

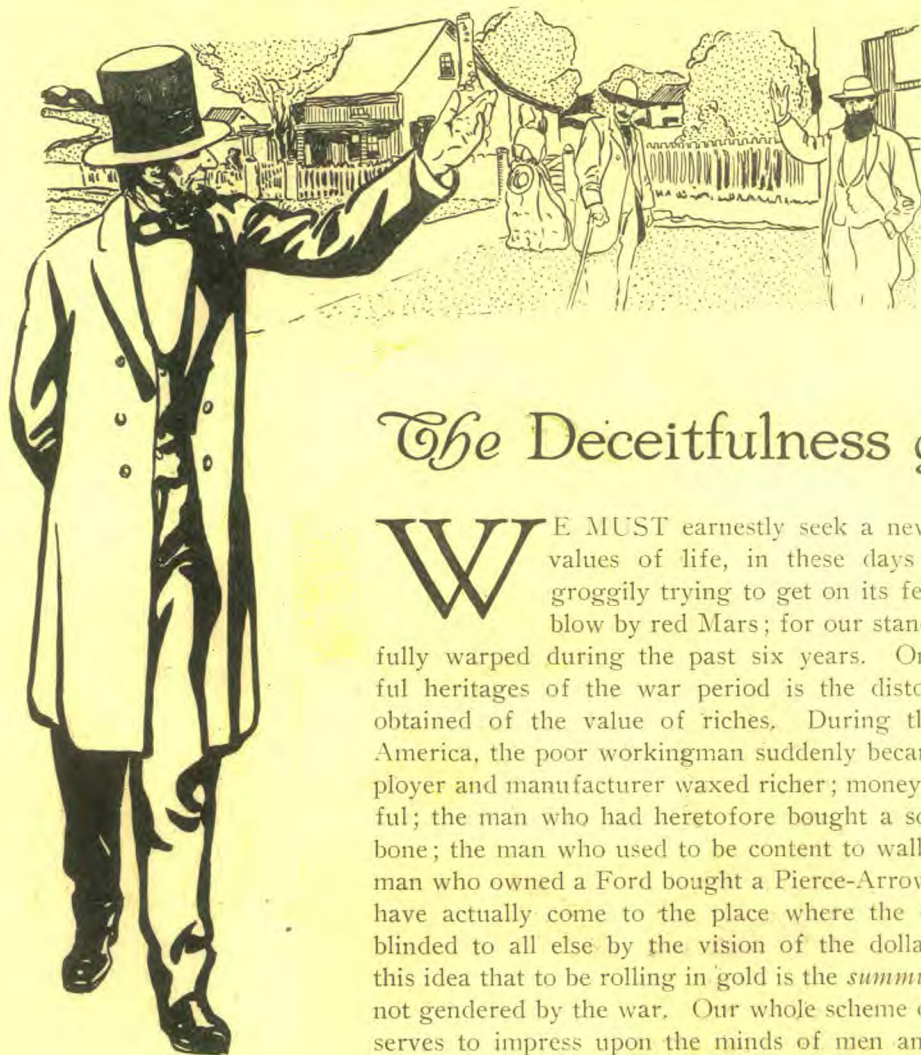
The illustration depicts a serene winter scene in a forest. In the background, a rustic log cabin with a snow-covered roof is nestled among tall, slender trees. The ground is blanketed in snow, with several tree stumps visible. In the foreground, a man dressed in a dark green jacket, a red scarf, and a fur hat stands on a wooden plank. He is holding an open book and looking towards the viewer. To his right, a large pile of cut lumber is stacked. The overall atmosphere is quiet and contemplative.

The **SIGNS** *of the*
MAGAZINE *Times*

FEBRUARY
25¢

*The Riches
of Poverty*

Read—Edison Tries to Get the Spirit World on Wire



The Deceitfulness of Riches

WE MUST earnestly seek a new appreciation of the values of life, in these days when the world is groggily trying to get on its feet after its knock-out blow by red Mars; for our standards have been fearfully warped during the past six years. One of the most baleful heritages of the war period is the distorted view men have obtained of the value of riches. During the war, especially in America, the poor workingman suddenly became rich; the rich employer and manufacturer waxed richer; money was loose and plentiful; the man who had heretofore bought a soup bone bought a T bone; the man who used to be content to walk bought a Ford; the man who owned a Ford bought a Pierce-Arrow; and so on, until we have actually come to the place where the eyes of America are blinded to all else by the vision of the dollar mark. Of course, this idea that to be rolling in gold is the *summum bonum* of life was not gendered by the war. Our whole scheme of modern civilization serves to impress upon the minds of men and women from their school days up that success in life is determined by the size of the pile of money that a man may accumulate; and if it be said of any man that he died poor, he is at once pronounced a failure.

But if we should pause only a moment in our money-mad rush, we should see that the worth while men of history have come from the cabin, not from the mansion; that their rough-hewn cradles were rocked by lowly and simple mothers, not by nursemaids; that their clothes were homespun, not fashioned in Paris; that their food was corn meal, not oyster cocktails; that they labored long and arduously at the common toils of life, and spent no time simpering around drawing rooms and hotel lobbies. Our stories of such men as Lincoln are always woven about the few means they had to purchase the books they so much loved, about the long hours they spent in the fields or at rail splitting, about the very necessity that made them rise above their fellows. When we elect Harding to the presidency, we show the humble little cottage where he was born and reared, and we eulogize him because he came from the common people. Yet in the same breath, we will turn around and stoutly affirm that work is the supreme curse upon mankind, and that to be millionaires, with nothing to do but sun and parade ourselves at Palm Beach, play golf, and coddle blear-eyed lap dogs, is the heaven of our desire. Our novelists and playwrights consistently teach the doctrine of the elevation of the rich and the shameful misfortune of those who are anything less than Cræsus. Even many of our preachers have forgotten that text which says, "Blessed be ye poor: for yours is the kingdom of God." In fact, even with many of those who profess religion, the text of their lives is, "Seek ye first the money of this world, and the kingdom of heaven shall be added unto you."

Is society going to turn and "seek first the kingdom of heaven," or will it continue in its Mammon obsession, only to end in the hell of the materialists?





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

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

The **SIGNS** *of the Times*
MAGAZINE
A Magazine With a Message

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



VOLUME 13

FEBRUARY, 1921

NUMBER 2

Europe's Religious Awakening

Lands long denied the Scriptures are crying for the bread of life. ❖ ❖ ❖

by GUY DAIL

HAVING just returned from nineteen years' residence in Europe, during which time I visited most of Europe and parts of Asia and Africa, it is a pleasure to me to make a few statements with reference to conditions in parts of the Old World.

Previous to the outbreak of the great European war, August 1, 1914, there were a number of countries in Europe that did not grant religious liberty to their subjects; and in some places, even civil liberty was unknown. It was impossible for the evangelical worker to have free access to the people of Russia, where a reactionary movement threatened the liberties granted after the Russo-Japanese War. Roumania and Serbia and Austria did not know what religious liberty meant. But the signing of the armistice, at eleven o'clock on the eleventh day of November, 1918, and the terms of the treaty of peace, have brought about a new era in Europe, an era of religious liberty. The developments growing out of the war have demonstrated once more that there is an overruling Providence visible in the affairs of men, so that of a truth we may say with the psalmist, "Surely the wrath of man shall praise Thee."

More than fifty-one months of the most terrible war the world ever witnessed, developed two classes of people in Europe. The larger class is godless, wicked, ready for any evil work, looking either to the breakdown of society and the overthrow of all present-day order as the realization of their hope, or anxiously hoarding what they have gained by profiteering during the war, putting their trust in mammon. There is another and a far smaller class. They discern the lesson God would teach mankind by the uncertainties of war. They have come to realize the vanity of all things human, and with the prophet they exclaim: "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: . . . but the word of our God shall stand

forever." Isaiah 40:6-8. Indeed, the war and the attending famine and pestilence ought to have taught Europe and the entire world the lesson of the uncertainty of things pertaining to this present life. If we take a glance at Russia, that great land of unlimited resources, that land of extremes—of the exceedingly rich and the woefully poor, of high culture and the most abject ignorance—and see how the millionaire of yesterday has become the pauper of to-day; if we reflect on the fate of the all-powerful czar, whose word caused millions of his subjects to tremble; if we look at the many vacant thrones of proud

and arrogant European royal houses; if we view the present boundary lines, and see the number of new nations that have sprung into being upon the ruin of the old empires; if we think of the wrecked homes and the ruined business careers of six summers ago,—how very self-evident is the truthfulness of the statement that "all flesh is grass"!

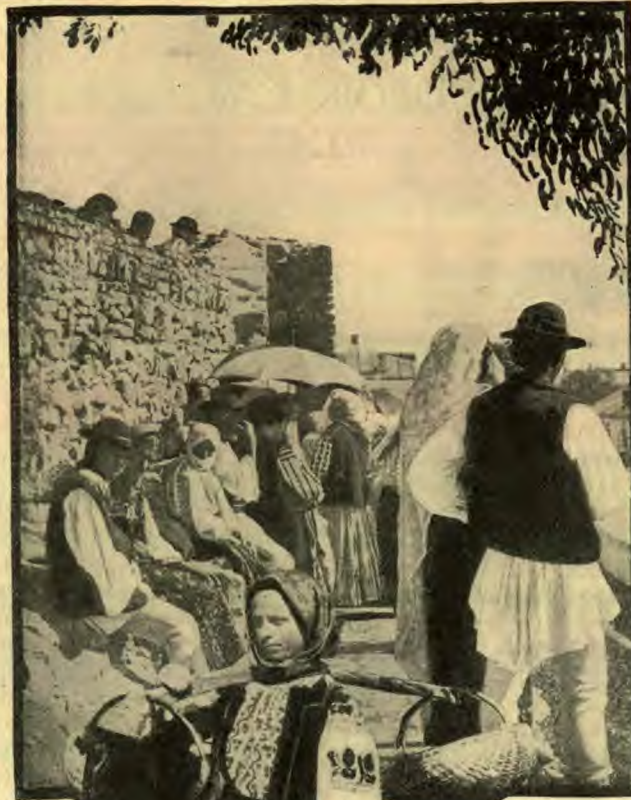
THE BIBLE IN DEMAND

THE experiences of war have led many a man in Europe to cry out in his soul after that which shall endure, after "the word of our God," which "shall stand forever." This is why we hear of the great demand there is for the Holy Scriptures in such lands as Czecho-Slovakia, in Roumania, in Jugo-Slavia, and in Bulgaria.

At the present time, there is a breaking away from Roman Catholicism in Czecho-Slovakia, the land of Huss and Jerome; and thousands upon thousands have united in an attempt to form

a new national church, with freedom to study the Word of God and have the religious services in the language of the people. There is also a considerable student Bible-study movement on foot at the universities. It would seem that now, just now, is the time for a wide-awake evangelical revival in this new republic.

Last spring, as I was leaving Roumania for a trip to Constantinople and Bulgaria, a leading minister of the gospel (Continued on page 7)



Roumanian Peasants



EVER before in modern times was popular interest in psychic phenomena so poignant and ubiquitous as it is to-day. These phenomena are embodied in a number of current movements, notably theosophy, Christian Science, new thought, and spiritualism. We think it no exaggeration to say that these movements have attained a magnitude and a momentum unprecedented in history. Many reasons might be given for the immense vogue that these movements to-day command, but the necessary brevity of this article precludes the practicability of adducing those reasons here. We all know, however, that the present flood tide of spiritualism dates from the recent world war, and was actually anticipated and preannounced by not a few devout students of the Bible.

Again and again during the last two years, our attention has been called to the astounding fact that the planchette and the ouija board—devices for getting in touch with the alleged spirits of the dead—were and are in almost universal demand throughout Christendom. In truth, a writer in *Current Opinion* for March, 1920, said, "The ouija board is displacing the Bible, and the dark-room séance, rather than the church, is attracting votaries." Noted writers who have made a systematic, searching study of the present enormous vogue that spiritualism enjoys, declare that the literature on the movement has been multiplied by ten during the last five years.

But at last, we have come to something new under the sun. The renowned Thomas A. Edison, who has given us the incandescent light, the phonograph, the motion picture, the nickel-iron storage battery, the sextuplex telegraph, the perfected dynamo, and a vast miscellany of other devices entering into our workaday life, has lately confided to a psychically eager, hungry, expectant world, that he is now hard at work on an apparatus designed to place psychical research on a scientific basis. Incredible as it seems, Mr. Edison is really engaged in a marvelous experiment, with the view of creating a device that shall make communication with the so-called personalities of the dead simple, direct, and, above all, scientific. The whole world is interested in the bare news that a man of Edison's standing and personality is working on a problem so far removed from the character of the labor that has engaged his genius during his sixty years of unremitting intellectual toil.

EDISON NOT A SPIRITUALIST, BUT AN INVESTIGATOR

MR. EDISON had kept all information about his strange prospective invention a complete secret until late last summer, when he revealed it through an interview given to Mr. B. C. Forbes, who reported the revelation to the

EDISON

Tries to Get the

SPIRIT WORLD

on the

WIRE

by
GEORGE W.
RINE



American Magazine for October, 1920. The famous inventor gave a second interview, bearing upon the same subject, to Mr. Austin C. Lescarboursa, who contributed the story of the interview to the *Scientific American* for October 30, 1920. Immediately after Mr. Edison's first announcement to the world of what he was seeking to achieve, the press of the United States and Europe told their readers that Edison had joined the ranks of the spiritualists, following the example of many a famous scientist, inventor, author, physicist, clergyman, and so on. But Mr. Edison vehemently protests that he is not a spiritualist. "In the first place," he declared, "I cannot conceive such a thing as a spirit. Imagine something which has no weight, no material form, no mass; in a word, imagine nothing! I cannot be a party to the belief that spirits exist and can be seen under certain circumstances, and can be made to tilt tables and rap and do other things of a similar unimportant nature. The whole thing is so absurd."

In his first interview, the great inventor said: "A great deal is being said and written about spiritualism these days. But the methods and apparatus commonly used and discussed are just a lot of un-

scientific nonsense." He did not mean to say, he added, that all so-called mediums are fakers trying to fool the public and fatten their own pockets. Many of them may be sincere, but he thinks that not a few of them are the victims of their own highly wrought imaginations; that many of those who declare that they receive communications from another world allow their subconscious minds to dominate their ordinary, everyday minds, and thus permit themselves to be hypnotized into thinking that their imaginings are actual occurrences.

To Mr. Lescarboursa he said: "In truth, it is the crudeness of the present methods that makes me doubt the authenticity of purported communications with deceased persons. Why should personalities in another existence or sphere waste their time working a little triangular piece of wood over a board with certain letterings on it? Why should such personalities play pranks with a table? The whole thing seems so childish to me that I frankly cannot give it my serious consideration. I believe that if we are to make any real progress in psychic investigation, we must do it with scientific apparatus, just as we do in medicine, electricity, chemistry, and other fields."

Mr. Edison went on to say that for some time, he had been at work creating an apparatus by which to facilitate the possibility of getting into communication with personalities that have "passed over." If this is ever accomplished, it will not be achieved by any occult, mystical, or weird means, such as are employed by so-called mediums, but by scientific methods. As he himself declares: "Now

what I purpose to do is to furnish psychic investigators with an apparatus which will give a scientific aspect to their work. This apparatus, let me explain, is in

the nature of a valve, so to speak. That is to say, the slightest conceivable effort is made to exert many times its initial power for indicative purposes. It is similar to a modern power house, where man, with his relatively puny one-eighth horsepower, turns a valve which starts a 50,000 horsepower steam turbine. My apparatus is along those lines, in that the slightest effort which it intercepts will be magnified many times so as to give us whatever form of record we desire for the purpose of investigation. I have been working out the details for some time; indeed, a collaborator in this work died only the other day. In that he knew exactly what I am after in this work, I believe he ought to be the first to use it if he is able to do so. Of course, don't forget that I am making no claims for the survival of personality; I am not promising communication with those who have passed out of this life. I merely state that I am giving the psychic investigators an apparatus which may help them in their work, just as optical experts have given the microscope to the medical work. And if this apparatus fails to reveal anything of exceptional interest, I am afraid that I shall have lost all faith in the survival of personality as we know it in this existence."

IF SPIRITS EXIST, THEY WILL RESPOND

MR. EDISON'S faith in his projected mechanism is so implicit that he is free to declare that if discarnate spirits cannot move the apparatus that he is going to give them the opportunity of moving, then the chance of there being a hereafter of the kind we ordinarily conceive of "goes down." If his project succeeds, however, he is sure that it will cause a tremendous sensation. He believes that if personality exists after what we call death, then those who pass from this life are eager to communicate with those they have left here. Logically, then, the thing to do, is to furnish the best possible agency by which they can open up communication with us, and then watch for the outcome. If we can evolve an instrument so delicate as to be moved or manipulated by a personality as it survives in the next sphere, such an instrument ought to record something.

Mr. Edison thinks it would not be at all strange if responses through his ingenious device should first come from telegraphers or scientists, who understand the use of delicate, electrically operated instruments. In other words, it may well be, he thinks, that his exquisitely delicate instrument, designed as a medium of communication between the spirit world and this, will be most easily located and operated by those possessing expert knowledge of the great and versatile power of the electric current. He believes that if the dogma of survival is true, the soul enters the next world with the mental development and equipment that it attained in this life.

Mr. Edison has a theory distinctly his own about life, about death, and about what follows death. He accepts none of the traditional teachings, whether ex-



pounded by theologians or by scientists. He does not claim to know what's what regarding the origin and destiny of life; but he does declare, with categorical certainty,

that the old and commonly accepted theories of life are basically wrong, because they are scientifically untenable. He tells us that for many years, he has searched and reasoned and evolved a structure that expresses his conviction of what life is.

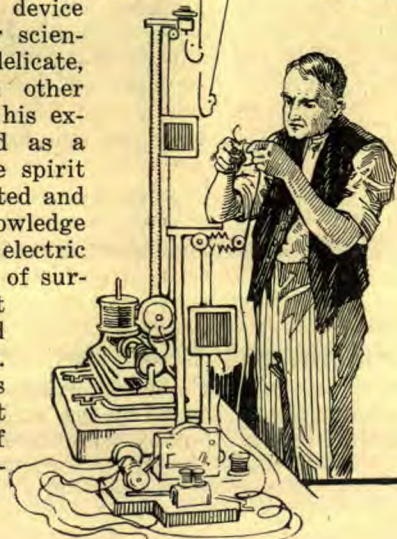
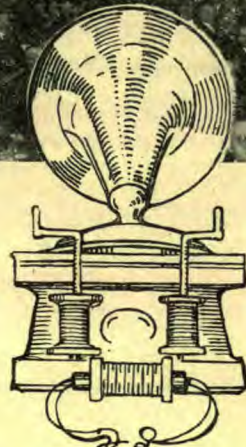
Life, like matter, is to him indestructible. There has always been a fixed amount in this world, and will always be the same amount.

Man cannot create, nor destroy, nor multiply life. He maintains that our bodies are composed of multiplied myriads of infinitesimal entities, each a distinct unit of life, which unite their forces to build a human animal. The theory, which has commonly been taken for granted, that each man, each cat, each elephant, each fish, and so on, is a unit of life, he declares to be radically wrong. All these things appear to be units only for the reason that the life entities are far too small to be detected with even the ultramicroscope. It has been thought, by some, that if these life entities are inappreciably small, they cannot be large enough to comprise a collection of organs capable of doing the work of body building and body conservation. "Yet why not?" replies Mr. Edison. He insists that there is no limit to the smallness of things, as there is none to largeness. He gives as an analogical proof the almost universally accepted doctrine that highly organized entities consist of millions of electrons, and yet remain too small to be seen through any existing microscope. In the inventor's own words: "I believe that each of us comprises millions upon millions of entities, and that our body and our mind represent the vote or the voice, whichever you wish to call it, of our entities."

EDISON'S UNIQUE THEORY OF LIFE

MR. EDISON illustrates his novel theory by the fact that if you take a finger print of your thumb, after the manner of the police court, and then burn your thumb sufficiently to destroy the skin, after the new skin has formed, the finger print of your recovered thumb will be precisely the same as the first one, absolutely the same down to the last line and irregularity. He protests that he has made the experiment "to make sure." Now he insists that the skin did not happen to grow that way by chance. The new growth had to be planned and supervised by some one to make certain that it would be an exact duplicate of the old skin. As you do not know just what that pattern is, your brain can play no part in the operation. Here is where our life entities do their functioning. Mr. Edison firmly believes "that the life entities rebuild that thumb with consummate care, drawing upon their remarkable memory for all the details." He thinks it may be that ninety-five per cent of the entities in our bodies are workers, and five per cent directors and managers. At any rate, our physical form, mental attributes, personality, and so on, are absolutely determined by the ensemble of all these entities.

