

The background of the cover is a detailed landscape painting. In the foreground, several dark green evergreen trees are visible, some on the left and some on the right. In the middle ground, a calm lake reflects the surrounding scenery. The background features a range of mountains, with the central peak being the most prominent and brightly lit with a golden-yellow glow, suggesting a sunrise or sunset. The sky is a pale, hazy blue.

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

JULY  
25<sup>t</sup>

READ —  
SHALL WE TEACH RELIGION IN THE PUBLIC SCHOOLS?

— Page 3.



THERE has always been a valley of decision, and from the days of Adam downward there have always been people in that valley, but today, perhaps as never before, there are countless multitudes who are hesitant and uncertain, perplexed and discomfited. But at least once in every man's lifetime God gives a distinct vision of the pathway, which, if pursued, will lead past the fearsome bogs of doubt and indecision into the glorious light of a clear conscience and a noble life.



## THE VALLEY of DECISION

"Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 14.

**I**N the valley of decision stand the multitudes of earth,  
 Choosing pleasure, choosing baubles, counting life of little worth.  
 See they not the mighty issues of eternity before?  
 See they not sin's dread avenger waiting just outside the door?

God is calling, has been calling through the rapid flow of years;  
 Pleads in agonizing pathos, pleads amid the jeers and sneers;  
 Pleads His love and pleads His living, that the sinner too may live,  
 Pleads His dying, pleads His giving; that the sinner too may give;

Give his all to Him who bought him, break from Satan, self, and sin,  
 Renounce all sin's compromises, and the better life begin;  
 Pleads for loyalty to Heaven, loyalty to God's own law,  
 That the choice may be eternal for the wheat and not the straw.

Thus to stand when thrones are falling, nations rocking at their base,  
 And earth's mighty men are pleading for the rocks to hide His face:  
 Stand with God, with truth, with duty, wait not, halt not in the way;  
 Life, eternal life's before thee, and the breaking of the Day.

In the valley of decision stand the multitudes of earth.  
 Will they choose for Christ or Satan? Will they choose eternal worth?

by

Milton C.  
 Wilcox



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

JULY, 1921

NUMBER 7

# RELIGION IN THE PUBLIC SCHOOLS

*Is a man a criminal because he does not believe in Christianity?*

by *FRANK A. COFFIN*



HERE are people here who do not believe in Christianity. Why should we modify the teaching of our national religion merely to please them? If they don't like it, they also know what they can do." Thus does the *Christian Statesman*, the official organ of the National Reform Association, editorially inveigh, in its April issue, against

whole-souled, red-blooded Americans who believe in the Constitutional principle of separation of church and state, and who refuse to permit the teaching of religion in the public schools.

America deports the alien anarchist, and places the alien enemy in the detention camp; but here is an organization with ramifications in many of our Protestant churches that would deport—whom?—Not, in this case, the enemy who seeks to disrupt the government, but—would you believe it?—the loyal American who stands stanchly by the Constitutional guaranties of civil and religious liberty. Thus would the "reformers" force upon the nation the adoption of the Old World standard of church-state union, from which she departed when she signed her Declaration of Independence in 1776, and ratified her national Constitution in 1798.

Is a man a criminal because he does not believe in Christianity, or because he does not believe in the particular brand of Christianity advocated by the reformers? Is a man disloyal to his country and worthy of banishment to some bleak island because, like John the beloved on the dreary Isle of Patmos, he dares to think for himself, and to believe the gospel of Jesus Christ as he understands it?

## A NATIONAL RELIGION?

IF we are to teach religion in the public schools, what religion shall it be? "Why," says the *Christian Statesman*, "this nation's own religion." Then it asks the question, "What is this nation's religion?" and answers it with the word, "Christianity," adding, "The Supreme Court of the United States says, 'This is a Christian nation.'"

Have we come to this, that we have a national religion, that like Russia with her Greek Orthodox Church or the Roman Empire with her Catholicism, we are to prescribe every man's

religious conduct, and send him to jail or into banishment if he refuses to worship as we do? Evidently that is what the *Christian Statesman* is striving for. That organ takes it for granted that we already have a national religion, and that it only remains for the Supreme Court to define it in detail in order for all who live under the Stars and Stripes to know just what the tenets of that religion are, just what doctrines they must believe, and what specific religious duties they must perform; failing in which, they become liable to fine, imprisonment, or banishment.

## CAN ONE MAN PRESCRIBE RELIGION FOR OTHERS?

THANK God—and we say it reverently—we do not yet have a national religion. Despite the decision of Justice Brewer, in the Supreme Court, in 1892, in which he dropped the remark, in passing, that "this is a Christian nation," the government of the United States still stands with firm feet upon her Constitution, and has not yet permitted the removal of that plank which declares that no law shall be made "respecting an establishment of religion, or prohibiting the free exercise thereof."

To many it is a well-known fact that the National Reform Association, ever since its organization in 1863, has been laboring to create sentiment with the end in view, as set forth in its own constitution, "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."

But why should any man, or any combination of men, choose another man's religion for him? Have we no individual rights as citizens and free men? Is the average man so incompetent to think for himself, and to decide, with the aid of knowledge and the promptings of his own conscience, what is religiously right and what is religiously wrong, that he must be treated like the brute creation, and be lashed along the highway to holiness "like dumb, driven cattle"?

Has it come to this, that the state has stepped into the place of God? The Creator, in His Sacred Word,

*(Continued on page 14)*

IF we were to teach religion in the public schools, what religion would it be? The religio-reformer of the day instantly replies, "Why, Christianity, of course!" If that were done, America would cease to be America; it would be a medieval state. Such a procedure would make Christianity the state religion; and state religions were the bane and the grief of the civilized world until America demonstrated a better way. This magazine holds no brief against Christianity; in fact, its sole object of being is to advocate and promulgate the principles of the Christian religion, but it seeks to do this by persuasion and not by legislation. We should be more than glad to see America a Christian nation, not because Christianity was legislated upon it, but because each individual in America saw in Christ the One desirable, and of his own free will and choice fashioned his life after the Master's. Then America would be Christian; otherwise, it would be a whited sepulcher filled with all the uncleanness of hypocrisy.

# LAW and AUTHORITY ABANDONED

by  
Carlyle B.  
Haynes

**T**HOUGH the watchtower of the Vatican is apparently far removed from the chief currents of great world events, it nevertheless contains an occupant from whose keen scrutiny very little that happens is hidden. Benedict XV is a shrewd observer of the conditions which prevail among the nations, and when he speaks, he usually has something to say which reveals his insight into the real causes of world conditions.

In the Christmas message which he sent to his college of cardinals, his analysis of the ills of the world was thus stated: "The world is afflicted to-day by five great plagues: the negation of authority, hatred among brothers, thirst for pleasure, disgust with work, and forgetfulness of the supernatural objects of life."

We cannot always agree with Benedict XV, but in this statement we believe he is right, especially with regard to the first "great plague" which he gives in his significant list,—the negation of authority.

This casting aside of the restraints of authority is marked in every phase of the world's activities. Humanity the world over has grown restless, discontented, dissatisfied, and is not willing, apparently, any longer to submit to the restraints which heretofore have been able to hold its excesses in check. There seems to be a growing desire to cast aside every restraint which any institution lays upon man, and to plunge headlong into the indulgence of unfettered and unrestrained passion of all kinds.

## PARENTAL AUTHORITY IS LITTLE RESPECTED

**B**Y those of the older generation this is especially noticeable in the training of children, or in what some believe to be the utter absence of such training. Fifty or seventy-five years ago fathers and mothers seemed to believe that they had not fulfilled their duty as parents until they had given much time to the cultivation of obedience to their authority on the part of their children. To-day parents seem to have abdicated all positions of authority, and in a very great number of cases, permit their children unrestrained liberty and license. Obedient children to-day are becoming a rarity. There is a marked breaking away from parental restriction, a disregard for parental authority, and many times an open disobedience to parental will. It is known and commented on by those who are advanced in years that in this respect there has been a vast change within the last half century. The children of to-day are old in sin, are more worldly wise, knowing apparently more iniquity at the age of fifteen than their parents did at thirty.

It may be of interest in this connection to point out that such disobedience to parents is especially marked in the Bible as one of the characteristics which were to prevail in the "last days." In writing to Timothy (2 Timothy 3: 1-5), Paul prophesied, under the direction of the Spirit of God, that in the last days perilous times would come, be-



The five plagues that have beset mankind are, according to Benedict XV, negation of authority, crime; disgust with work, indolence; thirst for pleasure; hatred among brothers; and forgetfulness of the supernatural objects of life, materialism. The article on this page and the four articles following discuss these themes.

cause men would be lovers of their own selves, disobedient to parents, without natural affection, trucebreakers, traitors, heady, and high-minded.

## DIVORCES AND BROKEN PROMISES LEGION

**A**S is pointed out by Paul in this same prediction, there is to be also a lack of the restraining influence of natural affection and a casting aside of those bonds which are planted by nature in the human breast. This is apparent to-day from the testimony of the abortionist who grows rich in his hellish work, and from the widespread sale of poisons which are used to pervert the purposes of nature. Surely, when we read the record contained in the daily press of the increasing number of divorces, the desertions, and even the killing of aged parents by selfish children, we are compelled to agree that this is an age "without natural affection."

The restraints also which the taking of oaths and the making of promises once exercised upon men seem to be cast aside. To this Paul evidently refers in the expression "trucebreakers." Very little dependence can be placed to-day upon a man's pledged word. Legal machinery is clogged with lawsuits of broken contracts, and solemn and oath-bound treaties between nations become mere "scraps of paper" when they conflict with national ambition.

Paul uses also the words "heady, high-minded." We are living in a day when dispositions are characterized as headstrong and reckless. The spirit of the age is that of speed and haste. A headlong, feverish rashness seems to have taken possession of men everywhere. Patience is a virtue which many have long since discarded; caution, prudence, and wisdom are very little known to-day. Everything must go through with a rush. Men are haughty and self-sufficient to a degree that is painful; they are wiser in their own eyes than "seven men who can render a reason." And this spirit of high-mindedness is manifest not merely in the world; it is prevalent among professed Christians, many of whom will not accept the

*"The world is afflicted to-day by five great plagues: the negation of authority, hatred among brothers, thirst for pleasure, disgust with work, and forgetfulness of the supernatural objects of life."*

authority of God and the Bible. They place their own opinions above the plain word of God. No matter how clearly God speaks to them through His Word, they submit only to that degree to which the divine requirement harmonizes with their opinions and desires.

#### A PLAGUE OF DISRESPECT FOR GOVERNMENT

**P**ERHAPS this negation of authority is more strikingly apparent to-day in the disregard for governmental authority, prevailing in all countries. God has ordained civil government and clothed it with authority to protect life, liberty, and property, and to restrain evildoers. Civil government, according to the Bible, is ordained of God, and is designed to protect every individual in his natural God-given rights against any invasion of these rights by any other man or body of men. In the past, the authority of government has been recognized very generally among all nations, for it has been seen that strong, stable, civil government, founded on the principles of liberty, is a great bulwark against anarchy, and is necessary in order to maintain freedom.

In the past men have, to a greater or less extent, feared the Lord, and have not been altogether atheistic. The denunciations of God's messengers have caused them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days, and Nineveh shall be overthrown," the message was not treated with contempt. There have been other times when faith in God was weaker, but unbelief was less impudent and defiant than it is now.

All this is changed to-day, and in its place there is a widespread absence of faith in the existence of Providence and the government of God. Men's ears have become dull of hearing and their hearts have waxed gross. Their stolid hearts have passed beyond the feeling of alarm, so entrenched and fortified are they in unbelief and carelessness. There are multitudes to-day of whom it can be said that "God is not in all their thoughts." The exploded superstitions of the past have been replaced, not by faith, but by false science, which has become the gospel of the faithless, and by nature, which has become the god of the ungodly.

#### HERE IS THE FUNDAMENTAL REASON

**B**ENEDICT XV did not enter into the causes of this widespread negation of authority. He contented himself with merely pointing out the existing condition. He may have felt it the part of wisdom and discretion not to enter too deeply into a discussion of the reasons for such a condition.

Whatever may have been the motives which prompted him, it is nevertheless true that the institution over which Benedict XV presides, the Roman Catholic Church, is in a measure responsible for the condition it now deplures. It was the Roman Catholic Church which first laid hands on the law of God, the Ten Commandments, and took one

commandment of the ten entirely out, and divided another. It was the Roman Catholic Church which first set aside the fourth commandment of the Decalogue, and gave a show of authority to the observance of the first day of the week as the Sabbath.

Such acts are calculated to minimize divine authority in the mind of man, and after divine authority is looked upon with contempt, it is not long until all authority is cast aside. If men are taught that they no longer need to obey the laws of God, it certainly cannot be long until all authority attached to the laws of men is totally gone. If men are taught that they can disobey God with impunity, it will not be long until they disobey human authority and cast aside all human restraint.

But the Roman Catholic Church is not alone in this denial and repudiation of the authority of Heaven. Protestantism also is chargeable with joining the Catholic Church in this position which breeds anarchy and lawlessness; for the Protestant church, instead of discarding the errors of Rome, and especially this defiance of the authority of God in the change of the Sabbath institution, has joined Rome in observing Sunday as God's day. Sunday is a false Sabbath and has no proper place in the Christian church. It is based solely upon human authority, not in any sense upon the divine. Both Catholic and Protestant churches set aside the authority of God when they set aside the seventh-day Sabbath. They have given their allegiance and loyalty to human authority instead of to divine, by substituting an entirely human institution, the Sunday institution, in the place of the true Sabbath of God.

And some Protestants go even further and declare that the law of God was intended only for the Jews and for days gone by but do not constitute a rule of faith and practice for this age.

To this course of defiance of divine law and authority can be attributed, in great degree, the conditions of this present day, when men are casting aside all restraint. It is the duty, therefore, of the humble follower of God to turn aside from the authority of men and return to his loyalty and allegiance to the God of heaven.

We are living in the last days of earth's history. All about us, in response to the prophetic forecast, there are manifestations of lawlessness and anarchy. It becomes those who know God to be watchful, to hope in God, to await the unfolding of His great purposes, remembering that God is neither surprised nor dismayed by the events which are taking place in the world. As they abide in Him and He in them, they will know that the provisions He has made are ample, that His plans are perfect, and that His purpose is unalterable. His will shall yet be done in earth as it is in heaven.

*Here are a few of the thousands of immigrants that arrive each week at Ellis Island. Will the people of America, by their example, teach these newcomers that law and authority must be respected? or will they early gain the impression that our laws can be transgressed almost at will, and the infraction will be lightly regarded?*





Underwood

*A view of that small but much-talked-of island, Yap. The question of control and of cable privileges on this bit of land has aggravated the already irritated relationship between Japan and America.*

## FANNING *the* FLAMES of HATE

"Whoso hateth his brother is a murderer," says the Scripture. The one who hates is not only a murderer but also a suicide.

