what moots it if some materialist explain that a right-hand maelstrom of cranial atoms makes me happy and a left-hand whirligig makes me sad? The question is still unanswered, and must be, if we will not think of God.

If men refuse to consider God as the beginning and end of all things, there is no response to the great why's that cry out from their minds and hearts. And in the search for the reason for the existence of evil, even Deity cries

out with us with a great and overwhelming why.

When all the fullness of God hung bodily upon the cross of shame, and Deity felt the black abyss of guilt rift in to separate the God upon the seat of power from the God upon the tree of sin, there arose, from more than human lips, gushing from a bleeding, broken heart, the wailing cry of "My God, My God, why hast Thou forsaken Me?" Where the love of God met the guilt of man and mingled in the black confusion, there came no answer but the echo of the despairing cry of Why?

THE QUESTION OF SIN

THE existence of sin cannot be explained; so there remains ever a remnant of that still unanswered question. Sin is an inexcusable thing, for if it could be excused, in that would be found a reason for its existence. But there is no reason for sin, for if there were, it would then be seen to be reasonable, and hence no longer sin. Sin is the inexcusable, unreasonable transgression, or violation, of true justice, perfect goodness, or impeccable equity.

But we may most certainly know that its existence does

not in any sense attach itself to, or lie within, the responsibility of God. It is true that God created the possibility of sin when He created beings actually free, truly at liberty, and therefore capacitated to will and to do their own good pleasure, even though it might be in direct rebellion against God. Not even to prevent sin would God create mere puppets, driven abjectly by the divine will; for a universe of such would be a universe of serfs and slaves; nothing would be voluntary, all would be like suns and planets and satellites, having no choice or volition, and being incapable of praise or responsibility. Everything would be under the compelling power of the Creator. Nowhere would there be liberty. And yet when God created free beings, He created a creature that could, if he wished, create a hell.

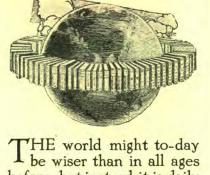
This is the origin of sin. It justifies the action and attitude of the Creator, but it does not answer why. Why could or would a being, standing at the throne of highest power, lifted to the loftiest summit of a creature's capacity and responsibility, bathing in the unveiled

before, but instead it is daily growing more foolish, and is stumbling at the same great But God stumblingstone. With unfailing exactitude, He still demands, as of old, that His creatures be, like Himself, sinless and "Walk before Me,

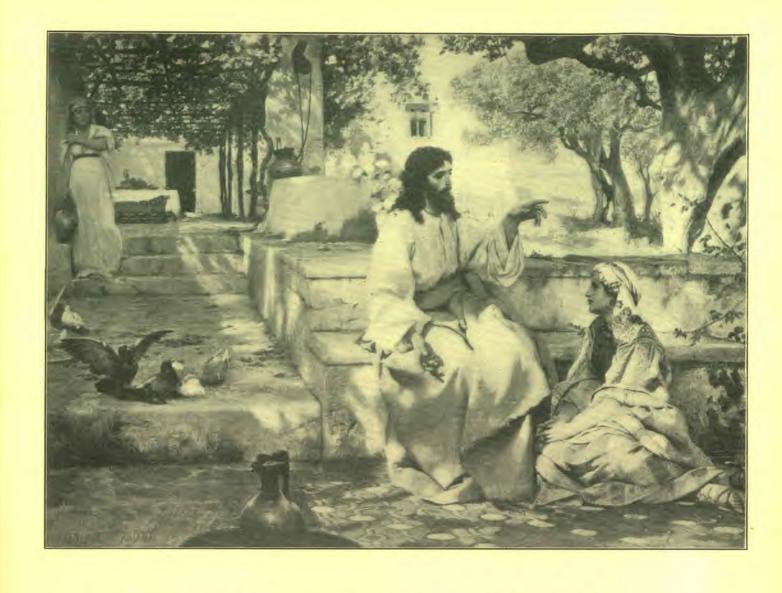
and be thou perfect," de-

clares God, the Creator and

Ruler of the great universe.



(Continued on page 28)



MORE MARYS NEEDED

砂 FREDERICK LEE



OW it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and

said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 38-42.

This beautiful picture from the life of Christ, clearly portrays the answer to the question, "What is the important thing in life?" With the many duties that compel our attention in this world, it is often hard to determine what should occupy the chief place in our time and thoughts; but it need not be a difficult problem to solve, if we adhere closely to the truth enunciated in these wonderful words, "But one thing is needful: and Mary hath chosen that good part."

The picture is too clear for us to be left in doubt as to the meaning of Christ in the words quoted above. It is not necessary for philosophers to analyze it. Even a child may comprehend the meaning conveyed by those simple words. Placed in the Oriental setting, the words stand out against a background that is both beautiful and distinct.

Look, if you please, into that home in Bethany. Jesus, having broken away from the crowds on the mountain top and by the seashore, arrives unannounced at the door of His friends' home. Here He hopes to find rest from the arduous labors of the past few days. He desires to forget for a time the crowd that followed Him that they might eat of the food which He so freely and miraculously provided. How lightly they listened to His words as He broke to them the heavenly bread, and how they crowded about Him as He divided among them the loaves and the fishes! Was this not the Messiah they had always been seeking,—the One who would come and establish on earth a kingdom that would unify the rich and the poor, a kingdom wherein all would eat at the same table, which would no doubt be provided with abundance in this same miraculous way?

With a sigh at the thought of the self-seeking crowd, Jesus opens the door of this home which He loves so much. Here He hopes to find those who will be ready to receive the food of everlasting life He has to give. Here He hopes to shut out the sordid and temporal world, and be with friends who will appreciate the message He has to offer. Here He hopes to find the rest and comfort that He so much needs.

After giving her dear Friend a warm welcome, Martha begins bustling about in preparation for the entertainment of the Master. Mary, only too glad again to have the privilege of questioning her Lord about many important

things concerning her spiritual experience, settles herself down at the feet of Jesus in the Oriental style of the student before her teacher.

We can see Martha running out to the market or bazaar to make the purchases that she thinks are necessary to the welcoming of a loved friend. Back she hurries to her home. She flurries about the house and kitchen, making everything ready for the comfort of the Master and for the sumptuous meal. At first, in her joy of the work, she forgets Mary, as well as the Master; but later, as she sees time passing, and much yet to be done, she begins wondering what Mary is doing. Glancing out into the court, she sees her sitting at Jesus' feet.

At once her spirit rises in rebellion as she sees her sister apparently taking things so easy. Why should she not share in the work of preparing for the Master's entertainment? Impetuously she breaks into the earnest conversation between Jesus and Mary. "Lord, dost Thou not care that my sister hath left me to serve alone? bid her there-

fore that she help me."

The rebuke meant for Mary falls upon Jesus. But how tenderly and yet sorrowfully the words come back, "Martha, Martha, thou art careful and troubled about many things"! What yearning there is in these words! What a call to leave the burdens, cares, and petty trials, and come to sit at the Master's feet! There is rest from all care; there is peace instead of trouble, quietness in place of confusion.

Then comes the commendation of Mary's act in leaving the temporal things, that she might learn more of spiritual things. "But one thing is needful: and Mary hath chosen that good part." It was the desire of Jesus to offer to the inmates of this house the bread of life. Martha, heedless of the priceless blessing He had to offer, busied herself with offering Him the bread which she had to give. But Mary, contrary to all worldly etiquette, forgot the temporal comfort of her Guest, in her desire to receive from Him the precious words of life. And in this act, Jesus received the greatest comfort.

"But one thing is needful." There is much that demands our attention at this time when the world plunges ahead at an ever-increasing speed. We must keep up the pace or else be left behind by the crowd. There is much talk of "service" in these days of intense competition,—"service" that caters to the comfort and pleasure of the people. All business houses are adjusting themselves to the convenience of their customers. As a result of this campaign for "service," we find the church world adapting itself to

this program.

Religious services are aimed at giving "service" to the people who come to hear. The seats are made as comfort-

able as possible. In some instances the men are allowed to smoke during religious service. And as this mania for "service" has grown, we find the churches being remodeled to provide for pool rooms, dancing floors, moving pictures, and banquet halls. A church is not up-to-date or giving the "service" that the constituents want unless there is a kitchen attached. Very little is heard of spiritual revivals in these churches, or of stirring sermons that convict and convert. this is because the church is following in the footsteps of Martha, who was so troubled about worldly service and pleasure that she could spare no time to learn of the Master. Martha no doubt gave most efficient service. Her table must have groaned with the good things spread out for the enjoyment of her Lord. Yet she was rebuked.

Even now we find this class of "service" people complaining against RELIGIOUS services in many of the churches to-day, especially in the larger cities, are planned with the one aim in view of giving "service" to those who attend. As this mania has grown, we find the churches being remodeled to provide for pool rooms, dancing floors, moving pictures, and banquet halls. A church is not up-to-date or giving the "service" the members want unless there is a kitchen attached. Very little is heard of spiritual revivals in these churches, or of stirring sermons that convict and convert. All this is because the church is following in the footsteps of Martha, who was so troubled about service that she could spare no time to learn of the Master. The church to-day needs more Marys.

those who feel they must consider worldly interests less and spiritual matters more. They find fault with these because they do not join in their campaigns of "social service," in their legislative reforms, and in many other matters which they seem to be working out in the kitchen of expediency and self-gratification, rather than at the feet of the Christ.

How often man seeks by his own endeavor to provide something to please the Master! We hear it said that the world must be made fit for Christ, who is coming to reign as king in the kingdoms of men. It must be made such a place as would please Him. Hence we must clean house; governments must be adjusted to conform to the law of God; society must be reshaped to make a proper basis for social equality; the world must be made shipshape for Christ.

We are hearing much these days of such campaigns as, "The World for Christ," "China for Christ," "Peking for Christ," "Shanghai for Christ." The aim as outlined by one of the Chinese leaders of this movement, to a large body of missionaries who are supporting it, is to win every man, woman, and child in Peking and other places, to Christ in a very short time. This is to be done by many methods, prominent among which is a great campaign of social service, reform legislation, and the advertising of the principles of Western civilization on a large scale. It is thus hoped to make a new heaven and a new earth.

THE SERVERS IMPATIENT WITH THE WORSHIPERS

OH, how we bustle and hustle to such a program! How we pant! how our chests heave with enthusiasm, as we think of the great things that we plan to achieve! We become impatient with those who do not come to the kitchen and join in the preparation for the millennial feast. We fret because they seem to be neglecting their social obligations. Some even go so far as to cast evil eyes at such, and suggest that if they are not willing to fall in line with this little world program, then they had better hustle off to some other little universe better adapted to the dictates of their own conscience.

The program of these people is wonderful; their faith in the triumph of their cause is to be commended; their earnest spirit is to be praised; yet after this much is said, one who knows and understands the Word of God can only say that such enthusiasm is misplaced. "But one thing is needful," and that part is not to be enacted in the kitchen of "social service," in the halls of legislatures, or in the parlors of class reform, but at the feet of the Master.

It is only important that we learn of Him, and that we teach others to learn of Him. It is not important that we bustle about with plans for social uplift, while we neglect the weightier matters of heart reform. Man cannot,

with all his theories of social uplift or legislative reform, find a single method to improve the heart. He can reform man's wearing apparel, he can change his social habits, he can readjust his living; and after all this man's heart still remains sinful before God.

The only hope for man is to be brought to the feet of the Master, repentant and humble, ready to learn as He teaches. It is not for man to come with boasts of accomplishments or promises of greater achievements. But it is only as we feel that of ourselves we can do no good thing, and endeavor to seek to lay hold of the true source of salvation at its fountainhead, that we may attain unto the true purpose of life.

And let us not be mistaken as to the number of those who are willing to leave the kitchen of self-achievement and sit humbly at the feet of the only One who ever really achieved anything. There are many Marthas who have great confidence in what they can do, but few Marys who fully realize their own inability and the marvelous power of the One sent from God.

WE WORSHIP MAN INSTEAD OF GOD

WE love to lift man high as we rehearse his attainments. We joy at the thought of the great Babylons we have built. But what is it all when compared to the one great achievement of creating a world, yes, a thousand of them, by but speaking the word! It is but little wonder that man seeks to minimize this great act into a mere evolution of protoplasm, in order that his own achievements may stand

out the more prominently.

How men flock to the side of a great artist, a powerful engineer, a marvelous scientist, that they may learn something of his power! But how the world of men should be flocking to the feet of that Master of all art and science, to learn something of the true power of achievement! And yet we find men doing just the contrary. We find them in the kitchen with Martha, mixing up potions, anxiously looking into the oven to see if some dainty dish is properly finished; and then how proudly they come forth with their pie or cake of mighty deeds, hoping to receive some great commendation!

How we need the kindly rebuke of Jesus, as we spread our plumage and boast of big accomplishments! And let us remember those words, "But one thing is needful." It is well that we exercise all our talents, that we en-

It is well that we exercise all our talents, that we endeavor to uplift mankind to a higher social plane, that we feed the needy, and teach the ignorant; but we must not make these the aim of life nor the goal of the church which this same Christ established.