These entities are life, he repeats. They are tireless workers. "They watch after



the functions of the various organs, just as the engineers in a power house see that the machinery is kept in perfect order." When, however, through a fatal sickness, a fatal accident, or old age, the conditions in the body make it impossible for the entities to do their work, they depart from the body, which is then left dead. These entities being indefatigable workers, they infallibly seek work elsewhere, either by entering the body of another man or by starting work on some other form of life. "The entities live forever," he insists. They are imperishable. They neither increase nor decrease. The same number existed and will exist eternally. They are used over and over again for the building up of every succeeding new embodiment of life.

NOVEL THEORY AS TO PERSONALITY

THE hypothesis that there are certain groups of these life entities which do the thinking and directing for the far more numerous swarms, Mr. Edison employs to account for the fact that certain men and women possess greater intellectuality, greater ability, than others. Differences in moral character and capacity are accounted for by the same theory. One individual may be endowed with a larger number of the higher or intellectual type of these entities than are others. The efflux of myriads of what may be called the lower life entities, and the influx of myriads of the higher entities, would serve to explain, Mr. Edison thinks, the change for mental and moral betterment which often takes place in individuals in the course of their earthly life. In this way he accounts for differences of personality.

To his interviewer, Mr. Edison said: "The reason why you are Les-carboursa and I am Edison is because we have different groups or swarms . . . of entities. After eighty-two remarkable surgical operations, the medical world has conclusively proved that the seat of our personality is in that part of the brain known as the fold of Broca. Now it is reasonable to suppose that the directing entities are located in that part of our bodies. These entities, as a close-knit ensemble, give us our mental impressions and our personality." Recall that according to Mr. Edison's way of thinking, death is simply the departure of the entities from the body. Now he asks what happens to the master entities—those located in the fold of Broca. He thinks it fair to assume that the other entities, which have been doing purely routine work in our body, disband and go off in various directions, seeking new duties to perform. If, on the other hand, the higher life units, the units that have been doing the thinking, and so constitute our consciousness, or personality—if these hold together as an ensemble after the change called death, it is, to say the least, within the range of possibility that these master or intellectual swarms can retain the powers of consciousness which they formerly possessed, and thus endlessly conserve what is called the individual's personality after the dissolution of the body. If so, then that person's consciousness, or personality, ought to continue ceaselessly to function as before.

Apropos of these personality units, Mr. Edison says, "If they break up and set out as individual entities [at death], then I very much fear that our personality does not survive." Wistfully Mr. Edison concludes, "I do hope our personality survives."

We have seen that Mr. Edison repeatedly declares that he does not know whether the human spirit, as a conscious personality, survives the death of the body. As to the

dogma of human immortality, he avows himself an agnostic. But he protests that he has an open mind, and is seeking, if possible, to demonstrate the truth or falsity of the dogma. He feelingly expresses hope that personality is forever immune to death. He declares that he cannot be convinced that human survival is true by the conventional arguments of theologians or by the spiritist method which has sufficed to convince such intellectual princes as Oliver Lodge, Conan Doyle, A. R. Wallace, and many other giant thinkers. And now Mr. Edison is devoting his superb powers of scientific experimentation and invention to the task of creating an "apparatus," as he so often calls it, that shall scientifically and definitely solve the world-old problem, "If a man die, shall he live again?"

What a tragic waste of superb intellectual energy for a man like Mr. Edison to devote his gifts to a task so onerous and yet so futile as he has set for himself! His project is an enormously difficult one, and just as useless as it is difficult—*useless* for the simple reason that divine Omniscience thousands of years ago revealed to man the answer to the question which Mr. Edison proposes to answer by scientific procedure, which must involve years of laborious experimentation. If God had never revealed to us the condition of man in death, Mr. Edison's undertaking would be altogether meritorious—it would merit undying applause and gratitude. But the truth is that God has revealed nothing more clearly and with greater finality than the fact that man is by nature mortal—absolutely dependent upon the mercy of God in Christ Jesus for the boon of future immortality, of life eternal.

CHRIST MAN'S IMMORTALITY

JOB did not ask the question, "If a man die, shall he live again?" for information, but for the sole purpose of emphasizing the answer. Now Job answers his own question more than once under the guidance of divine inspiration. It would be a pleasure to set forth here Job's several answers, all of the same import but in varied phraseology. Our space is so limited, however, that we shall cite the more pointed, concise, and definite answer

given by our Lord. Read again the question propounded by Job, and then read Christ's categorical answer. When Christ was about to raise Lazarus from the grave, He uttered the following tremendously reassuring promise: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." Jesus had said "plainly, Lazarus is dead." But He had come to Bethany for the express purpose of restoring Lazarus to life. How did He accomplish His purpose?—By raising him from the dead, as we all know. Lazarus *was* dead, but he now lived *by a resurrection from death* effected by the omnipotent Son of God. Read the sixth chapter of John, and you will find that at least four times the Saviour promises to reward the faithful and believing disciple by raising him from the dead "*at the last day.*"

Now read verses 16, 17, and 18 of the fifteenth chapter of 1 Corinthians, and you will see that if the dead rise not, then, first, Christ has not risen, and, secondly, "they also which are fallen asleep in Christ are perished." No truth could be stated with greater clarity and directness than the fact here stated, that even those who die in the faith of Christ must *perish* unless they are reclaimed from death by a resurrection.

But, as we have seen, Christ *is* "the resurrection, and the life." Accordingly, when John declares that "he that



Underwood

Mr. J. M. Simmons, the ouija board king. Starting work making ouija boards in a single room two years ago, he has built up a business with a factory in Chicago which covers 44,000 square feet. One million feet of lumber is used for his boards every year, while the small tables use 200,000 feet more, and the legs about 25,000 feet. 500,000 complete boards were turned out last year, and he expects to dispose of a million this year.

hath the Son hath life," he virtually declares that by having the Son, one has the resurrection, and, for that reason, *life*. No wonder, then, that He who is the resurrection sent us this beatific assurance from heaven: "Blessed and holy is he that hath part in the first resurrection." Why "blessed"?—Because it is *only* by a resurrection, as we have repeatedly seen, that those who die—even those who die in Christ—can enter into eternal life, and so attain to IMMORTALITY. Is it strange, then, that Job should speak of "mortal man"? Is it strange, then, that Paul, quickened by the Holy Spirit, should declare that when "the dead shall be raised incorruptible," this mortal shall "put on immortality"? Inspiration never characterizes man as immortal, but always as mortal.

Our Lord exhorted all men to "have faith in God." Suppose that all men responded to this appeal—would they not all believe what God says?—Most assuredly! Well, one of the many things which God says is that "the dead know not anything." He expresses the same significant truth in these words, in referring to the ordeal of death through which every man passes: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Observe now, not only does his body perish, but his *thoughts* perish; that is, his *mind*, his *consciousness*. It follows, then, inescapably, that if all men believed God, spiritualism would not be possible, could never have been known. Think how vain, how futile, God's verdict concerning the condition of man in death, renders Mr. Edison's hypothesis—that if those supposititious higher "units of life" do not disperse when the body dies, then consciousness, or personality, survives. How often the wisdom of men must be foolishness with God!

It is true, nevertheless, that in the thousands of dark séance rooms, spiritist mediums *do* receive spirit messages; but in the words of inspiration, those messages are from "the spirits of devils," who, as the time for the battle of Armageddon draws near, "go forth unto the kings of the earth and of the whole world." See Revelation 16:14. Again, Paul tells us that the Spirit of God expressly declares "that in the LATTER times some shall depart from the faith, giving heed to SEDUCING SPIRITS, and doctrines of devils." How strange it seems that for many years, scores of the most scholarly men in America and Europe have been painstakingly investigating the phenomena of spiritualism for the sole purpose of determining whether the human consciousness does or does not survive the shock of bodily death, when we recall that the divine Spirit declares explicitly that when a man dies, "in that very day his thoughts perish"! The Society for Psychological Research has published many scores of ponderous tomes reporting the results of the spiritist investigations made by its members since its inception thirty-five years ago. Think how different the world would be if all this vast expenditure of intellectual endeavor had been devoted to the preaching and teaching of revealed truth—justification, righteousness, and IMMORTALITY through faith in the gospel of the Lord Jesus Christ, "the power of God unto salvation"!

SPIRITUALISM A PORTENT

THE only reason why we have here set forth the brief story of what Mr. Edison is doing for the sole purpose of facilitating the weird, mystical business of so-called communication with the dead, is because it serves to vivify

and accentuate the sad but momentarily significant fact that spiritualism is holding high carnival in our world today. Nearly a score of God's prophets of the Old and the New Testament foretold that a mighty recrudescence of ancient spiritualism, or necromancy, would mark the latter days of the present world economy. Our Lord Himself, when speaking of the events that should portend His second advent, declared that at that very time, false Christs and false prophets should arise, and show great signs and wonders—so great, indeed, that, if it were possible, they would deceive the very elect.

The Holy Spirit testified through the apostle Paul that in the latter time many would "depart from the faith, giving heed to seducing spirits, and doctrines of devils."

It is for this reason that thousands of evangelical Bible students recognize the unprecedented power of present-day spiritualism as one of the most striking signs or omens that we are living in the days immediately preceding the second coming of the Son of man, which constitutes the ushering in of His deathless, timeless kingdom—the kingdom which shall bring with it the eternal triumph of life over death.

Europe's Religious Awakening

(Continued from page 3)

living at Bucharest told me to scour the countries through which I should travel, for copies of the Roumanian Scriptures, and to purchase all the Bibles I could find in the Roumanian language. People were offering very high prices for this book. I was sorry that I was unable to secure any copies at all, so that on my return to Bucharest, I had to disappoint my friend, who had hoped I might bring a number of Bibles with me. The Bible Society colporteur at Bucharest also related how, day by day, numbers of Roumanians were coming to plead for the Holy Scriptures; and he felt sure that if the British and Foreign

Bible Society were only able to secure the supply, he could dispose of thousands of copies of the Roumanian Bible in a few days. At the time of my visit, I learned that a large shipment of Roumanian Bibles had been sent, but that it had been held up for many months somewhere; and there was expressed the hope that ere long, this one shipment would be forthcoming, and so at least some of those earnestly pleading for the Word of life might be satisfied.

SERBIAN SOLDIERS FORM BIBLE STUDY CLASSES

EVEN before the close of the war, many Serbian soldiers formed groups for the purpose of regular Bible reading. On returning home, these men continued their Bible study in their various neighborhoods, and were thus disseminating rays of gospel light. In Jugo-Slavia, we found a number of intelligent young men and women deeply interested in the study of the Bible. At Novi Sad, at Belgrade, at Zagreb, at Verces, and at other Jugo-Slavian towns, we met a very progressive lot of young people devoting themselves to systematic Bible study, and thoroughly interested in the circulation of up-to-date religious literature in the Serbian, Hungarian, Croatian, and German languages. Their experiences as related to me certainly indicate that many of the people in Jugo-Slavia are willing to purchase publications setting forth the gospel for this time. When the armistice was signed and the soldiers of the central powers re-

(Continued on page 12)



THOMAS A. EDISON

Lovers of Pleasure More Than--

by
WILLIAM G.
WIRTH



There can be no doubt that the movies, the great amusement centers of the masses, are a mighty factor in the breaking down of standards and ideals for the married and family life of America. A majority of the pictures shown involve illicit love and conjugal wrangles; and these vivid impressions made upon the minds of men, women, and children night after night are certain to affect their lives. If not, then the laws of psychology and mind training are wholly incorrect. And that there is a decided laxity in assuming and

carrying out the responsibilities of married life is all too evident. Our picture shows the novelist Fanny Hurst and her "husband," who, although married, yet live in separate establishments, each pursuing his own life, meeting only twice a week at the most, and then "per inclination," not "per duty." The husband must telephone for an appointment as if he were but a casual friend; and the children, if any, bear the paternal name until years of discretion, when they can make their own choice.

T WAS in the days when the English were endeavoring to ferret out the Scotch Covenanters, that a body of troops intercepted the lad Jamie in the Highlands of Scotland, just returning from carrying, on a secret trail, food to his pastor. When, upon inquiry, the officer found where the boy had been, he commanded, "Lead us back to your minister, or we'll drop you from this cliff on the rocks far below." "Drop me down if ye must," was the quiet, resolute answer; "it is not so deep as hell."

O, for a loyalty and devotion to God, for a fear of offending Him, as had Jamie! Do we not, as professed Christians, need to cross-examine ourselves to see if we possess this spirit? And are we not reluctantly and painfully compelled to confess that much of Christianity to-day is a denial of this loyalty and devotion to God? Does not the church feel ashamed of this denial, the world point scornfully to it, and Bible prophecy plainly portray it? Paul, under the divine afflatus, speaks thus of our times:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5.

Most evidently Paul is writing of the church, for he speaks of the offenders as "having a form of godliness." But it is a Christianity that is untrue to God. It is a Judas Iscariot Christianity, for he goes on to tell of its "denying" the power of godliness.

THE CHURCH BETRAYS HER MASTER

ONE of the chief reasons why so many Christians are betraying their faith is that, as the apostle puts it, they are "lovers of pleasures more than lovers of God." In one of our large cities, I passed recently a prominent church, a church of wide influence, having on its bulletin board a large colored poster giving a scene from a photoplay that was to be given Sunday night in that church, featuring well-known movie stars. In this same church, not very long before, a vaudeville show was given on a week night. Of course, that church is popular. People like to go there. But to hear a spiritual service, one that will uplift their souls, and satisfy the inmost longings of their hearts for something that will implant peace and confidence! Far from it; they go to enjoy a pleasurable service, to spend an evening that will satisfy the carnal mind. There are no conversions in that church, no services where the deep movings of the Spirit of God are felt. Nor can we expect them; for to the extent that a church becomes pleasure-seeking, to that extent it becomes God-denying, the betrayer instead of the defender. We have Paul's own word for it, and he speaks truly. This church is no ex-

ception. There are many more like it, community amusement centers instead of community soul savers.

And if this condition obtains with the church, what can we expect of the churchgoers? Indiscriminately, Christians and worldlings participate in the rounds of pleasure. By their actions, one cannot tell one from the other. It is merely a matter of name. What a reproach this is to our God! What a denial of the words of John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2: 15, 16. The worldling's attitude can be easily understood. Admittedly, the times are tense, the seasons strenuous; never before have the days come to us so freighted with burdens and perplexities and forebodings. We know only too well, from personal experience, the truthfulness of Paul's statement that "in the last days grievous times shall come." Because the times are "grievous," those who have no hope in God, who feel naught of His consolation and comfort, have become pleasure-plunged in the endeavor to drown their cares. The streams of men, women, and children seen flowing any night into the brilliantly lighted entrances of show houses in the streets of our cities, clearly indicate how movie-mad the race has become, and largely to get relief from the mad world about them. But to the one who has drunk deeply of the water of life, who knows the joys of a blessed fellowship with Christ, the delights of a whole-hearted consecration, how trivial, poor, wretched, evanescent the world's pleasures are! He has no desire for them. Let the one who professes to follow God, yet finds pleasure in these things of the world that are vain and worthless, regard his condition as dangerous. For the love of his soul, let him ask why the love of "the things that are in the world" are to him greater enjoyment than "the love of the Father."

MANKIND HAS EATEN OF THE INSANE ROOT

I DESIRE to be clearly understood; for I would not be sanctimonious. I would not maintain that Christians should go around with their heads toward the ground, sorrowful of face, denying themselves the legitimate and proper pleasures of life. That would be opposed to the very spirit of Christianity, which is socially healthful in tone. However, I would lift up my voice in warning against the tidal wave of unlawful pleasure, soul-stultifying pleasure, that is sweeping over the world, and which is so largely accountable for the powerlessness of Christianity to-day. It besets us on every hand, particularly the youth; and we need to be on our guard. In the beginning days of this new year, let us resolve that its close shall not find us "lovers of pleasures more than lovers of God."

The present low moral condition in the world makes it the more imperative for Christians to be careful of this pleasure craze. There is a strong downward pull in the matter of morals which is alarming. We see it in the debauched, profligate men. We see it in the increased number of women smoking in public places, and in the raddled faces of the *passée* demimonde and the college girl; in the provocative and shameless dances of the pavilion and the hall. Mankind is morally mad; it has "eaten of the insane root." The statements are all too true which one of the recent numbers of the *Western Christian Advocate* brings to us, that humanity is now registering the greatest crime record since the French Revolution; that "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 flouted with "shocking boldness," and the tabulation of figures covering moral breakdown is so astounding that "some men refuse to believe that conditions are as serious as social students report them." The *Advocate* then deals with the situation across the ocean, and affirms that 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 for human life. Virtue and chastity are violated with impunity."

AN ARTIFICIAL AND MORALLY INDIFFERENT ATMOSPHERE

ARE the pleasure places of the day doing anything to make the moral condition better? This would be a foolish question, were there not persons who maintain that these places are a real help in the social uplift of the people, that they do good. Take the most popular amusement probably there is, the movies. One is almost surprised to see the statements which are appearing in the leading journals of thought, searching analyses, by unprejudiced minds, into the results of the movies in public morals. All agree that the movies present one of the greatest menaces to the moral health of the community. The beholders of the screen are transported to an artificial, sentimental, extravagant, indifferent moral world. Suggestions tending toward impurity and lawlessness are vividly fastened on the mind, which is wrought up to an unnatural state of excitement by the rapid flow of the pictures. These fantastic and fictitious impressions remain in the mind for days, making it too often incapable of serious thought. They disease the imagination, produce an unconquerable craving for the whirl of pleasure. Moral issues are obscured; in fact, the distinction becomes fainter and fainter between right and wrong, with the increase of this wrong pleasure. Isaiah truly characterizes the iniquity of our day when he says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isaiah 5:20. The devotee of pleasure knows well how easily his own case may fit in with this characterization.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Psalm 1: 1, 2. To the loyal child of God, who enjoys blessed communion with Him who is the fountain of real joy, "his delight is in the law of the Lord." His pleasures are the pleasures of his Master, who said: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 8. This pleasure leaves no sting of remorse, no uncomfortable afterthoughts, no regrettable memories. It is pure and holy and good. In the world of 1921, nothing that the Christian can do will count more for God, and manifest greater loyalty to Him, than to exemplify this right kind of pleasure.

Let us not sell our own spiritual birthright, and Christianity's birthright, for a mess of pleasure.



Wide World

Religion has lost its hold upon the people in Germany to the extent that "A League of Persons Superior to Religious Confessions" has been formed in Berlin. This league contemplates sending correspondents and propagandists throughout the world to promote its ideas. It is a league of freethinkers. Dr. Phillip Kats, league leader, is seen tapping the corner stone the customary three times, after its laying, surrounded by the league delegates.

SOCIALISM

An Unworkable PHILOSOPHY

Socialism, in its character as an international organization, exhibits all the characteristics of a fanatical religion. Indeed, it can never be understood properly except as a religion of a violent and fanatical type.

By GEORGE McCREADY PRICE



The practical demonstration of socialistic principles in Russia has well-nigh proved its undoing. Never have people had less freedom, and been arrested and haled into court upon such slight pretexts.



VERY intelligent modern man, I suppose, has at some time or other felt the pull of the arguments in favor of socialism in its economic and social aspects. We are confronted with the formidable list of various forms of injustice still existing all around us, even in the most enlightened lands; and our blood boils with all the zeal of a crusader, and we feel like going forth to hew the dragon in pieces and to vindicate the wrongs of the weak and the oppressed. Then we see thrown on the screen an ideal picture of a better order of society, in which all these evils will be eliminated, when equal and exact justice will be dealt out to every one, and when the doors of equal opportunity will be opened up to all alike. Then we feel like saying with the prophet of old, "Let me go over, I pray Thee, and see the good land that is beyond the Jordan."

Some forms, too, of its moral appeal are very strong. Its picture of the close connection between poverty and disease, or even between poverty and crime, seems almost as clear as 2 plus 2 equals 4. Our dismay at the hopelessness of trying to rescue the submerged tenth one by one is replaced by the hope that all necessity for charity and philanthropy can be removed by appropriate action on the part of the social organism as a whole taking over the control of the production and distribution of the products of labor. In contrast with the present pitiless struggle for existence, socialism always pictures for us a state of society in which the profession of brotherhood will become a reality, in which the selfish interests of the individual will be replaced by the general interests of the whole, until human selfishness itself will atrophy from lack of exercise. The promise that the greatly changed environment will effect a radical change in human nature within a generation or two, appeals to all the chivalry in our nature to sacrifice the present social order, even by radical revolution, a social major surgical operation, if necessary, in order to place these possibilities within the reach of the next generation.