W

ROBERT B. THURBER

**S**OON after the beginning of the World War, there was a poet who composed a "Hymn of Hate," and there were those who sang it; though perhaps more sang it in the heart than with the lips. So bitter were the animosities aroused by the breaking of treaties, the crushing of cherished hopes, and the resort to fiendish tortures in order to win, that thousands made hatred their religion, and hymned their acrimony.

But when the battle flags were folded away, it was expected that devotees of malice would cease to pour out vials of gall and wormwood, and that the songs of hate would be drowned in the anthems of amity. But while national enmities have been somewhat allayed—at least on the surface—and the conviction comes home to all that the boundary lines of nations are not the lines of demarcation between all that is good and all that is bad, yet race hatred and class hatred are, if different at all, more hostile than ever. From the pope of Rome, who views the prevailing hatred among brothers with alarm, to the communist and the I. W. W. agitator, who stir it up and use it for propaganda, there seems to be a general conviction in the minds of men that hatred of a kind and to a degree never known among men is looming more and more as an obstacle to peace and progress.

### HATRED THE SCOURGE OF LIFE

**H**ATRED is like a terrible scourge. It sears the hater and the hated, going and coming. It is own brother to prejudice, and, in the words of the old comparison, is "as blind as a bat." Let a man harbor hatred, and he develops into an unreasoning brute. "Whoso hateth his brother is a murderer," says the Scripture. But he is a murderer not only of his brother, but also of himself and of his own interests. Hatred is suicidal.

Hatred cannot possibly injure its object half so seriously as it injures its host; and yet the host is so foolish as to think that the object of his hate is doing all the suffering. Hatred is the dregs of bitterness, conceived in anger and shapen in revenge. It darkens the mind, shrivels the heart, rasps the voice, wrecks the health, and shortens the life. Yet whole nations are making hate hymns their popular songs, and are chanting them as requiems over the grave of joy. Whole classes of people are letting a thousand suns go down on their wrath, going to bed with vengeance

for a bedfellow, and sitting down to their tables to feed on morsels of malice. Why is it?

### CAPITAL MUST LABOR AND LABOR MUST CAPITALIZE

**T**HE little hates of individuals are magnified in the bigger hates of the masses. Take, as an example, the mutual dislikes manifested by so many of the laboring and capitalistic classes. There is no doubt but that the interests of either are the interests of both. Capital and labor are both very necessary to move the world and to bring happiness and peace to all. Labor is not alone of brawn, but also of brain. Responsibility, initiative, invention,—these are the hardest kinds of labor. An office chair is not synonymous with laziness and riches. And on the other hand, capitalization has to do not alone with money and commodities, but also with the body and its powers. Health and skill are gilt-edged securities. A good supply of the stock of consolidated genius and energy is superior to a good supply of Consolidated Copper stock. If the capitalist doesn't labor and the laborer doesn't capitalize, there is poverty ahead for both.

So, as a remedy, there is urged the expedient of both the laborer and the capitalist sharing each other's money and work. And such a cure for present ills seems plausible, especially to the oppressed wage earner. But the ability to organize, execute, manipulate large sums of money, and handle great enterprises, is usually given to one man; and the ability to invent, manufacture, develop ideas, and skillfully to handle tools, is the gift of another. It is not possible, in these days of high specialization, for the same man to capitalize, organize, and manage a project, and then to perform the physical labor to carry it through to success. The man with talent as a capitalist, a very necessary talent in the big business of our time, must cooperate with the man who has the ability as a mechanic, and the two must make their labor, of whatever sort it be, equally arduous, must make their interests coincident, and their rewards the same for the same amount of effort. Thus, and only thus, can the wheels of industry run smoothly.

### INFLAMMATORY LITERATURE LIKE AUTUMN LEAVES

**T**HIS involves a working together of brain and brawn, of money and muscle. But the truth is that labor and capital are drifting farther apart rather than maneuvering nearer together. In many of the labor disputes there is

a gross misunderstanding on the part of capital of what labor is trying to get, and an equally gross misunderstanding on the part of labor of what capital is trying to hold. And the hatred engendered by real or fancied wrongs throws dust in the eyes of both parties, and concord is shattered. Eliminate hatred, suspicion, and prejudice, and the consequent pulling apart, and every dispute may and will be settled to the advantage of both disputants.

The man who earns little and the man who earns much are becoming more and more suspicious of each other. Inflammatory literature is falling from communistic presses, and by the millions of pages is being whirled like autumn leaves by the winds of agitation to every corner of the industrial world. Unthinking agitators harangue downtrodden toilers and thus fan the flames of class war, till there seems to be no saving of the social structure of mankind. Why this increasing popularity of hatred when it is so destructive of human welfare?

#### ALL MEN MADE OF ONE BLOOD

**A**NOTHER growing factor in the postponement of universal harmony is hatred between races. We hear with alarm the warning of the great danger of the "yellow peril" or the "black peril," threatening the long-held domination of the white race. Teuton, Latin, Slav, Celt, Anglo-Saxon,—all are pitted against one another as "natural enemies." "Blood is thicker than water," is a proverb of to-day; and, forsooth, we seem to think we must make it flow like water. Now that the proud Anglo-Saxon seems to have settled it that he is to rule the white peoples, the next question is, Of white, yellow, or black, who shall rule all three? The yellow men are the most numerous, the whites at present the strongest, and the blacks are coming more and more to be dissatisfied with a back seat.

God's original purpose in the separation of races and peoples is made plain in His Word. Said Paul, when Semitic and Aryan ideals clashed on the streets of old Athens, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17: 24-27. Earth's peoples are separated as they are and located where they are, to make it possible for them to find God. At first thought, this statement will seem not to be true; but further observation and thought prove it to be a fact. Taking into account the conditions of evil in the world, God did the best possible for mankind when, at the Tower of Babel, he brought to an end the unified civilization and homogenous people which had existed up to that time. And time has proved that course wise.

Yet in spite of the differences, which have increased rather than diminished since the confusion of tongues, He has "made of one blood all nations." Stated in another way in another portion of Scripture, "He fashioneth their hearts alike." Though facial features, color, customs, speech, and viewpoints may differ, yet the springs of life are much the same. The appeal of brotherhood and fatherhood can be made intelligible to all. The emotions of love, hate, hope, joy, faith, jealousy,—these are known and felt throughout the earth and know no confines. Souls everywhere are subject to salvation through the Son of God.

Anthropologists, however, would have us believe that man was made of at least three bloods, varying somewhat according to the color of the skin. While we agree that two races of men diametrically opposed in their modes of living and their views of life may not in a millennium be reconciled on disputed matters, yet this need not prevent them from "agreeing to disagree," from living in comparative harmony in adjacent territory, or from intermingling. Because it is not expedient for radically different races to in-

termarry, is it therefore necessary that they fight, or dwell at antipodes, or that the stronger exterminate the weaker? Is there no middle ground between blood mingling in domestic relationships and blood mingling in war? History has demonstrated that peoples with widely divergent views may live together in peace and one not enslave the other. In such cases, instead of might making right, might strikes a happy average with weakness.

#### WE EDUCATE OURSELVES FOR WAR

**D**ESPITE all the dictates of reason and the self-interest of peace-loving nations, there is to-day an unaccountable stirring up of strife. Speakers and writers turn glibly from the latest war to the next, and confidently predict that the coming war will be fought upon the Pacific between the East and the West, between the yellow man and the white man. The near future of international struggle is all figured out to a nicety. As the agitating process and propaganda go on, the public mind is educated first, to suspect war, and then to expect it. Under the stimulus of national pride and slight provocation, expectation gives way to desire; and almost before we know it, we are precipitated into a fearful conflict.

The possession of a dot of an island somewhere in the Pacific, with a ridiculous name and of insignificant area, is sufficient to cause endless haggling. It doesn't amount to much, but its position is strategic, and "there is a principle involved" in wanting it. Yet either the United States or Japan, both of whom claim it, could far better afford to let it go than to engage in war over it. However, this "little fire," or something else equally inconsequential, may drive our country to throw thousands of lives and untold treasure into the vortex of war.

#### AGGRAVATING THE PIN PRICKS

**P**UBLIC men cannot understand why two governments like Japan and the United States should drift into war, since there is no question but that the leaders and the majorities of both countries are against throwing down the gage of battle. We quote on this point from a recent editorial in the *Springfield Republican*:

"Neither government [Japan or the United States] is consciously heading toward a break with the other. Every point of difference, however trivial, between the two nations, has been exploited to the utmost of its mischief-making possibilities, in pamphlets, magazines, books, and so far as could be done, in the newspapers of both countries. The constant pin pricking has set up irritations, aggravated grievances old and new, kindled the jingoes who love to exercise their voices in and

*(Continued on page 15.)*

*New York police discover three tons of seditious literature in a raid on anarchist and communist headquarters.*



*International*

# The World Craves Nerve Ticklers

*In a Sunday night's cruise along Broadway last winter, I saw a line half a block long shouldering its way toward a box office offering George Arliss in "The Devil."*

by  
CHESTER ALLEN HOLT

**B**EFORE me as I write is a cartoon on the Blue Law agitation. A long-faced gentleman in a frock coat is looking with dour disfavor upon a group of street urchins playing marbles. The players are too absorbed in the game to notice him, except one who looks up and insolently thumbs his nose.

It is not a dignified picture; neither does it represent a dignified situation. In some unfortunate way the impression has got about that a sharply drawn conflict is in progress between the champions of happiness on one hand and the killers of joy on the other. With unbecoming haste, therefore, any one who has anything to say on the subject of pleasure is hustled into one or the other of these two classes, regardless of protest on his part.

If he deprecates popular excesses in amusement, he is immediately cried down in some quarters as the enemy of all enjoyment. If he protests against excessive interference by "professional reformers" in the private affairs of life, he is sneered at as the running mate of the theater, the dance hall, and the gambling den.

Now this article is not undertaken from the standpoint of the austere gentleman on the sidewalk, nor from that of the urchin thumbing his nose in the gutter. So far as this article is concerned, the frock coat can be as meddlesome as is sometimes claimed for it, and harum-scarum pleasure can retaliate with as much insolence and irreverence as it desires. But it is worthy of remark in passing that while communities as a whole cannot be divided into two classes along these lines, there is a general impression that they can be, and this impression embarrasses a rational stand on the question of pleasure, by making even common sense appear narrow and bigoted. This aggravates rather than relieves a situation which even the most liberal are coming to deplore; for it makes it appear smart to be something of a rounder, and baiting the reformer develops into a popular sport. But this is not said in any spirit of concession to the gentleman wearing the frock coat.

## HAPPINESS AND DECENCY COMPATIBLE

**A**S a matter of fact, it is possible to be decent and to be happy at the same time. Equally, it is possible to be happy and to be decent at the same time. But what chance has this old-fashioned notion at the hands of pleasure-mad hordes on the one hand and nosey individuals on the other, who make wild oats look attractive by comparison? In the situation itself is an aggravation of the pleasure craze, for the public mind is hardly in a receptive mood toward a suggestion of moderation while it is in doubt as to whether the cracker of a puritanical threat is tied to the suggestion.

At least the situation has made the pleasure seeker and the amusement vender more conscious, more willful. There may once have been a time when extravagant indulgence was engaged in with stealth and shamefacedness,

but we would have to turn to history to find the time. The hedonism of this generation goes its way with an insolent toss of the head.

All of which is by way of preliminary observation and for the purpose of pointing out that what is set down here is not in the spirit of carping criticism, although such criticism may be deserved.

## LIFE A MATTER OF NERVES

**L**IFE is a matter of nervous states. The nervous system is the man. If it were possible to remove it entire without injury, and to keep temperature, pressure, nutrition, and chemical environment the same as in the body, this tangle of brain, spinal cord, and nerve fibers would go on with all the consciousness of life.

Life being a matter of nervous states, in the nature of the case it is a large part of the business of life to make these states enjoyable. There is no more piety or religion in mental discomfort and melancholy than there is in driving a tack into the kneecap; and it is no more wrong to be happy than to pull the tack out again once it is in. In both cases it is a question of nervous states.

But to say that anything which produces a momentarily enjoyable sensation is right, is another matter. That is the philosophy of folly, and it is the well-nigh universal philosophy of this cynical generation. For say what we will in extenuation, the world is in the grip of an "eat-drink-and-be-merry-for-tomorrow-we-die" frenzy which is prophetic of disaster.

We human beings are satisfied to think of our fellows in highly fantastic terms, depending for particulars upon the cult to which we adhere. They are souls and other indescribable things, to be shrieked at when they go astray, and canonized when they do not; or else they are just plain animals, groping toward some vague illumination of destiny like kittens with their eyes shut.

Now men are souls, of course, although just what that means is not always clear to users of the term, and they are also animals, a fact which likewise is subject to gross misunderstanding. But for the purpose of this article, let us forget both these facts and confine our thinking to the idea that we are dealing with highly tensed nervous systems. Our understanding will be clearer if we do; for in spite of "soul diaries" and other egoistic attempts at self-revelation, the pleasure life of the present day is a matter of sense and not of soul. It is nothing more or less than a prolonged debauch of nervous excitation.

## EVERYBODY TICKLES HIS NERVE ENDINGS

**T**HE whole world has given itself over to the business of tickling its nerve endings. This may be as a means of reaction and relief from intense mental anguish, and no doubt is in part. The nervous system naturally shrinks from discomfort, and the approved method of escape seems to be to replace a disagreeable sensation with an agreeable. But this is not the whole story. The simple truth is that this generation has developed a habit of in-



tense nervous excitation until it is restless and discontented in any other state. And this being the case, the providing of this excitation has become an end in itself, a primary business of life.

The consideration of pleasure from this angle must necessarily cover an immense scope. It would naturally begin with those sorry unfortunates whose sensations are pleasurable only when under narcotic influence. We call them slaves to the drug habit. But as a matter of fact, they are no more slaves than the most of mankind. They are merely under a harder master. Their backs are bent to the Simon Legree of human slave drivers, and it is his policy to lash them without respite before his ruthless will as long as they can stagger on with quivering limbs, chattering teeth, and staring eyes of madness.

These are the extreme cases. They differ from the milder forms of drug addiction only in degree. Opium, morphine, cocaine, Indian hemp, and similar drugs are employed by this class. But addicts to the use of alcohol, nicotine, the active elements in tea and coffee, and other drugs commonly used, must be put in the same category. In all these cases the user is slave to a pleasurable sensation which he relies upon the drug to produce.

#### BOOZE—ONE WAY OF EXCITATION

**I**N the year 1919, during which alcoholic beverages could be sold only a few hours each day, 1,163,000,000 gallons, or 9,304,000,000 pint glasses of beer were drunk in the United Kingdom of Great Britain. This represents an expenditure of \$1,878,469,000 with exchange at par. In 1920 this was increased to nearly \$2,000,000,000, and it is estimated that the figures will reach \$2,500,000,000 for this present year. In England and Wales alone there are 114,000 places where alcoholic drinks are dispensed. Men and women mingle together in these dram shops, as they might in any casual pastime. Mothers frequently leave their babies, who are forbidden by law to enter, in the street outside the drinking places, while they satisfy their own thirst within.