It is better that we bring Christ to a people than that we reform their habits; better that we teach them of Him, than that we spread scientific knowledge; for to bring Christ to men is to place before them the true path of reform, and to lift up Jesus is to teach men the greatest science, the science of salvation.

What Is the Future of Marriage?

(Continued from page 3)

5. There is, for instance, the case of Fannie Hurst and Jacques Danielson, only lately in the newspapers. They have been married for five years, and live in separate apartments.

After citing the above case, the writer says: "It is out of such unique marriages . . . that the thing that is to take the place of the old-fashioned marriage will evolve."

WE ARE GOING DOWNWARD, NOT UPWARD

ALL this, and many instances that might be mentioned, prove that we are in a period of "volution," but is it evolution or devolution? Are we being led on to a higher conjugal relationship, or are these modern savants discovering a marital mare's-nest that will prove the undoing of moral and religious teachings and the breaking up of many happy homes? Do the relationships mentioned above produce more real satisfaction and contentment? Will wives be happier if they give to their husbands unconditional freedom, as in the case of Number 4 above, or will it provoke a sort of polygynous relationship on the part of the husbands? Are our modern young men ready to enter into a contract whereby their wives are given un-conditional liberty? Will it create connubial contentment, or is it a leader toward a kind of polyandrous life for the future wives? Not to speak of the future of the children of these unions, as in the case of the young English captain in Number 1 and the little ones of the actress in Number 2, aren't these cases leading out tacitly to recognize polygamy as all right, if one so desires? 'polygamy" is too strong a word; but under such relationships as are catalogued above, out of which, we have read, "the thing that is to take the place of the old-fashioned marriage will evolve," desire is the only conjugal law, and the monogamic laws that have long been in vogue will give

way. Desire will be the only marriage ceremony, and desire will likewise determine the length of every matrimonial relationship. When this time comes, if come it does, we shall have public detention homes to raise the public's children; something like public schools, only board and room will have to be furnished. "Home" will be a strange word, "mother" will be obsolete, and society will be chaos. This does not mean the evolution of marriage. It means the devolution; yes, if pursued, the destruction of moral marital relationship.

A REPLICA OF PREFLOOD DAYS

CHRIST Himself predicted just such a state of affairs as we have to-day. "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." We are to face the Noachian days before the Son of man is revealed. One of the characteristics of that day which will be repeated is, "marrying and giving in marriage." This expression does not sound out of the ordinary until we turn back and read these words describing those days (Genesis 6:2), "They took them wives of all which they chose." It seems that every one they desired, they took. We will see the repetition and we are seeing it now when marital vows and laws are relegated to the old-fashioned, and divorces are so easily obtained. The marriage knot is no longer Gordian in its integrity. It is easily severed by modern legal Alexanders. For the astounding increase in number of divorces as compared with the number of marriages, see insert on first page of this article.

The cause of this increase in divorces is likely revealed by Madeleine Z. Doty in her description of man when she says: "He [the husband] wants a home, of course. He wants to be looked after. He wants mother care and devotion. And immediately he wants a satisfaction—of desires—somehow, somewhere—not necessarily where his home is." Are we not duplicating the days of Noah, and taking wives of all we choose? Surely these are the last

days!

God ordained the marriage institution in the Garden of Eden. It is a holy institution. The laws of marriage that we find in the Word are not arbitrary laws. They are for our very best good and for the very best good of our children, the coming generation. God has sought to guard the marriage relationship by giving the seventh and the tenth commandments. It was ordained not only to people the earth and perpetuate humanity on the earth, but to promote purity, happiness, and to prevent irregular affection, heartache, and immorality. In the wake of the true relationship we find such heart words as "mother," "father," and "home." When the divine origin of marriage is recognized and the divine commandments guarding it are obeyed, it becomes a blessing; but when disregarded, immorality and untold evil surely follow. God's way is best.

Therefore, "Let marriage be had in honor among all, . . . for fornicators and adulterers God will judge" (Hebrews 13:4, A. R. V.), and that day of judgment is near at hand, for behold, the "Judge standeth before the door."

The Evolution of the Dance

(Continued from page 7)

allowed in the "honkatonks" of San Francisco's old Barbary Coast before the fire.

UNDER SUCH CONDITIONS CHRIST MOVES OUT

THE camel of the dance is now within the sanctuary, and bids Christ move out. Says Dr. Stratton, pastor of Calvary Baptist church, New York City, after giving the awful toll that the dance is exacting in divorce, wrecked homes, and in the hideous red plague: "In the face of these terrible conditions that ought to be known by all intelligent leaders of the moral life of the community, we have the fact that many churches are holding dances in



President Harding talks by telephone with President Menocal of Cuba, in the presence of a distinguished gathering in the Pan-American building in Washington. The conversation between the two presidents inaugurated the service which passes over the longest under-water telephone wire in the world. This is the division of the line which extends from Key West, Florida, to Havana. From left to right, the picture shows, Assistant Secretary of War Wainwright; General John J. Pershing; Dr. Carlos M. de Cespedes, Cuban Minister to Washington; President Harding; Dr. L. S. Rowe, of the Pan-American Union; Secretary of State Hughes; and Secretary of the Treasury Mellon.

their buildings. I have pamphlets here, for example, announcing dances in a famous Baptist church on Manhattan Island, and churches of other denominations are holding dances constantly in their own buildings and even in downtown hotels.

"More than 60 per cent of men are infected with these deadly [venereal] diseases. . . . It is said they cause 95 per cent of blindness, . . . 60 per cent of the serious operations performed upon women, . . . 75 per cent of childless marriages, and other horrible results that strike at the very fountain of life itself. . . . In New York State 270,000 men who were registered in the first draft and who were not called were suffering from these diseases. Can any one deny that there is a direct connection between the prevalence of these degraded dances of today and the startling and terrible increase of these dread social diseases? . . . A short time ago the wife of one of our ministers danced all night long."—"Menace of Immorality in Church and State," pages 27-37.

Yes, the camel of the dance is in, and Jesus Christ is out of the churches of to-day. Now these world-serving pastors are clamoring for the state to give them laws to make converts. The trouble began when they opened the doors of the sanctuary, and let in the first mild dances. It was the camel's nose that contained the sure promise of a body of vice to follow. Paul's prophecy regarding the churches has proved true: "In the last days . . . men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." To quote again from Dr. Stratton: "The time has come for a stiffening of our moral backbone and for a war to the death upon these insidious vices that are doing so much to paralyze the church and that are sapping the very life of modern society. All these things are shocking and horrible treason to Jesus and His divine and holy truth." "As it was in the days of Lot . . . even thus shall it be in the day when the Son of Man is revealed."

Our "movies," our novels, our magazines, our Sunday papers, our divorces, our juvenile courts, our asylums, our penal institutions, show a Sodomic world. It is time indeed for an inflow of the Spirit of cleansing, for a baptism of that Spirit of power that made the early Methodist and Baptist churches such mighty factors for good. We need to purify the fountains if we would make the streams of the land pure. By the sword of the Spirit the sanctuary must be purged and the windows opened never so little to the first seducing beseechings of evil. We must lift up the blood-stained standard of truth even at the cost of nine tenths of our membership. There was more power

in one hundred twenty pure men on the day of Pentecost than there is in one hundred twenty million so-called Christians to-day. Give us apostolic purity, and we shall see apostolic power. And remember, Peter did not petition Cæsar for a Sunday law to make it easier for the three thousand to come to hear him preach. The multitudes came because Peter had a message from on high.

Boosters for Spiritism

(Continued from page 11)

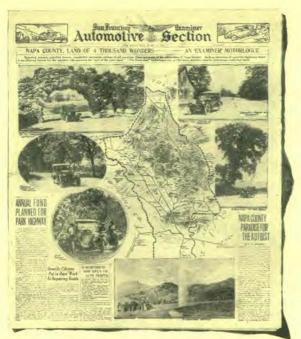
the thought that the beloved spirits of these departed colleagues—white-winged, wool-shod—are at this very moment hovering over this senate chamber and whispering to us, one and all, ever to remain faithful sentinels on the watchtowers of human liberty."

The worthy chaplain who offered this prayer would probably vehemently repudiate the idea that his prayer was propaganda for the spiritists. He may, in common with many clergymen, think that spiritism is all bosh, just the work of mountebanks and charlatans. But nevertheless, whoever believes and teaches that an individual at death becomes an immortal spirit floating around "white-winged, wool-shod," is doing the most effective kind of promotion work for the spiritist cause. If you believe that your friend who died a short time ago is hovering over you, then it is only a short step to a belief that he can talk to you; and when you grant that much, you are a spiritist, for that is all they teach and believe.

The whole world, through its well-nigh universal belief that when a man dies he is more alive than ever, is preparing itself to be taken in,—hook, line, and sinker,—by the spiritist cult. The only safe ground is the Bible's teaching on the questions of death and the resurrection. The Bible teaches that when a man dies, he is dead until the resurrection, when the righteous come forth to eternal life, and the wicked to punishment and eternal death. If you take any other position, the devil and his angels, who at the spiritist séance represent themselves to be the discarnate dead, will sooner or later deceive you.

We are sometimes asked whether there are no inaccuracies in the Bible? To this we would candidly answer that there certainly are apparent inaccuracies and statements, which, at first sight, appear to be contradictory. They are due either: (1) to a careless study of the text and context of the Scripture itself; (2) to a copyist's error in writing out some early translation; or (3) to an impatience that will only believe what is obvious and on the surface, and will not wait for that light which God is constantly revealing to substantiate the accuracy of His Word.

—The King's Business.



"IT HAS BECOME QUITE THE FASHION TO BLAME THE SUNDAY PAPER, THE GOLF COURSE, AND THE AUTOMOBILE AS THE VICTORIOUS RIVALS OF THE CHURCHES."



AS it ever occurred to the reader that the widely heralded spiritual decadence of the churches might have a prophetic significance; that is, have the quality of a sign, a token, an omen? Well, I am sure that it has; and I shall here produce the evidence, and try to make clear of what it is a

sign, or portent.

But we should first ask ourselves, Is it true that the religious world has become spiritually cold and impotent? Are the churches, as a rule, spiritually anæmic, devitalized? It is true; the evidence is overwhelmingly conclusive. There is perhaps no condition peculiar to the Christian world to-day that is more insistently propounded by the press, from the lecture platform, and even from the pulpit, than the contention that genuine religion has almost disappeared from the historic churches.

THE CHURCHES BUSY, BUT NOT PREACHING THE GOSPEL

IN an article in the Saturday Evening Post, under date of February 12, 1921, Mr. William T. Ellis says: "One of the pathetic sights of our day is the spectacle of clergymen turned into vice raiders, municipal reformers, prohibition enforcers, lyceum lecturers, board and society secretaries, life insurance agents, and almost everything else."

Rightly. Mr. Ellis goes on to insist that the distinctive mission of the minister is to bring to burdened and sinful souls the healing and comforting sufficiencies of the gospel of Jesus Christ; to preach, as a consciously burdened prophet of the Most High, "as a dying man to dying men," the good tidings of salvation through the cross of Jesus. "For him to accept any other position," says Mr. Ellis, "is a descent."

The same writer calls attention to the fact that if one reads the press reports of the weekly ministerial meetings in towns and cities, one cannot escape the conviction that the churches are spiritually beclouded and muddled. He says significantly: "If one were to judge religion by these gatherings of the city clergy, he surely would be justified in assuming that the major interests of the churches are such matters as the use of cigarettes, the length of women's skirts, fashions in the 'movies,' Sunday baseball, local politics, and the minutiæ of ecclesiastical mechanics." With the whole world in a state of unprecedented agony, with practically universal spiritual fermentation and unrest, with the very pillars of Christian civilization shaking and toppling, with whole nations destitute of the elementals of Christian faith and practice,—"the spiritual shep-

What's the Matte

THERE is a cry in the religious world because the attendance at church is so small. Various schemes are tried to interest the people and to secure their attendance. When Jesus was on earth, we are told that when He spoke the word, the people pressed about Him. This same word is what the people desire to-day. They are tired of hearing about Shakespeare or some national hero, about civil or economic questions.

Drop these, and preasurements full of the Wobe in earnest, seeking the from above, and a dratend their words. Senwith a realization of a lift in their hearts, a come back again. She they are fed.

herds of mankind," he adds, "seem too busy with trivial and ephemeral matters of individual taste and practice to give heed to the deep and desperate needs of their flocks."

PEOPLE NOT SAVED BY BATHROOMS OR HYGIENICS

"THE Decline of Religion" is the title of an article in the May (1921) issue of The Forum, by Maurice Francis Egan, in which he says: "It is rather wearisome to hear the constant reiteration that the world can be saved by 'social service' alone, or by 'bathrooms' or 'hygienics.' Nero and Caligula were very clean persons, and Tiberius had an excellent system of baths. Herodias and Salome not only bathed often in the Roman manner, but their exercises in gymnastics—or was it calisthenics?—have made them rather celebrated." Of course these words by Mr. Egan are intended as a furtive satire on the marked tendency of the clergy to substitute largely the so-called "social gospel" for the gospel of Christ and His cross.