Such, then, is the picture, and such are the arguments, that are presented by our friends the socialists; but it remains for us to examine more carefully the world program that they propose, to see if their methods are equal to the emergency, and are likely to succeed. There is no doubt that many things need remedying in our world; the chief question is, Can we trust to the measures proposed by socialism for the transformation of human society? Can we be quite sure that the remedial measures, if adopted, will not bring about a condition of affairs even worse than the conditions now complained of?

ALL HISTORY MOLDED BY MEN OF VISION

HISTORY has been changed and human life affected for good or for evil by men who have seen visions. Sometimes the vision is lofty and grand, and the individual who catches a glimpse of the glorious ideal straightway begins to be a prophet to his people; and by his zeal and contagious enthusiasm, often in spite of trial and

hardship, he ultimately reduces his vision to a concrete reality in the habits of thought and in the lives of his contemporaries. Such are all those sun-crowned leaders of their fellow men whom we call reformers and philanthropists. The list is an interminable one; but Luther and Lincoln, Wesley and Wilberforce, John Howard and Wendell Phillips, may be cited as typical examples.

But sometimes the vision, though no less grand or noble in itself, suffers so much chromatic aberration through the personal peculiarities of the one who sees it, that it becomes an evil instead of a good; and such men then become a curse instead of a blessing to the world. In chemistry, we often get the most surprising compounds by mixing two or more elements together. For instance, saltpeter, sulphur, and charcoal, comparatively inert, harmless substances when alone, become dangerous and of astonishing power for evil when mixed together in certain proportions. Similarly, in human life, an ideal or a vision often becomes so transformed through the personal equation of the one who sees it, that its nature is completely changed. Thus we have our anarchists, our revolutionaries, our radicals. Lord Byron in his violent moods, Shelley all his life, and Carlyle in his old age, are examples of this type from English literary history; but every country and every age has furnished one or more typical instances of men who have seen some sort of ideal, and who straightway begin to tear down all human institutions within sight, good and bad alike, because these institutions seem to stand in the way of the realization of their dream. In this class belong the Lenines, the Liebknechts, the Blatchfords, the Tolstoys, of contemporary history, and the August Bebels, the Karl Marxes, and the Bakunins of an earlier day.

WHAT IS THE PURPOSE OF CIVIL GOVERNMENT?

CIVIL government is a social contrivance to enable human beings to live together with as little friction and with as much individual happiness as possible. Its chief reason for existence is repressive rather than constructive; it exists primarily for the purpose of making rascals behave themselves properly, and for oiling, as may be most convenient, the ways of communication between man and man. Whenever it gets outside this legitimate sphere, and undertakes to promote the special interests of a certain class, invariably this promotion of one interest is at the expense of other interests equally deserving. Yet civil government is a human device, and like all things human, it has no finality about it, but is subject to constant change or readjustment. Thus it happens that in every system of government, from the days of Menes and Nimrod to those of Lenine, Clemenceau, and Woodrow Wilson, many defects are to be seen; and at the same time, people cannot be brought to agree as to the best way of remedying these obvious defects. Thus arise political parties and factions. One man has a vision of what a true and just government, an ideal government, should be; but his environment from his childhood distorts this vision, and thus his proposed remedy is very different from that of his neighbor who has been reared amid utterly different surroundings.

That kind of government is best which works out best in actual practice. As to what will work out best, we have enlightened reason to guide us, and the illustrative examples of history. But the results in both instances are far more complicated than would at first appear; because all human laws, usages, and institutions are always modified, sometimes very radically modified, by their reaction with the human factor in the persons who are affected by them. And this human factor is always an *x*, an unknown factor; hence the combined result can never be predicted with precision. If we put hydrochloric acid on caustic soda, we always get sodium chloride, or common salt. This result is invariable and inevitable. But if we put hydrochloric acid on an unknown alkali, or on a complex mixture of unknown alkalies, there is absolutely no way of telling what we are going to get. We may not even get away alive. Just so in society. A law requiring the payment of a certain amount of taxes may bring us in a million dollars, or a hundred million; or it may produce a million rebels and a revolution.

SOCIALISM A VIOLENT RELIGION

THE movement known as socialism may be considered merely as a theory of civil government, or may more properly be considered in its philosophical and ethical aspects as a theory of life. A consideration of it merely in the light of its theories of government would be very inadequate. And as this aspect of the matter has been repeatedly discussed by others, I shall confine myself largely to its philosophical and ethical aspects, which become also its religious aspects; for in its character as an international organization, it exhibits all the characteristics of a fanatical religion. Indeed, it can never be understood properly except as a religion of a violent and fanatical type; because there are certain forms of antichristianity which are so violent in the hold they possess over their followers, so infectious in their propagation, and have so many hall marks of spiritualistic influence about them, as to be properly classed as varieties of religion. And if the principle or ideal by which a man guides his life may be regarded as his religion, these antichristian teachings would very properly be included in this definition; for their devotees are certainly so much taken up with the method by which they hope to "save" the world, that their philosophical concept has literally become an object of worship to them—for a philosophic idol can be as truly enthroned and worshiped as can an idol of wood or stone.

ITS DEMONSTRATION HAS PROVED ITS UNDOING

SO long as socialism was merely a matter of discussion among academic pedants and discontented radicals, many idealists were induced to give assent to its more extreme and antimoral teachings, because these seemed to be a logical part of the whole system, and because their desire for social reform had won them over to the major premises of the socialist argument. But in our day, we have had several very definite and clear examples of how Marxian socialism may be expected to work out in actual practice. First of all, both in point of time and in the completeness of its working, the bolshevism of Russia may rightly be regarded as an object lesson of socialism reduced to practice. For as John Reed says, "Bolshevism is socialism put into practice;" or as John Spargo admits, "Lenine and Trotsky are just extreme orthodox Marxists." ("Bolshevism," pages 59, 66.)

In Austria also, the now notorious Bela Kun for a time undertook to put a similar *régime* into effect, though he was later deposed, and less radical factions, still more or less imbued with socialistic ideas, were allowed to get control of that ancient empire. In Germany also, the extreme Marxian socialists, such as Rosa Luxemburg and Carl Liebknecht, almost succeeded in bringing about a bolshevik rule throughout the land of the kaiser. In all these countries except Russia, the extreme followers of Karl Marx were unsuccessful in their efforts to obtain the control of the government; but throughout all these lands, in the utterly unprincipled way in which they went about their work, as well as in the one instance of Russia in which they

finally succeeded in putting their doctrines into practice, we have had such an object lesson of the true inwardness of Marxian socialism that thousands throughout the world who once argued in an academic way for the doctrines of Karl Marx have now with much energy repudiated these doctrines, at least so far as they have seen them worked out in actual practice.

In fact, it seems that this national laboratory experiment of Marxism in actual practice has done more than all abstract arguments put together to bring about a decided revolt against it on the part of many in England and America who before the war were engaged in teaching all the essential principles of Marxian socialism.

In former articles contributed to the SIGNS MAGAZINE, I have discussed the leading doctrines of Marxism, and have shown how utterly contrary they are to the principles of Christianity. All of its founders and most of its leading advocates of to-day have been open and avowed atheists. But in its essential principle, socialism is simply the economic phase of the general doctrine of evolution; and, as I have shown at considerable length elsewhere, the doctrine of evolution is in direct antagonism to Christianity. Of course, there are many who claim to be both evolutionists and Christians, just as we had grown accustomed before the world war to the name of that hybrid monstrosity, a "Christian socialist." But although many people have now repudiated the bolshevik development of socialism, yet we must not forget how well prepared a soil exists for the growth of these same ideas; for as Marxism is founded on the evolution doctrine, and as we know that the evolutionary philosophy has been taught almost uni-



Bolshevik soldiers on guard duty. John Reed says, "Bolshevism is socialism put into practice;" and John Spargo admits that "Lenine and Trotsky are just extreme orthodox Marxists."

versally throughout the civilized world for nearly two generations, we can see how widespread are those teachings which lie at the very foundation of the radical socialism which has fastened itself upon Russia and which so nearly obtained control in Austria and Germany.

The confusion and bewilderment which now seems to oppress the minds of thousands throughout both the Old World and the New is in no small measure due to the disappointment they feel at the sight of the utter failure of the socialist leaders to bring about that era of peace and brotherhood which has so long been the subject of their teachings. But in the very nature of things, a system of government which has had its birth in the hideous doctrine of the class war, which acknowledges no God and no ultimate basis of morality except mere expediency and the whim of the individual, which repudiates all the sacred obligations of the home and knows nothing higher and nobler than the ethics of the jungle and the cave—what can we expect of such a system except that very chaos and social anarchy which has fastened itself like an awful incubus upon eastern Europe and northern Asia?

But the dangerous part of this whole matter, so far as America is concerned, is that there are probably several millions of people spread all over this country who would throw their caps into the air and shout with glee at the prospect of seeing this same Marxine socialism established here in America. So far from being cured of their ideas by seeing what has taken place in the Old World, they have openly exulted at the tragedy in eastern Europe, and continue to proclaim that the triumph of bolshevism is merely the dawning of the socialists' day of power. They are biding their time, well aware that the propaganda of class hatred and social discontent which still continues unabated throughout both America and England must inevitably bring about those conditions which they hope to take hold of and make use of for the bringing in of the world-wide social revolution which Marx predicted and which all socialists have been waiting for these two generations. We have already seen a world war with nations pitted against nations; but even that war was confined to a comparatively small part of the earth's surface. What will it be when we have the war of class against class, no longer a mere figure of speech, but a hideous reality, and when the scenes of the conflict will be the streets and the squares, the skyscrapers, the banks, and the boards of trade of every large city?

THE WORLD'S TRAVAIL A HARBINGER OF A BETTER ERA

THE Bible Christian will have neither part nor lot in any of these things. True, he must necessarily be something more than a disinterested spectator, for the tragic struggle that is being worked out around him must necessarily involve in one way or another his own temporal and physical safety. But with his eye on the example of his divine Lord, and on that instruction left by the apostles to the infant church suffering under the iron heel of a Nero, that they should be "subject to the powers that be," the Bible Christian can only direct to the great King of kings and Lord of lords a prayer that he may enjoy so much of peace and governmental protection as may be deemed best by a wise and all-seeing Providence. But he knows that all this wreck and ruin taking place around him are only the harbingers of that bright day when the times of the gentiles will have run out, when the governments of earth will have no more power to oppress God's people, and when He shall come whose right it is to reign.

And in that day of days, what will it matter that injustice, cruelty, and incarnate lies were allowed to oppress and tyrannize over the poor and the helpless a little more completely and for a longer period of time than we thought proper? Will not the Judge of all the earth do right? What is it to be a Christian if it is not to believe that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will"? It is the Christian's business and his high privilege to watch the great Ruler of the universe in the development of His sublime plan of the ages, secure in the assurance that he himself will be cared for amid the

wreck of matter and the crush of worlds. He may not feel sure of the details of the turmoil and struggle before him, but he is quite confident of its general character and assured of its outcome. And trusting in this assurance, which has long ago been written out in the prophecies of that Book which he has made the guide of his life, he is only encouraged by every event among the nations which seems to presage that seeming but temporary triumph of the powers of evil which it has been predicted will in the last remnant of time unite to oppress, and if possible crush out of existence, the remnant church of Christ; for the sooner this climax of apostasy develops, the sooner will it all be over, and he and his fellows can join those of the ages past in thanking their Deliverer for their triumph over all the powers of earth and of evil.

"Even so, come, Lord Jesus," "come quickly."

Europe's Religious Awakening

(Continued from page 7)

treated from Serbia and southern Hungary, these young men who had formerly been accustomed to receive Bibles and religious literature from Budapest were cut off from that base of supplies; and for over a year, they were without any sort of touch with the outside world. After long waiting, they began at Novi Sad to publish a few periodicals. These were offered for sale at prices greatly in advance of what had been charged formerly; yet people purchased, until the colportage arose from nothing to 540,000 crowns in a single year. It certainly was inspiring to listen to the evidences of the prospering hand of the Lord with these humble but very earnest Christian colporteurs.

Within the national Bulgarian Greek Catholic Church itself, there is on foot a movement for the circulation and reading of the Holy Scriptures. This, to my mind, is a remarkable fact, indicating the workings of the Holy Spirit, and presaging a new day for the work of evangelical Christianity in Bulgaria. During my visit in Sofia and Gabrovo, I found an intense interest to hear the gospel, and a genuine seeking after God. Night after night, our services in the Bulgarian capital were well attended. The spirit of inquiry manifested even after the evening services were over, showed me that God was at work in that city. Citizens of intelligence and mental acumen were at the meetings. Among those who presented themselves for baptism after our two weeks' stay there, were two university students—bright young people—one a student of law, and the other a student of higher mathematics. It was a great pleasure to be able to baptize fifteen intelligent Bulgarians in the beautiful mountain stream just above Sofia early one morning last May. Everything I saw and all that I heard would go to indicate that there is an awakening among the Bulgarians, and a strong desire for the gospel message due to the world at this time.

RUSSIA MUST BE EVANGELIZED

THE overthrow of czarism in Russia will have its influence in opening up that great land to evangelization. While for the present the evangelist may not have all the privileges he has a right to expect, yet we know that the tyrannical rule of the czar is forever in the past, and we hope that there will dawn in Russia a new day of liberty and religious freedom. Doubtless there is no land to-day that appeals more earnestly to the heart of the Christian than does poor famishing Russia, that land of suffering and of vast opportunity, among whose peoples are a number of true, loyal-hearted men and women who are seeking to hold up the light of genuine evangelical truth, and whose heroic efforts are to be crowned with more than an ordinary degree of success.

Distressed, tax-burdened, politically divided Europe—famine-stricken, pestilence-visited, almost bankrupt Europe—revolutionary, socialistic, labor-troubled Europe—needs one thing,—a mighty revival of true Christianity, the message announcing the speedy return of the blessed Saviour to establish that kingdom of peace "which shall never be destroyed" and which "shall stand forever."

The

TROUBLERS IN ISRAEL

SHAILER MATHEWS, dean of the divinity school in Chicago University, the headquarters for destructive higher criticism in the Middle West, has contributed an article to the New York *Independent* of December 11, 1920, which severely castigates all those who anticipate the soon coming of Jesus Christ.

Dr. Mathews's indictment covers four general points: First, that premillennialism (the belief in the coming of Christ before the millennial period) is a modern development in religion; he denominates it "our war reaction to religion."

Second, that premillennialists oppose all constructive efforts for world betterment.

Third, that premillennialists are causing a schism in Protestantism.

Fourth, that the doctrine of premillennialism is based upon "the mistaken hopes of early Jewish Christians."

In writing this article, Dr. Mathews has sought to convey to the readers of the *Independent* the idea that any man who believes and teaches the second coming of Christ is an obstructionist, and is in reality a menace to modern civilization. This charge, if true, is a serious one, and worthy of our examination.

Dr. Mathews is wholly incorrect when he takes the position that the belief in the second coming of Christ is peculiarly an outgrowth of the late war, or even of the twentieth century. Indeed, Dr. Mathews has his chronology wrong to the extent of more than 5,000 years; for "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. What would Dr. Mathews do with the second coming prophecies of Isaiah, of Jeremiah, of Daniel, and the cherished belief of those men and women who in every age have looked forward by faith to the day when Jesus Christ will come to earth to establish His reign and to end the régime of sin? The second coming of Christ has been the lodestar of the centuries, and no century has come and gone but faithful men have preached the doctrine of the second coming. Of course, the present age is witnessing a mighty emphasis of this truth, for this is the age that will witness the event itself. We live in the epoch on which the eyes of all believers have been focused, toward which

the manifold lines of prophecy have been pointing. We are in the focal point of history; so why should not the fact of Christ's coming be emphasized? But in so far as this doctrine is an outgrowth of the war, it would be just as correct to say that the plan of salvation is an outgrowth of the war. No! When man first sinned, it was planned that Jesus Christ should come the first time to provide a way of escape through His



International Sir Hamar Greenwood, a Canadian, with Lady Greenwood. Sir Hamar is the man with the thankless task of chief secretary from the English government to Ireland.

sacrifice on Calvary's cross. At the same time, it was planned that He should come the second time to reward those who had accepted His sacrifice.

ENVIRONMENT OR SIN

The second accusation Dr. Mathews makes is that any one who looks forward to the coming of Christ is unsympathetic toward bettering this world. He makes this allegation because he and his colleagues the world over, who are interested only in "social uplift and humanitarian movements," believe that personal salvation and individual evangelism are secondary to the betterment of a man's environment. They believe, for instance, that if a man lives in a squalid tenement, all effort must be focused on cleaning up the room or rooms in which he and his family sleep and eat, providing plenty of fresh air, killing all microbes and rodents, and that this work is infinitely

more important than saving that man's soul. They believe that were a choice to be made between cleaning up the inside of a man and cleaning up his outside, the outside is the one *desideratum*; if an individual's environment is right, the man himself will become right. And they further say that ignorance is the greatest foe the world has to meet. Their assumption is that a man will automatically become good and righteous when he can string three or four degrees and titles after his name, but without them, he is the "chief of sinners."

Now in contrast, the premillennialist school maintains that the rejuvenation of a man's soul is the first consideration; that to show men and women how they can live a victorious life over sin is the chief duty of the church. They believe that a man can be accepted of God though he be clothed in rags and tatters, and although he never has seen a schoolhouse except from the outside. They believe that an individual's rating with God depends not upon his intellectual attainments nor his rank in society, but upon his obedience to God's commandments. And because this class of Christian workers talk more about sin and its consequences than about sanitation and wage schedules, they are classed with the "undesirables" by Shailer Mathews and his followers and coadjutors.

Pray tell, when did the first duty of the church change from soul saving to dabbling in politics and society? If the betterment of the environment is the central message of Christianity, why did not Jesus Christ, when upon earth, make a lecture tour in the interest of the "Palestine Better Roads Fund" or the "Better Sewage System for Jerusalem Crusade"? or why did He not give a tickle-your-ears and make-you-laugh after-dinner talk at the "Better Schools for Nazareth Banquet" or the "Better Hotels in Bethlehem Benefit" or the "Better Docks for Capernaum Fishermen Bazaar"? No; Jesus was altogether too busy with showing the way of life to the woman at the well of Samaria by day and the learned ruler by night to attend bazaars and benefits. Jesus was so busied with saving the woman's soul who was caught in adultery, that He did not have time to advise the police department how it could chase the procurers out of Jerusalem into some neighboring city. Jesus was so engrossed in telling men how they could escape the wages of sin, that He had no time to lecture to the

(Continued on page 20)

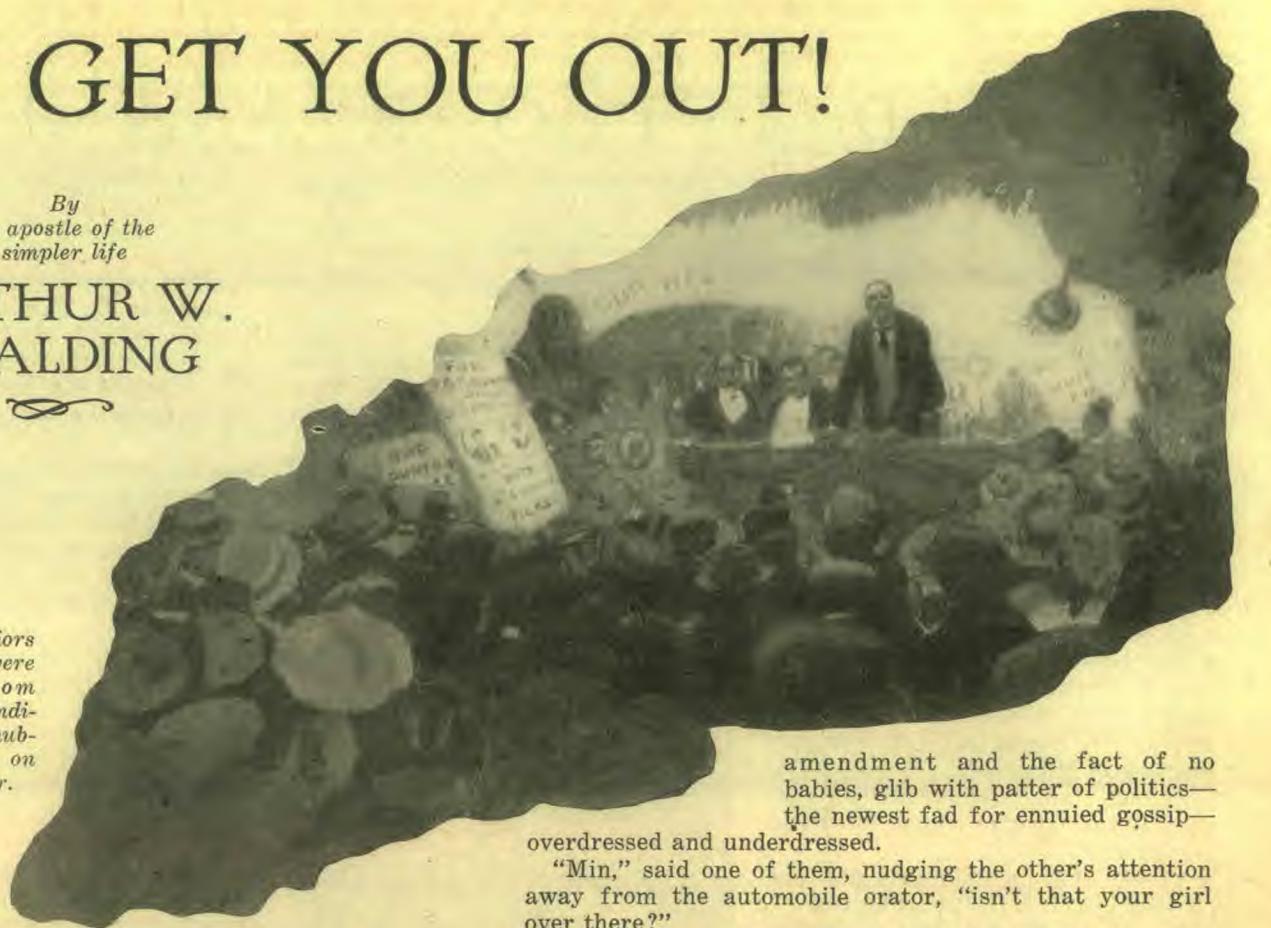
UP! GET YOU OUT!