In Scotland, whose traditions are also notoriously wet but whose national appetite runs to whisky rather than to beer, the per-capita consumption of Scotch in 1914 was one and one-third gallons. In 1919, 3,282,000 imperial-proof, or 4,688,570 American gallons, were consumed at an approximate expense of \$90,000,000. This whisky had an absolute alcoholic content of 57 per cent by volume.

There were 17,177 convictions for offensive drunkenness in Glasgow alone during the first thirty-two weeks of 1920. Kenneth Roberts, who is authority for these figures, makes this comment on these convictions: "It should be understood that the number of persons convicted for offenses involving drunkenness has no bearing at all on the number of persons who are drunk."

For 1917-18, England's tobacco bill amounted to more than \$691,075,000. The United States, in the same years, consumed 914,000,000 pounds.

These figures are not cited to prove anything, but merely to call attention to a fact which every one very well knows; namely, that almost universally, men are slaves to sensations produced by some drug which is valued for that and for no other purpose. The matter is purely and simply one of providing a pleasurable nervous excitation, temporary in nature. And so important do these particular excitations become, that practically everything else in life is made to wait upon gratification of the craving for them.

#### SENSUOUSNESS THE MOST INFLUENTIAL FACTOR IN LIFE

**I**F in considering the question of pleasure from this angle we briefly cast our eyes about, we shall find that the most influential factor in the lives of multitudes is pure sensuousness.

The best-selling magazines are those which carry the most thrills. Fiction is the highest paid matter bought by any of them. They owe their immense circulations to the fact that they are nerve ticklers, without any pretense at disguise. The bookshops and libraries of the country are

ministering to the same nerve hunger. By far the greater proportion of business done by them is in a class of literature which is valued wholly for the nervous state that it produces.

It is claimed that there are more than 15,000 "movie" houses in this country, and that approximately \$1,000,000,000 poured into the money tills of the picture palaces of Canada and the United States during 1920. If the claims of theater men are to be credited, 20,000,000 persons constitute the daily patronage of the silver screen. The films exported from this country in one year would belt the earth twice at the equator.

In a Sunday night's cruise along Broadway last winter, I saw a line half a block long shouldering its way through the dense jams which characterize the night life of the street, toward a box office offering George Arliss in "The Devil." Another of almost equal length, ground its way through the doors of the New Capitol where "Prisoners of Love" was showing; and congestion clogged the entrance of practically every playhouse on the street. The Gayety, in which "Lightnin' Bill Jones" was still showing, after a three years' run before packed houses, was offering standing room only.

On the same night two churches, visited after selection at random, had a bare handful in attendance, with young people conspicuously absent.

When G. Campbell Morgan conducted his course of Bible lectures in Washington, D. C., a little more than a year ago, he succeeded in attracting on week nights less than one fourth of a full house to hear him. At the same time, four theaters within a few blocks of the church were running to capacity audiences each evening, after continuous performances from eleven o'clock in the forenoon.

These comparisons are not given here for what they may signify in themselves, but as a reminder of what is known by every man who is gifted with a moderate measure of eyesight, that the multitudes are feverishly milling round and round in quest of that particular brand of nervous tremor in which the theater deals and the churches do not.

(Continued on page 20)

*The most influential factor in the lives of multitudes is pure sensuousness. To be made tumultuously joyous, to read the intoxicating, to see the exciting, to hear the exhilarating,—that is the one goal of life.*



Let no one beguile you with "dreams" of idleness. Life without toil, if possible, would be an intolerable existence. Work is the supreme engagement, the sublime luxury of life.—President Harding.

# LIFE'S SUBLIME LUXURY

*The job of lying down is the most popular occupation to-day*

by Arthur W. Spalding

**MY** garden needed hoeing, and some of it more than that. Believing in the good old socialistic doctrine that all who eat should work, I took my little daughter along and instructed her how to pull weeds. For a time she proved herself a worthy member of society, but after awhile I discovered she had quit and was lying in the grass at the edge of the garden.

"Come, Genevieve," I called, "Come! When you have a job you want to stick to it."

She arose, stretched herself, yawned, and inquired leisurely, "Papa, what is a job?"

I put my ingenuity to the stretch to invent a definition she could comprehend. "Why—why," I floundered, "a job is— is—what you're doing."

And she said, "Lying down?"

It's a popular occupation among men to-day, this job of lying down. And it always has been, ever since Adam stepped out of the Garden of Eden. The first thing Adam thought of was quitting, lying down; and the Lord had to tell him that if he wanted anything to eat he must sweat for it. I can understand why. I have the same impulse and the same causes. So have you. We differ in degree, perhaps, but we all have the same disease, inherited from our common ancestor. I sum up the causes thus: first, low spirits; second, low vitality; third, low ideals.

## ADAM IN THE DUMPS OF DESPAIR

**ADAM** had them all. The sense of failure was heavy upon him. He had lost his home and all his prospects; even life was forfeit: what was there to live for? I don't suppose any of you, or even myself, ever had so much cause for discouragement as Adam had right then. We never had so much reason to throw ourselves upon the bed and declare, "Life is not worth living. Let things go to smash!"

And Adam's vitality was low. I grant you that he had a perfect physical body, better doubtless than any of his descendants have had. But it wasn't functioning right.



*Work, rightly planned and rightly done, is a corrective for most of the ills of society.*

His mind affected his body, and degenerative processes had begun. I have no doubt that if one of the modern diagnosticians had had Adam in his office, he would have found something the matter with his heart, and something the matter with his stomach, and something very much the matter with his nerves. And when Adam went out and saw how the weeds grew and how hard the soil baked, he simply had no strength to go to digging.

And Adam's ideals had suffered tremendously. I never could quite indorse Milton's picture of the orgy Adam went into immediately; I thought it rather crude and exaggerated the first time I read it. But, granting its hyperbole, it is correct, I think, as indicating the trend of the human mind once it had yielded to disobedience. The good gifts of God became instruments of death. Men tended to eat and drink and love, not to sustain life, but to use it up. More and more their ideals of life sank to the level of dissipation, de-

struction. Gluttony, lust, murder, swiftly marked the minds as well as the bodies of the sons of men.

## WORK THE MEDICINE SOCIETY NEEDS

**AND** God gave a corrective at the very start. He said: "Work! In the sweat of thy face shalt thou eat bread." Work, rightly planned and rightly done, is a corrective for most of the ills of society. The fact that men are sick, mentally, physically, and spiritually, makes them shun work; but work of the right kind will help make them well, mentally, physically, and spiritually.

Look out on the world to-day. What do you see? Trouble between employers and employed over the question of how much work and how much pay. Trouble between producers and consumers over the question of costs and prices and profits. Trouble between nations over the question of comparative prosperity and prestige. And the whole thing reduced to simple terms is a question of how nearly men can live as they want to live without working

any more than they want to work. And the majority of men want to live high and work little.

They show it by seeking "soft snaps," which means plenty of money and little work; they show it by trying to get out of the overall into the white-collar brigade, though, as a matter of fact, real mental work is as hard as manual work; they show it by trying to "live by their wits," which means to cheat or defraud or steal; they show it by securing high wages and then loafing on the job; they show it by acquiring a bank account and then dawdling for a season or a lifetime. It is as noticeable in the proletariat as among the idle rich. It is manifest in many strikes as well as in many revolts. It is common among sinners, whether high or low.

And the causes are just the same as in the beginning. Shirkers lack an impelling incentive. They are dulled and disheartened by their failures and by the round of duties which seem to have no object other than to maintain life. They are weakened by indulgence of appetite and passion. Upon the burden of their inherited weaknesses they pile the life-destroying habits of liquor-drinking, tobacco-smoking, drug-taking, gluttony, and lust. They have little stamina; their vitality is low. And then they fail to recover because they have no worthy ideals. It does not seem desirable to them to control their appetites for the sake of clearer brains; because there is in their knowledge no greater good than tickling their palates. It does not appear noble to them to control their passions for the sake of greater virility and higher joys; because they can conceive nothing more delightful than the indulgence of the senses. They do not know heaven, and they abuse earth.

#### IF A MAN DOES NOT WORK, HE IS NOT A CHRISTIAN

**I** HAVE said that work is a corrective. It is not wholly the cure, though it is a part of the cure. Work is often the preventive of evil, because it occupies so much of the time that there is little opportunity for dissipation and mischief. It is corrective because it not only occupies the time but, under right conditions, instills a love of order, activity, and accomplishment. Work is a corrective of evil; but the cure of evil is salvation through Jesus Christ. Only the forgiveness of sins, the consciousness of reconciliation with God, can restore the courage and the power and the vision that make the complete man. When man becomes converted, he works. If he does not work, he is not converted. Oh, I know there are many professed Christians who are as lazy as the heathen. But they are not Christians; they are frauds. The Christian works because he has Christ in him, and Christ said, "My Father worketh even until now, and I work."

But work to be helpful must be of a creative character, and must appeal to the conscious creativeness in the man. Modern conditions of industry tend to destroy this vital quality in work. The processes of labor have been so changed by machinery and systems for quantity production, that the chief joy of labor has departed. Men never find pleasure or benefit in work as work. They want results, and they want to be working consciously and progressively toward some recognized result. A true workman is proud of his product. He feels a joy in the thing he has made that is akin to the joy of the divine Creator.

But how much joy do you think God would have felt at the end of creation week if He had been permitted only to make a rib of Adam, or a little finger joint, or if it had been His job to make the leaves of a rosebush, and some other god had made the stem, another the roots, and a fourth the flowers? Only a few generations ago a man made boots, or a plow, or a house; now his job is to cut leather forms, or bolt on a point, or shove sticks against a buzz saw, while a dozen or a hundred other groups of men do the dozen or hundred other things that complete the job. That is system—of a sort. It standardizes, it increases production, it makes things cheaper; but it destroys the man. He may buy his bread and his coat for less money, and so may have to drudge for fewer hours, but the recreative power of his work is gone. He turns therefore most naturally to an artificial standard of values, and reckons the worth of his service by the amount of money it will bring. If he can get a dollar an hour for grinding pieces of steel on an emery wheel, why build himself a wagon at a commercial value of no more than a dollar a day? Why not make eight dollars one day, and take the other seven days to lie around? Money is king, and Idleness his consort.

#### WORK NOT MEASURED BY MONEY

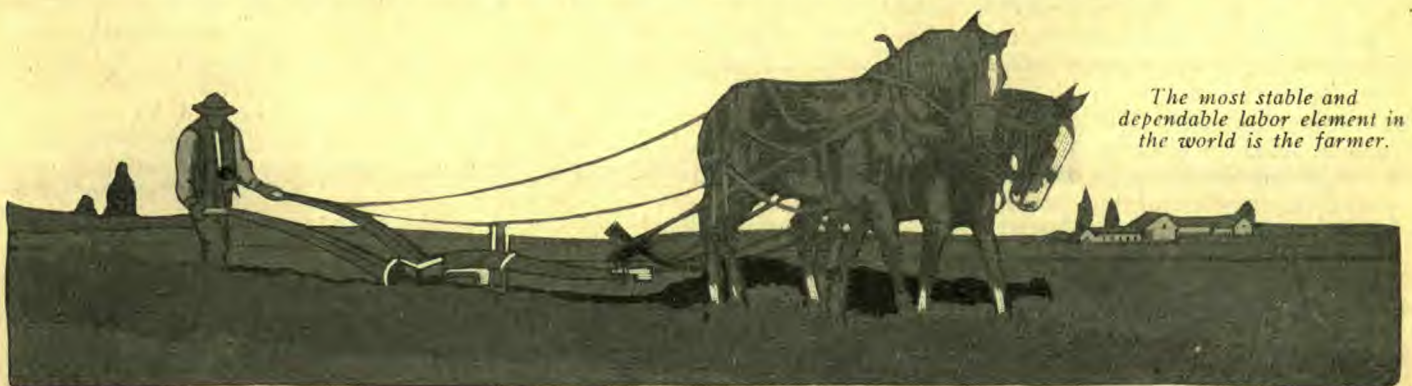
**I**T is this false standard of values that has made so popular the job of lying down. Measure the value of work by money, and you open the door to a flood of evils. For it immediately appears that you can get money by less work and overcharging, or by poor work and deception, or by no work and cheating. Money being the great desideratum, the easier come by the more desirable, and the absence of work as a factor is counted a gain.

Yet by the loss of work the finest joys of life are wholly missed. With work belong strength and health, and worthy communion and comradeship, and clear vision and just judgment. Only to the worker who knows he has given of his best comes the sense of belonging in the scheme of the creation, of being a part of the great order of God. And how blind is he who would sell this heritage of the sons of God for a miserable mess of pottage!

The place where God's plan of work most nearly remains intact is the farm. However much he may lighten his toil by labor-saving machines (and that is right and good), the farmer is bound to work, and to work in partnership with God. He takes things at first hand, he deals with the Source. The wheat he sows, the apple tree he plants, he cannot make to grow. God waters the seed, He pours His sunshine upon the plants, He brings to perfection the great miracle of fruit. Yet the farmer knows that without his plowing and his planting and his reaping, he cannot expect enough to sustain his life. He is in working partnership with God.

#### THE WORKER IN THE SOIL NEAREST GOD

**I** DO not mean that all men who plant and reap recognize this relation. Not all farmers are saints of God. And it is possible to be as sordid and mean and blind upon the land as it is possible to be noble and pure and clear-visioned in a tenement house. But the worker in the soil has the infinitely greater opportunity to know God from the book of creation that God opens *(Continued on page 15.)*



*The most stable and dependable labor element in the world is the farmer.*

# The DANGERS of PROSPERITY

by  
M. ELLSWORTH  
OLSEN



FEW months ago a large manufacturer of stockings sent word to all his customers that henceforward he would confine himself to the higher grades, using only silk as a material. He gave his reason for this decision in the significant words, "This is a silk stocking age."

He was not far off the mark. Nobody denies that we are a prosperous nation, and that we show our prosperity by the things we eat and wear and by the houses we live in. In all that has to do with outward conditions, we are decidedly better off than were the men and the women of a former generation.

How has this outward prosperity affected the inner life of the nation? Have we grown intellectually and spiritually in proportion as we have increased in worldly goods? Is our patriotism of a nobler type? Is our family life purer? Have we developed a finer type of manhood and womanhood? Are our churches better filled with humble worshippers? Are our colleges and universities shedding abroad in the land a brighter light? In a word, have we grown in goodness and truth as we have grown in wealth?

The answer to these questions may be left to the reader; but it is worth while to consider the general tendencies of an age of great material prosperity. Men are human and have their limitations. If their best energies are engrossed in worldly business, if their first thought is of food and raiment, and only secondarily do their thoughts look heavenward, it follows that the religious life will be feeble and ineffectual. It is only by continual striving that man climbs upward. It is only when he makes a business of his religious life, and holds all other considerations as of secondary importance, that religion becomes a real thing to him, and sheds its radiant influence over his whole earthly existence.