Referring to the recent titanic endeavor to evangelize the world through the agency of the Interchurch World Movement, *Life*, a secular New York weekly, says pertinently: "The job of the churches is to conserve and impart religion. Their great office is to connect things visible with things unseen. If they do not do that, all their organization for benevolences, and all the dollars they entice from submissive contributors will not save them from failure as churches. Their errand is spiritual. It cannot

be accomplished by mere material activities."

Another secular paper, the Philadelphia Inquirer, said nearly a year ago: "A decline in interest in churches may, in part, be set down to the fact that so many [churches] are engaged in movements foreign to their purpose. When a church becomes a vaudeville house and a forum for men who have axes to grind and salaries to earn, it degenerates into an omnibus of bedlamic distractions that irritate a lot

of persons and disgust as many more."

In the Christian Worker for June, 1920, Rev. D. L. Currens tells his readers that hosts of young men are being taken from pastorates to become money raisers. Christ sent them to preach the Word; the Interchurch Movement sends them to raise money. The same writer is authority for the astonishing statement that 20 per cent of the ministers of the Presbyterian Church have left the pastorate since the outbreak of the war in 1914, to serve as secretaries and propagandists in denominational movements other than the church proper. He declares further that the two leading Presbyterian bodies had lost during the preceding year 84,000 in membership. "Is it not time," he asks, "for them to hear the voice of the laymen calling the church from its worldly enterprise to preach the gospel?"

AN ETHICAL NOT A SACRIFICIAL CHRIST

IN April, 1920, Dr. I. M. Haldeman, who is known as the inflexible champion of the faith once delivered to the saints, declared that the Interchurch Movement is postmillennial, and teaches an ethical rather than a sacrificial Christ. It aims to regenerate and save society rather than the in-

with the Church?

GEORGE W. RINE

Pack the e ministry ich comes r will atnce home iritual upvill surely come when

dividual. It would turn the churches into community centers rather than into organizations with the sole purpose of preaching Christ to the world. The movement is supported by theological seminaries, professors, preachers, and teachers, who do not stand for the inspired Word of God; and it embraces modernism or rationalistic theology, "while wearing the guise of evangelical and missionary appeal.

Mr. Ellis, previously referred to, declares his conviction that never was there a greater interest in religion than in America to-day, or a smaller interest in the churches. "This," he says, "is the paradox of our times." In spite of the fact that church attendance is everywhere on the decline, no auditorium is too large to hold the multitudes that will throng to hear a man who is known to have a message concerning things eternal. Mr. Ellis is convinced that there is something desperately lacking in much of today's preaching, otherwise a generation so spiritually hungry as is ours would not be turning away from the open doors of the churches. He thinks the responsibility for this lamentable fact must be borne not only by the preachers, but also by the theological seminaries. It has become quite the fashion to blame the Sunday paper, the golf course, and the automobile as the victorious rivals of the churches; but the minister who cannot compete with these, when he has as his ally the measureless power of the Divine Word and the innate yearnings after spiritual realities which throb in the breast of the normal human being, is markedly lacking in spiritual or mental power, or in both. In the words of Mr. Ellis, "If the churches cannot stand up against the comic supplements, they are weaker in the knees than they have any right to become."

What the people want and have a right to expect from the pulpit is information and inspiration concerning the living God, for nothing else can satisfy the deepest needs of their nature. Sensationalism and lectures on current events may yield them temporary entertainment, though they well know that they can get better entertainment of the same character elsewhere. "Not because he is a good fellow or a smooth talker or a shrewd organizer, do men honor a minister of the gospel, but only because of his personal holiness and his expertness as a forthteller of the

unseen," says Mr. Ellis.

IT IS BELIEVED THAT ALL WILL BE SAVED

A S an illustration of the view almost universally held by churchmen to-day as to the mission of the gospel, I cite the following passage from the "Report on the Church and Industrial Problems," recently issued by the Committee on the War and the Religious Outlook. The italics

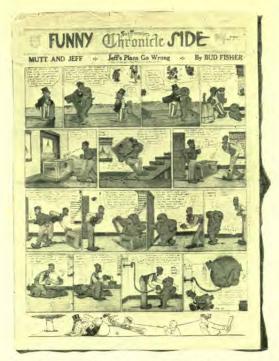
are the reporter's from whom I quote:

'Mankind in all its relations must be organized according to the will of God, as revealed in Christ. The entire social order must be Christianized. The world as a whole is the subject of redemption. . . . By the kingdom, Jesus means a social order, which is not merely of man's devising, but which it is God's purpose to establish in the

world, and of which He is the head. It is such a society as will naturally result when all men's wills are conformed to the ideals which He has

revealed.'

The members of the committee which issued this report are nearly all clergymen. The italicized phrases indicate unmistakably their conception of the gospel's mission and purpose. "In all its relations," mankind, that is, universal



WM. T. ELLIS SAYS, "IF THE CHURCHES CANNOT STAND UP AGAINST THE COMIC SUPPLEMENTS, THEY ARE WEAKER IN THE KNEES THAN THEY HAVE ANY RIGHT TO BECOME."

humanity, must be organized in harmony with the revealed will of God. Note again, "the entire social order" must be Christianized. The world "as a whole" is the subject of redemption. The kingdom of God means primarily "a social order" established by God, through the church "in the world." Such a society will evolve when "all men's wills" are conformed to the divine ideals. Of course these churchmen mean that it is the mission of the Christian church to bring about the changes indicated above, in the present economy of the world—in society as it is now constituted. It is the old anti-Biblical theory that the world will gradually be converted to Christ, that society is to be won to the church in the mass. For individual conversion it substitutes group or tribe or national conversion.

ALL WILL NOT ACCEPT GOD'S PROVISION

BUT nothing can be farther from the plain teachings of the prophets, of the apostles, and, above all, of the Author of Christianity. It is blessedly true that God so loved the world—all men—that He gave His only begotten Son; but it is "whosoever" believeth in Him that shall have everlasting life. Whosoever is a singular term and means one by one, individual by individual. Call to mind the grippingly picturesque parable of the wheat and the tares. The wheat is the children of the kingdom, the tares are the children of the wicked one. Now note the testimony of the Master: "Let both grow together until the harvest. The harvest is the end of the world." Christ, the Lord of the harvest, then sends His angels to gather out all who "do iniquity," and to destroy them in "a furnace of fire." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Once more, read the witness of Christ recorded in Matthew 25: 31-46, and observe how, when He comes, sitting on the throne of His glory, with all the holy angels with Him, He gathers all nations before Him and separates them as a shepherd separates his sheep from the goats, the sheep to the right and the goats to the left, symbolizing respectively the righteous and the unrighteous. The former then inherit the kingdom prepared for them; and the latter are consigned to the lake of fire prepared for the devil and his angels. No, the world will not be saved collectively. All could be saved if they would, for Jesus died for the sins of the whole world. Concerning those who flout the offers of God's mercy, Jesus said touchingly, that they would not come to Him that they might have life. Those who yield to the overtures of mercy are relatively few. The truth of this statement is surely attested by the words addressed by our Lord to the heirs of His kingdom, found in Luke 12: 32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

A HUMAN GOSPEL ENTIRE

League of Nations, by means of "social settlements," by the founding of a "world court," by universal education, by the establishment of industrial courts, by the exploitation and application of the principles of sociology and economics; in short, by all the devices that human thinking can create, rather than by the teaching and preaching of the unsophisticated gospel of the Christ of God?

No, the plan won't work. These agencies constitute an

No, the plan won't work. These agencies constitute an essentially human gospel; whereas, in the words of the Spirit-guided Paul, the one genuine gospel is the power of God unto salvation to every one that believeth. Again Paul declares: "Other foundation can no man lay than that is laid, which is Jesus Christ." And it was Jesus who declared that the words He spoke are spirit and life. It is not at all strange, then, that Paul should have given the youthful preacher, Timothy, the pointed precept, "Preach the Word." Peter voices the same eternal truth, when, in referring to Christ, he says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This being true, we are not surprised to hear Paul say to the believers at Corinth when he came to preach to them, that he "determined not to know anything . . . save Jesus Christ, and Him crucified."

How sad, how tragic it is that in the face of all these divine pronouncements a preponderant body of the Christian clergy should persist in preaching a human, ethical gospel rather than the gospel of God's power to save!

MORAL LAW FLOUTED

SOMEWHAT more than a year ago the Literary Digest, commenting upon an article on "Our Moral Slump," in a late number of the Western Christian Advocate, said,

"Now 'the moral sense seems shaken;' our perception of the distinction between right and wrong becomes dull, and 'conscience appears to be deadened by an opiate that produces a pathetic coma.' All the laws of the Decalogue are being constantly flouted with 'shocking boldness,' and the tabulation of figures covering the moral breakdown is so incredibly astounding that 'some men refuse to believe that conditions are as serious as social students report them.' A glance abroad shows that 'in Europe the restraints of Christian teaching have slipped until men who visit those countries are amazed at the boldness of deceit, theft, lying, profanity, infidelity, the disregard of human life. Virtue and chastity are violated with impunity.' The situation should be accepted as a challenge to the church."

Why this unprecedented crime wave of to-day? Why this universal moral slump?—Ah, the reason is plainly indicated by the *Literary Digest* writer above quoted. "All the laws of the Decalogue are being constantly flouted with 'shocking boldness.'" God's commandments are the moral balance wheel of the world; and when men refuse to "fear God, and keep His commandments," they lose all sense of spiritual and moral restraint; then naturally they become the puppets of their own criminal and vicious impulses, and the inevitable sequel is an orgy of wrongdoing.

But is there not a reason why men to-day so wantonly fling God's law to the winds? Surely there is. To say

that the ministers of religion almost entirely ignore the divine law in their preaching and teaching, is to utter a commonplace. It is a patent fact that antinomianism (no law-ism) pervades the theology of these latter days. Imagine what would happen if civil magistrates and legislators should suddenly abrogate all civil and criminal law! What a flood of crime would instantly burst upon the world! Would any man in his senses deny that God has a kingdom, a government? Can you imagine a government without a constitution or laws? Just as certainly as God has a government, He has a law upon which that government rests. It is that law concerning which the psalmist declared, "The law of the Lord is perfect." It was the precepts of that law which Jesus had in mind when He said to the rich young man, "If thou wilt enter into life, keep the commandments." In the Sermon on the Mount Jesus solemnly warned His church regarding God's law, in these trenchant words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." But to-day the man in the pulpit either fails to enforce the claims and sanctions of that law or seeks to explain away its force and authority.

Is it any wonder, then, that "all the laws of the Decalogue are being constantly flouted with 'shocking boldness'"? Remove the restraints of moral law, and sinful men will, as a matter of course, violate the laws of honor, truth, virtue, and chastity "with impunity," as the Literary Digest writer declares they are everywhere doing.

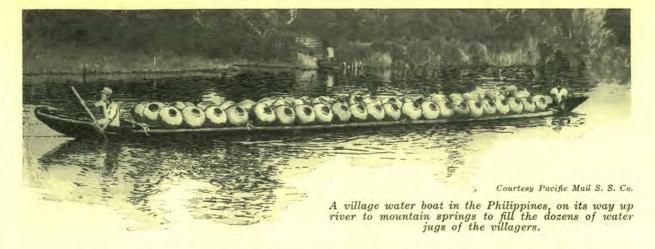
FULFILLING A LAST-DAY PREDICTION

READ the first five verses of 2 Timothv 3, and observe the unequivocal forecast of the Holy Spirit respecting the religious world "in the last days,"—the days in which we are living. "Perilous times shall come" in those "days." "For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Yes, the world never had so much of the "form of godliness" as to-day. But where is the power?

Now the power of God is made accessible to His church through His Word, written in the heart of individual believers by the Spirit of the living God. "For the Word of God is quick, and powerful, and sharper than any two-edged sword." Hebrews 4:12. Even God's creative power is in His Word, for "by the Word of the Lord were the heavens made." Psalm 33:6. But, as we have seen, the typical preacher of to-day is preaching ethics, economics, education, sociology, Sunday laws,—everything but the Word and the commandments of the Lord! Hence, the churches are steeped in spiritual darkness; for says the Spirit through the psalmist, "The entrance of Thy words giveth light." Regarding the religious teachers of the latter days, the Holy Spirit declares through Isaiah: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Chapter 8:20.