By
an apostle of the
simpler life

ARTHUR W.
SPALDING



*The would-be saviors
of our country were
of all sizes, from
presidential candi-
dates down to snub-
nosed corporals on
the street corner.*



amendment and the fact of no babies, glib with patter of politics—the newest fad for ennuied gossip—

overdressed and underdressed.

"Min," said one of them, nudging the other's attention away from the automobile orator, "isn't that your girl over there?"

The other shot a casual glance in the direction indicated. "Yes, that's Gladys," she said, adding, with a touch of impatience, "She'll take care of herself."

Gladys, by her manner, was of the same opinion, sufficient not only for common necessities of self-preservation, but requiring luxuries of attention which she might spurn. In a moment or two, she and her giggling girl companion were next us. Her ruminant jaws never missed a stroke on the chicle as she shot her rapid questions and answers to all and sundry.

"Hello, mommer!" she greeted. "Ain't it time for you to hit the hay? Say, mommer, I been to the luluest show you ever! No, I ain't goin' yet. Run along, mater; we got a date with Charlie and Sticker for ten, and 'we won't be home till mornin'."

"If I had such a girl as that," growled a masculine voice in my ear, "I'd—"

"What 'ud you do, gra-a-anpaw?" drawled Miss Chicle, with a mockful slowing up of her gum-chewing and a consequent maddening accentuation of the smack that dental suction gives. "What 'ud you do? Spank me?"

Her pert little face, still flowerlike, and somehow wistful under its dabs of rouge and in the uncertain childish bravado of her blue eyes, was turned full toward us. My heart sickened. "Where is her mother?" I found my mind saying; and suddenly recalled that her mother stood at her back, with but half an ear to the colloquy and a faintly worried amusement in her smile.

The man could not stand the battery of smart repartee he knew awaited any answer of his. He reddened to the rim of his hat; but beyond shooting a baleful glance at the girl, he paid her no attention, but proceeded to entertain me with his scheme of social remedies, which appeared to embrace repeal of the nineteenth amendment, a curfew law, and a general return to the good old days when father was boss of the family and owned the sole right to be away from home when he pleased. I fended him off as I moved away. "You may be right," I said, "but I had a faint hope you would want to save the fathers too."

I HAD not gone a block when I fell in with another crowd, women and men, listening to a fervid street preacher, long, lank, frocked, and backed by three bare-

HAPPENING into a debatable city during those October days when the country was being saved by the politicians, and confessing a need of knowing in just what ways the country could be saved, I gave more or less attention to the saviors. They were of all sizes, from presidential candidates down to snub-nosed corporals on the street corner; but one and all, they were absolutely positive, either that the League of Nations would keep us out of war, or that it would plunge us into a succession of wars; either that the giving of greater advantages to the labor world would put us into the seventh heaven, or that it would cast us into the lowest hell; either that a continuation of the nation's present financial policy would encase us all in limousines, or that it would take the shoes off our feet; either that the one party had all the brains and could get the necessary money to put the nation at the top of the world, or that the other party had all the money and could get the necessary brains to put the world under the nation's feet.

But while I was pondering whether these things might be so, my attention was attracted to scenes about me that spoke more eloquently of that from which the country needed deliverance. The streets were glutted with crowds, currents and cross currents and eddies of people, madly hurling themselves along in motor cars, or pushing with quick feet and urgent shoulders through stores and restaurants and streets to a thousand goals, or idling around corners and in open places or in the temples of pleasure that have marked the transition in American life from open physical dissipation to universal mental dissipation.

I saw through the windows of these crowds the forsaken farms of America, the fields where the iron arms of machines seek to fill the gaps of labor, the cathedral woods whose rustic voices are no longer blatant enough to catch brass-deafened ears, the waters that no more receive visitors save when some clamoring contest shakes their surface. And back, far back in the picture, I saw ruined Rome, and Nineveh, and Sodom, which, great or small, drew the effervescing poisons of their decadent civilizations into the cities for destruction.

Just at my elbow stood two of that innumerable company of women emancipated by a gracious constitutional

headed, beefy men who sang hymns. With tremendous gesturing and volleys of "Don't you know's," this orator was putting forth the doctrine, unique to me, that the gospel disappeared from the earth at the death of John the Beloved, to reappear only, as presently became evident, when God in all graciousness revealed it to a certain unsophisticated American lad who went out alone in the fields to pray—"It might 'a' been you, it might 'a' been me, it might 'a' been anybody—a common person, call him Smith; that's a common enough name, ain't it?"

"Joe Smith," I suggested, light dawning; "that's more common still." The preacher fiercely accepted my kindly revelation, and fixing me with his glittering eye, went on to recite the persecutions of his people, driven out of three states in succession, to found at last an empire of refuge in the desert. And now, he declared, he was a messenger of the gospel that through Mormonism would save the nation and the world. I thought of the mother of Gladys and the women of whom she seemed this night so widely representative; then I thought of the travesty of the home which Mormonism introduced and still holds as its ideal; and I asked myself, "How narrow is the strip of territory on which the American home stands between this devil and that deep sea?" For it is not merely the open advocate of polygamy or of communism that threatens the home: it is rather the vast multitude who are unconsciously slipping and sliding with the avalanche of license toward the destruction of home and society.

A FEW minutes later I was standing in a clear place, with my back toward a great monument. Circling around ran a stream of lights, moving, standing, winking, glaring, while the festooning crowds swept in and out of playhouses and eating houses, or trooped with gaudy signs and banners and silly chants behind the chariots of political idols.

"Seems queer to you, doesn't it?" said a voice at my side.

"It does," I admitted, without turning my head; "though whether we refer to the same thing, I can't say."

"You and I," went on the voice—and I marked its timbre, its intonation, a voice not deep but seeking to be deep, facile rather than fluent, with a care to its turnings and an appreciation for sharp inflections; not a cultured voice, I should say, but a cultivated, such as orators and undertakers must make—"you and I stand at a most interesting epochal point in the history of the race. We are at the peak of a million-year-old age. You are regretting, perhaps—" the uncanny insight of the man!—"regretting the passing of the social order to which you are accustomed."

"I am wondering," I explained, "if we have any homes left, or if we have any time for homes."

"Exactly! And you are thinking what possible remedies can be discovered to turn the current of thought and activity back into the days of your peace. It would seem an even greater problem to Tecumseh, who no doubt has often stood on this spot, how to return us to the primitive state of his noble red man; and if we should summon the Heidelberg man from his slumbers of a million years, he would be in despair at the social task confronting him in the reduction of modern civilization to his cave existence."

"I see," I said. "So this is to comfort me for the debauched young men, and the ruined girls, and the divorce

courts, and the prisons, and the insane asylums. It is the evolution of the race! And at this million-year-old peak the home is obsolete. But I would not be so puzzled over his problem as your Heidelberg man."

"No?" He spoke with that forty-horsepower upward inflection.

"No," I said; "I know just how to turn this modern civilization back to a cave existence."

"That's interesting," he commented.

"Perhaps you've never heard of it," I pursued, "but it has been done before. There was a man living in Sodom, with four or five daughters and several sons-in-law, and they all went to the movies every night, or to the dance halls, and by day they went to the exclusive receptions of the 'four hundred' set, or to the political rallies as participants. And there they met all Sodom; for in Sodom, there was 'pride, fullness of bread, and abundance of idleness,' and they were haughty, and committed abominations, until the God of heaven poured down His judgments upon them. And that man Lot escaped with just two of his daughters, and they all went and lived in a cave."

"SIR," he quoted, "I perceive that thou art a prophet. Now, since you seem to reject the comfort of evolution's philosophy, pray tell me what you will do with this Sodom, or this Nineveh, or whatever it may be to you."

"If Sodom," I returned, "I will get out of it; if Nineveh, I will preach to it. But I am persuaded that this hectic procession is not universal. The era of homes is not wholly past. Thank God, in thousands of places, there are yet fathers and mothers who trace their lineage to God rather than to an ape, and who, with the Bible as their guidebook, are making homes that still preserve the nation and the race. But in such scenes as this before us, there are evidences of the fulfillment of Paul's declaration to his son Timothy: 'In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.' What say you to that?"

"Paul," said my listener, "was doubtless a very wise man for his age. He did the best he could with what he had. Unfortunately for him and you, science was not then born."

"On the contrary," I said, "he ran across a good bit of it. The Athenians of his day, who spent all their time in either hearing or telling some new thing, had a science of evolution quite as ingenious as ours, and were able, in addition, to absorb not a little of the more ancient Egyptian theory of evolution, which was very much akin to ours, and more plausible. And Paul has occasion to mention it to Timothy, advising him to

avoid 'profane and vain babblings, and oppositions of science falsely so called.' Along with it went the destruction of the home; for of such men were 'they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.'"

"Very interesting," murmured my listener; "and also, very childish."

"There was another prophet of that time," I said, warming to my work, "the apostle Peter, who not only met the science of his day, but anticipated (Continued on page 26)



There was a man living in Sodom, with four or five daughters and several sons-in-law; and they all went to the movies and the dance halls by night, and by day they went to the exclusive receptions of the "four hundred" set, or to the political rallies as participants, until the God of heaven poured down His judgments upon them. And that man Lot escaped with just two of his daughters, and they all went and lived in a cave.

WHO SURED

by

MILTON C. WILCOX

SPIRITISM is here. It is here to stay for a time at least. It opened up upon the world about three quarters of a century ago with little to commend it save "rappings" in answer to questions, vague messages from "the dead," "table tippings," and various and sundry tricks, nonsensical and mysterious. But the ancient cult in its modern phase grew. It was based on almost universal belief in the immortality of the soul and its ability to exist as a conscious entity after the death of the body.

It attracted to itself the lovers of the mysterious, the mourners of lost loved ones, the people who wanted to know what humanity normally could not reveal; and the shrewd trickster saw in the thing a way of drawing money from the purses of the gullible.

Once in a while, a judge, a preacher, an educator, yielded and became an enthusiast. But the public generally set them down as cranks or unbalanced-minded persons.

Yet the cult grew. Many who would repudiate connection with it, believed in its essentials, as a woman met by the writer, who condemned the cult, but believed that her lost baby came back every night and comforted her.

The cult spread to Europe. The séances held in society circles first for amusement became serious. Noted persons in the circle developed as "mediums," and amusement and wonder grew into belief.

ITS ROSTER SHINES WITH BRILLIANT NAMES

SCIENTISTS took notice of it. Psychologists began to investigate. The old circles and séances in dark rooms, where fraud could easily perform, gave way to manifestations under the most exacting conditions. Learned men began their investigations, skeptical at first, and ended favorable if not believing. Among these are the following noted names: Sir William Crookes, once president of the British Association for the Advancement of Science; William T. Stead, great editor and writer; Dr. Thomas Jay Hudson, author of "The Law of Psychic Phenomena"; Professor Richet, of the University of Paris; Professor William James, of Harvard University; Frederic W. H. Myers, author of "Human Personality"; Professor Sidgwick, of Cambridge, known as "one of the greatest philosophical thinkers and writers of the century"; Arthur James Balfour, ex-prime minister of Great Britain; Professor Balfour Stewart, eminent logician; Dr. Pio Foa, of the University of Turin; Camille Flammarion, noted astronomer; Cesare Lombroso, noted Italian scientist; the venerable Rev. T. Colley, archdeacon in the Church of England; the Rev. Minot J. Savage, well-known minister and author; Dr. James Hyslop, of Columbia University, author and devoted psychologist; Sir Oliver Lodge, the world-known scientist and philosopher; and scores of others in all the great avenues and temples of life.

Spiritism—the communion of the spirits of the dead, or discarnate spirits, with the living—has been investigated and accepted by doctors and dullards, sages and scientists, priests and professors, royalists and republicans, princes and plebeians, aristocrats and democrats, high and low, rich and poor, learned and ignorant, grave and gay, till spiritists number hundreds of millions.

Losses in the great war stimulated research and belief. The distracted mother, father, sister, wife, brother, asks the question: Does the loved one who fell in the battle of the Marne, or before Verdun, or in Flanders field, still live? Is it possible for me to hear from him? And the answer seemingly comes through the medium, and the message tells something known only to the inquirer and to the lost one. What better evidence could there be?

Among the great men who have contributed most in the making of converts to the cult in recent months is Sir Oliver Lodge, who has written much and lectured on the

subject, both in England and in America. The last article from his pen we note is the one in *McClure's* for November, 1920. It is entitled, "How I Know the Dead Exist." He declares, "The whole question is one of fact." He presents this proof:

"How do I know the dead exist? I know because I have talked with them. . . . There cannot be communication without the actuality of existence."

Sir Oliver believes that these discarnate spirits prove their identity by the following:

1. "Vivid incidents and reminiscences are among the most obvious, and the first likely to be used."

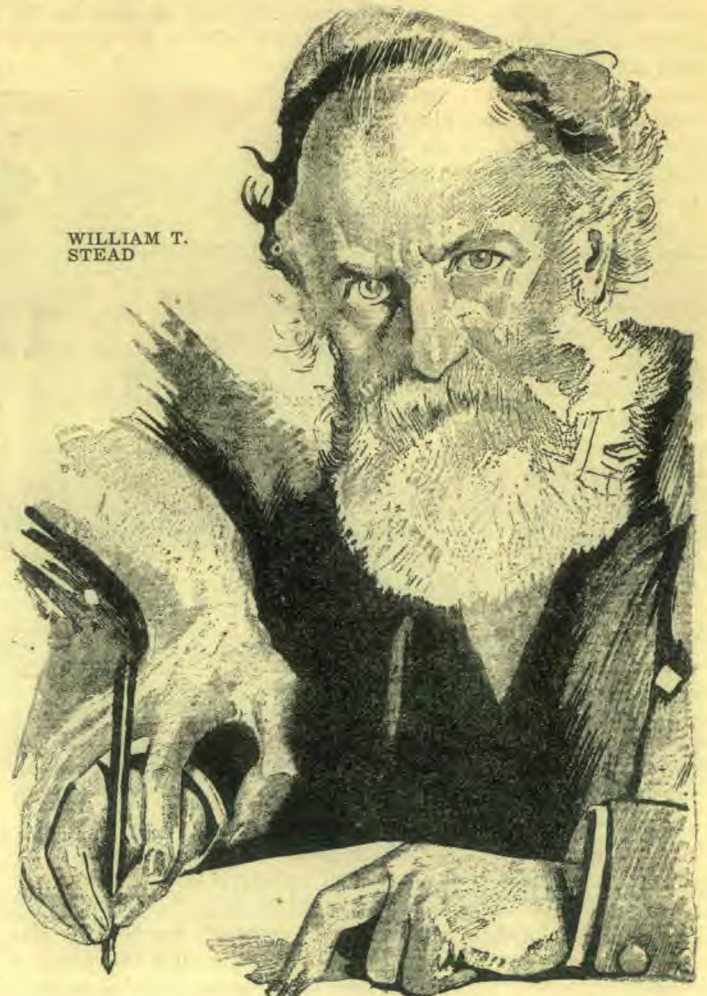
2. "If the deceased is a scholar, he can give evidence of learning and invent classical or other problems which need scholarship to solve, or he could quote from authors and the books specially known to himself and allow us to verify the quotation after some search. All this has been done."

3. "If the deceased person has traveled extensively, he can recall incidents not yet published, but of which traces and records can still be found."

4. "If he has left behind him secret papers or hidden objects, he can reveal them. In all these ways identity can be and has been proven."

Sir Oliver goes on to say that these discarnate spirits can communicate in various ways, as for instance: "by constructing a temporary mechanism;" "by borrowing the ready-made mechanism of some other person who is willing to allow it to be controlled or operated for a time by an alien intelligence. Such vicarious control might have been

WILLIAM T. STEAD



SPIRITISM



impossible. The facts of hypnotism and telepathy show that it is not impossible." Messages are received through mediums or by what is called *telergy*, the direct operation of the spirit on an organism.

EVIDENCE WHICH YOU MAY SAFELY BELIEVE

THE evidence seems strong and conclusive to Sir Oliver. But it is not the last word. There is better evidence, evidence which our spiritistic friends will not consider, sad to say, even as a possible working hypothesis.

That evidence is found in the old Book which has brought to dying humanity all the hope it has for this world and beyond the darkness of the grave. What does the Bible say of man in death, of his thought, his consciousness, his knowledge of this earthly state? Only a few Scripture passages are quoted. They speak for themselves.

"His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish.*" Psalm 146: 4.

"The living know that they shall die: but *the dead know not anything.* . . . As well their *love*, as their *hatred* and their *envy*, is *perished.*" Ecclesiastes 9: 5, 6.

"Whatsoever thy hand findeth to do; do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in sheol [hades], whither thou goest." Ecclesiastes 9: 10.

Words could not be more explicit. Sheol—hades—the abode of the dead, good and evil, is a place of darkness, silence, unconsciousness, "where the wicked cease from troubling, and the weary are at rest." Thought, consciousness, intelligence, love, hatred, envy, pass with death. The condition of the dead person is one of unconscious sleep, as death is often called in Scripture. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

What emphasizes man's unconsciousness in death is, if he is to live again, the mighty fact of the necessity of the resurrection. Read for instance Psalm 17: 15; Isaiah 26: 19; Jeremiah 31: 15-17; Hosea 13: 14; 1 Thessalonians 4: 13-17; Acts 23: 6; 24: 15; Revelation 20: 4-6, 11, 12. The entire fifteenth chapter of 1 Corinthians is conclusive testimony that only by a resurrection does man live. "If there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. . . . Then they also that are fallen asleep in Christ have perished."

There is therefore, according to the Bible, absolutely no basis for the belief that the spirits or souls of the dead return and communicate with the living.

Neither is there in man's life here anything that suggests immortality, or double entity, or a surviving consciousness. He is born, grows to childhood, youth, man-

hood, old age. His physical and mental powers become enfeebled and decay. He dies and is buried, and the mourners return with no word from the house of death, "whose curtain never outward swings."

But who are these spirits, voices, intelligences, who communicate so certainly to Sir Oliver Lodge and others, and who give what seems to these men indubitable, irrefutable proof of identity? This also is a part of the Bible story, pregnant with warning. *

The Bible reveals that there are beings whose existence antedated that of man, called the angels, designed to be spirit messengers of God throughout the ages. They are said to be "ten thousand times ten thousand, and thousands of thousands," "an innumerable company." Revelation 5: 11; Hebrews 12: 22. Of the original number, one

third revolted under the mighty angel Lucifer, and became enemies of God and man. (Revelation 12: 7-9.) Lucifer, light bearer, became Satan, the adversary; Diabolos, the devil; Apollyon, the destroyer; and his angels became demons.

Those fallen angels are in this earth to deceive and destroy; and the first lie of the devil laid the foundation not only of spiritism, but of every system of self-salvation that has cursed humanity. God's alternative for sinning man was death. "In the day that thou eatest thereof thou shalt surely die." Genesis 2: 17. Satan's lie, perpetuated all through the centuries, responsible for the world's deepest idolatry, is, "Ye shall not surely die: . . . ye shall be as God." Genesis 3: 4, 5, A. R. V. And man has believed it. It has been written in the philosophy of the ancient sages. These wise men have been, after death, exalted to the heathen pantheons of gods and demigods. Apostasy in the Christian church has written it into our centuries-old theology. Christians have hymned it in their worship. It is responsible for an ever-burning hell, for universal

salvation, for purgatory, for a dim, uncertain heaven, and lastly for spiritism.