## MATERIAL PROSPERITY A QUESTIONABLE BLESSING

**E**ARTHLY prosperity, while it is greatly coveted by most men, is really a very questionable blessing. Many a man has nobly endured adversity, and then basely succumbed to the allurements of a life of ease and luxury.



*It is all too true that this age has reached a higher goal in material prosperity than any of its predecessors. But the great question is whether our prosperity is an unalloyed blessing or whether its great weight is not crushing the highest moral and spiritual life out of society. It may consume so much of our strength to support it that we are unable to pursue the really worthwhile things of life.*

David fleeing before Saul is nobly unselfish and devoted to the interests of his followers; but David seated on the throne of Israel, surrounded by all the luxuries of life, able to satisfy every whim, readily yields to temptation, and commits a revolting crime, from the consequences of which he hardly recovers.

The same principle holds good with nations. Rome developed a fine type of manhood and womanhood while she was laying the foundations of her after greatness; but with the increase of wealth and power, there came also a gradual deterioration in physical and moral stamina, and ultimately the empire that had ruled the world became an easy prey to the barbarians of the north.

## PROSPEROUS ROME

**R**OME at the zenith of her power possessed a civilization of imposing splendor. The world had not seen its like before. Roman law held sway everywhere; and Roman roads, built so well that some of them still remain with us, made communication possible between all parts of the known world.

It was an age of great luxury, but also one of the highest culture. Literature and the fine arts flourished. Commerce was rapidly increasing. The cities were growing by leaps and bounds. Vessels laden with costly merchandise

were busily plying to and fro over the blue waters of the Mediterranean. Long trains of camels trod the numerous caravan routes, bringing spices from Arabia, gold and precious stones from India, and costly fabrics from other parts of the Far East.

It was a public-spirited age. The temples and other public buildings were magnificent. Amusements were lavishly provided for the crowd. Sanitary conditions were good. The water supply was abundant; and the public baths, open to all classes, were on a grander scale than the world has ever witnessed since. Material wants were fully supplied, material success was in evidence on every side.

Intellectual advancement was marked. Books were written in those days that are still a source of wonder and delight to lovers of the beautiful. As we read the writings of the time, it is easy to see that the Romans of that day

had much the same feelings of self-congratulation as we of the twentieth century. They were convinced that their age was the most enlightened, the most cultured, the most enterprising and prosperous of all ages; and their judgment was not amiss.

#### WRETCHED AMID PLEASURES

**B**UT even while they enjoyed all these advantages, the Romans of the empire were not happy. Beneath the grand exterior there was inward wretchedness. Pride of intellect there was, but great poverty of spirit. Men were sated with riches, but they were not contented. The rage for amusement was an outstanding characteristic of the age, and it had its roots in the prevailing materialism. Men's aims were temporal, the course of their ordinary life more or less mercenary, concerned chiefly with the adding to their possessions or the improving of their position in society. Such a life cannot prove satisfying, for it does not touch the higher levels of thought and feeling; hence it must be offset with exciting amusements which will make men forget themselves. So the great Roman amphitheaters were filled with eager spectators, gloating over scenes of bloodshed.

Meanwhile, the rich sought further means of relieving the tedium of life, by costly banquets, at which the rarest and most expensive viands had to be served in order to tickle the jaded palates of the life-weary feasters. And while the rich thus amused themselves, the poor and improvident looked on with jealous eyes. The gulf between the upper and the lower classes was widening, and the social peril growing more acute year by year. The hordes of people that depended on the distributions of grain were a menace to the state.

Meanwhile the home ties were breaking up. Divorce was a very common thing. Families were small, for women loved pleasure and turned away from the pain and labor involved in child bearing. Selfishness predominated in every walk of life. Men strove for honors and wealth; but they found no satisfaction in attaining them. Their hearts were cold and dead. Even the forms of religion were gradually disappearing. Philosophy sought to take its place, but failed in its turn. There was no human help in sight. The world by wisdom could not find its God. Then God sent His Son.

#### A DEADLY PARALLEL

**S**UCH was the world situation at the time of the first advent of our Saviour. Is it not strangely like the general situation to-day? We are living in an age of enlightenment and of great material progress. Arts and manufactures flourish exceedingly, and men's hearts are intent on attaining material success—making as much money as possible. Science is making tremendous strides. We have achieved marvels in harnessing the great forces of nature, and they do our bidding.

Powerful steamships scour the wide seas to supply our needs,—real and imagined,—while railway lines penetrate to the hearts of all the countries in the world. Our great cities are adorned with fine parks and magnificent public buildings, and dotted over with thousands of palatial private residences.

We have reached a stage of scientific knowledge that, compared with previous centuries, is seen vastly to outtop all. There is a sense of finality as regards discoveries of use in furthering the material

ends of life. We cannot imagine more effective servants than steam and electricity, and we can hardly imagine a more extensive use of these great forces.

We have reached the acme of material advancement; but what of true heart culture? Is it not becoming more and more rare? Education is general, but it is of the head and not of the heart. It stimulates rather than corrects the love of material success, and fosters the spirit of worldliness. We see this growing tendency in the emphasis placed on the commercial courses in many of our great universities as well as in colleges and high schools. "We used to prepare men for life," said a prominent educator a few weeks ago; "now we are largely occupied with training men to make a living." So the "humanities" are very generally giving way to courses better adapted to make men successful in the business of acquiring a competence.

#### PAY ENVELOPES AND DIVIDENDS THE GOAL

**T**HE same spirit is manifest if we study our social problems. The capitalists and the laboring men are both thinking too much of the material ends of life. The means has become an end. The joy of labor for its own sake as a form of coöperation with the great all-wise Creator is lost sight of, and the work is done with the eye on the clock and the pay envelope.

The baneful results are manifested in many different ways. Home ideals are decaying. Divorce is a growing evil. Children are disobedient. Licentiousness is widely prevalent in spite of much wholesome legislation, and political morality leaves much to be desired. The love of material success everywhere predominates. Exciting amusements are greatly in demand, and form every year a larger part of the life of the people.

Religion, on the other hand, is not a vital force in the lives of the great majority of men and women to-day. The old reverence for the Bible and the church has disappeared before the advancing wave of skepticism. Science, so-called, has largely dominated the teaching in many of our great institutions of learning, and the young people who come forth from these halls are not distinguished for the possession of high ideals of service for God and their fellow men.

Religion even where it is professed seems to sit lightly on its supposed possessors. It is a mere appendage, costing nothing in heart sacrifice. If it threatened to cost something, to call for the giving up of some of the pleasures of the world, it would forthwith be renounced.

A dark picture, some will say, of present-day tendencies; but is it not a true one? Of course, it is general tendencies,—the trend of things,—that we here have to do with. There are here and there individuals, yes and groups of individuals, who are doing a glorious work for God and humanity. There are organizations whose whole aim and purpose is the glory of God and the giving of the everlasting gospel to men; but considering the great light that

is shining upon men and women in America and in other parts of the world, is it not a sad thing that these individuals with hearts on fire for God are, comparatively speaking, so few, that these noble religious and humanitarian organizations are so feebly supported when compared with the millions we are spending for harmful or, at least, unnecessary things?

Is it not a solemn fact that all the great material advancement of

(Continued on page 21)



The story of the rise and fall of the Roman Empire should be thoughtfully read by every man and woman to-day, for her course much resembles our own.

## Religion in the Public Schools

(Continued from page 8)

tells men and women what to believe and what not to believe. He there tells them how to worship and how not to worship. He there points them to that higher life, the life of holiness and righteousness, which can be lived only as their hearts are subdued and regenerated by the Holy Spirit. He has commissioned His church to give the gospel message of salvation from sin to all men everywhere. To His disciples, and through them to His followers in our day, the Saviour said, "Go ye into all the world, and preach the gospel to every creature;" and again, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Mark 16: 15; Matthew 28: 19, 20.

### CHRIST WAS NO POLITICIAN

UPON the church, then, rests the burden of teaching religion. Christ never said to His disciples, "Go ye, therefore, to Rome, and enlist the help of Cæsar in your efforts to evangelize the world." But He did say very distinctly, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Religion belongs to God, and is to be rendered to Him without any aid or interference whatever from Cæsar. Christ's kingdom is not a kingdom of the human sword. It is a kingdom of grace, an invisible kingdom, made up of those who have given their hearts to God in sincerity and truth, and whose lives are daily surrendered to Him. It is invisible in the sense that no one but God can read the heart of another or know of a certainty the inner motives that prompt the thoughts and words and deeds of daily life. On the other hand, Christ has a visible church in the world, and to His true followers, not to any government or state, He has given the gospel commission.

Satan offered to Christ the aid of civil governments at the very beginning of His ministry. Taking Jesus up into a high mountain, and marshaling before His vision all the nations of the world, with the glory of them, he said, "All these things will I give Thee." The only condition was that Christ worship the tempter. Christ spurned the offer with the words of Scripture, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Is not the same temptation presented to the church to-day? And if the church yields at the behest of the evil one, will he not overthrow her as he sought to overthrow her Lord? The kingdoms of the world and the glory of them lie before her. We hear the voice of the "reformer," "I will arise and take them." "But," says the tempter, "before you do, you must fall down and worship me; you must forsake your allegiance to God; you must depart from the pure gospel of your Lord and Master. You must be willing to sacrifice some of the principles of righteousness; you must lower the high standards God has set in His Holy Word, in order to secure uniformity. In every religious act of your life you must bow to the decisions of the majority, or, mayhap, to a powerful and overzealous minority." Does the advocate of a united church and state spurn the proffered power?—No; he eagerly grasps it with the shout, "The world for Christ!" utterly ignoring the words of his Lord, "My kingdom is not of this world."

### THE CHURCH NOT A TEMPORAL RULER

CHRIST is not a temporal ruler, nor has He commissioned His church to be such. "All power," said He, "is given unto Me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you always, even unto the end of the world." Is the church so impotent that she must turn from the plenitude of power vouchsafed to her by her departing Lord nineteen centuries ago,—is she so impotent, I say, that she must turn from the "all power" of Christ, to seek the aid of the civil power?

It was Christ Himself who said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Has the church so far abandoned her Heaven-appointed work of "teaching them to observe all things," whatsoever Christ has commanded, that she must now turn that teaching over to the state? Must she now, instead of inviting the little children to "come" to Christ, say, with cold, heartless unconcern, "Suffer little children to go to the state for their religion; we are too busy with the things of this world to invite them to Christ"? Shame on such a religion! What is the church's work if it is not to lead men and women and children to her Lord? What right has she to abandon to the state the work Christ appointed to her?

### THE LACK IS IN THE HOME

"BUT," you say, "the public schools have the children five days in the week, while the church has them but one." True; but what are homes for? Are children not at home every day in the week? Is there no responsibility resting upon parents for the religious instruction and training of their children? Can this responsibility be shifted to the state?—By no means.

The *Christian Statesman* tells us we have a national religion, and that it is the Christian religion. As a matter of fact, the Christian religion cannot be nationalized. It is bigger, broader, more comprehensive, than any nation or any combination of nations. True, thousands of our citizens believe in the Lord Jesus Christ. It is right and proper that they should believe in Him and follow Him. Would that all men might be saved! But to impose upon everybody the tenets of a "national religion" will not bring people to Christ. The state is not God. If religion is taught in the public schools, the decision of the question, "What religion?" must eventually be made. Even the one-word answer, "Christianity," will not suffice. Complications will arise. Questions of doctrine will demand settlement. Appeal will then be made, not as now among Protestants, to the Bible, but to the judgment of men. Thus will men be elevated to stand in the place of God and to define for their fellows their religion, while other men enforce their decrees.

### A LONG STEP TOWARD CHURCH-STATE UNION

THE *Christian Statesman*, in the same article, says: "These namby-pamby, shivering, shaking, half-Lord-and-half-something-else Christians are afraid to have the life of Jesus Christ taught to the children of this Christian nation for fear some unbelieving objector shall raise a howl. . . . They care more for oily smoothness in their present social and business relations than they care for the gospel of Jesus Christ and the nation's righteous perpetuity."

Such a charge is absolutely false. Christians are not "afraid" to have their children or other people's children taught the life of Christ, else they would not permit them to go to church. The fact that thousands of children are found in the Sabbath schools and Sunday schools of the land every week, and there learn about Christ, is evidence that Christians do not object to having their children taught the life of Jesus Christ. Moreover, it is not because they are "afraid" "some unbelieving objector shall raise a howl," though, no doubt, the "howl" would come. It is because they see more clearly than does the editor of the *Statesman* that if religion is taught in the schools of the state, it will lead, inevitably, to a union of the church with the state, and will bring, in time, a repetition of many of the horrors of the medieval ages.

The principles enunciated by the *Statesman* are not the principles of Christ nor the principles of true Americans, but the principles of the enemy of all righteousness.

Let us teach religion in the home. Let us teach religion in the church. Let us teach religion in the parochial school. But let us leave the state schools to their appointed work; namely, to the secular education of the youth. In the famous words of General Grant, "Keep the church and state forever separate."

## Fanning the Flames of Hate

(Continued from page 7)

out of season. From the long-standing divergence over American immigration laws and the alien land ownership statutes of some of our states, we have come since the war through a distinctly unhelpful discussion of naval construction programs to the verge of an open disagreement about the island of Yap. There is, we hope, no prospect of war, because there is no cause for it. If the mischief-makers have their way, the continual effort to fan public feeling in both countries to fighting pitch may finally produce the unpleasant consequences neither sought nor desired by the two peoples and the two governments."

It is a constant wonder among thinking men everywhere how the merest minorities of two democratic nations manage to induce reluctant and overwhelming majorities to engage in war. The reason commonly believed is that the jingoes are those who would profit financially by international war, and that they are actually so selfish and cold-blooded as deliberately to thrust multitudes of human lives into the maelstrom for gain. We know that there are such brothers of fiends; as to how many and how much influence they have, we do not know. But there is a far deeper cause for it all than the greed for gold.

### THE DEVIL ON THE JOB

**T**HE devil himself is at work in the world to-day as he has never been. He is pushing the human race on to self-destruction that he may save himself as much as possible. He is the prize mischief-maker, the forefather of the tribe of jingoes. Hatred is his stock in tradé. He it is who pushes us into war, war, unceasing war. Taking advantage of the fact that it is easy for us to drift into hatred of those with whom we have few connecting ties and very little in common, he sows seeds of pride and misunderstanding that spring up in a harvest of hate and murder.