We see, then, that the very declension of the churches in spiritual power is a sign, a portent, that we are living in the "last days," when men have a "form" of godliness but lack its "power." This spiritual dearth is, of course, due to the melancholy fact that the shepherds fail to feed the "flock" with the word of God's power. Oh, the pathos of Jesus' question: "Nevertheless when the Son of man cometh, shall He find faith on the earth"! Luke 18:8. How impressively these words declare that when our Lord's second coming is impending, faith—faith in His Word—will largely have disappeared from the earth! Rationalism, evolution, and destructive criticism, in the press and the pulpit, have torn men away from the life and light and power of the Word. We are living in the very time when the prophet of God, Paul, declared that they who have a "form" of godliness, but, in practice, deny the "power" thereof, "shall turn away their ears from the truth, and shall be turned unto fables."

It all means that soon—very soon—Christ will come in the power and glory of God's Word; for "His name is called The Word of God." Revelation 19:13.



DRINK MORE WATER

Water, taken both internally and externally, is one of the best tonics and medicines known to medical science to-day.

W LOUIS A. HANSEN, R. N.

HO stops to think, when drinking a glass of water, that he is taking a dose of medicine? The word "medicine" is used here in its truest sense, as a

healing agent. Water is a true remedy, both for disease prevention and cure. Common as it is, it is one of nature's most potent factors of health.

The body is two thirds water. Many of the normal functions of the body are wholly dependent upon the body's being supplied with water, that being the principal element in most of its activities. The blood, lymph, digestive fluids, and other liquids of the body are composed chiefly of water.

Thirst is the call not only of the dry mouth and tongue for liquid; it is a demand of the whole system. And water is the only medium for quenching thirst. No matter what may be the beverage used,—fruit juices, lemonade, soda water, tea, or coffee,—it is the water content of that beverage that quenches thirst, and the purer the water, the better does it meet the purpose. The addition of other substances does not improve water as a thirst quencher, and often only spoils it.

Pure fruit flavors added to water, may make it more palatable and encourage freer drinking of water, and in that respect improve the water. Fruit juices are acceptable to the system, and serve important purposes. But

many popular soft drinks, soda fountain beverages, together with tea and coffee, do not answer the demand of the system for liquid.

WATER REMOVES POISON FROM THE BODY

WATER is nature's most common solvent, by which solid substances are dissolved or made into solution. The food we eat passes into solution and is, by means of the blood, carried to the most remote parts of the body. The wastes resulting from the wear and tear of the body, are brought in solution from every part of the body and eliminated in the perspiration, breath moisture, urine, and by the intestines. All the vital processes are dependent upon water.

So we may know that the water we drink is indeed health to the body. It washes the poisons from the tissues, and facilitates their removal from the body, and thus helps to keep the balance of nor-

mal health. The constant eliminating processes of the system require the constant replenishing of its liquid essential. In summer, when perspiration is freer, more water is needed. The average

adult should drink about eight glasses of water a day in hot weather and six in cold. The use of liquid foods, such as soups, fruit juices, milk, and of watery vegetables, helps to make up the amount of liquid needed by the body.

Some precaution should be observed in water drinking, however. Too much should not be taken at a time, and it should not be taken either very hot or very cold. Hot drinks are enervating to the stomach, just as a prolonged hot bath is to the whole body. Very cold water in any considerable amount is injurious. Drinking at meals should be very moderate and never to wash down food.

A FRIEND TO THE SICK

THE value of water in the treatment of disease is becoming more and more recognized, and many large sanitariums are making successful use of hydrotherapy,—water cure. Hydrotherapy is, in its simpler forms, a valuable household means of treatment. Results are secured by water treatments that are not easily obtainable, if at all, by other means.

It is a wise provision on the part of nature that water is a remedial agent, for it may be found wherever man dwells. Its largest use is in liquid form,

dwells. Its largest use is in liquid form, but it is also used in solid form, as ice, and as a vapor, or steam, in the Russian bath.

Water readily communicates and absorbs heat, having a large heat storage capacity. Hot water gives off heat quickly and cold water takes it up. The body may be quickly warmed by water, as in the application of fomentations or by the warm bath. Cold or cool water will absorb heat from the body, a valuable thing in case of fever. In fact, quick changes in the temperature of the body may be safely effected by water, changes which, if accomplished as quickly by a drug, would prove fatal.

It will be in place to say that while water treatments have decided and definite effects for good when rightly given, they may also do great harm when improperly given. The unskilled should exercise care in the use of water, especially when it comes to giving com- (Continued on page 25)





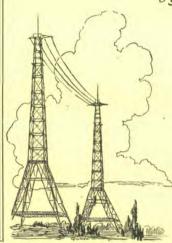
This machine, known as the visual and photo-graphic receiving device, is capable of receiving and photographing wireless messages up to a rate of 600 words a minute. It was invented by Charles A. Hoxie. The apparatus could be op-erated by a totally deaf man, inasmuch as the instrument kodaks the dots and dashes onto a tape, similar to the kind used in a broker's ticker instrument, and the tape is used as a permanent record. And it is possible, also, as the message is being permanently re-corded on the photographic plate, for a fleeting visual image of the message to be simulta-neously thrown on a ground-glass screen on the wireless apparatus.

Is the

Idea of a Judgment Day Unreasonable?

Many a man and woman will tell you that all the judgment that will ever be passed on our words and actions is passed right here in this world as we go along. They assert, with all emphasis, that the doctrine of a future assize, in which all men shall render account of the deeds done in this life, is unthinkable. But is such an assumption a true one?

by HORACE G. FRANKS



of color photography, we reproduce scenes of wondrous beauty in their natural tints. Could not God's photographic plates mark and retain for the Judgment Day each red blush of shame, black look of hate, and white expres-

Just here it will be especially interesting to notice that at the 1919 meeting of the British Association for the Advancement of Science, at Bournemouth, England, much attention was paid to Dr. Waller's machine for photographing thoughts and emotions. Experiments were made with men and women in the audience, with amazing results. One diagram showed the feelings of a Belgian woman during an air raid. She proved so good a subject that the lecturer had only to say, "Think of Belgium," and her emotions were reproduced by the machine, which accurately records the degree of happiness or sorrow of the subject. Such an instrument as this, designed by finite man and only in its experimental stage, certainly suggests the amazing possibilities of God's power to read and record our very thoughts and feelings.

PHOTOGRAPHED EVEN IN THE DARK

WE can, however, come nearer home than the idea of a heavenly camera to record our doings, says science. Photography is strictly a chemical process, based on principles of nature. Beams of light and constituent elements of our earth, when rightly manipulated, leave an impression which can be fixed and made permanent by other chemical actions. Just where this photographic influence stops in nature we know not: in fact, for all that science can tell us, it may pervade all nature. Stop for a moment, and think what this would mean! Nature, with its natural camera, would thus be imprinting on the world around us our very features and actions, in all our changing moods, thus filling the earth with an unassailable record of our doings in daylight. It is true, of course, that our human senses cannot yet discern such natural daguerreotypes, but that is not a satisfactory reason for denying their existence.

Other scientific experiments have shown that there is also in nature a power analogous to, if not identical with, the light which is the basis of the photographic process, enabling the spectrum rays to operate in the dark, leaving behind unerring prints of those things with which it came in contact. Thus it is most probable that on some future occasion, sable night will show itself to have been a faithful photographer; and when, on the Judgment Day, the wicked awake from the sleep of death, that very darkness which shrouded their evil deeds and veiled them from the gaze of man, may prove to be the most eloquent witness to their guilt. CAN GOD HEAR?

THE next question the skeptic propounds is, Can God hear? It is impossible for the human mind to trace to their end any of the countless noises that are hourly made by the hurrying actors on the world's broad stage.

HERE are many persons who fondly imagine, or blindly suppose, that their every action and word is engulfed by the waves of oblivion, nevermore to be remembered and never again to be brought to view. They look on the idea of a judgment day as another of the fables of the Bible, and in

their thoughtless criticism they brand God's Word with the mark of spuriousness because of the so-called "un-scientific" fallacy of such an idea.

It is not the aim of this chapter to attempt to forecast the scientific "how" of the Judgment; sufficient scientific evidence will be produced, however, to show that all the Bible says in connection with that important event is even now scientifically possible to man. In these days of scientific miracles it does not even require a belief in the omnipotence of Jehovah to place credence in the idea of a future universal day of reckoning. The Good Book says, "God shall bring every work into judgment." Ecclesiastes 12:14. Immediately the question arises,

CAN GOD SEE OUR EVERY ACTION?

MAN, with his puny X ray, can watch the heart of his fellow man in action; is it, then, too hard to believe that an omnipotent God can view our hearts, discerning

even their thoughts and intents?

But the skeptic asks, "Can your God record all that He sees?" If man, with his faulty undependable camera, can produce on the photographic plate true pictures of stars two and three hundred million miles away, is it unscientific to declare that an intensified plate in heaven could record our every action here? The modern cinematograph, with its strip of sensitized film, catches every flash of the eye, every quiver of the flesh, every twitch of the muscle,—every movement, whether it be born of sorrow, joy, or indifference. Why, then, should we not give the Creator credit of being as wise as the creature in the matter of science and its uses? With our rapidly improving system

The din of battle, the roar of traffic, the cries of the hunted, persecuted, and assaulted, the blasphemy, all in their turn pass away into silence-a silence which unbelievers in a coming judgment declare is a sure sign of their final disappearance.

But no! If man can place an audiphone over an ant hill and hear the noise of those countless creatures sounding as the roar of many waters, surely God can hear the sounds made by earth's many millions! If man can place a hydrophone on the roof of a house and by means of it detect the approaching visit of an airplane, surely God can hear the cries of His seeking children! If man can

descend a mine shaft, place a geophone against the wall of earth, and through a thousand feet of solid rock locate an entombed miner, surely God can place his heavenly stethoscope to the heaving bosom of this troubled earth and note its abnormal condition! If man can place his ear to a small telephone apparatus and hear the voice of another hundreds of miles away, could not an omnipotent and omnipresent God hear our voices? If a wireless message can belt the globe, could not that same message reach the dwelling place of The latest scientific discoveries tell us that every man is, in reality, his own wireless plant, and that every time he speaks he is sending messages

through the infinity of space, and that these messages need only a suitable instrument to record them. John F. Carty, chief engineer of the American Telephone and Telegraph Company,

said a few years ago:

"I was at a dinner in New York recently, and we had a wireless working from the Arlington Tower. All the diners heard what was being said in Washington. Then, coming out of space, the strains of the Star Spangled Banner enveloped us. That music went all over the earth, to China, India, and Australia. More than that, it went off into space, and any one who may be on the North Star in forty-five years' time will hear [or could hear with suitable apparatus] the Star Spangled Banner. Three thousand years from now, if any one happens to be in the vicinity of a star of the fifteenth magnitude, he will be thrilled with that grand old tune; and so it will go on resounding through the ages to the utmost limits of unfathomable space.

This is science; and since God is ruler of time and space, surely He can hear our every word, no matter how low the whispering may be.

Since Mr. Carty spoke, communication by wireless has been revolutionized. Whereas in 1872 the American Congress and press enjoyed

great mirth over the proposed formation of a "wireless telegraph" company, which was finally granted its incorporation more in a spirit of good humor than of seriousness, to-day wireless telegraphy has almost given place to wireless telephony. And if telephone messages could be sent from America to President Wilson on board the "George Washington"



The mechanism shown in this illustration is the hydrophone which was perfected just before the signing of the Armistice. This instrument is for protection of ships in fogs, collision, and battle. It enables a pilot to calculate the distance of other ships and their speed, also the location of rocks, and the depth of the water.

at Brest, France, a distance of 3,200 miles, surely an almighty Power could so arrange natural laws and forces as to receive messages from this earth. The British Admiralty has recently approved of an invention by means of which the sounds of the natural voice are transmitted along beams of light. God is the Author and Source of all light; hence it is not scientifically impossible for God to hear what transpires on this

CAN GOD RECORD WHAT HE HEARS?

IF man has invented a system of shorthand by which human beings can record the fastest speeches, can we not credit the heavenly angels with being able to do the same?

Or, if man, with his wonderful, fragile disks, can reproduce to the finest exactitude the sweet carolings of the world's finest singers, the plaintive sound of the stringed instrument, and the pathetic wail of the orphan child; if he can reproduce at will and as often as he will the swelling majesty of the world's musicians and the bursts of eloquence of the world's orators, could not God record and reproduce on the Judgment Day our daily conversations, with our "every idle word"?

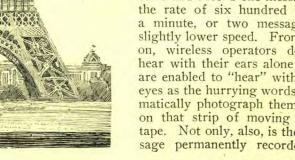
Just here the question might arise, "Does not this interfere with the plan of salvation?" Science replies in a

few words. Take a record bearing the voice of a Melba or a Caruso, sponge it over with a cloth dipped in alcohol, and lo, the echoes are gone forever! Take one of those filmy plates on which is photographically recorded some great historic event, wash it in nitric acid, and the incident remains depicted in the gallery of memory only. Thus can the blood of Christ blot our sinful words from the heavenly records, and expunge our iniquitous deeds and actions from heaven's photographic plates.