These fallen angels, these demons, come to us in the guise of the spirits of the dead. So came they to the ancients; and those who thought they were sacrificing to the dead were sacrificing to demons. (Psalm 106: 28, 37; 1 Corinthians 10: 20, 21.)

Lucifer, the head of the demon host, is a fallen mighty angel, once "full of wisdom, and perfect in beauty." His wisdom has become craft; he appears as an angel of light, and deceives the whole world. (2 Corinthians 11: 14; Revelation 12: 9.) He has come down upon the earth in this last great deception to destroy all the souls who will yield to his hypnotic power in pleasure, in lust, in all the sciences that exalt man and eliminate God and His Christ.

He has grown wise in deceit, as have also his ministers, the demons. They study men. They (Continued on page 22)

The "Comfort" in Spiritism

THAT their religion is above all else a religion of comfort and assurance to the bereaved is the argument most often advanced by the believers in spiritism.

They aver that hundreds of people are every day receiving the most comforting messages from their friends and relatives who have "gone on." To show the "comforting and heavenly nature" of the messages received, we will quote from two such messages received by Pierre L. O. A. Keeler, the official message receiver of the "Progressive Thinker," a leading paper of the spiritists:

"I am here with my wife's first husband, Bill. What do you know about that? We were just wondering whether we should pitch horse-shoes or play a game of seven-up to settle this business with the Mrs. Say, I can't realize that a veil of death hangs between us. Father Donald McKenzie good-naturedly offers to act as umpire for us."

"Uncle Jack Phipps and Grandpa Phipps are by my side. Oh, well, of course, I go out to Nebraska because I have to, but I don't like it much. I am glad to have a spirit home that I do love, and don't have to stay in Nebraska. I don't see how William Jennings Bryan ever got to be so famous living in that state. I don't think I would stay there even to try to be President of the United States. I send best love and holiday wishes to Mr. and Mrs. Churchill and to Uncle and Aunt Weaver, Mr. Ed Smith and all the others. Jacob Arnold says, 'Hello!'"

EVOLUTION REPUDIATED

By REPTILES
FISHES
BIRDS
INSECTS and
QUADRUPEDS

by HORACE J. FRANKS

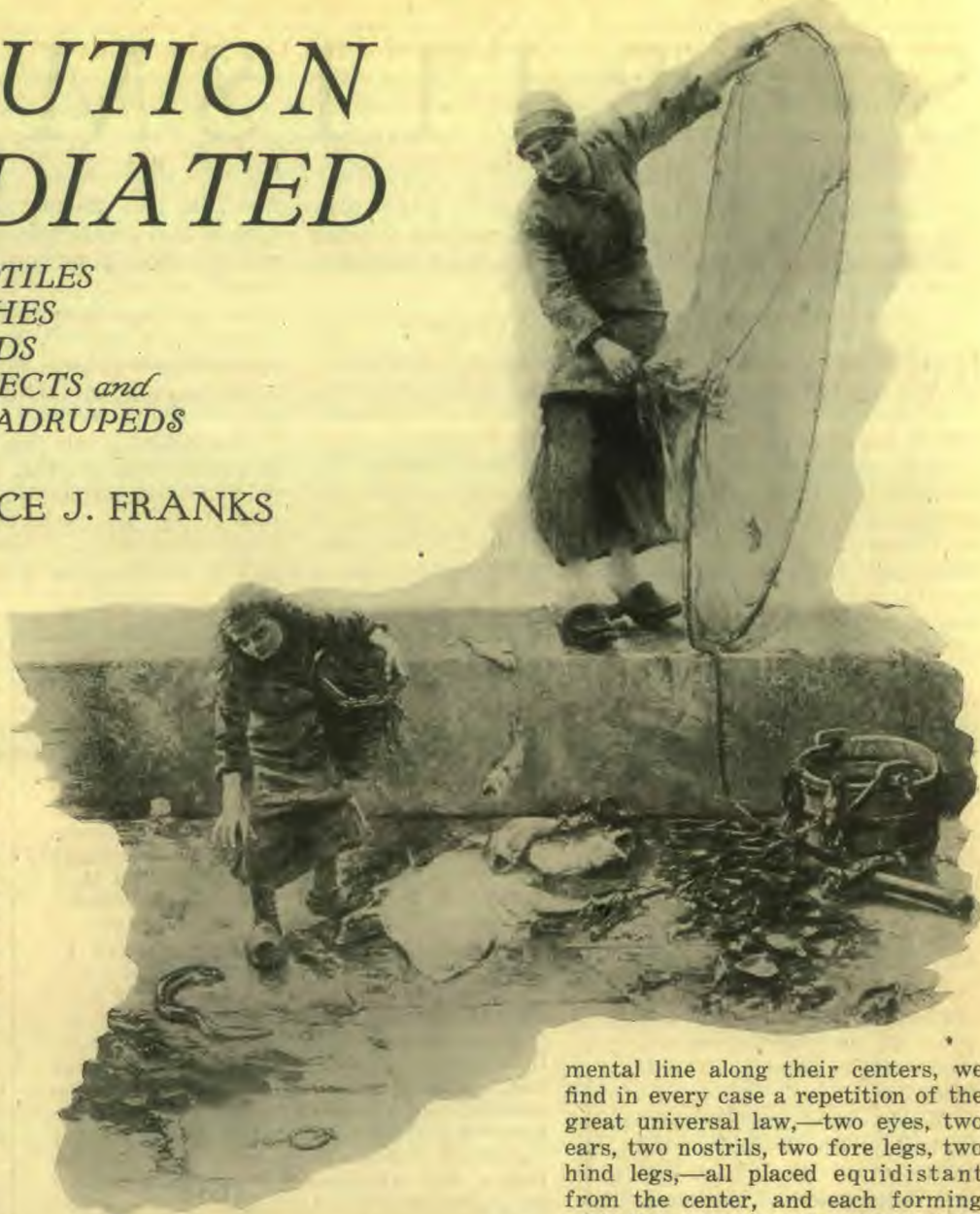
IN THIS article, we intend to follow Job's advice when he said: "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord had wrought this?" Job 12:7-10. We shall ask the hosts of nature to give their evidence as to the accuracy of the Bible in declaring this world to be the product of a creative power rather than that of blind chance—commonly known as evolution.

We can sum up the philosophy of nature's children in a very few words. In fact, we might use the words of Sir Oliver Lodge: "Does any one think that the skill of the beaver, the instinct of the bee, the genius of a man, arose by chance, and that its presence is accounted for by handing down and by survival? What struggle for existence will explain the advent of Beethoven?"—"Man and the Universe," page 38. Evolution, based on survival, may describe things; but it cannot account for them, in spite of the fact that it "strains after the origin of all things." Notice the admission of that peer of scientists as we quote again: "Let us admit, as scientific men, that of real origin, even of the simplest thing, we know nothing; not even of a pebble. Sand is the debris of rocks, and fresh rocks can be formed of compacted sand; but this suggests infinity, not origin. And infinity is non-human."

The witness of nature to God's Word is expressed in the word "design"; and, as we have before seen, design necessarily implies a designer. Take, for instance, the balance of nature.

THE BALANCE OF NATURE

IT matters little whether we examine that balance as it exists in its loftiest position—the planetary system—or whether we strike the plumb line to its humbler depths—in man, tree, animal, or fish. The balance is there in every case. Here is a lizard: its legs, eyes, and other features are alike repeated on each side. Here is a fish: examine it, and you will see that the teeth are equidistant from the center of the mouth, and exactly alike in size, shape, and color; the eyes are placed in a like manner; also the nostrils. Observe likewise the animal tribe—dogs, horses, buffaloes, and the thousand others: on striking a



mental line along their centers, we find in every case a repetition of the great universal law,—two eyes, two ears, two nostrils, two fore legs, two hind legs,—all placed equidistant from the center, and each forming with the center a pair of balances;

while in cases where there is only one organ of a kind, it is always found along the line of balance. Surely these natural facts, in preaching the sermon of the balance, also testify to a Designer-Creator.

Again, the laws of nature have never changed. The laws of chemistry, of crystallography, of meteorology, of botany, of zoölogy, of physiology, and of anatomy have always been the same—a natural fact which places stupendous obstacles in the way of evolution. Let us notice, in connection with the last mentioned science, that of anatomy, the wonderful relation between the different parts of the animal frame. To use the words of Cuvier:

"Every organized individual forms an entire system of its own; all the parts of which mutually correspond and concur to produce a certain definite purpose, by reciprocal reaction or by combining towards the same end. Hence none of these separate parts can change their forms without a corresponding change in the other parts of the same animal, and consequently each of these parts, taken separately, indicates all the other parts to which it has belonged."

This co-relationship could never be the result of chance—or mere evolution; for behind it, there is unmistakably the mind of an all-wise Being. Behind all nature, there is a divine pattern; for we may examine it as carefully as it can possibly be examined, and yet we shall never find one part clashing with another part, one law contradicting another law. Creation is, without doubt, a grand series of harmonies, forming one mighty chorus of praise to the Creator.

Darwin admitted, in the course of his life, that nature provided countless difficulties for him to explain away before his theory could be proved a fact. The bee is one of these, and has certainly by this time stung Darwinism to death. For example: How does the principle of the "survival of the fittest" fare when we realize that, if two queen bees, during combat, acquire a position in which they can destroy each other, thus leaving the hive without a queen, they each refrain from giving the other the death blow? Or again, apply that same theoretical principle of survival to this fact: When the swarming season is over, the old queen is permitted by the workers to sting to death all the queens that are in the cells of the hive.

In the study of the life history of the bee, we find a wonderful combination of the most remarkable instincts—which certainly could never have been produced by evolution. Evolution is built on heredity; but the worker bees are sterile, and leave no offspring, and consequently their particular instincts cannot be inherited from bees of their own class. "Each generation of worker bees," says one authority, "is isolated from all succeeding and preceding generations." Evolution cannot, of course, explain the bee's instinct; but creation can. The mind that guided the instinct of the first bee in Eden's flowery groves is today guiding the present generation of bees. And that mind is the mind of Christ, the Creator.

Before leaving the subject of instinct, we must notice the reply given by Fabre, the renowned naturalist, to questions propounded to him by Darwin himself. Fabre and Darwin were both interested in the homing instinct of pigeons and cats; and Fabre, after completing extensive experiments suggested by Darwin, was compelled to declare that "we must, therefore, abandon Darwin's idea when trying to explain the homing of the cat as well as that of the pigeon and the mason bee." Further, when speaking of the relation between evolution and the homing instinct, Fabre says:

"A new sense added to our number: what an acquisition! What a source of progress! Why are we deprived of it? It would have been a fine weapon and of great service in the struggle for life. If, as is contended [by evolution], the whole of the animal kingdom, including man, is derived from a single mold, the original cell, and becomes self-evolved in the course of time, favoring the best endowed and leaving the less well endowed to perish, how comes it that this wonderful sense is the portion of a humble few and that it has left no trace in man, the culminating achievement of the zoological progression? Our precursors were very ill advised to let so magnificent an inheritance go; for it was certainly better than . . . the hair of the mustache."

FISH WITH ELECTRIC BATTERIES

TURNING now to the great under-sea world, we find many other objections to the theory of evolution. Says one writer:

"One of the most difficult organs to account for is the electric organ of the skates. In these fishes it has been shown to be a true electric battery, but the discharges from this battery, even in the adults, are so feeble that they are of no practical use, as far as can be ascertained. It is well known that the electric eel and the torpedo use their batteries for stunning other animals."

But, according to the theory of evolution, these "useless" batteries of the skate could not have been preserved through their long function-

less stages, for that theory assumes that only the useful organs were retained. This difficulty is so great as to cause Darwin to confess in his "Origin of Species": "The electric organs of fishes offer another case of special difficulty; for it is impossible to conceive by what steps these wondrous organs have been produced [and preserved!]"—Page 184. Modern research has only increased Darwin's difficulty; inasmuch as it shows that, since some of the electric organs of fishes are in the heads, and others in the tails, they could not have had a common origin, and must have been produced independently of each other.

This is but one of the many instances that could be given of the negative answer the fishes give to any other history of their existence except that given in the Bible.

BIRDS FROM SNAKES, OR SNAKES FROM BIRDS?

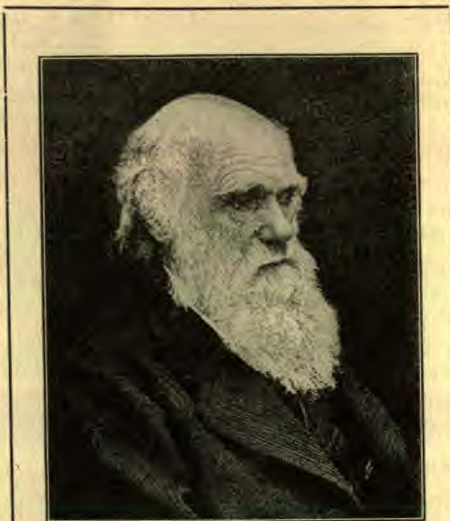
IN the case of snakes, if evolution be true, the poisonous variety must have been evolved from the harmless kind; that is, the poison fang of the snake must have resulted from the modification of an existing tooth of the harmless snake. And what were the probabilities—or possibilities—that a poison gland would be developed at the foot of the fang, where alone it would be effective, and that the fang would be so modified as to form a tubular passage for the poison? What a series of miracles!

Again, even among evolutionists, there has been great controversy as to whether reptiles are unfeathered birds, or birds merely feathered reptiles. But on this "all-important" question, paleontologists have become hopelessly divided. Professor Pycraft, of the British Museum, for instance, declares that birds are undoubtedly "glorified reptiles"; to which Professor S. Williston, of Chicago University, replies by saying that birds never could have risen from reptiles; while another scientist, H. G. Seeley, of King's College, London, meets the difficulty half way by declaring that "there are no substantial differences between flying reptiles and birds." Side by side with these "scientific" beliefs as to the origin of birds and reptiles, we place this last testimony from a leading scientist: "We know no more now about the reptilian ancestors of birds than we did fifty years ago;" and, we might well add, they

know far less about birds and reptiles than did the ancients of six thousand years ago.

The general opinion in the world of science, however, seems to be in favor of the theory that reptiles gradually grew wings in order to get more food, and that in the higher altitudes, their blood heated, with the result that feathers grew out of their scales! But, we ask here, how is it that the serpents, against whom every man's hand has *always* been turned, never consulted together in conference and decided to save their lives, and the lives of future serpents, by growing wings and living in the beautiful free air rather than eternally crawling in the dust?

But in these elaborate attempts to delve into the secrets of "pre-historic" days, the unbelieving scientist is merely looking for "facts" to support his preconceived ideas. Instead of allowing nature to tell its own story—the story of a loving Creator—the modern scientist makes it tell an absurd story in comparison with which even Grimm's fairy tales appear to possess a resemblance to truth. Nature tells its story to the logical Christian in a way that agrees with the Bible record of creation; and the only resemblance between birds and reptiles that we can see is that Mrs. Sparrow lays an egg



In his "Life," Darwin tells us that, after wandering one day in the leafy depths of a Brazilian forest, he felt compelled to write in his diary: "It is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind."

But after a lifelong application to the proving of a theory which belittles God and disproves the Bible, the great scientist recalled that passage, and said, with a certain accent of regret, "Now the grandest scenes would not cause any such convictions and feelings to arise in my heart."

If evolution causes the decay of the higher susceptibilities, then we must have none of it; for it is only by means of these "higher feelings of wonder, admiration, and devotion" that we can gain even the slightest idea of Jehovah and His mighty power.

and so does Mrs. Alligator. But out of Mrs. Sparrow's egg there always comes a sparrow; and never does Mrs. Alligator find that she has hatched a brood of sparrows, or even eagles, from her setting of eggs!

MOSES' ACCOUNT SCIENTIFIC

THESE plain facts of everyday life can teach only one lesson; and that lesson is the lesson of Genesis. Try as they may, scientists will never find evidence to corroborate any theory that conflicts with the divine account of creation. Genesis has stood the test of the ages; and although the inspired writer, in enumerating the thirteen separate acts of creation, could have written them in 6,226,920,800 ways, as shown by arithmetical progression, true science to-day tells us that Moses' account of the order of creation is *scientifically accurate*. This in itself is a marvelous tribute to the accuracy of Genesis.

Alfred Fairhurst well sums up the question of birds and their wings when he says:

"As far as the wings of birds which cannot fly are concerned, they, by admission, illustrate a retrograde movement, and consequently do not show the method of evolving wings that are useful for flight. The penguin uses its wings as fins, and, doubtless, has been so using them for many generations, and yet we do not know that this use is increasing their size and preparing them to become birds of flight. Their wings have been in constant use, and yet, according to the theory of evolution, they have decreased in size till they are useless as organs of flight and comparatively useless for any purpose."

Certainly there is absolutely no clue whatever to the evolution of feathers, which all birds have possessed, and which no known reptiles have possessed. Until such a clue is found—and it never will be found—evolution must remain an unproved and false theory.

NO MISTAKE IN THE HUMAN BODY

HAVING asked the fishes, the birds, the reptiles, and the insects to give their evidence on the necessity for a Creator, let us take one more example, from our own bodies.

In the human frame, we find a large number of organs, all doing different work. But the most atheistical physiologist cannot name one which, in its natural order, produces derangement and suffering in the system. No anatomist can say: "Here is a muscle contrived to clog the operations of its neighbors; here is a blood vessel adapted to corrupt the blood; here a gland which secretes a poisonous fluid; here a nerve made to give pain; or here a plexus of vessels suited to bring on disease." No, no! Every scientist sees and has to admit that all the organs of the system and their collocation are fitted in the best possible manner to bring life and health. And as a printing press does not evolve every time one is needed to print a book, but is the product of a designer and a maker, just so is this great human machine—in fact, all of nature's hosts—the product of a Designer and a Creator.

In conclusion, it is well that we should notice what effect the theory of evolution had upon the temperament of its originator. In his "Life," Darwin tells us that, after wandering one day in the leafy depths of a Brazilian forest, he felt *compelled* to write in his diary:

"It is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind."

But after a lifelong application to the proving of a theory which belittles God and disproves the Bible, the great scientist recalled that passage, and said, with a certain accent of regret:

"Now the grandest scenes would not cause any such convictions and feelings to arise in my heart."

If evolution causes the decay of the higher susceptibilities, then we must have none of it; for it is only by means of these "higher feelings of wonder, admiration, and devotion" that we can gain even the slightest idea of Jehovah and His mighty power. The evolutionist has no such feelings of awe and worship; but the Christian is compelled to cry out with the apostle Paul:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

The Troublers in Israel

(Continued from page 13)

"League of Workingmen for a One Shekel a Day Minimum Wage." Jesus declared that His mission in this world was "to bring sinners to repentance." If that was the Master's life, how can ours, who profess to be His disciples, be any less?

Premillenarians do not oppose any effort for the betterment of the world. Far from it. They only affirm that any lasting good must begin with the individual, and can only affect society as a whole when it has improved the individuals who go to make up society. If sin in the individual life of every man were overcome, then the multitudinous ills that burden the world would inevitably disappear. When the sin fort is conquered, all other defenses of the enemy fall of their own weight.

THE HETERODOX PROFESS TO BE ORTHODOX

The third accusation brought against those who love the appearance of Christ is that they are causing a split-up in Protestantism. Dr. Mathews is indeed correct when he says that a line of demarcation is being drawn in Protestantism; but as Elijah answered Ahab's question, "Art thou he that troubleth Israel?" so we would say, "We have not troubled Israel; but thou, and the other higher critic postmillennialists, in that ye have forsaken the commandments of the Lord."

Premillennialists have introduced no new thing into the church; they are only standing for "the faith once delivered to the saints." The higher critics, with their denatured and emasculated Christianity, are the schismatics. Premillennialists are teaching the gospel which Martin Luther, Wycliffe, John Huss, the Wesleys, Whitefield, and Moody loved and taught. The "liberal theologians" are

endeavoring to introduce the religion of the German school of Christianized infidels. They label their heterodoxy "Orthodox"; and the old established and time-tried religion they brand "Heterodox." They denounce the Christianity that depends upon the regenerative power of the Holy Spirit, and seek to replace it with a man-made civilization that depends upon culture and ethics.