Human hearts are as susceptible to hatred as they are to love; and hatred is a virtue, if it is hatred of evil. It is synonymous with love of good. And it is significant that when men direct their hatred toward their brothers, it is an indication that they are ceasing to hate evil. Our age is given to condoning sin and softening its terrible character. To many sin is the "spice of life." It is inconvenient in its effects, say they, and unfortunate at times, but it is simply an indication of where we are in the upward march of evolution, and not in itself worthy of condemnation. We live at a time when "fierce" men, "no lovers of good," and men "without natural affection"

are conspicuously abroad in the land. (2 Timothy 3:3.) And this is a sign of the "grievous times" of the last days of the world's history. What satisfaction there is in knowing that very soon Christ will come, and hatred and haters will be no more and love alone will reign in the hearts of men!

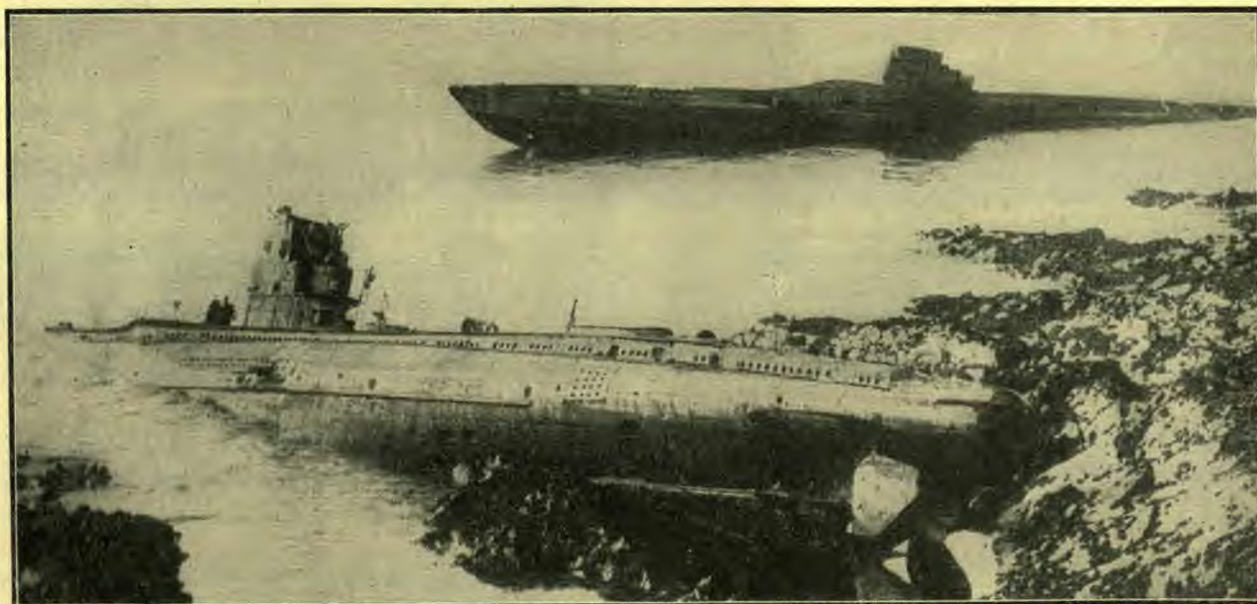
## Life's Sublime Luxury

(Continued from page 11)

daily before him. And it is notable that in the unrest and dissatisfaction and riot which economic and social conditions have produced, the most stable and dependable labor element has been the farmer. Despite the great desertions from their ranks to the cities and the factories, and despite untoward conditions, in great crises farmers have stayed by their duty and have saved the nation's life by their labor. And that not because of their winnings, for they have also lost, but because of their sense of responsibility. They know nothing of the job of lying down. They have worked with God, and whether they realize that fact little or more, the contact has had its influence. To them has come the knowledge, greater or less, that work is a sacrament, to be measured not in money merely, but in the blessing of God.

Some one said to me, "Would you have every one go back to working in the soil? That would disrupt civilization!" Never fear, my friend: I would; but I shall not. If I and a thousand prophets should stand upon the housetops, and from morning till night and from the dawn of the century to its close, should exhort and pray the inhabitants of earth to go back to the soil, we should not turn a millionth part of those who have set their faces away from the land. I have no fear of disrupting industry or stopping the wheels of commerce by the removal of the few whom I may persuade to come back where the eye may see and the ear hear and the heart commune with the Maker of the world.

And I do not hold, of course, that the sacrament of work may be known only upon the land. It may have its full power in the shop, in the mine, in the mill, and in the office. For where the love and the nature of God are implanted, the worker will show forth His image. Let every man hold his post, if it be given him of God. Yet let him know also, that if he can come in active contact with the things God makes grow, the more easily and vigorously may be made to grow in him the love of God. He in whom is the love of God will never lie down upon his job. He will be like his Father and like his Elder Brother, who said, "My Father worketh even until now, and I work."



Two German submarines, mute reminders of the hundreds of ships that went down into the depths of the seas, were washed up on the shore-line rocks near Falmouth, England, a few weeks ago.

International

## As Others See Us

IT was Burns the Scot who longed for that gift that would enable one to see himself as others see him. That is an ability to be highly coveted in the individual, and also in those groups of individuals that go to make up nations.

But although few of us ever see ourselves as do others, yet we can see ourselves mirrored in the criticisms that are made about us; and this is the case when a newspaper of Madrid, Spain, *La Libertad*, writes the following:

"No one who is an average observer, reading the news of the United States, can deny the existence there of current opinion dangerous for the peace of the world. Publicists and champions of the new imperialism there are fostering this tendency of the North American mind to proclaim itself the mandatory and executor of all kinds of provincial designs. They are making the superiority of their race over all the other races of the earth into a dogma, and are preaching the necessity of organizing a military and naval power which shall become an arm for performing tasks confided to them of God."

Now there is no doubt but that some of the ideas advanced in the preceding paragraph concerning America are nothing but buncombe, but at the same time *La Libertad* has probably spoken at least a measure of truth when it says that America and Americans have got the bighead. There is no doubt but that we came to the help of the Allies just in the nick of time. It is true that though we were in the war only a short time and lost only comparatively few men, yet our timely push turned the tide of battle. It is true that because of the fortunes of war we now hold a major share of the world's credit in our hands, and that our merchant marine again sails the seven seas. It is true that we have done much to advance the cause of liberty in the earth. It is true that we have set the pace in many lines of material advancement. Yes, that is all true; but it is likewise true, that this success has gone to our heads, and at times we strut around like a barnyard cockerel.

This nation was never in such real danger as it is to-day. As with men, so with nations, prosperity oftentimes proves hurtful, and sometimes fatal. Nebuchadnezzar was a fairly good king as kings go, until he had made Babylon the most beautiful capital of the most powerful nation on earth. Then he walked her gleaming parapets with his thumbs in the armholes of his vest and said, "Is not this



International  
"Colonel" George Harvey and Mrs. Harvey, sailing for England on the S. S. "Aquitania." Colonel Harvey has been appointed United States Ambassador to Great Britain to succeed James W. Davis.

## Guard Your Wife and Property



HERE are a whole lot of people, many of them good people too, who are ready to assert on a moment's notice that the law of God, the Ten Commandments, was done away when Christ died on the cross of Calvary.

If you have a neighbor who says that he believes such to be the case, and you have reason to think that in reality he does believe it, look out for your wife and property. You had better lock your chickens up at night as tight as a bank vault. Do not leave your hoe or your rake or the garden hose lying around unguarded. Keep the garage locked, and install a burglar alarm system in your house. And by all means see that your will is made out properly. For any man who believes in his soul that the Ten Commandments are not obligatory to-day, is ready to do any of the things those commandments prohibit. He is ready to bow down to images, he is ready to dishonor his father and mother, he is ready to lie, steal, covet, alienate the affections of the other man's wife, and commit adultery.

If you happen to be one of those who say that they do not think the Decalogue is of any force now, you will throw up your hands in indignation at my statements, and I fancy you would like to sue me for libel or defamation of motive and character. But mark this, if you feel resentment over my allegations, then that is evidence that you do not really believe that the Ten Commandments are effete. And nine chances out of ten, you only say that the Decalogue has been done away with because you want to escape the obligation of that fourth commandment which enjoins the worship of God on His Sabbath, the seventh day of the week, commonly called Saturday.

If you are any kind of man or woman at all, you do not wish to escape the first command, or the second, or the third, or the fifth, or the sixth, or the seventh, or the eighth, or the ninth, or the tenth. You would be ashamed if any one could justly say that you persistently and knowingly transgressed any of these precepts, wouldn't you? But if you are so punctilious about nine out of the ten commandments, why are you so careless about the fourth? And if the fourth commandment is out of date, why are not the others also? They belong to one law which cannot be divided or torn asunder at the whim and caprice of men. They all stand together or they all fall together. And in the judgment day that is coming and which no man can escape, you will not be judged by your faithfulness in performing any one or any two of the commandments, but by your observance, through the help of Jesus Christ, of each and every one of the ten.

What will you answer God when He asks you about that fourth commandment?



International  
Members of the royal family of Germany following the casket of the former kaiserin. All the members of the family except the former kaiser and crown prince were present. Princess Cecile is shown in front, escorted by Prince Eitel Frederick. In the second row, from left to right, are Prince August Wilhelm, Prince Adalbert, and Prince Oscar.



# BY-THOUGHTS

great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

That happened one day, and the next he was out eating grass with the oxen and twittering with the birds.

"Pride goeth before destruction, and a haughty spirit before a fall" is more than a passing observation of a wise man; it is an infallible rule of life laid down by the God of the nations. And just as sure as the sun rises in the east and sets in the west, so sure it is that any nation that gets all swelled up over its power, and influence, and wealth, and numbers, is riding for a fall. And every time I hear one of our orators in convention, in Chautauqua, in church, or otherwheres, proudly exclaim, "Ours is the greatest nation on earth!" a mental picture of poor old Nebuchadnezzar foraging for berries and digging for roots forms in my mind, and a chill runs down my spine.

Will America humbly use her God-given advantages for the helpfulness of human kind, or will she be driven to the fields of disgrace to learn the lesson that pride and a haughty spirit are a stench in the nostrils of our God? The exalted will He humble, and the humble will He exalt.

## The Differences of Protestantism

OUR Catholic friends, through press and pulpit, are all the while decrying and disparaging Protestantism and seeking to prove that it is an absolutely fallacious system because of the differences of belief that exist among the various Protestant bodies. And then, assuming that they have proved their point, they take the next step, that is, they assert that because Catholicism is a unit and its course has been marked by consistency of purpose throughout much of its history, therefore it is the true church, and the only true church.

Now does the fact that Protestants are not agreed on many points prove that Protestantism, as opposed to Catholicism, is wrong? If such be the case, we could prove, by the same logic, that almost every movement in the world is wrong and none right. As for instance: Back in 1912 the Republicans, as distinguished from the Democrats, had two candidates in the field, Roosevelt and Taft. The Democrats were solid, the Republicans divided. Did that prove that all the principles of the Republican party were



International

Professor Albert Einstein, propounder of the Einstein theory of relativity (left), photographed with President Harding. Einstein is in this country in the interests of the World Zionist Movement.

absolutely wrong and the principles of the Democrats unqualifiedly right?

And then again in the late political tangle over the ratification of the Versailles Treaty, involving the League of Nations, the Republican party was divided; some wanted the treaty ratified as it was, some wanted it ratified with reservations, and some wanted it repudiated entire. The Democrats were in a similar muddle. Now does the logic that Catholicism applies to the Protestant situation prove that the Republicans were right, or the Democrats were right, or were they both wrong?

During the war the Allies were oftentimes divided as to the best course of procedure, while Germany was fairly united, at least more so than were the Allies. Does that prove that the Allies' course was wrong and Germany's right? During the Civil War the Northerners were many times in disagreement, and sometimes it was the bitterest kind of disagreement too. Shall we say then that the North made a huge mistake in unshackling the slaves?

No! absolutely no! Such logic is utterly illogical. Neither is Protestantism proved wrong just because differences exist.

And now about this "solidarity of Roman Catholicism." Of course it is quite safe to tell present-day audiences that Catholicism has never had schisms in its ranks, because the great majority of people nowadays either have not studied church history or else have forgotten the bit they once knew; but if any one is interested enough to look up the matter in any reputable history, he will find that in the fourteenth century the papacy was in a terrible mess. One pope died and a new one, Urban VI, was elected. Some of the Catholics didn't think he was the man for the job, so they elected a rival, Clement VII. Of course Clement could not live in Rome, so he moved up to Avignon, in France. This caused a big split in the church which was not healed for many years. Indeed, at one time there were three rival popes, and as many factions in the church. So all this talk about the age-long unity of Catholicism must be taken *cum grano salis*.

But even if it were so that Catholics have always seen eye to eye, would that prove that Catholicism is the one true system of religion? Hardly; for if it did, then the devil and his henchmen, the millions of fallen angels, would be entitled to the crown, because for six thousand years Satan has pursued a course so consistent and so unified, that we must turn to Divinity itself to find anything more consistent. Because the adversary of all good has never swerved from his infamous goal, does that prove him right and God wrong? No! a thousand times no! Neither does this vaunted solidarity of Roman Catholicism prove that system superior to a divided Protestantism. Comparison as to the relative merits of the two systems must be sought on other grounds.



Underwood

A photograph of the diplomatic staff of the British Embassy at the Embassy in Washington, D. C. Much of Great Britain's success in foreign relationships is attributable to the large corps of talented men that she maintains at the various capitals of the world. Ambassador Sir Auckland Geddes is third from the right, front row.

# WHAT DOES CHRISTIAN



IT IS often affirmed, and rightly, that Christianity stands or falls as Christ stands or falls. This is so because Christ is the center of Christianity, its "all, and in all," its "Alpha and Omega." Therefore, any Christian system of belief must be accepted or rejected according as it holds correct or incorrect tenets regarding Jesus Christ of Nazareth. Last month we showed that in denying personality to the Father, Christian Science denies personality to Christ, whom the Bible declares to be "the express image" of His Father. What we then just touched on in passing, we must now pause at a moment, for the personality of our Lord is vital to any proper understanding of His incarnation. One of the grand gospel statements to the church of God is what is called the great confession of Peter. Let us read it:

"Now when Jesus came into the parts of Cæsarea Philippi, He asked His disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven." Matthew 16: 13-17, A. R. V.

Mrs. Eddy's interpretation of this is interesting, and likewise significant: "Yearning to be understood, the Master repeated, 'But whom say ye that I am?' This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? . . . With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: 'Thou art the Christ, the Son of the living God!' That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally."—"Science and Health" (latest edition), page 137. (All following quotations are taken from this edition.)