SPEECH UNDER THE MICROSCOPE

IN Paris there is an instrument the invention of which is said by some to be as great as that of printing. It has been in operation for some months, and hence, on nearly the same spot as that on which the first printing press was erected nearly five hundred years ago, a museum called the "Archives of Speech" has been created, where the products of man's linguistic faculties are minutely examined under the microscope and carefully recorded. Another recent invention has enabled the blind to read by sound. And the wireless investigators pass along to us yet another "miracle" in this direction. As the wireless messages come speeding through space and enter the receiving apparatus, they are actually photo-

graphed on a paper ribbon, which is so arranged as to receive and record one message at the rate of six hundred words a minute, or two messages at slightly lower speed. From now on, wireless operators do not hear with their ears alone; they are enabled to "hear" with their eyes as the hurrying words automatically photograph themselves on that strip of moving paper tape. Not only, also, is the message permanently recorded on



the photographic plate, but a fleeting visual image of the message as it is received is simultaneously thrown on a ground-glass screen on the wireless apparatus. Apply this astounding discovery of science to Judgment Day possibilities, and there can be only one conclusion.

Finally, before leaving this interesting subject of wireless communication, which holds still greater surprises for us, it is worthy of note here that trees have been found to be nature's own wireless towers and aërials. wireless operator climb a tree to two thirds of its height, hammer in a rustless nail, hang a wire on the nail, connect the wire with an ordinary wireless receiver, and in less time than it takes to tell, news from the ends of the earth is emerging from space. The trees may be in forest array or lone sentinels of the plain: they may be mighty giants or of normal size; they may be oaks or pines; in fact, they may be any kind of trees, except dead ones. Think of it, the trees are nature's ears! This amazing, simple discovery, when read in terms of Judgment Day logic, dispels many more doubts as to the possibility of a heavenly assize.

WE ARE SEEN BEFORE OUR BIRTH

ALL these revelations of modern science pay tribute to the Judgment. Man's character is often judged by that of his forbears and by his environment, and his defects are often excused by, or his exceptional capabilities attributed to, hereditary influences. God takes this into consideration also in His estimate of character, for the Book says of prenatal influence: "Thine eyes did see my substance, yet being unperfect; and in Thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:16.

WHAT OTHER WORLDS ARE SEEING

THERE is another side of the question which we have not yet discussed, and that is the natural principle of the progressive motion of light. Light travels with such amazing speed that on this planet the vision of a thing is almost simultaneous with the incident; but when we come to deal with the vast uncharted ocean of space, the velocity of light becomes a measuring rod by means of which we locate the position of the other heavenly bodies. A flash of lightning occurring on this earth would, by the laws of light, be visible on the moon a second and a quarter afterwards; on the sun, 81/4 minutes after; on Jupiter, when at its greatest distance from this planet, 52 minutes after; on Uranus, 2 hours after; on Neptune, 41/2 hours after; on Vega, a star of the first magnitude, about 45 years later; on the majority of the stars seen on a clear night, about a century later; in the more distant parts of the milky way, about 4,000 years later; and on some of the stars which are visible only on the photographic plate, any time more than 6,000 years after that lightning flash startled some of earth's inhabitants. Now if we were to suppose that there existed on these heavenly bodies beings with vision or possessing instruments acute enough to discern a flash of lightning, or scenes less vivid, on our earth, it is very plain that one of the most remote stars would be viewing at this moment, this earth in all its Edenic glory, fresh from the hand of the Creator. Beings on a nearer star would be viewing the earth wrapped in the watery mantle of the Flood, while other stars, nearer to this sin-stricken planet of ours, would, proportionate to their distances, be receiving pictures of this earth's history right up to this present time. The moon, of course, being the nearest son of the night, would be viewing the occurrences of to-day. In other words, it is logical to infer that space itself contains a vast panorama of this earth's history, and that the very universe, with its ten thousand times ten thousand stellar worlds, probably has written on its face an indestructible account of the sorrowful story of this planet, because there are worlds enough, and at the correct distances, for a heavenly being traveling on the fast-speeding wings of light, to go from world to world in the vast empyrean, reading the checkered history of the inhabitants of this one fallen world on the screen of ethereal infinity.

Thus does the philosophy of science give us an aid to faith as we ponder on the words: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. And to-day these Scriptural words come echoing from the halls of science with strange emphasis: "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9), while David's tragic and appealing cry finds abundant scientific support when he says: "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears." (Psalm 18:6.)

Surely this astounding witness of science to the possibility and positiveness of the Judgment is still more remarkable when we consider that these "miracles" of modern science have been placed before the world contemporaneously with the last saving message from heaven, which began in 1844, saying, "The hour of His judgment is come." Revelation 14:7. There is no excuse for doubting the Judgment; therefore all should heed the call to

prepare for it.



International

William M. Marston (facing camera), a lawyer, scientist, and member of the Harvard University faculty, has invented a machine that is a lie detector. The secret of the apparatus lies in the fact that any person telling an untruth experiences an emotion which absolutely affects the blood pressure and breathing. As the subject is being cross-examined, his emotions, heart action, and blood pressure are carefully recorded by this machine. Criminal investigators and psychologists are very enthusiastic over the results obtained in experiments with this invention.

Whatever the definition, the great religious book of all is the Bible. The man who does not put the Bible at the head of his "Best Hundred Books" or his "Five-Foot Shelf" or "His Pigskin Library" is deliberately impoverishing his own golden treasury of the very best of reading. No person of intelligence needs to be told that. In an age of toil and turmoil, of upheaval and incertitude, of mere doubt posing as progress and deception masquerading as truth, we need constantly to come back to the solid verities, the ageless affirmations, as we find them in the Bible and nowhere else. Whatever our theory of a literal inspiration for the Book, there can be no question of a spiritual inspiration for a life.—Watchman-Examiner.

SIR ROBERT ANDERSON, the learned English judge, Hebrew scholar, and Biblical expert, gave the following fearful indictment:

"That which gives the critics of the Bible their commanding influence on the public mind is not their scholarship, but the vantage ground they occupy as professors in Christian universities and as ministers of Christian churches. Their power to attack the Bible is mainly due to positions they have gained by giving solemn pledges that they would defend the Bible. They accept the Christian's creed while they destroy the foundations on which it rests, posing meanwhile as persons of superior enlightenment and intelligence. In no other sphere would such trifling be tolerated. If only these men could be got into court and subjected to cross-examination, they would lose not only their case, but their reputation."—King's Business.

Drink More Water

(Continued from page 21)

plicated treatments or treatments which may involve danger to the patient. Do not act on the principle that if the treatment does not do good it at least will not do harm; for this may be far from true.

THE COLD BATH GOOD BUT-

FOR example, take the ordinary cold bath. It is generally understood that cold bathing is a good thing; that it is excellent as a tonic, quickening the circulation, heart action, and the respiration, and thus aiding strongly in oxygenating, or purifying the blood. It also tones up the skin and the entire system so that a person can withstand temperature changes without taking cold.

Advocates of the cold bath are enthusiastic in its praises, and not unduly so, perhaps. Some will tell of the morning plunge into a full tub of cold water; others tell of taking cold showers, with water as cold as may be had; and still others tell of breaking the ice to get a cold bath or plunge. All that may be good enough for those for whom it is

good; but for others it might be very bad.

Strong recommendations may be given for cold bathing and its benefits. Like much other popular medical advice that may be well meant but is too promiscuous, it must be taken with discretion and discrimination. A cold bath is more than a bath; it is a powerful stimulant, and may be productive of marked results, favorable or unfavorable. The difference is not in the bath, for one very good principle in the use of water is its uniform effect as far as the water is concerned; but individuals differ.

One whose vitality is low, and whose circulation is poor, needs the tonic effects of bathing but cannot take the baths that a robust, vigorous person can. There is a difference between one who is trying to become strong and one who is already strong. One must be careful about doing things that the other can do with impunity. Taking cold

or even cool baths is one of those things.

There is a principle involved in the question of what kind of bath to take, how, and when to take it; and this principle should ever be considered in the use of water treatment in general, at least in the use of what is termed tonic treatment. What is meant by a reaction after an application of cold is generally understood. The reaction is the essential thing in taking cold treatment; the benefit is not merely in getting cold; prolonged cold or chilliness is harmful.

KEEP YOUR SKIN CLEAN

THE skin is more than a covering of the body. It does serve that purpose, protecting the soft sensitive parts from injury and from heat and cold. But it serves several other purposes. For one thing, it contains seven million openings from sweat glands, through which much waste material is discharged. It is part of a vast sewerage system, if we may so put it. And here is a big argument for bathing for cleanliness: to wash from the skin the discharged waste matter, lest those openings become clogged or the waste matter be absorbed.

The skin also contains innumerable small oil glands, which are constantly giving off an oily, or fatty, secretion which keeps the skin soft and pliable and which also helps to protect the body against absorbing moisture and pos-

sibly even gases.

Under the layer of skin is a vast network of minute blood vessels, called capillaries. In the average-sized person this area of microscopical blood vessels would present a surface of fifteen square feet. When this surface circulation of the blood is normal, the complexion is such as cannot be bought at a drug store.

There are millions of nerve endings in the skin. By sticking a needle into the skin one can tell about how close

together these nerve endings are.

Now let us go back to the question of reaction. The first effect of cold upon the skin is to contract it, squeezing or driving out—or in, we might say—the blood from the surface circulation. Then there follows, or should

follow, a reaction, bringing a larger supply of fresh blood back to the surface. It is this reaction that is desired and for which the cold bath or treatment should be taken.

If the reaction does not occur, the cold is too much for the individual. Or even if the reaction does occur and is followed by a sense of weakness or lassitude, the bath or treatment has not been beneficial.

In the one case the individual's vitality was not sufficient to cause reaction to the cold application; in the other, while the reaction resulted, it drew too heavily on the vitality

for his good.

Two factors are to be considered when a person does not properly react or recuperate,—the condition of the individual and the conditions under which the bath or treatment is given. A cold bath should always be short. The temperature of the bath should be suited to the condition of the individual; it should not be too cold. It should be given under conditions favorable for reaction.

It is because of the failure to react that many persons find no benefit and perhaps even harm in cold bathing, but under favorable conditions they might be benefited. The

following precautions favor reaction:

A warm room or protection of patient by blanket.
 Hot treatment preceding the cold application.

3. Very brief applications of cold.

4. Application to a small portion of the body at a time.
5. Vigorous friction while drying, as with a coarse towel.

The wet-hand rub or sponge bath is an excellent measure for those with poor reactive power. It is taken by bathing first an arm and then drying it; then the other arm; the chest, abdomen, each leg, and the back. The rest of the body is kept covered while each part is bathed and dried. This kind of tonic treatment can be taken by almost any one.

By increasing the area bathed at one time, and by reducing the temperature of the water from time to time, the powers of reaction may be developed. As the individual gains vitality, the cold may be applied to the entire body at one time. Sprays, showers, tub baths, and plunge baths, at first preceded by hot treatment, later without hot treatment, may be used as more vigorous tonic treatment.

The manner in which a person responds to cold water treatment, either in the form of the bath or otherwise, is a fair indication of his general vitality. If he is sensitive to cold water, he is also sensitive to cold air, drafts, and exposure of any kind. This condition indicates a low resistance, which makes him susceptible to disease.

The wise use of water, internally and externally, may be made a simple and effective means of building up and maintaining the health. Every one should give intelligent study to his individual need of tonic treatment, and make use of such measures as are suited to his condition.

A Perplexed Philosopher

(Continued from page 6)

the modern "critics" of the Bible, or what we sometimes term the teachers of the "new" theology. It is not my purpose here to show how and in what ways this view is a perversion or a misstatement of the truth; space will not admit of such criticism. The mere statement of the point of view will be sufficient for most of my readers. But we must remember that as the result of the widespread acceptance of the theory of biological evolution and of the ape origin of man, these teachings have become almost universal, and thus many thousands of people all over the land are inclined to take these teachings of Mr. Wells as a very full and reliable statement of the facts about the beginnings of Christianity.

Mr. Wells' discussion of the modern change from the orthodox views of Christianity over to the teachings which are quite appropriately summed up under the term "modernism," makes very interesting reading; but a consideration of these teachings must be left over until another time. In a future article we may give some attention to his version of what some call "the great modern apostasy."

Mrs. Eddy says that The devil is merely the opposite of truth.—Heaven is but a divine state of mind. —Angels are just "God's thoughts passing to man."—Children are only "sensual and mortal beliefs."—Marriage will be discontinued when "it is learned that God is the Father of all."



Some Doctrines of **CHRISTIAN** SCIENCE Examined

WILLIAM G. WIRTH



INCE Christian Science recognizes evil as nonexistent, it goes without saying that there can be no devil in Mrs. Eddy's theology. To predicate a personal being as the cause and director of sin, as is affirmed in common Christian teaching and supported by the Bible, would run counter to one of the cardinal tenets of Christian Science,—the denial of personality. Let it never be lost sight of that, according

to Mrs. Eddy, all is Mind and God; personality is nothing. Taking up Mrs. Eddy's book "Science and Health," we read in the Glossary (page 584) this definition of devil: "Evil; a lie; error; neither corporeality nor mind; the cpposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: 'I am life and intelligence in matter. There is more than one mind, for I am mind,-a wicked mind, selfmade or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image."