And it is high time that a clear line of distinction is drawn between those who serve God and those who serve Him not. The "split-up" can come none too soon for the good of genuine Christianity. The largest danger upon the horizon to-day is that the Christian churches will not see their danger, but will clasp to their bosom this viper that goes under the name of Christianity, but which is only a man-dependent philosophy whitewashed with a few of the phrases and usages that have long accompanied real Christianity.

The fourth allegation Dr. Mathews brings is that the hopes of those who look for the soon coming of Christ are based upon "the mistaken hopes of early Christians."

By this assertion, Dr. Mathews throws the whole question of the dependability of the testimony of the Bible into the arena. And of course, this is a strong point with the higher critics; for they do not for a minute believe, nor do they want any one to think that they believe, that the Bible is the Word of God, as it purports to be. They teach that the Old Testament is a compilation of legend and imaginative history which a few zealous Jews, who wanted to perpetuate the history of Judaism, wrote-up a short time before the birth of Christ. They believe and teach that the New Testament is not an inspired record of the life of Christ, authoritative in every part, but rather a write-up of the life of Christ as a few of His ardent followers would have had it, not as it really was. So, (Continued on page 27)

The VICTORIOUS LIFE

A man may acquire wealth, and position, and all other things that the world reveres; but if that man does not live a life of victory over sin, in his inmost soul he is all the while aware that his life does not satisfy. ✧ ✧

by MATILDA E. ANDROSS

TS THERE a deep, unsatisfied longing in your heart to-day? Are you seeking money, in the hope that wealth will satisfy this longing? Or are you praying God to bring the desired change in your circumstances, that you may be a better Christian? Or have you lived long enough with yourself to know that the relief for which you sigh can neither come nor yet depart through either of these avenues? Well, it cannot. But there is a way to satisfy these longings that lie like burning coals in our aching hearts. Yes, there is one way, and only one way.

A New York banker pointed to the way that brings satisfaction to these human hearts of ours, when he and his minister were having a quiet heart-to-heart talk.

"Dr. Elliot," began the banker, "I am an unhappy, disappointed man."

This was a bit surprising to the minister. To him, the banker had always appeared well satisfied. He had been unusually successful in business; he had a charming family, and everything to make life comfortable and satisfying. Everything, did I say? No, not everything. There was one thing he lacked.

"What is your trouble?" asked the minister quietly.

"My trouble," continued the banker, with a deep-drawn sigh, "is that although I am a Christian, I have never let God have His way with me. He called me to preach, when I was a young man in college. Oh, there is no mistaking it! I knew then, and I know now, that it was His call. But I wanted to make money and reach an independent position; and so I turned a deaf ear to His call and went my own way. After graduation, I plunged into money-making, and I have amassed what even men in New York call a fortune; but it doesn't satisfy. I am disappointed, dissatisfied, and thoroughly unhappy."

"I have never let God have His way with me." Failure to let God control his life, the great banker sadly confessed, was the cause of his disappointment—yes, his failure in life. Now let us apply his experience to our own lives, as in all sincerity, and without self-pity, we seek for the cause of our own failures or our unhappiness. Yet need we seek for the cause? Have not our own hearts already told us that to live the truly happy, the really worth while life, we must let God have His way with us? The life fully controlled by God is the life that wins. That is the victorious life. That is the life in which true happiness abides, and from which flow blessings that make the lives of others radiant.

The Bible gives us a true picture of the life that wins. Its pages abound in illustrations. And in the chamber of secret prayer, the Master helps us to learn the lessons which that wonderful Book teaches. But to know personally a Christian who lives a triumphant Christian life amid the humdrum of the daily routine, forces the lessons home to our hearts in a peculiarly human way. A victorious-life Christian is such a comfortable person to be with! Your name is safe with him, for his heart is pure, and gossip does not stain his lips. Your purse is safe with him, for he does not covet your gold. He does not trouble you with his worries, for he trusts God; and while it is true that he who worries cannot trust, it is equally true that he who trusts cannot worry. You do not suffer, at his hands, from impatience, irritability, jealousy, or any of the kindred sins that make us and our friends so uncomfortable; for by the grace of God, he has put these away. His life is clean and strong, a veritable Gibraltar of purity, against which the tempter hurls his arrows in vain.

The Christian who lives such a life reminds me of a beautiful white flower that grew near a coal mine. Constantly there was a cloud of coal dust in the air; but the flower remained unsullied. A miner threw a handful of coal dust on it; but not a particle remained on the snowy petals. Why?—Simply this: God had covered it with a substance that kept the coal dust from sticking. Just so He covers the victorious life with the blood of Christ, and that is a substance sin cannot penetrate.

But perhaps the victorious life shines most brightly in the field of service; for its motto truly is, "Not to be ministered unto, but to minister." I have had the privilege of knowing many noble Christians whose lives are beautiful interpretations of the service side of the victorious life. One of these happy, successful Christians first touched my life almost two decades ago, when she came to a sanitarium in search of health. She was a woman of keen intellect, of high ideals; a woman who was loyal to her own convictions, regardless of the opinions of neighbors and friends. During the time of her stay at the sanitarium, the joys of a fully surrendered Christian life were presented to her. With her, to see truth was to obey it. So she went home a genuine Christian. Hers was no half-hearted conversion. She would be an extraordinary Christian or none at all. She had a good business education, and her services were sought by various institutions. But it was impossible for her to leave home for more than short intervals, nor has it been possible since.

(Continued on page 27)



The Haystack Monument

The student founders of the Haystack Band are an enduring testimony to the truth that the highest form of service is the giving of self.

Five students of Williams College met in a grove near the college buildings one sultry August day in 1806 for a prayer meeting. While they were praying, the cry for the gospel, from the unenlightened millions of other lands to whom thus far not a single American missionary had gone, was wafted to their ears. They felt impressed that they should dedicate their lives to the cause of foreign missions. While they discussed the matter, the storm that was brewing broke upon them; and they ran to a near-by haystack for shelter. Under its eaves, they prayed and planned. A little later these young men formed the first foreign missionary society in America. In time, they themselves went to other lands; and in their path, thousands upon thousands have followed.

Discouragement--

The Devil's Right-Hand Imp

by

UTHAI VINCENT
WILCOX

On that Sunday, now known as Easter Sunday, two of the disciples were going along the road to Emmaus on an errand, which it was their duty to perform even though their hearts were nearly broken.



AM a failure, and I am utterly discouraged!" How many times in the history of the world has that cry gone up from hurt hearts and tired bodies!

And then comes the added word, "And I did my best, too!" That seems to be the bitterest part of the whole experience.

Discouragement is the most terrible feeling that comes to men, and it is the more terrible because it comes to so many. Discouragement always attacks in the vulnerable places; its thrusts, its bullet shots, sometimes pierce the most perfect defenses.

If there is a supreme degree of disheartenment, it is when the whole thing seems like failure, after the effort to achieve has been made with every ounce of energy possible.

If but half a heart has been given to the task, if some things have been done that should not have been done, and those left undone which should have been done, then discouragement is not quite so bitter; there is a "serves me right" attitude that mitigates.

But when men have given the best of their bodies and their minds and their souls to a cause, and failure comes, then it is that utter discouragement follows.

The disciples of Christ felt this sort of discouragement in those awful days after Calvary. (Luke 24:13-32.) They had left their all to follow Him; they had left their trades, and their homes, and all the happy associations of a lifetime, and had begun a career fraught with danger. More, they had made themselves objects of ridicule, or of pity, to the very friends and relatives who meant the most to them.

They had done all this willingly, however; for before them was always the vision of that coming great day when Jesus of Nazareth should be crowned king of the Jews. Well, that day had come. He *had* been crowned king of

the Jews—by a crown of thorns placed on his head by mocking soldiers. And His coronation procession was the long, hard way to Calvary; and His throne was a wooden cross, on a green hill far without the city wall.

O, the dream of His followers had been daydreams which never came true! It was now all over. It had all been an illusion. With broken hearts and broken spirits, they went out to face a sneering and taunting world.

They would have preferred to die right then, or to be transplanted in some magical way to a far country, where their shame was not known. But the world is not made that way. In spite of everything, the common affairs of everyday life must be attended to in time of gladness and in time of gloom.

SO on that Sunday, now known as Easter Sunday, two of the disciples were going along the road to Emmaus on an errand, which it was their duty to perform even though their hearts were nearly broken. As they walked down the long road, they could not keep from discussing the subject that was uppermost in both their minds. They could not help talking of the Nazarene, and His tragic death, and their shattered hopes, and wondering what was to be done next.

In the course of their talk, they discussed the wild tale of some of their company who insisted that they had been to the tomb and found the stone rolled away.

Odd circumstance, wasn't it?

Some even insisted that Jesus had risen from the dead. But then, of course, every one was overwrought. They were not quite responsible. As the two disciples talked thus, with hushed voices and sad eyes and deep discouragement written in every line of their faces and in the weary sag of the shoulders, a stranger approached and presently entered into conversation with them. As He fell into step, they found themselves almost unconsciously talking with

Him about the strange happenings of the last few days. They recounted the odd circumstances the women had reported, and added, with an unbelieving shrug of the shoulder, "But *Him* they saw not."

Then, strange to say, the stranger turned on them, and chided them for their unbelief, and proceeded to expound the Scriptures to them in the most astonishing manner. He made such an impression on them that they invited Him to dine with them when they came to the end of their journey.

Then came the great revelation—the revelation which made them forget that they had been discouraged. And with hearts nearly bursting with joy, they forgot their weariness, their anxiety, their distress, and hurried back over the road which, not three hours before, they had traveled with lagging step. They were now in a hurry to tell the glad news, that Christ was alive! They had seen Him!

HUNDREDS of years before this, another servant of the Lord had felt discouragement. He too had had a vision of God and of the salvation of his nation. He had had a time of triumph over Jezebel, the wicked queen, who was leading his nation into the worship of Baal. (1 Kings 19: 9-16.)

But his triumph was as brief as the disciples' on that wonderful Palm Sunday before the crucifixion; that Sunday when their cup of joy was full and running over.

Swift upon Elijah's triumph over the priests of Baal came the threat of Jezebel, "As sure as thou art Elijah and I am Jezebel, may my god avenge it upon me if on the morrow I have not made thy life like the life of one of my own murdered priests." And Elijah became discouraged, and fled for his life into the wilderness. And out there he became utterly discouraged.

What was the use of living? He had done his best. He had fought for Jehovah only to be humiliatingly defeated. He wanted to die.

But then, in Elijah's darkest hour, as in the time of the disciples' greatest discouragement, the Lord appeared. He comforted the weary and hopeless man. He administered the sure cure for discouragement. In both of these dramatic incidents, the cure was the same—the feeling of the actual presence of the Lord, and the vision of future work to do.

The disciples did not mind hardship and toil. It was the feeling that hardship and toil were *in vain* which discouraged them. After their talk with Jesus, their future became evident. There was a mission before them. There was a message to carry. So their discouragement was cured.

BALZAC said that "the feeling of our littleness always brings us into the presence of God." So we see that discouragement—even discouragement—is justifiable, if for no other reason than to draw us nearer to the great God.

Note the words in the story of Elijah, as told in 1 Kings 19: 7: "The angel of the Lord . . . touched Him."

Therein lies a secret. We can, in our discouragement, reach up and touch the hand of God, and lay our troubles before Him; and He will point a way out. With the contact made, the power to go on with renewed courage and joy will be ours.

It is but human to want company in our times of distress. We like to know that there are others who perhaps have suffered in a similar way—and succeeded.

Look at the lion-hearted Reformer feeling how hard he had worked, and yet not knowing how much he had achieved; appealing to God to govern His world, saying he was but a powerless man, and would be the "veriest ass alive" if he thought that he could meddle with the intricacies of divine providence. That was Luther.

In modern times, we have William Lloyd Garrison, who, in his ink-stained attic, was starving while an infuriated mob was hunting him. At last, he was thrust into the city prison, as the only way to save his life from those who hated his exposure of their iniquities.

There are thousands of others who have borne squalor and shame and tragedies. It was their refusal to remain discouraged, their willingness to respond when the angel of the Lord touched them, that made them the saints and heroes of old.

And now, with the world outlook dark, with crime and industrial and political trouble overwhelming, with the Jezebels of the land threatening our spiritual if not our physical lives, we can surmount "the blues," the discouragements, by letting the feeling of our littleness, of our impotency, bring us into the presence of God. In contrition and confession, we may rededicate ourselves to His service, and to His message and His truth and its advancement.

THERE is a story current that when the devil was anxious to destroy as many men in as short a time as possible, he sent out his most dreadful messenger to do the work. This demon would simply steal up behind a man quietly and say, "You are discouraged"; and no matter how briskly the man had been walking, he would usually say to himself, "Why, I am discouraged; things are going dead wrong," and he would give up.

But one day, when the demon told a man, "You are discouraged," the man refused to listen. Again the demon whispered, and the man walked along as before. The third time he told the man that he was discouraged, the man said, without turning around, "I am *not* discouraged."

And then the devil himself was discouraged.

We will meet many demons in our pathway through life. Some of them will say: "Your work is not appreciated. You have made a mistake in the past, and you can't succeed after that. You are a failure, and you are discouraged."

If you are a quitter, you will say wearily, "Yes, I am discouraged, and I guess I am a failure."

If you have even a small bit of the stuff that reformers and the hero-servants of Christ are made of, you will then look to the establishment of your connection with the Father above, admitting your littleness, and confessing your failures; then, with His strength—not yours—you will say, "I am *not* discouraged." With your hand in the Father's hand, you will say, "Where Thou leadest, I will follow."

The weariness will leave; the light of the day ahead will break through; and with the men of old as comrades, you will go forward in spite of Jezebels, corrupt priests, and evil surroundings.

"Forward to victory!" will be the rallying cry—forward with Him who knows no discouragement, no disheartenment, no hesitation, and so, no defeat. With Him, victory for the cause of right is certain—it is assured.

With the consciousness of the actual presence of Christ in your life, and an increased vision of future work to do, you rout the devil's right-hand imp—discouragement.



Look at the lion-hearted Reformer feeling how hard he had worked, and yet not knowing how much he had achieved; appealing to God to govern His world, saying he was but a powerless man, and would be the "veriest ass alive" if he thought that he could meddle with the intricacies of divine providence. That was Luther.

JOHN FAULKNER FACES HIS GOD

A story of the Judgment Day



THE rain dripped from the eaves of the house in a musical, monotonous tinkle, tinkle, a lullaby to the twittering sparrows disconsolately complaining of damp trees and wet pavements. The chill without had no reflection in the warmly tinted library room in the palatial residence of John Faulkner. The master of the house was unconscious of the storm without as he sat huddled in an easy-chair before the glowing grate fire.

There was a preoccupied look on John Faulkner's face. He closed the little pamphlet in his hand and frowned gloomily at the title. Why had he read the book? Why had he even accepted it from the hand of the stranger seated by his side in the car that evening? It was doubtless the writing of an alarmist, a religious fanatic desiring to unburden his overloaded mind upon an unsuspecting public. Yet—

John Faulkner looked at the title once more: "The Judgment was set, and the books were opened." Judgment and books—an odd coincidence! In the business world in which he was a moving factor, such an association of words would mean, auditing of accounts, a financial statement concerning the assets and liabilities of the firm; but religion had nothing to do with business. Religion, to John Faulkner, meant a ride to church on Sunday morning, an eloquent sermon replete with oratorical phrases and beautified with quotations from noted writers; religion meant signing checks for some great public philanthropy where prominent men headed the list with generous subscriptions, and were lauded and applauded by the public for their munificent generosity; religion was not a business proposition in any sense of the word.

John Faulkner was about to toss the pamphlet aside for the evening paper; but a paragraph recurring to his mind, he turned to it and read once more: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

THE pamphlet dropped from John Faulkner's hand as he interlocked his fingers and gazed steadily at the dull red coals in the grate. Strange thoughts filled his mind, carrying him back to a long forgotten past; to an old-fashioned room with a four-poster bed, a stand with a lamp, and a motherly figure seated in a wooden rocker, reading to a tousled-headed boy a bedtime story from a well-worn book held lovingly in her toil-hardened hands.

By Ruth Lees Olson

John Faulkner's vision, dim with memories of the past, suddenly brightened in open-eyed amazement as the old-fashioned bedroom

expanded into a spacious hall whose walls glittered like burnished gold, and whose ceiling reflected the likeness of angelic hosts gathered near the center of the room.

As his eyes became accustomed to the brilliant light, he beheld a throne like a great sheet of amber, the colors folding and infolding themselves in gorgeous shading of prismatic beauty. Seated upon the throne was one clothed in garments of light, a halo of shimmering glory hiding his face from the earthly visitor.

Before the throne stood one with a familiar face, a face of almost forgotten boyhood dreams. John Faulkner was puzzled; but as the hands were raised in adoration, the nail prints on the palms were plainly visible, and—John Faulkner knew.

On either side of the throne was a golden table whereon reposed two great books, over which presided angels of imposing appearance. One book was inscribed, "The Book of Life"; the other, "The Book of Remembrance." John Faulkner gazed in wonderment as the Judgment was set, and the books were opened.

THE hush and silence of the room was broken by the voice of the recording angel as he read aloud a name from the book of life. John Faulkner drew a quick breath of surprise as he heard that name, "Martha Smith," the scrub woman who cared for his down-town office. His lips widened into an amused smile. Why, Martha had no claims on a heavenly inheritance. She was only a scrub woman who carried dirty pails of water about. Martha, with her calloused hands, her patched dress, her shoes run down at the heel and out on the sole! Poor and poverty-cursed, Martha could give nothing to religion, and therefore could receive nothing from it. In fact, the world would be better off without her; for John Faulkner had no patience with poverty. "Shiftlessness" was his other name for it.

He waited impatiently for her case to be disposed of, for there could be but one decision. The angel to the left of the throne was speaking: "A book of remembrance was written before the Lord for them that feared Him, and that thought upon His name."

The latter part of the sentence arrested John Faulkner's attention: "that thought upon His name." If "thoughts" were destined to play an important part in the judgment of individuals, perhaps Martha Smith might have something to her credit. Thoughts express themselves in different ways, sometimes in song; and now that the man's memory was stirred, he did



recollect hearing his scrub woman sing a few snatches of song. One of them he particularly remembered:

"His name, they call His name Jesus.
He loves every one; He loves you."

That refrain had haunted John Faulkner for days; but the press of business had finally banished it from his mind, and now—

The angel continued with the reading: "Martha Smith, faithful in giving the widow's mite;" and a chorus of voices softly murmured: "This poor widow hath cast in more than they all: for all these of their abundance cast in unto the offerings to God: but she of her penury hath cast in all the living that she had."

John Faulkner thought of the three little fatherless children supported by Martha Smith on the meager wage she received—a wage he had deemed more than sufficient for a scrub woman, but it seemed pitifully small now. Then he heard the voice of the great Judge speaking: "Martha Smith, thou hast overcome the trials and temptations of life; thou hast been faithful in that which is least; thou shalt be clothed in white raiment, and I will not blot out thy name out of the book of life." The voice ceased, and the angels chanted ecstatically, "Blessed are they whose names are written in the Lamb's book of life, for they shall not be hurt of the second death."

John Faulkner shook his head in perplexed surprise. Martha Smith, his scrub woman, given an abundant entrance into the kingdom of heaven! What next?

THERE was little time for cogitation, for the recording angel was calling the next name, "Robert Goodfellow." The listener brightened perceptibly. Ah, that was a name worth listening to. Robert Goodfellow was a warm personal friend of John Faulkner's. He was a business man of marked ability, the owner of a large textile factory in an Eastern state. Many men, women, and children were employed in the factory; and there had floated to the public ears more than one rumor of unsanitary conditions in the buildings, of the inhuman exactions of the foremen, and the starvation wage paid for service.

John Faulkner had refused to give credence to these rumors. He said that all large manufacturing concerns had troubles, more or less, with their employees. Workmen were never satisfied. The larger the wage, the greater the dissatisfaction. Work and still more work was the only way to keep people from grumbling and complaining. As for Robert Goodfellow, he was generous to a fault. Why, to his—John Faulkner's—personal knowledge, Goodfellow had given ten thousand dollars to a prominent theological seminary the year after the peace treaty was signed; and the year before that, when he was awarded the foreign contract for army goods, he had donated five thousand dollars to the Red Cross Relief Fund. Such munificent gifts as these, should be recognized in the records of heaven. There was absolutely no doubt as to the nature of the verdict for Robert Goodfellow.

Then John Faulkner saw an angel arise with a book in his hand. On the front of the book was inscribed in letters of living fire, "Holy Bible." The angel opened the book and read: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted,

and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

The angel closed the book, and another arose, evidently Robert Goodfellow's personal angel; for he said: "Robert Goodfellow is deacon in the church; and he gives large amounts for charity. Shall not these things be counted in his favor?"