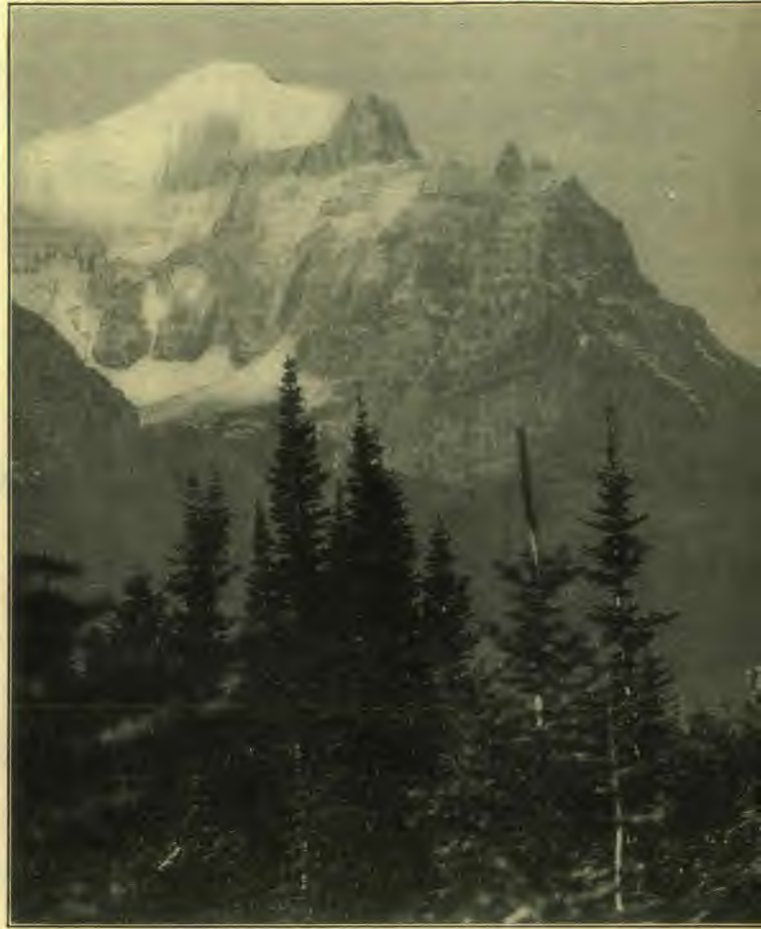
Will the reader please notice the introduction of the word "what" in Mrs. Eddy's quotation? "Who or what is it that is able to do the work?" "The Messiah is what thou hast declared." Full of meaning is this word "what," for while the "who" of Jesus and Peter signifies person, Mrs. Eddy's "what" negates person and substitutes principle. Based upon an impersonal God, an impersonal Christ, the Biblical "who" must be obscured for the Christian Scientist's "what."

## MRS. EDDY SAYS THE MIND IS THE MESSIAH

**B**UT let us go a step further. In the above quotation Mrs. Eddy says Christ is the Messiah. Did Mrs. Eddy employ the word "Messiah" as the world commonly understands it, this would be true. But as is true in so many of her expressions, she intends a meaning which is distinctly her own, and that can only be ascertained by a familiarity with her religious vocabulary. Mrs. Eddy's "Messiah" is not the Bible Messiah, not the Man of Galilee, nor the Carpenter of Nazareth. It is mind. On page 116 we read: "A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against the physical enemies." There's a reason why "Mind" and "Messiah" are capitalized by Mrs. Eddy. She does away with the Messiah as a personality, and endeavors to substitute for that living, personal Being, that intangible and uncertain something called the "Mind."

However, the statement that Mind is the Messiah leads us to another conclusion, and that is, that by the logic of "Science and Health" we all may be christs. This definition of man appears in the glossary: "Man. The compound

*Is it really true that Mrs. Eddy in her writings does away with Christ as a personal Saviour and with His atonement and His resurrection? Does she assert that there is no sin and no death?*



*A view in G*

idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."—Page 591. For fear this might not be clear to the reader, we quote the definition of mind on the same page: "Mind. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the only God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined." If words mean anything, the words "of whom man is the full and perfect expression," do most certainly show that man, rightly considered according to Christian Science, is Mind.

One more proof, found on the preceding page, will be brought forward. It is the definition of the "I, or Ego," as "Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind." What do we now have? The I, or Ego, that is in every human being is Mind. This Mind is the Messiah; this Messiah is the Christ. Our friends, the Christian Scientists, may deny the logic of this at their pleasure, but their own beliefs are against them. Their impersonal, pantheistic conception of the Biblical Christ makes it possible to have many gods and many christs in the world. But what say the Scriptures: "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Corinthians 8: 5, 6.

The person of Christ being destroyed by Christian Science, how does it deal with His work while on earth?

# SCIENCE THINK OF CHRIST?

by WILLIAM G. WIRTH



ational Park.

Kiser Photo

It likewise denies His incarnation, the atonement, the resurrection, and other cardinal Christian and Biblical doctrines.

As to the incarnation, let the reader recall what we brought out in our last article, Christian Science's denial and negation of matter and the senses. As Dr. Wyckoff well says, "Such ideas as God manifest in the flesh, soul in the body, and mind in matter, are impossible in Christian Science."—*Biblical Review, July 1920*. The thought that God would come down to live in a fleshly body would be revolting to Christian Scientists, and destructive of their cardinal doctrine of the allness of Mind.

The following quotation from "Science and Health" on first reading appears thoroughly Biblical and orthodox: "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh."—Page 482. If the reader will remember Mrs. Eddy's teaching regarding matter and senses, the statement, "the divine idea of God outside the flesh," strikes a decisive blow at the incarnation. If Christ is the manifestation of God "outside the flesh," He is not the Biblical Christ nor the Christ we Christians know. "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14. "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil." Hebrews 2:14. Paul says in 1 Timothy 3:16 that Christ "was manifested in the flesh," the essential "in" of the incarnation. Mrs.

Eddy takes issue with Paul, when in her glossary she says (page 588), "In. A term obsolete in Science if used with reference to Spirit, or Deity." Thus would Christian Science dispose of the distasteful incarnation, so vital and fundamental in the plan of salvation.

NO ATONEMENT IS NEEDED, FOR THERE IS NO SIN

**I**F Christ was not the incarnate God, He did not come to provide any atonement for man in his sinful condition. Indeed, any idea of atonement, as putting away sin by a sacrificial act, finds no place in Mrs. Eddy's system. This is so because she denies that there is any sin. And if there be no sin, it is absurd to talk of any atonement to remove that which does not exist. Any one who will read "Science and Health" through, will be struck by the frequent asseveration that sin is not a reality and therefore does not exist, except as an illusion. "When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit."—Page 108. "Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is neither power nor reality in evil."—Page 186. Once more we shall permit Mrs. Eddy to deny the existence of evil: "Hence, evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author. The supposititious parent of evil is a lie."—Page 480.

Having thus relegated sin and evil to the realm of the unreal, we shall not be surprised at this declaration: "The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love."—Page 23. With Dr. Wyckoff, we would say, "Just think that statement through, and it makes the suffering of Jesus, during His life, in Gethsemane, and upon Calvary, either unreal, or caused by His own 'error of sinful sense.'"

What mockery does Christian Science make of the sufferings of the Saviour when its founder affirms, "Jesus bore our infirmities; He knew the error of mortal belief, and 'with His stripes' (the rejection of error) we are healed"!—Page 20. How unsatisfying, how soul-stultifying are these "Divine Science" beliefs in comparison with the life and power and hope held out to the poor sinner in such words as, "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." Romans 5:8-10.

CHRISTIAN SCIENCE PROVIDES NO HELP TO THE SINNER

**M**RS. EDDY holds out small comfort to the poor sinner when she says: "Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure, and this knowledge strengthens his moral courage and increases his ability to master evil and to love good."—Page 404. The sinner indeed knows that "sin confers no pleasure." There is no special "knowledge" in that. What he wants is the power to overcome sin in his life. He has tried to do this himself, but times without number he has failed. He agrees with the prophet when he cries:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. With Paul he cries out in his desperate struggles to overcome his evil nature: "Wretched man that I am! who shall deliver me out of the body of this death?" He looks to Christ and gets salvation, and then sounds forth the triumphant words, "I thank God through Jesus Christ our Lord." Romans 7:24, 25. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:14-16. Contrast these words of John with the mystical and soul-empty declaration of Mrs. Eddy, "We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter."—Page 497.

As Christian Science denies death, there can be, of course, no resurrection in the Biblical sense of that word. Here we have to fall back upon Mrs. Eddy's own vocabulary as to what resurrection means. Strange as it may seem, instead of the resurrection predicating a previous death, Mrs. Eddy uses resurrection to demonstrate in a positive way the nonreality of death. Turning to "Science and Health," we read: "The lonely precincts of the tomb gave Jesus a refuge from His foes, a place in which to solve the great problem of being. His three days' work in the sepulcher set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. . . . His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas He was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. . . . Our Master fully and finally demonstrated divine Science in His victory over death and the grave."—Pages 44, 45.

THERE IS NO DEATH, SAYS MRS. EDDY

AS Mrs. Eddy denies the existence of sin, she is consistent in denying death, for "the wages of sin is death." Romans 6:23. But as we have found that the Scriptures do recognize sin as a real problem in every man's life and the verity of its existence, the Scriptures, of course, do affirm death as a part of man's lot. The statement of Holy Writ that "it is appointed unto men once to die" (Hebrews 9:27), is flatly contradicted by Mary Baker Eddy, for in her glossary she says: "Death. An illusion, the lie of life in matter; the unreal and untrue; the opposite of life. . . . Any material evidence of death is false, for it contradicts the spiritual facts of being."—Page 584.

We have considered in this study how Christian Science takes square issue with cardinal Biblical doctrines. In the very nature of the case Christianity must be founded upon the Holy Scriptures; it has no other foundation upon which to base its teachings. That Christian Science, therefore, is indeed a misnomer that so patently violates the plainest of Biblical teachings, teachings which the Christian world in general affirm and defend is most obvious. We find no delight in mere argument, and we hope our Christian Science friends will not regard these articles in that sense; but we do believe their Christianity is not of the Bible kind. Consequently, we cannot go with them. The reader must judge for himself from the evidence.

In our next article we shall compare other Bible doctrines with Mrs. Eddy's teachings.

## The World Craves Nerve Ticklers

(Continued from page 9)

PRECISELY the same thing may be said concerning the craze for that contact of forms known as the modern dance. Less exciting pastimes are outrivaled by it because they are less sensuous, although that involves a question of morals, and this article is not concerned in that field.

But perhaps the most striking illustrations of the facts here set forth are to be seen in lands where we are least prepared to expect them. In Europe they flit before us in an almost ghoulish, hysterical hilarity. At the very time when the Continent is filled with the homeless and destitute, and the masses are staggering under insuperable taxation, the Casino at Monte Carlo, the greatest gambling enterprise in the world, is so crowded that an entrance fee is charged to restrict the poorer class of patronage,—a thing that has never been done before in the sixty-five years of its existence. It was visited in 1919 by 1,700,000 tourists in search of the thrill which may be had from games of chance. Furthermore, "in the resorts of Switzerland, France, Belgium, Spain, Germany, Czecho-Slovakia, and Italy, the green-baize tables are being subjected to the greatest amount of wear and tear in their history."

THE MORE MISERY THE MORE ABANDONMENT

STOCK of the Monte Carlo Casino is 500 francs at par, but just before Christmas, 1920, it was selling at 4,930 francs a share on the Paris Bourse, and is expected to pay more than 100 per cent dividends for that year. The estimated income of the Casino during 1921 is put at well over 300,000,000 francs. Attendants in the gambling rooms, "who for years have come in contact with the world's spenders, wasters, and so-called sports, declare that never in the Casino's history has there been a time when money meant so little to so many people." "Though there are twice as many gambling tables in operation at Monte Carlo to-day as there were a few years ago, each table, during the season, is constantly surrounded by a triple, quadruple, and even quintuple circle of gamblers,—from sixty to a hundred of them,—and most of them are contributing to the upkeep of the Casino and its subsidiary companies with a rapidity and fluency that would nauseate them if they were spending the same amount on child feeding or books or other pursuits which they consider useless."

In Germany, we are told, there are 20,000 brand-new millionaires, worth 70,000,000,000 marks, in the aggregate made so by currency inflation. Stories are current of balls and receptions among this affluent class, costing a quarter of a million dollars gold, in which the rarest wines are served with lavish displays of gold and silver plate, and in rooms gorgeously decorated with orchids and other rare blooms, at costs running into tens of thousands of dollars.

One correspondent says of these moneyed aristocrats: "The republic teems with them. They swill 'French champagne' in Berlin's restaurants; they doze in plush armchairs at Berlin's naked dances; they monopolize the gold-bug hotel at Hersingsdorf on the Baltic; they elbow every poor beggar who does not think in millions from the gaming tables of Zoppot, Danzig's Monte Carlo."

Austria presents perhaps the most startling picture of ribald despair it is possible to imagine. It is one vast bog of prostration, misery, and death, over which an *ignis fatuus* of hysterical pleasure flickers and drifts like a wraith of doom. Sir Philip Gibbs, writing of Vienna, tells of conditions which came under his own observation, in these words:

"When I went to the city of Vienna, after a long and dreadful journey from Trieste, the train in which I traveled was crowded with men and women who seemed desperately anxious to reach that city, and I wondered then, and wonder now, what evil spell enticed them that way. For Vienna had no room for them, no food for them except at monstrous prices, no fuel, no trade, and no hope for any of them, if they were of Austrian race. Yet every day I stayed there more people were crowding into the city, and not leaving it, owing to some freak of psychology at which I could only guess—a desire for a mad kind of gayety in their world of ruin, a herding together of doomed people, the old spirit which in times of plague made men 'eat, drink, and be merry; for to-morrow we die.'

"Night after night, after exploring the back streets and the places of malady, the hospitals, and babies' *creches*, the feeding places of charity, I used to push through the swing doors of some restaurant or concert hall, and sit there to watch the crowd and listen to the music and find a clue to the riddle of things.

"These places were always crowded, and the crowd was always made up of the same types. There were great numbers of prosperous-looking men who seemed to have illimitable supplies of paper money. . . .

#### LAUGHING IN THE FACE OF DEATH

"THERE was plenty of love in these places, but not of a good kind to see on the whole. Now and then my eyes were taken by young Austrian couples who sat hand in hand with their faces very close together and their eyes lighted with each other's light; and I thought they were pitiful to see, yet beautiful, like lovers shipwrecked on a desert place, with death about them and drawing near, so that perhaps this love was all they had, and enough. But mostly the love-making was bought by the prosperous-looking men, who were giving wine and cakes to girls who, I guessed, had had no solid food that day and were paying for it by laughter and flirtation and the open marketing of their youth. They seemed nice girls, as good as your sisters or mine, of middle class, of decent upbringing, but now citizens of Vienna which is starving, victims of life where death is on the prowl, and a creeping disease of weakness, and where hunger is a familiar and frightening thing. Here in these places of luxury there was a glitter of light and warmth, at least of human breath and bodies, and the splendor of marble halls and the blare of jazz bands, and fancy cakes for those whose purses bulged with paper money. Such chatter! Such ripples of laughter! Such joyous rhythm in the music of the band! But I thought of the hours of the days I had spent among rickety children, scrofulous children, and children who are saved from the hunger-death only by the charity of their former enemies. . . .