It would be difficult to conceive of a stronger denial of personality than is contained in this definition. Again, on page 450, we find this strong statement: "There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their creed teaches belief in a mysterious, supernatural God, and in a natural, allpowerful devil.

While the Scriptures do not present a "natural, all-powerful devil" they do most certainly present him as a being.

Let the Word be our defense.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungred. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God. cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, it is written again,



thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him." Matthew 4: 1-11.

IF SATAN IS A MYTH, SO IS JESUS

HERE we have a plain narrative, one of the incidents in the life of our Lord. By all the laws of spiritual understanding and common sense, in an account of this kind we must accept the characters presented as actual and real. Is the "Jesus" of this event a tangible, corporeal being? It would be insulting to our mentality to think otherwise. Even Mrs. Eddy admits that Jesus was a man, a corporeal being. If this is so, then what about the other character in the narrative? Is he any less a real being? Evidently what is true of Jesus must be true of the devil. If the leader of unrighteousness is not to be taken as a personality in this incident, Jesus is no personality; and the Bible becomes a hopelessly vague and incomprehensible book.

Paul was not ignorant of Satan's personality. positively does he declare it in 2 Corinthians 11:14: "And no marvel; for Satan himself is transformed into an angel of light." Paul's "himself" offers an insuperable obstacle to Mrs. Eddy's no-devil doctrine. And referring back to the Old Testament, we find the book of Job seconding Paul's doctrine of the devil's personality: "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it." Job

1:6, 7, A. R. V.

THE IDEA OF SIN NOT ADMITTED

IF the reader will read through "Science and Health," there is one point he will not fail to grasp. It pertains to Mrs Eddy's negation of sin. Repeatedly is the thought emphasized, in different phraseology, that to admit of sin is to dishonor, degrade God, who is the author of all good and of all being. To quote from page 474: "If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source; God must be their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver, 'I am not come to destroy, but to fulfill.' Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?"

On the face of it, this appears to be a very plausible argument; but closely examined, with all due respect to our Christian Science friends, it is superficial, specious; yea, more than that, dishonoring to God instead of upholding His honor. To say that because God made everything, He must have made the devil, and is therefore responsible for sin, would be true if God, when He made intelligent beings, made and fixed their characters good or evil as the case may be. But God is not in the character-making business. He has left it to us to form our own characters. He is not a moral despot, arbitrarily assigning certain moral qualities to this one, and other moral qualities to that one. He has made us free moral agents, not moral automatons. He desires the service of love. He would find no pleasure in having us love Him if we were made so we had to love Him whether we wanted to or not. But a love springing from a free, self-responsible will gives Him great delight. Says John: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us.' 1 John 4:7, 8, 18, 19.

IS GOD RESPONSIBLE FOR EVIL?

OD did create the being we now call Satan, the devil. When God made him, he was not the devil; but turning from the ways of righteousness, he became the author of all evil. He was once one of heaven's leading angels. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28: 14, 15. God might have destroyed the devil when he introduced sin into the universe. However, love is not the only basis of the divine government; freedom is one of its fundamental principles. To have silenced the dissenting voice, to have crushed the rebellious angel, would have been to establish a divine despotism, an arbitrary régime, which was far from the Father's heart of love. No; freedom and liberty must be granted to allow the awful thing to work We know of no better way to express it than has Dr. D. P. Barrows, president of the University of California, in his address on "Freedom" to the graduates of that institution a few weeks ago:

"I bid you, as my parting words, to love freedom; to defend freedom; to set it higher than any other condition of existence. I do this with confidence because I believe that God created freedom, and I believe that God has placed it higher than human well-being.

"How else can we explain the

"How else can we explain the old dilemma of the prevalence of evil in the world? The heavenly Father permits it because to suppress it would be to destroy freedom; therefore, His solicitude for freedom must be greater even than His purpose to extinguish evil."

Just so; and when all the creatures in His universe agree that sin and Satan must go, as a result of the terrible, sickening tragedy that is being staged on our poor earth, then and not till then, will the God of freedom remove them.

Mrs. Eddy finds an easy way out of this "dilemma" of sin, by abolishing sin and the devil. This she is able to do because her system is pantheistic, as shown in one of our previous articles. But to the most of us, who believe in a personal, individual, virile God, with whom we can come into blessed and comforting fellowship, a God of love and freedom, the idea of a spineless, puerile, ethereal, intangible something called God, in everything and filling everything, disposing of sin by possession rather than by principle, is entirely unsatisfying. When we are in real trouble we want real comfort, something more tangible than "atmosphere."

SAYS HEAVEN IS ONLY A STATE OF MIND

THE Bible idea of heaven does not fare well in Christian Science theology. "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says.' -"Science and Health," page 291. And referring to the Glossary (page 587), we find: "Heaven. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." Thus does the author of the system we are considering negate realities. With what relief does the Bible Christian read the words of Christ: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3. Surely, our Lord predicated locality as to the saints' future home. Instead of Christ's preparing a "place" for us, Mrs. Eddy categorically declares, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right."—"Science and Health," page 266.

The reader is now prepared to learn that there are no real angels. Indeed, Mrs. Eddy is consistent in this; for relegating heaven and hell to the realm of the unreal, the immaterial, so must it be with these heavenly beings. The Glossary will be called in to witness: "Angels. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality; counteracting all evil, sensuality, and mortality."—"Science and Health," page 581. "Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. . . My angels are exalted thoughts, appearing at the

door of some sepulcher, in which human belief has buried its fondest earthly hopes."—Id., pages 298, 200.

Surprised as we may be over this exposition, there is no mistaking it that Christian Science makes angels synonymous with good thoughts. Not to speak of the novelty of the idea, what nonsense does it make of plain Scriptural statements! In the following quotation from the Bible, we have put in brackets the words "exalted thought," after the word angel and the pronouns having "angel" as their antecedent. Let us see what we have.

IS THIS WHAT THE BIBLE MEANS?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake: for the angel [exalted thought] of the Lord descended from heaven, and came and rolled back the stone



Here is the definition of children as found in "Science and Health:" "Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence."

from the door, and sat upon it. His [exalted thought's] countenance was like lightning, and his [exalted thought's] raiment white as snow: and for fear of him [exalted thought] the keepers did shake, and became as dead men. And the angel [exalted thought] answered and said unto the women, Fear not ye: for I [exalted thought] know that ye seek Jesus, which was crucified." Matthew 28: 1-5.

With no desire to deride or mock, in soberness we would ask our Christian Science friends to get sense for us out of such interpretation of a plain narrative. By some stretch of imagination we can conceive of an "exalted thought" coming down from heaven; but we are completely at a loss to know how an "exalted thought" could roll back a stone and sit on it. Further, how could an "exalted thought" have a countenance, and his raiment be as white as snow? But more than that, this "exalted thought" spoke. We have always been taught that a word is an expression of a thought. If this be true, and no one will question it for a moment, in this case at least Mrs. Eddy will have to say that this angel was more than a thought; he was a word, for he expressed himself. If this be ludicrous in its absurdity, it is Christian Science teaching that must bear the responsibility. In these articles we have no purpose to make light of Christian Science, to make a plaything of it for argument. We believe any Christian Scientist who has been following us will have to admit that we are endeavoring to deal fairly with his persuasion. What we are after is truth; and sometimes we must show up the error baldly and very plainly in order to bring out the truth in clear, bold relief. May God use our words to effect that end, for the convicting of hearts as well as the convincing of minds.

HERE IS A DEFINITION OF A "CHILD"

ONE of the astounding—and we may be permitted to say daring—statements in "Science and Health" is the second Glossary definition of children: "Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the science of being."—Page 583. Yet, having repudiated so much, as we have learned, of the unseen world, we need not be surprised if some of the dearest things of the seen world are denied. It is because of this view of children that their birth in Christian Science families is most infrequent. Indeed, as Mr. Peabody says, it "is regarded as evidence of unspiritual living, and is decidedly discrediting."—"The Religio-Medical Masquerade," page 164. It is not because Christian Scientists dislike children as children that this position is held, but because they do not admit of birth. Life must come from God without the means of birth. "Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine."—"Science and Health," page 305. Again, on page 29: "Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus,—that is, Joshua, or Saviour."

MARRIAGE AN EVIL TO BE OVERCOME

MAN'S birth being negated, the reader can plainly see that the logic of the situation leads inevitably to this conclusion, that marriage is not in the Christian Science order. While, of course, Mrs. Eddy would not be expected to come out plainly on this point, again she demonstrates her consistency by minimizing this sacred institution, an institution consecrated by God Himself before sin ever came into the world, and whose sanctity is upheld so positively in Holy Writ. "Until it is learned that God is the Father of all, marriage will continue."—"Science and Health," page 64. From the quotation in the preceding paragraph,—"Those instructed in Christian Science have reached the glorious perception that God is the only author of man,"—we shall not need to wait until we reach the other world to witness the cessation of marriage. Let

"mortal mind" yield to the "Divine Mind," "material science" to "Christian Science," and marriage will no more be necessary. "Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,—marriage will continue subject to such moral regulations as will secure increasing virtue."—"Science and Health," page 56. The expression "where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven" leaves us in no uncertainty that Mrs. Eddy is speaking not of that "better land" which can come only when the one now existing passes away, where the Bible says there shall be no marriage, but is speaking of this present world, influenced by Christian Science.

Truly, this is most dangerous teaching, and can be productive, despite the good intentions of Christian Scientists, of only moral degradation in a world already fast hurrying on to greater social pollution, family laxity, and per-

sonal corruption.

The Unwisdom of the Wise

(Continued from page 13)

glory of God's unclouded presence, partaking to the full of all possibilities of divine knowledge and wisdom, turn from it all to center thought and worship upon himself and to lead countless others in that selfsame way? And why should others gloriously gifted follow him in that downward way? We may ask the question, "Why?" but we shall never find any satisfactory answer.

There can be no answer for that which is unreasonable; for this is but to say that it violates all the laws and forms of reason. There can be no answer for that which cannot be excused and explained; for this is but to say that there is for it no excuse and no explanation, that is to say, no

answer

NO SOLUTION BUT GOD

IF we look at nature, whether it be at the tiny grass blade at our feet or at the mighty star blazing overhead, we find all bathed in a cloud of ultimate mystery, unless we accept the glorious doctrine of a God who created and upholds them all.

And with all that science says, either to display before our gaze a treasure house of accumulated facts, or to confound our hearing with a babel of atheistic philosophies, it can make no headway as science or as philosophy unless it includes God as the great and primal fact, and His purpose and activity as the one and first philosophy.

The world is growing godless, constantly and speedily, heading toward the one chaotic goal. It is godless in business; for men get without regard to the getting, the true God forgotten in the presence of the new god, Greed.

It is godless in education, for all worldly books and teachers are voicing the one great doctrine of an atheism which proclaims that the world was built by natural forces and processes, and has pushed on to its present attainment by the law of dire necessity in violation of the law of mercy and love.

It is godless in science, for the foundation as well as the edifice of modern knowledge is that of bare force and matter, resident energies, inherent capacities, blind mechanisms, unthinking atoms, and mindless molecules.

It is godless in philosophy, for this modern thought deifies man, excuses sin, and establishes a lawless supernaturalism.

To-day the world has grown more rich in knowledge than in any previous age, but it has become more barren and destitute in the true knowledge of Him who is the one

To-day the world might be wiser than in all ages before, but it is daily growing more foolish, and is stumbling at

the same great stumblingstone.

But God rules. With unfailing exactitude, He still demands, as of old, that His creatures be (Continued on page 80)

Has the Cross

LOST ITS POWER?

& ELIZABETH ANN TOLLMANN





SERVICE combining beauty and impressiveness was held on Æolia Heights, at Auburn, California, last Easter day, when hundreds of worshipers gathered in commemoration of the resurrection of the One who, nearly two thousand years ago, burst the portals of the tomb and came forth the master of death. In vivid and picturesque language one

who was an eyewitness describes the service:

"Afoot and awheel they came to Auburn,-5,000 men, women, and children,-to worship at the foot of a giant cross on Easter day, an electrically lighted cross to guide those who would pay homage to the lowly Nazarene.

"In the gray dawn of a wind-swept morn, long before the first rays of a glorious sun splashed its rose over the American River Canyon to the east, the worshipers came.

"Rev. Harvey V. Miller had just advanced to deliver his sermon on 'Glimpses Through, the Golden Gate of God's Love,' when the first blaze of rosy dawn leaped over the horizon where lies Lake Tahoe and the wonderful vista stretching away from the American River Canyon. Even as Reverend Miller was speaking, twittering birds nestled in an oak tree hard by the glaring cross, speaking their joy.