The answer was given by the Son of man Himself: "Robert Goodfellow's gifts to charity are gilded with selfish ambition and hypocritical benevolence. They ring hollow with the desire to be seen and known of men. He gives of his abundance that which can easily be spared; but the gift without the giver is barren and unfruitful. Robert Goodfellow's charity is based on the hard-wrung earnings of the sweatshop. It is paid for by the uneducated, undernurtured children of poverty. The hire of his laborers has been kept back by fraud until their cry has entered into the ears of the Lord of sabaoth. Robert Goodfellow has tithed the herbage of his little garden, but forgotten the weightier matters of the law, justice, truth, and mercy. He has received his reward for his religious generosity in the plaudits and acclaim of his fellow men. In the world, he is known for his great philanthropy; in the courts of heaven, he is less than the least of God's children."

There was silence in the great hall of justice until the Judge spoke: "Let him be blotted out of the book of the living,

and not be written with the righteous."

A mournful, minor chant arose from the angels: "Who-soever was not found written in the book of life shall be cast into the lake of fire, which is the second death."

JOHNS FAULKNER groaned aloud. The foundation of esteemed values trembled beneath him and threatened destruction to his well arranged house of complacent religion. His standard of right and wrong was trailing in the dust, and the man was not sure that he wished to raise it again. As he meditated, he heard the recording angel speaking. At sound of the name, he turned his head away. It was nothing to him, some one he had never heard of. But now a messenger came to his side, and said: "Patsy Hagan was a little newsboy whose mother was a drunkard, and his father was serving a term on Blackwell Island for murder. Patsy sold papers on the corner of Nassau and Fulton streets. He offered you a paper one night."

The look in the angel's eyes as he gazed at John Faulkner, brought a flood of recollections to that gentleman's mind. He remembered a stormy night in winter. The ground was covered with snow, and it was cold, bitter cold. As he stood at the intersection of the streets, waiting for a car, a ragged little newsboy rushed up to him with: "Buy a paper, mister! *Evening Herald!* Please, please buy a paper!"

The little rascal had thrust the paper in front of John Faulkner's face and insisted on his buying it. The man remembered, with shame,



John Faulkner, the master of the house, was unconscious of the storm without as he sat in an easy-chair before the glowing grate fire.



that he had struck at the boy with his cane, and threatened him with the police if he did not leave immediately. There was a pitiful sadness in the little lad's face as he turned away. It did seem to John Faulkner that there was a piece in the newspaper the next morning about a little newsboy. What was it? Oh, yes, now he remembered! A little orphan girl had been thrust out in the street by an irate landlady. She was nearly frozen when Patsy Hagan found her crouching against the stone steps of a residence. The newsboy had taken off his ragged jacket and wrapped it around her. Then, with the few pennies that he had earned, he bought her something warm to eat. The only place Patsy could think of taking her to was a mission down in the slums. It was a long walk; but they finally arrived at their destination. The end of the article stated that the little newsboy had contracted pneumonia from the exposure to the bitter cold weather, and in spite of the fact that everything possible was being done for him in the city hospital, the doctors said there was little or no chance for his recovery.

John Faulkner had remarked that "the city ought to take care of its poor; and anyway, there was a city orphanage for such motherless children." He wished now that he had bought a paper of the little chap. Too late! The good we might have done is the specter that haunts the judgment halls. He heard the voice of the Judge, full of love and tender pity: "Greater love hath no man than this, that a man lay down his life for his friends."

A triumphant chorus arose from angel voices, filling the great judgment hall, and floating out into the realms beyond: "Be thou faithful unto death, and I will give thee a crown of life."

The recording angel wrote rapidly in the book before him; and John Faulkner, stepping nearer, read, "I, Christ, will blot out his sins, and confess his name before the Father and before the holy angels." Then one like to the Son of man arose and said, "Suffer the little children to come unto Me, for of such is the kingdom of heaven."

John Faulkner remembered the time when he too was a little child, kneeling at his mother's knee for the bedtime prayer; and now he would surrender all his worldly possessions, yea, even life itself, to be once more the little child of whom the Master said, "Suffer the little children to come unto Me."

THE recording angel turned toward John Faulkner with a look of pity in his eyes as he read the last name. Well might the earthly visitor bow his head in shame, for he too had a responsibility for the judgment about to be pronounced. How well John Faulkner remembered! It was apple blossom time on the old homestead, and the two occupants of the rustic bench under the blossoming tree were showered with the pink and white blooms as a vagrant breeze mischievously shook the branches above their heads.

He had promised the sweet-faced girl by his side to love, cherish, protect; but the road to prosperity was hard as flint, and the fruitage of that road was worldly favor. She was a leader in society now, beautiful as the jewels she wore, but with a heart as cold and hard as the flinty road he had led her along. Charitable—yes, she was, for charity balls and fairs, but not for the poor little seamstress who toiled many hours for her pitiful earnings, which often, through utter carelessness, were not paid on time.

Maybell Faulkner could afford a thousand dollar dinner for fashionable pedigreed dogs whose owners were numbered among the sacred four hundred, but one dollar was all she could afford for a dinner for the needy poor. Her husband had aided and abetted her in all this; for did it not bring power and prestige to his own door? But now such things seemed dearly bought, in the face of the great Judgment Day.

Hark! The angel was speaking: "Maybell Faulkner has lived in pleasure and been wanton; for the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world, and the friendship of the world is enmity with God."

There was a pause. John Faulkner, in great agony of soul, found it impossible to listen to the judgment sentence from the lips of the King of kings. With throbbing brain and grief-bursting heart, he threw himself face down in front of the throne, and cried: "O God, blot me, I pray Thee, out of the book of life, but spare my wife! Punish me for her sins, and grant her one more chance to gain eternal life." With bitter tears and sobs, he pleaded for salvation from that which his own hands had wrought.

Suddenly there was a flash of light, and a voice cried: "Why are you sitting alone in the dark, John? It is nearly time for Mrs. Grundy's reception."

John Faulkner sprang to his feet and looked around the room. Familiar objects met his gaze on every side,—the long shelves of books, the clock on the mantel, his reading lamp, even the little pamphlet on the floor at his feet, still open to the now familiar words, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

JOHNS FAULKNER motioned his wife to a chair, and related his dream. "We have been living under false values, Maybell. Our appraisal of the things we call religious is despicable in the sight of heaven. Our 'charity' consists of gifts that shall be seen and known of men."

"Why, John," cried his wife, "you gave a thousand dollars to the Armenian Relief Fund last week."

"Yes, and I squeezed ten times that amount from a forced increase on the price of flour, thus placing starvation's cup to the lips of the women and children of our own land."

"Don't scold yourself, dear. You have always meant to do what was right."

"Oh, there is no use making excuses, Maybell! I have found out that men are not judged by their intentions, but by their deeds. As for its being only a dream, it is stern reality with me; and God meant it to be such, or He never would have sent me this little pamphlet."

John Faulkner read the little book aloud to his wife, then asked her to kneel down with him and consecrate their lives to God, thanking Him for the opportunity to right all wrongs, and retrieve past mistakes.

As they arose from their knees, John Faulkner said: "I am glad, glad that my name was not read in the judgment hall of heaven. God's book of remembrance, from now on, shall contain such things as will entitle me to a right in the book of life and an entrance into the heavenly kingdom with Martha Smith and Patsy Hagan."

Up! Get You Out!

(Continued from page 15)

the attitude of ours. He said: 'There shall come in the last days scoffers, . . . saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' Which is exactly what you evolutionists say: 'There is no retrogression, and there can be no catastrophe. The ascent of man is steady, reassuring. Evil is only the waste of growth. Be philosophic, be confident, and all is well.' 'For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' And now, if you ask for the conclusion, our work is to preserve all possible of the divine order in the present maelstrom of society, that there may be a remnant to receive the Redeemer when He shortly appears to purge society of its ills and the world of its sins."

My companion said nothing. I turned my head. He was gone. I suppose that I no longer amused him.

But before me still the feverish night life flowed on.

The Victorious Life

(Continued from page 21)

How many Christians would have folded their hands, and said: "Well, I am tied down at home; there is nothing I can do. I will just try to live a consistent Christian life before my neighbors—that is all I can do."

But there has been no time for folded hands in this woman's interpretation of the consistent life. To her, a consistent life calls for two things—an inward life of devotion to God, and an outward life of service for others. And she does serve. There is probably not a child in the town where she lives who does not look upon her as a friend in time of trouble and almost unconsciously turn to her for help. There probably is not a poor family for miles around that has not been cheered with her presence in the home and helped by her hands or her purse. There is not a wealthy home in that town that does not respect her name and count her the "good Samaritan."

THE RIGHT LIFE NOT WRITTEN IN WORDS, BUT IN DEEDS

AND what makes her life so valuable to others? Cold words in print cannot unfold the mystery of this beautiful, unselfish life, which, like the modest rose, fills the air about it with sweet fragrance. To attempt an explanation would require a volume. Could you follow her through a week of service, you would begin to comprehend. Her home folks could give you the home picture of her life; the old colored woman to whom she often reads on Sunday afternoon would add a chapter of praise; the mothers whose children she has nursed back to health from the very gates of death would contribute pages of gratitude; the school children would joyfully pay tribute to her who has taught them habits of thrift and inculcated in their minds and hearts higher ideals; the women whom she has inspired to live less self-centered lives would testify; and scores of others would beg you to receive their testimonials of gratitude for the loving-kindness of a woman who lives the life that wins.

And day by day, week by week, year by year, she goes on in the path of loving service for others, heeding no weariness. Of course, she is busy, just as you and I are; and she gets tired, too; but her first purpose is to live to bless others, to go about doing good, just as Jesus did. And so, by eliminating things that tie some of the rest of us down, she gives the Master and His service first place. The community in which she lives is very much like most others you and I have known; no more needy than yours or mine, no easier to serve. Doubtless should she move into our community, it would feel her presence just as her own community now does; for the secret of her life of service is not in her particular environment. It is in her. She ever has a heart at leisure from itself to soothe and sympathize; and her hands minister to the needs of others before they turn to her own. But there is another secret back of this. There is in her home a quiet corner that could reveal to us that secret. There early each day she has an unhurried visit with the Master. She studies her Bible, and communes with her Father in prayer. These times of regular communion make her life strong to resist wrong and beautiful in its Christian simplicity. They are the secret of her victorious life. And her experience may be yours and mine, if we will only follow a like course.

THE VICTORY OVER SELF THE GREATEST VICTORY

BUT such a life calls for self-denial, you plead. That is true. And sometimes a bit of disappointment in this world is necessary to make us realize that the life of self-denial—self-denial under the Master's direct supervision—is the path to lasting happiness and to true worth. Still, on every hand, we find lives that prove this paradoxical truth. Just last evening, a young woman, in speaking of a friend who has wandered away from God's plan for him, said, "He's an excellent physician, with a big practice, and a fine car to use for pleasure; but he seems extremely unhappy." Of course he is unhappy. More than that, he is dwarfing his life; for true happiness and

genuine success lie only in the path of self-denial. And—but let us say it softly—we too are mortgaging our happiness and dwarfing our usefulness if we are not letting God have His way with us. There is no true living without the giving of self. And the victory you and I need most of all to win is the defeat of self.

Think for a moment of the student founders of the Haystack Band. They gave themselves and their all. "Those students," says Dr. J. R. Mott, "fasted twice a week and gave freely of their property." And out of their self-denial came the modern missionary movement of North America. A host of other names you and I could add as we think of lives that have lifted us and others. Truly the self-denying life is the strong life. It is the victorious life. It is the life that grows more and more satisfying as one travels toward the western slope. We have yet to hear of one who has regretted choosing to "let go" and to "let God"—choosing to live the life that wins.

Then why do not all Christians live this triumphant life? But let us bring that question nearer home: Are you and I living the life that wins? If not, why not? If we fail to live it, we are dishonoring God, and defrauding ourselves as well as our neighbor. God would have us live it. And just now the Master is quietly pleading with you and me to let Him come in and live His life over again in us, that we may live this triumphant life. In conflict with the tempter, that life wins. In service it wins. Everywhere it wins. He is waiting for our decision. What shall we say to His invitation to live the life that wins?

The Troublers in Israel

(Continued from page 20)

when He says that the early Christians hoped that Christ would come to earth again, but that they were only expressing their fond desire, and were not moved by a divine unction, such a statement is perfectly in line with the critics' propaganda.

DOCTRINE OF THE SECOND ADVENT AND BIBLE INSEPARABLE

TO any one who has studied the Bible from any viewpoint other than that of doubt, there has come the conviction that its words are more than human, that its testimony is more than the figment of a highly wrought up brain. Its every page bears the imprint of divine inspiration. Its helpfulness in the life of the Christian assures him that it is not the greatest hoax ever palmed off on a gullible race, but rather the one book in ten thousand. So when Matthew, and Mark, and Luke, and John, and Paul, and the other New Testament writers, bear their clarion testimony to the reality of the second coming of Christ, the Christian can do nothing else but believe that what they say is true. The truth of the second advent cannot be cut out of the Bible and leave the Word of God intact. There are on an average twenty references, in each of the sixty-six books of the Bible, to the second coming of Christ. If that doctrine is unreliable, then we would say, take the heaviest millstone procurable, tie the Bible securely to it, and sink them in the deepest part of the deep Pacific.

The time has come for every man to examine himself to ascertain whether he be in the faith or not. The critics for the last half century or more have been boring from within, until they have honeycombed the whole foundation of Christianity. They are the white ants of Christendom. They have so skillfully and artfully insinuated doubts concerning some of the pillars of the gospel, that men have come to accept their verdict, not because they are convinced of its correctness, but because they have been led to place their faith in the men who bring the verdict. Every man must decide for himself whether he will follow the "vain philosophies" and the "science falsely so called" of the Ph. D.'s and the deans of divinity, or whether he will look to God direct for His guidance, and accept the testimony of the Scriptures uninterpreted and uninterpolated by the wisecracks of the time.



There is in the world an almost universal expectancy of some epochal event. On all hands, it is admitted that we are moving rapidly toward some great change.

by
CHARLES F. McVAGH

CHRISTIANITY INCOMPLETE

*Without
Christ's Second Coming*



HIS age and its civilization are known as the Christian era; because the world dates its calendars, and reckons its chronology, not from any great point of human achievement, but from the birth of the Man of Nazareth. His humble life and shameful death received but scant notice from the historians of His time; yet the religion that He taught has permeated all nations, and has been found to be the basis of all progress that is orderly and enduring. Men rise to power and wealth, then die and are forgotten. Governments and philosophies rise and fall; but without a break, we go on reckoning time from the birth of Christ. The name of Jesus is now better known than in any previous century; and those nations from which the gospel of Christ radiated, have ever been the leaders in influence and civilization. The second coming of Christ is declared to be as certain as His first advent, as certain as death and the Judgment.

"As it is appointed unto men once to die, but after this the Judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 27, 28.

NOT A RECENTLY INVENTED DOCTRINE

AMONG those Old Testament worthies who testified most positively to their advent faith are Enoch, Abraham, Job, David, Isaiah, and in fact all the prophets.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

"He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 20, 21.

All the holy men of old who spoke "as they were moved by the Holy Ghost," associated the coming of the Lord in glory, with the end of the age, the end of sin, the complete victory of righteousness, the resurrection of the dead, and the restoration to man of the lost Eden home.

Jesus comforted His disciples with the words, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3. And at the time

of His ascension, the angels repeated the same assurance to them. "While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

There is no doubt that the disciples accepted these words literally, for no subject is spoken of more frequently in the New Testament than the second coming of Christ.

WITHOUT THE SECOND COMING, CHRISTIANITY IS A PHILOSOPHY ONLY

PREMILLENARIANS believe that Jesus will return to the earth physically before the millennium, for the purpose of bringing the reign of sin to an end, raising the righteous dead, and rewarding every man according as his work shall be. They do not believe that we can interpret the Bible statements regarding the second advent to mean a mere transformation of society through evolutionary methods, without destroying entirely the value of the whole book as an inspired revelation. The Scriptures constantly present a person as the center and object of the plan of salvation. It is sometimes the Creator; again, the seed of the woman, the seed of Abraham, the seed of David, the Redeemer, the Holy One of Israel, the Messiah; but always a person. Christianity differs from other religions in that it centers in a living person rather than in a philosophy. A philosophy is a development changing with intellectual growth; but Christ ever lives, and is the same yesterday, to-day, and forever. Without the second coming of the living Christ, Christianity is no better than a refined human philosophy. The Old Testament plainly calls for the coming of a person. The appearance of Jesus among men and in human form, as recorded in the New Testament, literally meets in detail the specifications of the Old Testament prophets. But both Old and New Testament writers speak of a coming in glory yet future as the victorious consummation of the whole gospel plan, the climax of the struggle between right and wrong.

There is in the world an almost universal expectancy of some epochal event. On all hands, it is admitted that the world is moving rapidly and irresistibly toward some

great change. This mental agitation and unrest is in itself a sign, and is similar to that which preceded the first coming of Christ. Just prior to that event, not only were the Jews looking for the Messiah promised in their Scriptures, but wise men from the east anxiously watched and sought to interpret the signs of their times. Whether the present expectancy portends a cataclysm that will engulf civilization, or whether it is to bring about a radical advance step in human progress to a better social order, is beyond the wisdom of scientists and statesmen to determine. The world's leading men do not hesitate to express their grave concern, and the conviction that our present degree of stability and uncertain peace depends almost entirely upon civilization's reserve force of law and order. A look into history is not reassuring. Every prior civilization of which we have any trace has apparently ended in failure and disaster. Only in the Scriptures do we find any sure promise of a happy future; but even here the picture is marred by irreconcilable differences of interpretation.

One object of this study is to examine a few statements of the Bible on the second coming of Christ, to see if they throw any light upon our world problems, and if they are sufficiently harmonious and intelligible to form reasonable grounds for expecting any definite fulfillment in our time.

CHRIST'S OWN TESTIMONY ON HIS SECOND ADVENT

NOT less than fourteen lines of Bible prophecy end in the second coming of Christ. One of these, expounded by Jesus Himself on the Mount of Olives, in answer to the disciples' question, "What shall be the sign of Thy coming, and of the end of the world?" is recorded by the Gospel writers in Matthew 24, Mark 13, Luke 21.

The course of events immediately leading up to the coming of the Son of man in glory is stated by Luke in one long sentence: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-27.

From the time that the first of these signs appeared in heaven, there is foretold a marked awakening of interest in the prophecies, which would strengthen as each succeeding sign was fulfilled. It must be admitted that the Dark Day of May 19, 1780, marked the beginning of a great modern advent movement and revival of interest in the study of prophecy. Matthew carries us down to the close of the signs in the heaven and on earth: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:33.

In spite of the details brought out by different prophets in all the books of the Bible, not one of them, nor indeed all combined, give any basis for time setting. No man ever has been or ever will be commissioned by God to proclaim the day of Christ's second coming. Expositors have not always been careful to confine themselves to what is written. Some have tried to fix the exact date, and their disappointments have brought discredit upon the theme of the second advent. Others have gone to the opposite extreme, and held that we can know nothing at all about the nearness of the advent. This position betrays a very superficial study of the Word. The devil knows when "he hath but a short time," and surely we may know as much as Satan does about the coming of the Lord.

All these signs in the heavens and on the earth, spoken of by our Saviour two thousand years ago, are now spread out before this generation as fulfilled prophecy. As surely as those who saw the beginning of the fulfillment, did lift up their heads, and begin to look for the mileposts, so the generation that sees in these things fulfilled prophecy will see the Lord come in glory. It is as clear as words can make it that the generation that sees all these things is

the one that is to learn the parable of the fig tree. The last link of the prophecy, "Distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth," is fulfilled in this generation as never before since the dawn of history. Therefore it can justly be said that the coming of the Lord is imminent in a sense in which it has not been at any time in the past.

Darwin's Last Words

LADY HOPE draws for us the vivid but sad picture of Darwin's last hours. There he sat propped up in bed by a window, looking out over a sunset landscape, and he was reading—the Bible. Lady Hope says: "I made some allusion to the strong opinions expressed by many persons on the history of creation, its grandeur, and then to their treatment of the earlier chapters of the book of Genesis.

"He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment, the ideas took like wildfire. People made a religion of them.'"

Poor Darwin! The very soul of tragedy is here exposed to us. Darwin, speaking with deep feeling of the grandeur of the Book, reminded of that modern evolutionary movement in theology which, linked with destructive criticism, has become the blight of all the churches and has destroyed the faith of multitudes—Darwin, with a look of agony, deploring it all, and saying, "I was a young man with unformed ideas." Urging his visitor, he said: "Do gather servants, tenants, and neighbors together, and preach to them Jesus Christ. I know you read the Bible in the villages."