"Those laughing people around me—how could they laugh and listen to light music and spend those kronen like counters in a game? Some of them are living on their last capital. Others are parasites of profiteers. Others prefer laughter to tears, and come to listen to this gay music for forgetfulness. They are like the people in Boccaccio's novels who, with plague raging all around them, gathered together and told amorous, wicked tales, and wondered idly when death would touch them on the shoulder."

It is not the purpose of this article to determine to what extent pleasurable nervous excitation may be right or wrong. That would involve a question of morals with which we are not here concerned. But it is its purpose to point to the universal fact that all classes of men in all conditions of life are devoting themselves primarily to such excitation; that the life of the present day is a sense life in which the eternal values play a very minor part. Men are prisoners of sensation, slaves of sense. Even when death draws near, they huddle fearfully closer to the thing that gives them pleasure, and hold to it desperately as if in-

spired by the pitiful belief that while they have it they have life.

#### WORDS THAT FLAME ACROSS THE SKY

AND this being the purpose of this article, it is fitting to set over against this universal fact a few words that flame across the darkness of this low level of life like the burst of dawn.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matthew 6: 24, 25.

"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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2: 16, 17.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God." I Timothy 3: 1-4.

"As in the days that were before the Flood they were eating, and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, . . . so also shall the coming of the Son of man be." Matthew 24: 38, 39.

"Watch therefore: for ye know not what hour your Lord doth come." Verse 42.

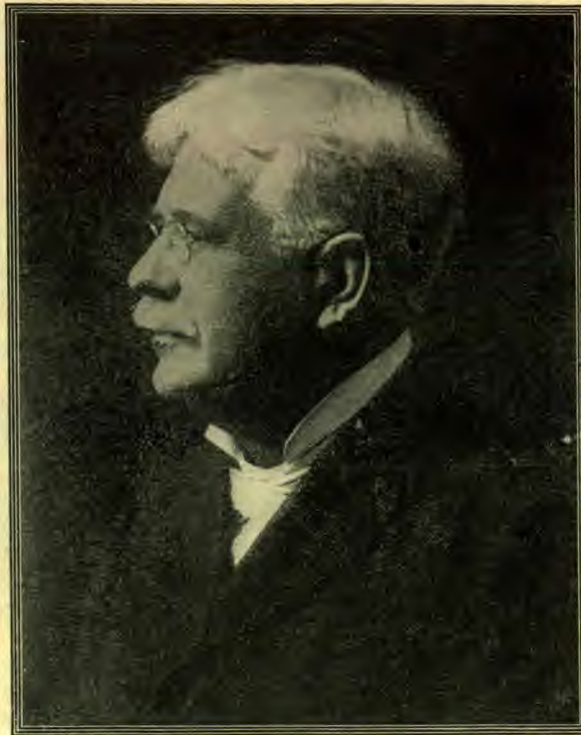
### The Dangers of Prosperity

(Continued from page 18)

which we are wont to boast, does not make men and women one whit more righteous before God? Rather, are not these great discoveries a possible source of danger in that they draw our attention away from the things that are of eternal importance?

In Bunyan's "Pilgrim's Progress," Christian and Faithful, in their simple pilgrim's garb, walking resolutely through Vanity Fair, their faces set Zionward, seemed to the buyers and sellers very strange persons. To the insistent demands of the traffickers that they consider their wares, the pilgrims replied, "We buy the truth." Their minds were on higher and nobler things; they were seeking another country, a heavenly, and the baubles of Vanity Fair had no attraction for them. Even so it is to-day. There are Christians in this age who count themselves pilgrims and strangers in the world. They believe that all the magnificent discoveries and inventions of modern times have their highest use in being put into requisition to give the message of a returning Lord to the ends of the earth. They are living, as are all the rest of us, in a material world, but they are not of the world.

Is it too much to say that these people who thus use the world while not abusing it, are really doing the most to fight the increasing materialism of the age?



*Wide World*  
Dr. J. T. McDonald, supervising physician of Kalihi leper hospital, Honolulu, who is on his way to Washington, D. C., to report to the surgeon-general of the United States Public Health Service on the use of derivatives from chaulmoogra oil as a cure for leprosy. Dr. McDonald has paroled two hundred patients from the Kalihi Hospital as cured of leprosy.

# HOW'S YOUR HEART?

by ARTHUR N. DONALDSON, M. D.

Did you know that the greatest enemy to your health is not kidney trouble or tuberculosis or cancer, but heart disease? Did you know that twelve per cent of all deaths last year were caused by diseases of the heart?

Did you know that among the most frequent causes of a diseased heart are bad tonsils and bad teeth? And did you know that the heart gets blamed for a lot of things when the stomach and the bowels are the guilty ones?



**T**HE examination of drafted men during the war opened our eyes to many things that we did not know before. One startling revelation was the prevalence of heart disease in early adult life. Thirty-one men out of every one thousand were rejected because of seriously impaired hearts. Thousands presenting evidence of a milder grade of heart impairment were placed in limited service. The mortality because of heart trouble has increased 28 per cent since 1900. More than 12 per cent of all deaths by disease, at all ages, during the year just past, were caused by diseases of the heart. This lifts this enemy to life above its nearest competitor,—tuberculosis,—by more than 3 per cent. Eighteen and eight-tenths per cent of deaths by disease in persons forty years old or over may be traced to the heart. In this age period, kidney trouble is the next most common cause of death, with twelve and one-tenth per cent as its proportion. Cerebral apoplexy and cancer follow closely. These figures prove to us the increasing intensity in life strain, and emphasize our carelessness in supervising the health of our children and the hygienic management of ourselves; for, in the light of modern knowledge, heart disease lies within the domain of prevention.

## LOOK OUT FOR DISEASED TONSILS

**T**HE most prolific cause of injury to the heart is the action of germs carried to that organ and lodged there from some colony fostered elsewhere in the body. For example, the tonsils may be the breeding place and habitat of millions of bacteria. These germs take advantage of a run-down condition, and then we develop what is known as tonsillitis. The blood may carry the same organisms to the heart, where they may find lodgment in the delicate lining membrane, and there set up an inflammation which the doctor calls endocarditis, and which simply means that the inner surface of the heart is raw and sore. The valves of the heart are usually included in this process, and as a raw surface may leave a scar in healing, these thin, but naturally strong and efficient, flaps and cusps may be shrunken and curled, and thus rendered incapable of properly closing the opening they should guard. When a valve goes wrong, the doctor tells us that we have valvular heart disease. More work is thrown upon the pump to keep the blood circulating, and unless there is plenty of reserve force, the hapless owner is crippled for life.

Fortunately the heart is usually able to develop its muscularity to a degree that satisfies the demands of the added strain, and the patient suffers little or no inconvenience; but let such an attack be repeated one or more times, and the heart will become permanently impaired, and the patient must content himself with a restricted program for the rest of his days. If tonsils are diseased, they should be removed. To harbor germ-ridden tonsils, condemns those responsible for it of criminal neglect; for such tonsils are a constant source of danger.

Then those teeth with pus pockets at their roots, are a menace. Lumbago, neuritis, rheumatic attacks of greater

or less severity, are not always due to a germ grown in the tonsil, but perhaps, with equal frequency, to the same kind of organism nourished and developed in the gums. An X ray will tell the story, and he who is wise will have a dentist clean up his mouth. A good many persons are running around with a chronically sore and irritated appendix, and others have an equally bad-tempered gall bladder. Both may be germ incubators from which germs may even now be subtly attacking the heart, or they may turn out an invading army at any time and put the host on his back with a real case of endocarditis. At least when a germ colony exists in the body, poisons are being constantly elaborated which are very potent in their ability to keep the patient well below par, whether any prominent symptoms are present or not, and the heart suffers with the rest of the body.

So-called valvular disease, or a heart giving evidence of having an incompetent or "leaky" valve, is oftentimes not so serious as the diagnosis might lead one to believe. Frequently a patient is found whose heart presents evidences of a very faulty valve, and yet the person has suffered no inconvenience whatsoever. He gives a history of an attack of rheumatic fever, or perhaps several attacks of tonsillitis; he may have had scarlet fever or diphtheria, but otherwise he has enjoyed perfect health, and has no knowledge of the damage done the heart. The heart has been equal to the added burden, and has assumed it without a fuss. Thousands of drafted men with "leaky" hearts were taken into all the divisions of the service. The government had learned that a heart may be crippled and yet be capable of doing as much as a perfectly normal heart, for a time at least. They therefore developed an efficiency test which seemed satisfactorily to estimate the real functional ability and strength of each suspected heart. Proof of the wisdom of such a course lies in the satisfactory service rendered by thousands of those who entered the army thus handicapped. Many a patient has wilted and given up when told by an examining physician that he had a valvular heart leak. It is a mistake. Such a lesion means nothing unless accompanied by signs of distress, which will not be mistaken.

## GAS ON THE STOMACH AND AUTO-INTOXICATION

**A**N insulted, deranged stomach and bowel frequently gives rise to symptoms which seem to implicate an innocent and thoroughly efficient heart. Through the nervous system, impulses initiated in the stomach cause a stimulation of the nerve which regulates the rate of the heart beat. Sometimes it will thus bring about a marked slowing of the heart, even causing a faint, occasionally. At other times the heart is accelerated, and may cause one to become so thoroughly alarmed that he is well-nigh prostrated by the time the doctor effects a cure by a good enema. Gas in the stomach may balloon the viscus sufficiently to make pressure against the heart, thus directly irritating it and causing it to palpitate and appear to miss beats now and again. Auto-intoxication from a poorly

functioning colon may be at the bottom of fainting attacks. Irritation here and there,—anywhere, in fact, may impugn an innocent heart.

Coffee, tea, and tobacco are culpable agents in the production of an irritated heart muscle. Not only that, but the nervous system is unstable under their use, and an unsettled nervous system can cut funny capers with the heart. This hyperirritability of the muscle causes extra beats and added work; the heart is irregular in its action, and is taking a step toward ultimate inefficiency.

#### WHY DO PEOPLE SOMETIMES FAINT?

**T**HE effect of these irritating drugs is comparable to the effect of long-continued mental and emotional strain. An unstrung, weakened heart is the inevitable result of relentless nervous strain. Such a *régime* entails a certain amount of chemical stimulation which throws the whole system in "high," and thus compels the heart to put forth its total energy almost constantly in an effort to meet the demands put upon it. It is the pace that weakens and kills. Every day we read of some man or woman who has dropped dead, and we note that the cause of death is acute dilatation of the heart. A little added strain, either physical or emotional, put upon a heart weakened, possibly by abuse,—and life's work is done. Nature has provided a safety valve for sudden excessive strain. It usually works, but it does not become operative until the pressure within the heart has risen to a certain level. This point is well within the limits of safety for a normal heart, but the weakened heart may not, and too frequently can not, stand a pressure sufficient to initiate the action that will protect it. This safety system provides for a slowing of the heart, and when the heart is slowed, the pressure drops. In fact this slowing is so marked that we sometimes topple over in a faint. When we see a gruesome sight, when we hear bad news, or even in the face of unexpected pleasure, this merciful action cuts off the strain that is forcing up the blood pressure, and proving dangerous. It is obviously essential, therefore, that a man with a shattered heart look out for and guard against shocks. It is also the part of wisdom to spare the human machine the wear and tear that a life of nervous strain entails. Those who are engaged in mental labor require much relaxation. It is, therefore, the avid pleasure hunters of this wicked age that need the heavy gong of warning; for emotion, it appears, is more wearing on the heart than hard work.

Appetite is also a chief offender. High livers usually die of some degenerative disease that involves the heart. Any fluid in its passage through a closed tube is offered a certain degree of resistance, because of friction between the elements of the fluid and the inner surface of the tube. The greater the amount of material dissolved in the fluid, the greater the friction. In other words, the greater the amount of material in solution, the "stickier" does the fluid become, and the harder it is to force it through the tube. Thus, blood is many times more "sticky" than water, and it requires the expenditure of much energy and lots of hard work on the part of the heart to force the important substance through the intricate network of vessels that extends everywhere

throughout the body. After a meal the products of digestion are added to the blood, which increases its "stickiness." Protein food in particular adds greatly to the viscosity of the blood, while the surcharging of the blood stream with any type of food stuff, by overeating at meals, or by nibbling between meals, produces the same condition, only in a milder degree. This added burden laid upon the heart and vascular system, if continued day after day, is bound to produce changes in both the heart and the blood vessels, due to overwork. Ultimately the heart gives out.

Dietary indiscretions are also largely responsible for kidney trouble,—Bright's disease. When the kidneys are diseased, we are again confronted with a condition that gives rise to an abnormal resistance against which the heart must work. The heart stands it for a while, but as one grows older and reserve strength naturally wanes, the point is finally reached where the heart is using every ounce for the ordinary circumstances of life; then even it fails to endure the added strain, and the victim must take to his bed. The normal heart in the young adult has reserve energy in abundance, and even under conditions of stress it seldom reaches the limit of its power.

As one grows older, he must remember that increased age brings with it decreasing powers, and the sensible individual will govern his activities accordingly. In other words, as one grows older, it is folly for him to attempt to hold on to the physical and mental responsibilities which he could with ease assume in his younger days. This lack of consideration on the part of those who are approaching the shady side of life is responsible for many fatalities from heart failure. Many have thus wantonly sacrificed many days of life which might have been lived in perfect comfort, with freedom from any evidence of an infirmity of the heart.

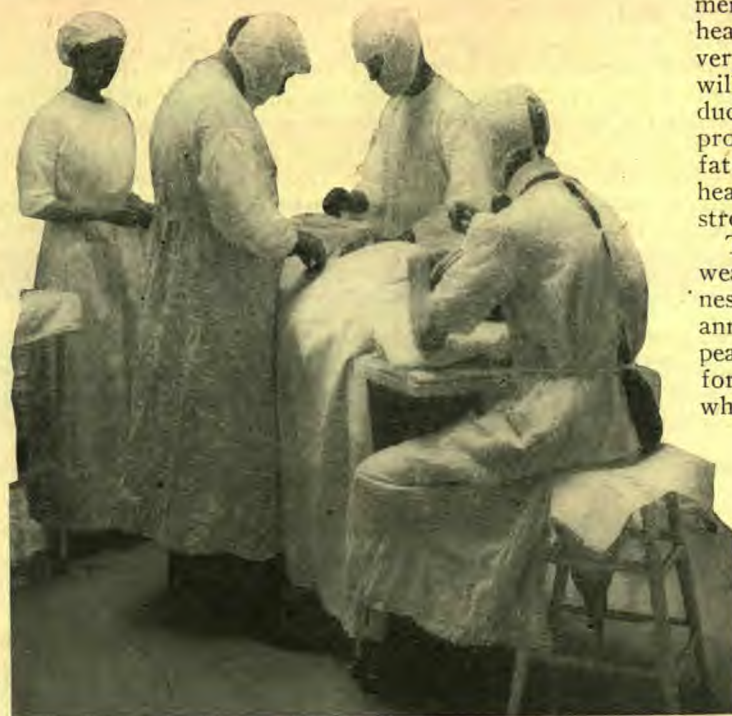
The greatly enlarged heart of the athlete is not a healthy heart. Statistics teach us that this type of heart is very susceptible to infectious processes.