"The sun had no more than stabbed earth with its full rays and crimsoned the trees of blossom, than the choir and throng, five thousand strong, goldened the air with Barmby's deathless song,

"'When the morning gilds the skies, My heart awaking cries: May Jesus be praised! Alike at work and prayer, To Jesus I repair, May Jesus be praised!"

Can you not visualize the scene? The hilltop bathed in the first flush of sunrise, the huge cross aglow with electric lights, the thousands of reverent worshipers, and the glad anthem of praise rising in the air-it must have been a spectacle that will live long in the memory of those who

Pause for a moment, and allow your thoughts to span the centuries leading back to that other cross on Calvary's hill. Three crosses stood there; but it was the central one that drew attention. No song of praise ascended from devout worshipers; instead, the air was defiled by taunting jeers and ribald insults from the motley crowd of scoffers, curiosity-mongers, and persecutors gathered there. A

faithful few there were who, lingering near, watched with burdened hearts, fighting desperately with the demons of doubt and fear which assailed the citadel of their faith. On the cross hung their Teacher and their Leader, the One whom they had accepted as their Redeemer, the One who had plainly told them, "And I, if I be lifted up from the earth, will draw all men unto Me," but never, even in their most spiritual moments, had they sensed that this was His meaning.

Assembled about that cross were myriads of unseen witnesses. Heavenly angels were restrained only by the Father Himself from coming to the deliverance of the Saviour. Exultingly the commander of death marshaled his legions of evil ones. It was his day of apparent victory.

There is no need to tell here the story of the hours that followed; the record of those three momentous days is well known. Again and again hearts have thrilled with joy in the knowledge that a resurrection morning followed that period of gloom and waiting.

From that cross went a group of men, eleven in number, for the betrayer was no longer of their band,—who later told in heart-reaching language the story of the crucified, risen, and ascended Saviour. And ever and again the focal point of their story was the cross—the cross which until that time had spelled only ignominy, degradation, and death, but which from then on has symbolized salvation and life, because of Him who conquered death.

Down through the ages has the story come, opening before men to-day the vista of divine love. Even those centuries of bloodshed and persecution, when believers thought converts must be driven to the cross, if they would not come otherwise,-forgetting or overlooking the fact, that the Saviour said He would draw men to Him,-could not dim or mar the beauty of the salvation story.

HAS THE PREACHING OF THE CROSS BEEN IN VAIN?

O-DAY the cross is still honored, as is evidenced by that Easter service on Auburn's heights. Not of one creed alone were those who joined in that sunrise worship; doctrinal differences, social distinctions—there were none at the foot of the cross. But though occasions are thus used to magnify the cross, what meaning does it really hold? For nearly two thousand years the story of the cross has been repeated, yet to-day the offspring of Satan -hatred, rebellion, war, anarchy, false doctrines, licentiousness, and all the like brood-hold greater sway upon the earth than ever before. Has the cross lost its power?

There comes to mind an incident in the life of Dr. Wa Baptist minister who was blessed with soul-winning power that often caused wondering comment. A group of persons were discussing a sermon preached by him. One said the minister could present the love and sacrifice of Christ in such a way that it would melt a heart of stone, and another wondered wherein lay the secret of his power. An aged minister, who had been long in the Master's service, said: "I know of an experience in Dr. W-'s life that explains the secret, as you call it. He will not mind if I tell it to you."

Then he told us that when Dr. W- was graduated from a prominent theological college, he was invited to take the pastorate of a large and influential church, for he was devoted to his calling, was a brilliant speaker, and possessed a magnetic and compelling personality. A few months later, in discouragement and distress, he came to the old minister who was telling the story, and in broken tones said, "I'm a failure, Brother L—, an absolute failure; I've mistaken my calling." In reply to earnest questioning, he continued: "I've preached on every topic in the Bible; I've gone from Genesis to Revelation, and I can find nothing more to say."

His friend asked gently, "How long is it now that you

have been preaching?"
"Six months," was the answer.
Then the older minister laid his hand on the young man's shoulder, and said quietly, "Good, my lad! You've run out of your own thoughts in six months. Now give God a chance. Allow Him to tell through your lips the story of

the cross-and see what will happen."

What was the result? The young minister went down on his knees and pleaded for such a vision of the tragedy and the victory of the cross as would make him a powerful instrument in God's hands for telling it to others. vision came. A year later his old friend asked him if he had found any "new material," and with shining eyes the young man answered, "Brother L—, I haven't gone beyond the possibilities of John 3: 16 yet."

THE TROUBLE LIES WITH THE CROSS-FOLLOWERS

TO, the cross has not lost its power. The trouble lies with the cross-followers. Men will not be swept into the service of God through such means as the learned dissertations and philosophical lectures that are declaimed from church pulpits. Master though he was of oratory and logic, the apostle Paul learned that the cross is the only theme that draws men to God. He did not record, "Through irrefutable logic we convince," but rather, "We preach Christ crucified.

When church members try to bear the cross of Christ and at the same time carry with them all the attractions and allurements of the world, they cannot interest unbelievers in the cross. They not only discourage others, but they lose heart themselves. They rebel against the heaviness of the cross. But in this they are deceived. It is not the weight of the cross they feel; it is the weight of the "things of the world." Christ bears the heaviest end of the cross, but He gives no aid in carrying the burden of

tenaciously held desires and actions of evil

Just so long as professed followers of Christ dwell upon the respectability of the cross, walking in the strait and narrow path because it is "good form" to be a church member, forgetting that it was the suffering of the cross that brought salvation, just so long will they speak of the "teeming millions" of India and China, and of the "darkness of heathen lands" in stereotyped phrase, and sing perfunctorily of "Greenland's icy mountains and India's coral strand." But when the suffering of the cross makes its compelling appeal to their hearts, then time, money, talents, —yes, life itself,—become dedicated mediums through which the story of the cross may go to souls purchased by the blood of God's Son.

A consecrated young people's leader once said that every Christian should daily ask himself the following pertinent questions:

"Can I at this moment point the way to Christ to a sinsick soul? If the answer is no, how can I be assured of my own salvation? If yes, am I doing it every time the opportunity is presented?"

When the cross is lifted high in the lives of Christ's disciples, not one unconverted person will come within the radius of their influence without having pointed out to him the way of Christ.

The theme of the cross is the salvation of souls. It is a subject that the angels of God "desire to look into." The apostle Paul writes, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

What is the preaching of the cross to you?

The Unwisdom of the Wise

(Continued from page 28)

like Himself, sinless and pure. But men love sin; they desire to follow their own mad appetites and impulses. Since they cannot entirely drown the voice of conscience and the instinctive demands of a deity, they fashion now, in an age of marvelous enlightenment, a god like unto themselves and no better one whit than the ancient gods of wood or stone or metal, the idol gods of a darker and more

If one's religion leads in the ways of sin and uncleanness, it is a false religion. If one thinks of a god who will tolerate lawlessness, he is worshiping a false god.

We stand to-day facing the greatest age of the centuries. It is an age pregnant with opportunities both good and bad. There is a road that leads downward as well as upward. There are openings for evil as there are for good. And both have added advantages in this marvelous age. The world is full of facilities. Time is annihilated. Distance is annulled. The whole world drops within the narrow circle of one thought and one activity.

Where shall we stand? Shall our knowledge exalt us into opposition of God? Shall our wisdom cause us to commit final and fatal foolishness? Shall we array ourselves on the side of right and nobility, of kindness and love? Or shall we be of the hosts on the side of sin and lawlessness, of impurity and of lust?

There is a morning of light to dawn. There is a night of darkness to settle.

If we walk in righteousness, we are facing the light; we

are moving toward the dawn.

If we continue in sin and in worldly lusts, we have turned our backs to the light; we are heading downward toward dark chaos and the pit.

God's Throne Endures

No matter what may take place in the world materially, no matter what may take place in its ultimate destination, no matter what may take place in any of the starry worlds,—they may all disappear from their setting forever,-and yet the throne of God at the center of this universe cannot be shaken. We have seen other thrones topple, tremble, tumble, and fall. We have seen the crowns kicked around the earth and thrown into the rubbish heap. We have seen the scepters used by the anarchist as a walking stick. We have seen throne after throne fall in the shaking process of these years,—and some of them were considered the strongest and most durable thrones in the world. But they are gone in the period of a few days. One, two, three, four, five, ten, twenty, all gone. Shaken from their foundation. The thrones of the earth are apparently insecure, seemingly on the increase of insecurity. No matter what you may name them. You may call them democratic if you please, and yet you mark them with instability and insecurity the moment you put them on top of the planet. It is all shaken; but when the thrones of the earth totter and tumble, the throne of God endureth forever .- King's Business.



ENGLAND'S LABOR CRISIS

砂 ARTHUR S. MAXWELL

Our London Correspondent

NGLAND has been passing through one of the worst crises in her history. Indeed, the situation became so black toward the middle of April that it seemed as if nothing could avert a general social upheaval and civil war.

The trouble began with the decision of the government to decontrol the coal trade at the end of March. This meant that thereafter the coal owners would be free to pay any wages they pleased, and rather than agree to the excessive wage reductions proposed, the miners declared a general strike. Then the transport workers and the railway men, foreseeing that heavy reductions in wages would soon be their own lot, decided to join the miners, and to-gether fight the battle "once and for all." This meant, of course, that practically every industry in the country would be brought to a standstill, and that the nation would face starvation. The government, on its side, prepared for the fight, by calling up army and navy reservists, inaugurating

a special defense force, and appealing for volunteers to take the places of the strikers in the various essential trades. Large numbers of loyalists responded to the call, and it became very evident that if a struggle should ensue, the government would

be in a very strong position.

The great strike was appointed for ten o'clock on the night of April 15. Every thinking person realized that it was sheer madness, and nothing more nor less than national suicide. Yet, almost up to the last minute the clash seemed inevitable. Every church in the land was praying for divine intervention to avert the frightful calamity, but strong faith was needed to believe that any light could possibly break through the darkness.

A GENERAL TIE-UP MIRACULOUSLY AVERTED

THEN suddenly, inexplicably, at the last moment, a change came. A writer in the London Times stated that it "left one gasping at its suddenness." Those who had been praying that the "winds of strife" might be held a little longer could not help believing that God had stepped in to help, and that the angelic forces which once battled for the right in the court of Persia (Daniel 10:13) had now triumphed in the legislative assembly of the British Empire.

It turned out afterwards that a large proportion of the private members of the House of Commons had met together unofficially and heard the cases of both sides, as presented by the representatives of the miners and mine owners. This sympathetic hearing had further led to a split in the ranks of the Miners' Executive, and finally to the defection of the leaders of the transport workers and railway men. Thus it came about that the great "triple alliance" strike was called off, and the miners had to stand alone.

But this does not mean that England's labor problems have been solved. Far from it. As we write, the whole coal trade is at a standstill, and all the industries that depend upon coal are closing up. During the last four months the number of unemployed has increased from one million to two million, and besides these, there are a million more who are working only part When one remembers that a good proportion of these unemployed are red-hot communists, and that bolshevik ideas are spreading rapidly among them, he can appreciate something of the seriousness of the situation. Any widespread destitution and starvation is being temporarily avoided by the provision by the government of a weekly "dole" to those who are out of work; but every one knows that the burden of supporting increasing millions of unemployed cannot be borne indefinitely.

THE INDEPENDENT LABOR PARTY REJECTS BOLSHEVISM

7HILE the outlook is dark, some incidents bring encouragement and inspire the hope that any great social upheaval is still some distance ahead. At the recent annual conference of the Independent Labor (Continued on page 34)

England believes in preparedness for strikes as well as for war. At the right is the office of food transport which was all ready to take entire charge of the distribution of food in case of a transport strike. Below, soldiers erecting barbedwire entanglements in Hyde Park. These barriers are most effective in stopping mob rushes, and were to be used in case of a serious outbreak on the part of the



Underwood

ZION

Will It Exist as in the Palmy Days of Solomon?



FREDERICK C.
GILBERT



Ruins of the house of Naaman



F the glorious days of Israel, when King Solomon sat on Judah's throne, we read that "Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt." Does modern Zionism expect a return of this glorious rule for the Jews? Is it Israel's

expectation again to have sole control of the Holy Land, and to rule as in the days of the kings of Judah? Do Zionists hope to be masters of the land of Israel, with their own governors, officers, and chosen men? Is it the expectation of the leaders of modern Zion that there is to be built up a splendid kingdom of the Jews, for the Jews, and by the Jews?

Is there to be nothing whatever in the future for the Jew in Palestine? Is he not to have the privilege or the opportunity to return to the land of his fathers, if he so desires? Will he be barred from entering into the cities of the sepulchers of the kings of Judah, even if he has the finances required for the journey?

What is the solution of this Zionistic mix-up? Is there a real solution to it? Can the thing be unscrambled? Is there an explanation of the whole intricate problem? What is this Zionistic movement? As we read the Jewish papers of America, as we note the trend of general thought on this question from abroad, and as we read of the attitude of the Moslems and the Arabs, we are led to wonder what will be the end of it all. No question is ever settled, until it is settled right. If there is to be a real settlement of this question, can we know what it is? Is there anywhere a reliable prophecy of a settlement of this Zionistic movement? Have we any definite information that is authentic and reliable?