This remarkable picture of Darwin is a challenge to every Modernist with new ideas to spring on the world. What a crushing criticism of the whole evolutionary movement—based entirely on the "unformed ideas" of a young man!

H. M. S. RICHARDS.



International

The little village of Burg, in Germany, has a woman for a night watchman and policeman. She makes her rounds accompanied by her faithful dog, and carrying a lantern and a horn, blowing on the latter in case of emergency. Would that every village had a faithful watchman who really sensed the proximity of Christ's coming, and was sounding aloud the alarm of the great day of the Lord!

The Rite of INITIATION into the CHRISTIAN CHURCH

by Francis D. Nichol



ANY and varied are the societies and associations found among men. Persons whose aims and hopes are the same, ever band themselves together. In the majority of cases, one who desires to enter a certain organization, is examined as to whether he understands its principles; and if he does, then he is initiated into it. In many organizations, great effort is put forth to make the initiation most appropriate and significant.

Now, inasmuch as the greatest institution among men is the Christian church, we may pertinently inquire, What is its initiatory act? But doubtless we shall have a fuller appreciation of the subject, if, before endeavoring to answer this query, we consider the fundamental principles accepted by one who prepares to enter this society. Understanding these, we shall be able to appreciate better the appropriateness of its initiatory rite.

He who would enter the church must first believe in the vicarious sacrifice of Christ, who died, was buried, and rose again, in behalf of sinful men. On this first great truth, Paul aptly remarks: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, . . . how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again." 1 Corinthians 15: 1-4.

As expressed in the word "vicarious," he must believe in this not only as a historical fact, but also as a saving truth. He sees in the death of Christ his own death. He believes that thereby his sins may be washed away. In other words, he grasps by faith the assurance that thus he may end his life of sin and begin a new and sinless life. A few lines from Scripture make clear these points. We read of Jesus Christ, that He "washed us from our sins in His own blood." Revelation 1: 5. And in a similar strain, Paul declares, "According to His [Christ's] mercy He saved us, by the washing of regeneration." Titus 3: 5. Then, describing the transition from one sphere of existence to another, Paul speaks of "the old man, which is corrupt according to the deceitful lusts," which represents the man before he becomes a Christian, and of "the new man, which after God is created in righteousness and true holiness," which pictures the man after he has been initiated into the church, if we may be allowed to use the term in a somewhat accommodated sense.

Having found these effects to be so far-reaching and momentous, we return with a greater and a much more intelligent interest to the question: What is the act that ushers one into such an organization? What symbol can fittingly represent such mighty changes? Yet so vital is

the knowledge of all that is involved, that we feel constrained to believe that God, who is all-wise, has given to His church an initiatory act befitting. And this is indeed the case.

AN INTEGRAL PART OF THE GREAT COMMISSION

WE quote first the words of Christ in His command to the apostles, the nucleus of the Christian church, to go to all the nations, declaring to them the great truths of salvation, and calling upon them to join themselves to the church: "Go ye therefore, and teach all nations, baptizing them." Matthew 28: 19. Again: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16.

We find in these statements of Christ that which we seek. The one who "believeth" is to be "baptized." The first sermon preached by these apostles was thus concluded: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. And the record continues, "Then they that gladly received his word were baptized." And the next phrase makes altogether clear that thus they were numbered as members of the church; for we read that at this time, "there were added unto them about three thousand souls." Acts 2: 41.

And now, before we endeavor to make plain how baptism most fittingly serves as an initiatory act, let us read of a certain specific case, which will enable us to visualize the various phases of the act of baptism. The great need of this is doubtless evident to all, for the appreciation of the aptness of symbols depends upon an accurate knowledge of the exact manner in which they are carried out. And we might add, that we feel confident that when this specific case has been examined in connection with other statements from the Scriptures and from eminent writers, the reader will conclude that by definition and etymology, "baptize" means "to immerse," nothing more nor less.

HOW THEY BAPTIZED IN NEW TESTAMENT TIMES

WE cite the case of the Ethiopian eunuch traveling homeward in his chariot after worshiping at Jerusalem. The story opens with this religiously inclined man reading a portion of the scripture which foretold the advent of Christ as a vicarious sacrifice for man. His difficulty in understanding and appropriating to himself the great truth which it contained, is relieved, so the account discloses, by the appearance of a Christian preacher, Philip.

We read that in response to his request that Philip expound to him this prophecy, "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a



The only mode of baptism recognized by Bible writers is immersion; and, indeed, this is the only way that the death, burial, and resurrection of Jesus Christ, which baptism typifies, can be correctly commemorated.



International

In many denominations, the manner in which a baptism is performed is rated of little or no consequence. Because it is the most convenient and the easiest, sprinkling is the mode generally followed. This picture shows a missionary in India sprinkling an entire community. One thus baptized gets no idea of the real meaning of the rite.

certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still: and *they went down both into the water*, both Philip and the eunuch; and he baptized him. And when they were *come up out of the water*, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8: 35-39. Any one who has witnessed the rite of baptism by immersion, as practiced by many sects, will immediately see a striking resemblance to the scene here recorded. And conversely, any one who has witnessed baptizing by "sprinkling," will note a striking dissimilarity to this act of Philip's.

Let us note also a few details regarding the baptisms performed by John the Baptist. After describing his preaching in the wilderness of Judea, the record continues, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matthew 3: 5, 6. Another writer tells us exactly where on the Jordan, and gives a reason. We read, "John also was baptizing in Ænon near to Salim, because there was much water there." John 3: 23. Now Jordan is the chief river of that land; and it was "in Jordan" that the baptism was performed, and at a certain place "in Jordan" where "there was much water." How excellently do these statements harmonize with the account of Philip and the eunuch, and with a present-day account of baptism by immersion!

THE GREEK WORD MEANS ONLY ONE THING

IT seems almost unnecessary to supplement these Scripture accounts with the testimony of scholars; yet we shall insert one, which is altogether typical. Conybeare and Howson, in their authoritative work on "The Life and Epistles of Paul," tell us, "It is needless to add, that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water."

Finally we might state that the very word "baptize" means, etymologically speaking, "to immerse." Every Greek lexicon, from those which deal wholly with Greek verbs as classically understood, to the latest, which deals with the vernacular as spoken at the time our New Testament was composed, gives "to immerse" or "to submerge" as the primary and virtually the only meaning of the word "baptize." It was doubtless the concurrence of Scripture scholars and Greek lexicons, that provoked from Conybeare and Howson the statement that "it is needless to add, that baptism was administered by immersion." And of course, the plan followed by the apostles, as recorded in the New Testament, is the guide for all Christians.

With this picture in our minds, of the external details, we can now appreciate certain passages of Scripture which were written to show the aptness of this symbol and its full significance. "Know ye not," says Paul, "that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him." Romans 6: 3-8.

How significant indeed the rite! How much is comprehended in one act! It becomes at once symbolic of the first great truth of Christianity and the twofold effect of the reception of that truth upon the believer. First, the convert sees that the death, burial, and resurrection of Christ, which he symbolically reënacts, are the means by which he is able to change from a life of sin to one of righteousness. But the cleansing nature of this act of

immersion calls at once to his mind the spiritual washing away of soul defilement by the lifeblood of Christ. And then, that he may fully realize that he is no more the man that he once was, but is indeed "a new creature in Christ Jesus," he is caused also to see in the act his own death to sin and his rising to "walk in newness of life," by virtue of the same power that raised up Christ from the dead.

THIS RITE INDISPENSABLE TO GENUINE CHRISTIANITY

IN this neopagan age, when Christless theologians as well as godless intellectuals are spreading abroad the doctrine that man is his own savior, and that by virtue of inherent powers, he is evolving from a state of spiritual degradation to one of holy perfection, how vital it is that every Christian endeavor actively to refute such teaching by holding aloft the Bible plan of baptism! None can intelligently witness the Scriptural performance of this rite without realizing that it utterly refutes "modern" theology.

Yet we find some who endeavor to spiritualize away the act, and declare that we do not need to go through the certain form. To such a one, we recite a brief incident in the life of Christ: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water." Matthew 3: 13-16.

The genius of Christianity demands that its converts follow exactly in the path of its founder, Christ. Thus they are called Christians. Not because Christ needed the washing away of sins did He submit to baptism, but that He might mark out the various steps which His followers should take. It is, indeed, on this basis alone that we can explain certain acts of Christ's life. If the Son of God saw fit to give to us this rite, and to sanctify it by His own burial in a watery grave, there is naught for the Christian but to exclaim fervently, "I will follow Thee, my Saviour." We are buried with Christ, and we rise with Him.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Colossians 3: 1, 2.

Who Sired Spiritism?

(Continued from page 17)

keep records of men's lives. They haunt man's footsteps to destroy him, from birth to death. They know every secret of the dead that can be verified. They come to the living man who tries to find out by his own wisdom—ignoring God's Word—if the dead live. They come in the guise of the dead. In the common séance, that is not fraudulent, they appear in the forms of the dead. They simulate voice and tone and habits of thought. They refer to incidents known, as far as man is concerned, only to the dead and to the living person to whom their message is sent, but also to the demons. These demons can talk of science or theology, of literature and of language. *There is no one evidence which seems conclusive to Sir Oliver that these demons cannot produce.* Why can he not see it? Why will he not consider the Bible testimony at least as a hypothesis? It meets everything.

Not so with his theory; for the most careful investigators tell us they have found the spirits deceptive. Some-

times these spirits will come in the guise of the discarnate dead, will be believed, and the deceived afterwards find that the person represented by the spirit is still alive in the flesh. It is also true, as Dr. J. Godfrey Raupert, long an investigator of psychic phenomena, testifies in *Current Opinion* for April, 1914:

"The spirits of evil draw upon the subconscious or subliminal self of those who invoke them, and use the knowledge gained to imitate the personality of the departed."

The whole secret of the deception lies in the impersonation of the dead by the demons of evil. These spirits often deceive admittedly. The whole fabric is deception.

There are spiritual agencies for good who minister to the children of men and execute God's sentences. How may we discriminate between the angels of good and the demons of evil? "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isaiah 8: 19, 20, A. R. V.

Sir Oliver's knowledge is based in the ages-long error of the devil. Man's only hope of future life is in Jesus and the resurrection. Which will you choose?

Grasping the Forelock of Time

THE narrow limit of the longest life is every day becoming narrower.

The story is told of an Italian prisoner of state, who, after some weeks' confinement, became suddenly aware that his apartment had become smaller. He watched, and saw, with horror, that a movable iron wall was gradually encroaching on the limited space, and that as the movement continued, it must soon crush him to death; and he could calculate the time of his doom to a day.

But we have not that advantage. John Foster appropriately compares our time to "a sealed reservoir, from which issues daily a certain small quantity of water, and when the reservoir is exhausted, we must perish of thirst; but we have no means of sounding it to ascertain how much it originally contained, nor whether there be enough remaining even for to-morrow." Like the sands in the hourglass, our days are swiftly running by. "So teach us to number our days, that we may apply our hearts unto wisdom."

The days remaining to us we cannot number, for we know not but that our last sand is escaping while we try to compute; but the days that are gone—oh, what a testimony do they bear against us! We may have applied our time and faculties to the acquirement of wisdom, according to the general sense of the word among men; but our hearts—our most ardent affections and secret desires—how much have they been centered in the wis-

dom that is from above, and in "Christ, the wisdom of God"?

Still need we to be taught this application of heart and concentration of mind to the purposes designed by our heavenly Father. Solomon trod the whole round of carnal and intellectual enjoyments, having his fill of earthly wisdom; yet how late in his long and prosperous life did he sit down to write "vanity of vanities" upon it all!

Let us number the days that are gone; and seeing how God has hitherto been robbed by us, let us strive to redeem the few that may still remain. ERNEST LLOYD.



A Serbian Shepherd



Opinion Changing Regarding VEGETARIANISM

by GEORGE H. HEALD, M. D.

IN TIMES of crisis like the period of the great war, national opinion and sentiment may apparently undergo profound and radical changes. But in many instances, these changes do not last. After the crisis is over, old opinions, old sentiments, old ways of thinking and acting, reassert themselves very much as they were before the crisis. Two influences, one progressive and the other static, one making for change and the other tending to maintain the old level, give a resultant of constant change, but so gradual as not to be noticeable. There are brief fads that may be likened to the waves of the sea; but the more stable opinions and ways of society are comparable rather to the tides, less perceptible in their rise and fall, but far more significant and effective. The changes in human society are not, however, a to-and-fro motion like the tides. They are more like the progressive changes taking place in the contour of Niagara Falls, imperceptible from month to month, but obvious in the course of years.

Such changes in opinion and sentiment are taking place as regards religion, politics, the relation of labor and capital, woman's relation to public affairs, the use of alcohol and narcotics, and in fact everything that interests society. The process of change is amœboid. As the amœba throws out a foot and gradually flows into it, so society makes its changes. The "foot" is the radical or revolutionary element that first departs from the main body. As regards any certain topic, say prohibition, there is a minority that reaches forward in teaching and practice, from the great body of people. If it has a worthy cause, and is persistent, it gradually wins more influential friends, and the process continues perhaps for many years, until finally the entire body rushes into the foot. But the amœba does not flow into every foot that it thrusts out. Many feet are thrust out, and withdrawn again into the body. So it is with many fads and ideas that gain adherents for a time and then subside.

Among the many feet now being thrust out from the body of the amœba is one advocating a simplified, non-meat diet. Will this foot be withdrawn, as many others have been, or will the

amœba finally flow into this foot? What are the indications? Though the writer has followed up pretty closely the important literature on dietetics and nutrition, he scarcely realized what a change had come in the opinion of students of nutrition regarding the comparative merits of a vegetarian and a mixed diet, or rather of a non-meat and a mixed diet, until a short time ago, when he was examining critically a textbook in physiology written about 1897. This book contains statements common enough a quarter of a century ago, but since repudiated by men who are recognized as authorities on human nutrition.

THE FOOLISH IDEAS OF TWENTY-FIVE YEARS AGO

THE following are some examples of statements in this textbook which, according to more recent views, require revision: "Only a little of fruit is digested." "Ordinarily at least one fifth of the albumin of vegetable food passes through the intestine undigested, while only one thirtieth of meat is thus wasted." "Animal oil is easily emulsified and saponified, while vegetable oil can scarcely be changed at all." "Vegetable food alone contains too much starch and sugar for the needs of the body."

It is remarkable what changes have taken place, within the last quarter of a century, in the views of nutrition experts in regard to the ideas expressed in the foregoing quotations. This change in the attitude of scientific men is the result of investigations, by many men working independently of each other, but all tending to one conclusion. A series of laboratory experiments by men in different countries indicate that the body can maintain equilibrium on a much smaller quantity of protein than was formerly supposed possible. The most remarkable of these were reported by the Danish nutrition expert, Hindhede. For instance, one of his men maintained good health and did hard work for months on a diet consisting essentially of potato and vegetable margarin. Professor Chittenden, of Yale, showed that athletes, soldiers, and laboratory workers could live in good health for months, doing their accustomed tasks, on less than half the protein formerly supposed to be necessary. Professor Irving Fisher, also of Yale, showed that men



living on a meatless, low protein diet were capable of undergoing much more severe endurance tests than men on the usual mixed diet, even though these latter included some of the university athletes. Then the chemical laboratory developed the fact that muscular work uses up, not the protein of the cells, but sugar.

But all this work, though it has made its impression on the minds of those who understand its significance, has made scarcely a ripple on the opinion of the masses, who believe that man is by nature an omnivorous animal and must have flesh food for his best development and maintenance. The old belief that man must eat flesh in order to build up flesh, remains practically unshaken. To the average person, it never seems to occur that the ox, and the sheep, and the deer, and hundreds of other animals, build up their flesh protein from vegetable protein, and from nothing else.

THE WAR SHOWED THAT MEAT IS UNNECESSARY

PERHAPS nutrition experts, realizing how futile it is to attempt to change the mind and the life habits of the masses, would never have spoken so emphatically on the subject, but for the emergency thrown upon us by the great war. The men in the trenches had to have meat in abundance. The front is no place to attempt to train men in new ways of eating. Whatever one's personal opinion might have been, none would have suggested a non-meat menu or a skimmed meat menu for the army. Nothing would be so damaging to the morale of an army as an attempt to enforce on it an unaccustomed diet. The men must have meat—not only our own men, but the allies as well. And that meant that loyal Americans at home must restrict their consumption of meat. Appeal was made to nutrition experts, and they came forward with the data, making very plain that meat is not necessary for health and efficiency. Some of these statements, coming from the source they do, are astounding. Will these statements, thus brought out under the press of a crisis, stand as the sober thought of these food experts, or will they be repudiated? We may be sure that they will stand, for they have been published far and wide in government documents, in books and periodicals. But will they filter through to the common people so as to become common property and affect the life habits of the masses?

In the following paragraphs, we will give quotations from prominent men, showing that a remarkable change is taking place in the minds of students of nutrition. Even among these, there are some who still hold quite strenuously for the old ideas; but the new idea that a high protein diet is not an ideal diet is gaining ground.

Dr. F. X. Gouraud, formerly chief of the Laboratory of the Medical Faculty of Paris, has lately published a manual of rational feeding, "What Shall I Eat?" This book has been translated into English, and is published by Rebman Company, 1123 Broadway, New York.

Gouraud is a believer in the use of a moderate amount of meat. However, he gives, on pages 29 and 30, very important objections to its use:

MEAT EXCITES, ACIDIFIES, AND INTOXICATES

"MEAT imposes upon the gastric muscles a slow process of activity, but vividly stimulates the glands of the stomach for useful purposes, whilst its action on the intestines is less favorable, because its excitation is too transient a nature; the absence of residue inhibits peristalsis, and the extravagant content of nitrogen favors the germination of microbes.

"The reaction of the meat diet on the process of nutrition in general can be described in three words: it *excites*, it *acidifies*, and it *intoxicates*.

"The acceleration of organic activity following the ingestion of meat is due to the predominance of nitrogen which diminishes the power of assimilation, to the absence of carbohydrates, and to the presence of extractive substances. . . .

"Meat *acidifies* because its ash is acid, because the phosphoric acid contained in it outweighs the basic substances,

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and also because its combustion is never complete, thus giving rise to acids, the most important of which is uric acid. In the carnivorous animals these acids are neutralized by an equivalent production of ammonia; but in man the formation of ammonia is very limited, and with an increased consumption of animal food the ratio of humoral and urinary acidity rises in proportion.

"Meat *intoxicates* by reason of its basic purines and by ptomaines, which easily become most noxious poisons to the heart, the vessels, and to the whole organism, though they are of indifferent value when present in a small volume. Moreover, the bacterial fermentations due to meat are of a toxic nature. Metchnikoff points out that to them chiefly is due premature senility."

NO GOOD FOR MENTAL WORKERS

ALTHOUGH Gouraud believes that meat increases the ability to work, he does not recommend it for brain workers. On page 31, he says:

"It is quite different in respect to *mental work*. If alcohol and tobacco have proved themselves powerful aids to the author in rendering his task easy, meat has never offered the same advantage. How often do writers, after a heavy meal, especially if it consists largely of animal food, complain of that sluggish, drowsy feeling which renders them incapable of accomplishing anything. At the Congress for Food and Hygiene De Fleury insisted that meat is not an aliment fit for the mind, and that its use does more harm than good."

Some of the evils of meat eating are given by him on page 32. For instance:

"The cardiovascular system is likewise affected by a meat diet chiefly by reason of its excess in extractive substances.

"The pulse grows more rapid and harder, the tension is raised, whilst the vasoperipheral constriction increases the heart's action and predisposes the smaller vessels to sclerosis.

"An exaggerated meat diet is one of the principal factors in hypertension and sclerosis."

From this, it would appear that although he claims to believe that meat is a food, he recognizes that it is a dangerous food. On the other hand, he has a good word to say for milk:

"In milk we find a new alimentary constituent, and perhaps the most important of them all, at any rate so far as quantity is concerned. We refer to the carbohydrates which are missing almost entirely in all of the foods described so far. The presence of this element makes milk form a natural transition from the rich regimen, composed chiefly of albumin and fats, to the vegetarian regimen, in which the fats almost entirely disappear and the nitrogenous content is diminished, thus leaving the carbohydrates in a predominant position. And it cannot be otherwise, for milk is in itself a complete nutriment, at any rate so far as the earlier months of life are concerned. Later on the bad proportion of its constituent compounds, especially the insufficient quantity of certain mineral bodies, prevents it from being adequate to the wants of our organism. This is at once apparent when an adult is by necessity restricted to a rigid milk diet. Milk, besides fruits, has always been one of the principal foods of the human species."

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