It should never be forgotten that the foundation of Zionism was laid in the Scriptures. The term is a Biblical one. It had its origin in the Scriptures; it grew in a Scriptural atmosphere; bore its best fruit in Biblical times; and the Word of God has plainly indicated its finale. (Deuteronomy 4:48; 2 Samuel 5:7; Matthew 21:5; Galatians 4:25-27; Hebrews 12:22; Revelation 14:1.) The only true solution, therefore, must be found in the Bible; its authority is final.

ANOTHER JEWISH GOVERNMENT IMPOSSIBLE

THE Scriptures plainly teach that there can not and will not be another kingdom built up in Palestine, in Judea, or in Jerusalem, as there once was. Here is what the written Word says when the last king of Judea was dethroned:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:25-27.

That the Jews as a nation can never again exist, and that there never can be and never will be a national political government of the Jews, with Jewish governors, officers, and leaders in control as a unit, is evident from the following statement:

"Thus saith the Lord, Go and get a potter's earthen bottle, . . . and go forth unto the valley of the Son of Hinnom, . . . and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

his ears shall tingle. . . . "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again". I fremuch 10: 1-11

whole again." Jeremiah 19: 1-11.

By the study of a few Scriptures, it will be seen why the Jewish people can never become a kingdom or a nation as it once was, even though political Zionism or any other kind of Zionism may wish otherwise. It is not in man to direct his ways. (Jeremiah 10: 23.)

The Jewish people were designed of God to be different from any nation on earth. When the world was originally divided among the peoples after the Flood, there were no Jews or Hebrews or Israelites. (See Genesis 10.) Some four hundred years after this division of land and peoples. God called a man by the name of Abram who resided in Ur of the Chaldees. To this man were made certain promises, among which was that he would become a great nation. (Genesis 12:1-3.) A little later the Lord told this same man that he would be the father of many nations; and his name was changed to harmonize with this enlarged promise. Some ten years after, God made a particular covenant with Abraham, and told him that all the land of Canaan should be given to him and to his posterity, but not at that time. Here is part of the covenant:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. . . . But in the

fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Genesis 15:13-16.

This promise was handed down from father to son, from one generation to the next. About four hundred years had passed away, and the posterity of Abraham, in their affliction and bondage, wondered whether the promise had ever been made of their deliverance, or whether God had forgotten that He had made it. Hence we read:

"The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God. And God heard their groaning, and God remembered His covenant with Abraham." Exodus 2:23, 24.

NOT BY SWORD OR SPEAR OR GUN

MOSES was called of God to lead the people out from their bondage; and this is what was told him in con-

nection with the commission to go to Egypt:

"I have surely seen the affliction of My people which are in Egypt. . . . And I am come down to deliver them, . . . and to bring them . . . unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Exodus 3:7, 8. These peoples were nations inhabiting the land of Canaan, and they had been in that land for many centuries.

Moses finally accepted the call, and we read that "at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Exodus 12:41. The deliverance of the Israelites from the land of Egypt was not accomplished by sword or spear or bow or gun. people were delivered by a miraculous interposition of God

Himself. The record states:

"Hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your

eyes?" Deuteronomy 4:34.

The method which God pursued to bring about the Israelites' deliverance is described in the following language: "It came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." Exodus 12:29-33.

EXISTENCE AS A PFOPLE BASED UPON OBEDIENCE

THE people themselves had no part in securing their I freedom from Egypt; God Himself delivered them in a miraculous manner. After performing a miracle in allowing them to go through the Red Sea dry-shod, Moses was called of God to deliver to the Israelites the following

"Ye have seen what I did unto the Egyptians, and how I brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19: 4-6. Their existence, therefore, as a nation depended upon their loyalty to God and their obedience to His requirements. ple responded with these words: "All that the Lord hath spoken we will do." Verse 8.

Verses, chapters, and almost entire books might be quoted, relating to this time and onward, which clearly and unmistakably point out that the Israelites' existence as a nation and as a people depended upon their obedience to the statutes and requirements of God. (Leviticus 20: 24,

26; Deuteronomy 4: 34-40; 26: 16-19; 7: 6-11; 28: 1-14.)

Furthermore, God had declared that this nation was not to be classed among the other nations of earth, for the Israelites were to dwell alone, and not to be reckoned among the nations. (Exodus 33:16. Numbers 23:9.) were to have laws and statutes different from other nations, and they were to be governed by enactments which came directly from heaven. (Deuteronomy 4:1, God delivered them from their bondage, led them miraculously through the Red Sea, fed them divinely with food from heaven, and Himself was ever to be their Governor, Leader, King, and Law-giver.

Their national difficulties were not like those of other nations. When they were to launch a campaign, they did not organize their armies or their navies with guns or battleships. They were directed by the God of heaven how to conduct their warfare; and if they ever failed to win a battle or to vanquish their foes, it was because of disobedience to some requirement of God on the part of one or more of the people. The visible leaders of the nation were men or women chosen of God, who were called prophets or judges, the prophet invariably receiving his charge from

God alone.

REJECT GOD AND SEEK A KING

WHEN in the days of Samuel they asked for a king in order that they might be like other nations, God said unto Samuel: "They have not rejected thee, but they have rejected Me, that I should not reign over them." I Samuel 8:7. Samuel was greatly displeased that the people should reject God by asking for an earthly ruler in order to be as the nations of earth, when God planned to make them different from all other people. The land they possessed was not theirs by right or by might; it was given them by God, according to promise. As long as they maintained their proper connection with heaven, so long would the land of Canaan be held by them. God protested their departure, and He told them that what they were doing would be to their hurt.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." I Samuel 8:19, 20.

The Lord bore with them. He allowed them to have a king; yet they were to be directed according to the statutes and laws given them by God. The first king was a policy man; by his conduct he minimized the teachings of God's word, and after a series of terrible experiences, committed

suicide rather than be killed by the Philistines.

God allowed them to have another king, David, but He Himself had selected the man. In David's day, the strong fort of the Jebusites was captured by David; but this was because the Lord of hosts was with him. (2 Samuel 5: 6-10.) It was at this time that the word "Zion" was introduced; the fortification which David captured from the Jebusites was in the heart of Jerusalem. (See 2 Samuel 5:7, 9.) Ever after that Jerusalem, with all the territory which the Israelites possessed in Canaan, came to be known

During the next several hundred years, the children of Abraham repeatedly refused to obey God's requirements. Again and again the Lord sent to them prophets and priests: but they became so hardened in their evil course that the Lord said there was no remedy for them. Chronicles 36: 14-16.) The king of Babylon besieged their territory; their king was deposed and sent into captivity; and the land of Zion was desolate for seventy years. (See Lamentations 1.) However, God promised them at the close of seventy years they should be allowed to return to their land, which promise was fulfilled. They returned to Zion, built up Jerusalem, and lived there for a number of centuries.

FINALLY GOD SENT THE MESSIAH

BUT again they did wickedly, although God showed them His love and favor. Finally the Lord sent them the Messiah, the heavenly King, their own King, and they

would ever after possess the land if they would be obedient to His requirements. He was among them for more than thirty years, but they refused to accept Him as their Messiah or their Ruler. When they were given the opportunity to decide whether they would accept Him as their King and continue as a nation forever and have their land, they said, "We have no king but Cæsar." In this pronouncement they declared they were not a separate nation or people; they decided that pagan Rome was all they wanted. They chose the heathen emperor in preference to their own king. In rejecting their Messiah, they rejected all their rights and privileges to the land and to the promises which God had given their ancestors when they were selected as a nation. Their national existence was cut off, and they were scattered among all nations of the earth. They wanted to be like the other nations; this was granted them.

Thus we see that, according to the Word of God, there can be no national restoration of the Jews. Political Zionism is a contradiction of terms. It has no foundation in fact. The land Zion was given them by God; it was not captured by their own force of arms. They kept it because the power of God held them in that land. When they refused to accept their rightful Ruler, whose was the land, they forfeited their right to continue in that select relationship with God; hence they ceased to be a national entity.

There are promises in the Bible that a remnant of the Jews will be saved. (Romans 11.) There are statements in the Scriptures indicating that some Jews may go to Palestine and live. There are repeated declarations that the Jews will return to their God and their King. (Hosea 3:4, 5.) Thank God, the writer of this article can bear witness to that fact, and say Amen most heartily with the apostle Paul. But that as a people or as a nation they are to take part in war or wars, whether in Palestine or anywhere else, we have no statement to that effect. In the last great war, thousands of English and American Jews fought against thousands of German and Austrian Jews. This may be repeated; but as a unit or as a nationality, there can never be any Zionistic government erected in Palestine. Messiah will return erelong. He will build up the true Zion, the city of the living God; and all, whether Jew or gentile, who have been obedient to His requirements and laws, will be accounted citizens of that divine and eternal city where there will be no wars nor Armageddons nor troubles nor sorrows of any description. Zionism as an entity is a myth. England may make the Zionists many promises and may honestly endeavor to fulfill them; but as long as she holds the mandate over Palestine, that country will be under British rule. Jesus said, "Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled;" and Paul later said, "Jerusalem which now is, . . . is in bondage with her children." Galatians 4:25.

England's Labor Crisis

(Continued from page 31)

Party,—usually supposed to represent the extreme section of labor,-a resolution not to accept affiliation with the Moscow Communist International was carried by 521 votes Some of the speeches at this conference were remarkable for their temperate statements of labor's position. One resolution read: "That this conference . . . rejects the idea that this country must follow Russian methods, and is opposed to a policy which is deliberately designed to create such conditions here."

Another contained the following expression: "When we have educated the workers to our point of view, violence and bloodshed will no longer be necessary. will then be required will be a revolution in thought, which will be far better than a revolution accomplished by other means."

Needless to say, the report of the conference was read with relief by the rest of the members of the community.

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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J. R. FERREN, Circulation Manager

Perhaps a few words as to the present cost of living in England will be of interest to Americans. The Ministry of Labor keeps a close eye on the prices of all commodities, and classifies them under the five heads: food. rent, clothing, fuel and light, miscellaneous,—the last covering ironmongery, washing materials, crockery, fares, So thorough is the work of this body that price figures are obtained from all towns with a population exceeding 50,000, and from 530 smaller towns and villages. The prices ruling at working-class shops, coöperative societies, and "multiple" stores are used.

The latest figures, issued on April 1, 1921, showing the

increase since July, 1914, are as follows:

Ir	icrease since Ju 1914, per cent
I. Food	138
2. Rent	44
3. Clothing	
4. Fuel and light	
5. Miscellaneous	
All items, allowing for proportions of inc	
spent on the different groups, i. e., "Cos	
Living"	133

This means that on April 1, 1921, 20s. bought what 8s. 7d. bought

in July, 1914.

But for the good work of the Increase of Rent and Mortgage Interest (Restrictions) Act, the cost of living figure would be much higher. The item Rent, it will be seen, shows an increase upon 1914 of only 44 per cent; if the Rent Restriction Act had not been passed, it would have been up by 300 per cent, and the general cost of living figure would have been considerably higher than 133 per cent above 1914. As it is, the small rent increase mitigates the big increases in the other items.

The month by month record of the general cost of living figures since the war broke out is as follows:

since the war broke out is as follows:

AVERAGE INCREASE (PER CENT) IN COST OF LIVING SINCE JULY, 1914

	1915	1916	1917	1918	1919	1920	1921
Jan.	15	35	65	90	120	125	165
Feb.	15	35	70	90	120	130	151
March	20	40	70	90	115	130	141
April	20	40	75	95	110	132	133
May	20	45	75	100	105	141	-
June	25	45	80	100	105	150	_
July	25	50	80 '	115	IIO	152	-
Aug.	25	50	80	110	115	155	-
Sept.	25	50	85	IIO	115	161	-
Oct.	30	55	80	120	120	164	-
Nov.	35	60	85	120	125	176	_
Dec.	35	65	85	120	125	169	-

Thus the value of the pound sterling to a working-class family was at its lowest in November last, when it bought no more than 7s. 3d. bought in July, 1914.

It is curious to note that when the German submarines were doing their worst—in April, 1917, when we lost 500,000 tons in the month—the cost of living was only 75 per cent more than in 1914; i. e., the pound was worth 11s. 5d.

It will be noticed that after reaching the high water mark in November last, we have now got back to the level of April, 1920, but still are thirteen points above that of the month of the signing of the Armistice. The prospects for the immediate future are a gradual drop, possibly to 100 per cent above 1914 by the end of the year.

Because of this, most employers are gradually lopping the high war wages of their employees, and this again is helping to foment discord, as the workers are anxious to keep up "the standard of living" attained during the years

of prosperity.



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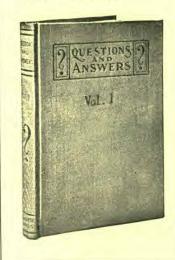
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