#### FAT PREDISPOSES TO HEART TROUBLES

**T**HE obese individual frequently complains of shortness of breath. Very many times this is due to the weakening of the cardiac powers by a deposit of fat between the muscle fibers of the heart. The musculature of the heart is therefore definitely weakened, and any added effort required of the heart is always accompanied by distress. It is unwise for persons of this type to presume to take on too much of a strain, either mental or physical; for such hearts dilate dangerously on very little provocation. They will do well to attempt to reduce their flesh; for in this process a certain amount of fat will be removed from the heart, with a consequent strengthening of its powers.

The earliest symptom of a weakened heart is breathlessness on mild exertion. This annoying condition will appear under circumstances that formerly gave no difficulty whatsoever, and is usually

progressive, becoming more marked as time goes on, unless it is recognized and something is done to remedy it. There may be a slight pitting of the feet and ankles along toward night. This, however, may occur, especially in women, without any evidence



The best place for diseased tonsils and a diseased appendix is in the little exhibit jars that surgeons sometimes keep.

(Continued on page 28)

# AMONG CHINA'S

*Only the love of Christ can avail in such a crisis as China faces.*



HERE shall be famines, . . . in divers places," was a prophecy made by Jesus Christ two thousand years ago. Famine,—stark, gaunt, and ragged,—stalks, shivering and staggering, through the land. With a sickle whetted to its keenest edge, it is cutting a broad swath in many places, even as the Christ foretold. Famine, that dark specter which crushes the spirits of strong men, pities not the mother with her nursing, and tramples little children underfoot, has run amuck, and there is but little to stay his hand. Oh, the weary nights and days, the agonies he brings, the hopes he paralyzes, the homes he scatters!

America is one of the countries of the world that knows nothing of the ravages of widespread famine. America, the land of abundance, the land of easy intercourse, can little understand the condition of a country in the pangs of distressing hunger. How God has blessed our wonderful country can better be appreciated after one has once experienced a winter in a land where suffering millions die for lack of shelter from the cold, burn with the fires of typhus fever, or perish in the agonies of starvation.

The writer has passed such a winter in the midst of perishing thousands, where the groans of those dying on the street kept him awake at night and the besieging mobs kept him anxious in the daytime, and he can understand, to some extent, the terrible situation which is at present facing China "in divers places," as well as other large sections of the world.

Great tracts of country in Europe and Asia are in the strong, remorseless arms of starvation; and fever, that ever-present ally of famine, is following close on its trail. If ever there was a combination that holds a monopoly on death, we have it here! Hand in hand they are going forth to reap a harvest that staggers the imagination.

## WE LIVE UNAPPRECIATIVE LIVES

YET how little we appreciate our comfortable homes, your warm clothing, and our contented stomachs! Day by day we dash about in our automobiles, and night after night we dine on the fat of the land: and yet for not one blessing do we thank the Giver. Nor do we even stop to realize that there might come a time when we would be only too anxious to call unto Him for a scant robe to shield us from the piercing winds, or for a bowl of food—anything—to stay the pangs of hunger. Is famine so far removed from us that we need not answer the appeal from lands afar as an acknowledgment of our gratitude, or that we need not heed the challenge that comes to us from stricken lands across the oceans on either side of us?

Even now I can see those throngs of distressed people, wandering from place to place, scouring the country far and near for food. The very grass roots are dug up, the leaves of the trees are collected, the bark of the trees is peeled off,—all this to add bulk to the ever-waning portion of food. What cannot be eaten is then used for fuel.

## EXISTING ON BARK AND WEEDS

ONE sees these distressed bands of wanderers squatting by the roadside, cooking a concoction of millet, herbs, bark of trees, and what not,—anything to allay the gnawing at the pit of the stomach. The ground in places is full of little holes, over which these refugees have placed their cooking vessels. As one travels along the highway, he sees many of these black spots,—tragedies every one of them. Each place is a reminder of scores, perhaps of hundreds, of persons stopping for their evening meal, stirring it with a stick, and peering into it with blackened faces and drawn features. The fire is fed with a remnant



*Underwood*

*The world was moved by the slow starvation of one man, MacSwiney. In China thirty million face the same fate.*

of straw and grass. The food is cooked until the fuel is gone, and then is consumed, whether done or not.

Babies and children cry and moan as they await the coming meal. Having eaten the unpalatable mess, they lie down to a night of intense cold. Huddled together, they hope to survive the night. But that hope is faint. Long since they have given up the prospect of surviving. It is just a matter of day by day eking out an ever-waning existence. Many, having reached the climax of distress, stiffen out, and are found dead in the morning. The rest of the crowd moves on for another day of foraging. Gradually the mob dwindles to but a ragged, tattered, and death-like remnant.

Aged mothers are bereft of their children. Children are bereft of their parents. One sees these about the streets of cities and villages begging, making their last stand against death. Little children not more than five years old are shifting for themselves. One finds them sitting on his doorstep, looking up with deep-set and beseeching eyes. Their moans are heard all through the night.

During such times of distress, it is not unusual for parents, knowing too well the suffering awaiting the children or feeling overburdened with providing for them, to kill them in some way, in order to be rid of them. Many a time we have seen children who have been smothered or thrown down from some high wall and then left to their fate if not instantly killed; indeed, several times we found this had occurred at the back of the compound in which we were living. Life at such a time becomes a chance survival of the fittest. Children are sold as slaves to the



# HAGGARD HORDES

by FREDERICK LEE

AN EYEWITNESS



*'Men who have visited the famine districts tell us that literally thousands are going insane for want of food.'*

rich, and may be bought at prices of one or two dollars a head, in fact, for any sum, in order that the relative may realize some financial gain and that the responsibility of caring for the child may be shifted to other shoulders. It matters not that the child is of their own flesh and blood. Homes are scattered and broken up, never again to be united. Such is the limit to which the agony of famine leads a people.

## HELP ALL TOO MEAGER

**T**HIRTY million people of China are now in the clutches of such a famine, and no one dares to estimate the awful toll of lives that grim death will take. Many philanthropic societies are in the field, chiefly the Red Cross and the International Famine Relief Society. These are doing their utmost to help the situation. But when one stops to realize the fact that one million dollars will save only two hundred thousand lives and that there are more than one hundred times this number facing starvation in China, then it is that the appalling situation begins to dawn on the imagination. Only a few million dollars have been received for this work; a few million more will come soon; but what is needed is the fortune of a modern Croesus to save this small part of Asia.

These societies are bravely facing the situation before them. The famine area is divided into definite relief sections. Then the relief workers must deliberately decide whom they shall endeavor to save and whom, as it were, they must of necessity commit to a lingering death; for all cannot be saved in any section. The decision as to who

shall be helped rests between two classes,—the old and feeble or the young and vital. It is impossible to care for both.

The young and vigorous might survive the famine season without assistance, but by harvest time they would be so feeble that it would be impossible for them to harvest the crops. Thus the famine would reach into an indefinite future. These must be saved if possible in order to break the famine by saving the future harvests. It is pitiful to think of, but many of the old and feeble and the very young must be left to die, while the strength of the youth and middle-aged is cherished.

## ONE HALF SURFEITS, THE OTHER HALF STARVES

**H**OW can the world at large go on in its riot of expenditure and its round of pleasure, while a great portion of humanity is staggering to its knees in an appeal for food? How can the *débutante*, sitting in the luxury of her boudoir, weep as she reads some tale of love, when there are dying millions to weep for? How can the aspiring society leader make extravagant preparation of expensive food with which to regale her already surfeited guests, when there are millions who would be grateful for but one bowl of coarse millet a day? How can the profiteer collect in his millions, only to be laid away to rust and mildew, when there are countless thousands of persons just as human and capable of feeling as he, perishing for the lack of those hoarded means?

It bespeaks the doom of a nation, or of a world, when its love for the many waxes cold. When we look upon life lightly, when men perish by the million, and we are not caused to wince at the thought or our hearts to flutter with pity, then it is that we had better arouse ourselves and ask, "Why this lethargy toward suffering humanity? why this lack of interest and active feeling, when whole nations are dying for that which we have in abundance?"

The prospect of widespread famine in China was known many months ago. The world was warned of what was coming, yet little was done in those early months to save the situation. In fact nothing was done until untold thousands had been committed to death. Humanity had failed them. Just because those thousands happened to be born an ignorant, unappreciated, coolie class of people, life was not their privilege; the world owed them nothing. I have even heard it remarked that there is a feeling among a certain class that it might be a good thing for a few millions of the Chinese people to die off; there were too many already. When this flippant attitude is taken by some of their own countrymen, what is to be expected of the outside world that cannot fully appreciate the circumstances.

## AN OCEAN OF AGONY

**A**ND yet for all this seeming lack of interest, it is no less a fact that millions of human beings are in the clutches of famine in the five provinces of North China. How the world recently stood aghast at the death of just one man by starvation! How they pitied him! And that man, the mayor of Cork, *chose* to starve! But here are millions of persons, no less human than the honorable mayor, being *forced* to starve, and how little the world hears about it! Starvation is no less agonizing to them than it was to him, and because of the intense cold of the past winter it has been even more agonizing. The people of blessed America know little of such agony and suffering.

There are many whole-hearted men sacrificing their interests to work in the famine districts, exposing themselves to the danger of being attacked by bandits who infest the famine areas, and running the risk of the terrible fevers that sweep over the afflicted land like (Continued on page 28)

# GOD HAS SAVED THE BOOK

W

Horace G.  
Franks



to whom Origen, in the third century, contributed an able piece of literature to the world. Celsus lived in the second century, for Origen tells us that Celsus had been dead long before he undertook to answer him; but it so happens that out of Celsus' writings, which have long since perished, Origen has preserved enough statements to construct an abridged life of Christ. There have been saved by this church historian, out of this critic's writings, eighty quotations from or references to the books of the New Testament, thus assuring us, by such early criticisms of the Bible, that not only did such a Book really exist, but that it was universally received by those second-century Christians, as credible and inspired. Here, then, is a pagan

**L** SAAC DISRAELI says, "Literature is an avenue to glory, ever open for those ingenious men who are deprived of honors or of wealth."

Literature, the natural result of the art of writing, has indeed been a path to glory to many of this world's inhabitants. And no library of literature has led more honest-hearted souls along that path to glory than that library of sixty-six books which is so generally and so affectionately known as the Bible. And this is as it should be, for the Holy Scriptures are acknowledged by all who are competent to judge,—whether atheists or Christians,—to be the world's masterpiece of literature. No other work contains such concise diction, literary perfection, poetic imagery, artistic color, and sublime thought as that which is the tangible result of those periods when "holy men of God spake [and wrote] as they were moved by the Holy Ghost."

Even in this way, literature testifies to the inspiration and truthfulness of the Bible and its outgrowth, Christianity.

## UNWILLING WITNESSES

**A** NCIENT and "profane" literature also bears remarkable witness to the authenticity of our Bible, inasmuch as unchristian historians corroborate many Bible statements, both important and unimportant. Josephus is one of the best examples of historians whose works, in the main, testify to Old Testament truth; with reference to the New Testament, it is more than interesting to recall the fact that John the Baptist was not the only herald of Christ's first advent. The world of pagan literature produced its heralds, too, giving us eternal proof that there were men who caught the echoes of Hebrew prophecy, and were so impressed by its excellent character that they, with their profane pens, prepared, or tried to prepare, the world for the advent of a mighty king. Suetonius and Tacitus are two examples of such proclaimers. Both spoke of a person from Judea "who would obtain the mastery of the world," although men naturally interpreted this as the coming of a great conqueror, for even their vivid imaginations could not reveal to them the idea of a monarch whose kingdom was not of this world.

Gibbon, an avowed unbeliever, in his famous "Decline and Fall of the Roman Empire," bears emphatic testimony both to the virtues of the Christians and to the rapid spread of the Christian faith, his literature thus becoming a valuable commentary on the New Testament. And yet, with all his investigation, he omits all inquiry into the *origin* of the new religion, and confines himself wholly to its *progress*. This is in itself a remarkable testimony to its divine origin.

## THE STORY OF CELSUS

**N**O evidence of literature, however, is more convincing and more phenomenal than the unwitting testimony of the pagan writer Celsus, who was a vigorous and unrelenting controversialist against Christianity, and in reply

writer, who boasted that he "knew everything pertaining to the affairs of Christians," producing literature for the purpose of sneering at the Christ, but in such production rehearsing so much that is written concerning the Jesus of history that he becomes, against his will, an important witness to the world, bearing ample testimony that the founder of Christianity lived and worked and taught and sacrificed, just as the Bible declares He did.

## THE LOGIC OF ARITHMETIC IN LITERATURE

**I**T is a very strange fact, when we come to consider it, that we base much of our ancient history and literature on one or two torn manuscripts generally held to be the work of the author in question; and it is a most astounding fact that seldom do literary critics spend their time in vain endeavors to "prove" the "authenticity" of ancient "classic" literature. It may be that they reserve their logic—faulty though it is—and their criticism—harsh and inconsistent though it is—for their attacks on God's Word. But soon they will be compelled by force of circumstances to turn their attention to profane manuscripts and heathen, sacred books,—of which there is an unlimited and varied supply,—because the Bible is daily being proved true, even in the smallest, "unimportant" particular.

And if the methods of the higher critics were applied to classical literature, the world would very shortly have no classics; and the critic who rejects the Bible on purely literary grounds, is logically bound to reject the great Latin and Greek authors as well.

For our knowledge of Sophocles, we are particularly dependent "on a single manuscript written about 1,400 years after the poet's death;" while in the case of Vergil, we have one nearly complete manuscript belonging to the fourth century, and a few more partial manuscripts. With Euripides the interval between his death and his earliest manuscript in our possession is at least 1,600 years; that of Plato may be put at 1,300 years, and of Demosthenes, 1,200. Horace, the Latin author, is better off, being represented by several manuscripts written within 900 years of his death, about the same length of time as for Lucretius. But within twenty years, twenty fragments from twenty very ancient (second and third century) New Testaments have been discovered, all of which are identical with the originals from which our Bible has been translated. And in addition to the total of twenty-eight New Testaments discovered written on parchment, there are fourteen written on skin, and twenty on papyrus, together with many hundreds of Bible texts inscribed on tombstones and engraved on the ruined walls of the early churches.

In addition to these,—speaking only of Greek manuscripts—in 1912 there were catalogued 2,328 New Testament manuscripts, of which forty contain, in whole or in part, all the books of the New Testament. Some 1,716 contain portions of the four gospels; 581, of the Acts; 628, of the letters of Paul; and 219, of Revelation. Then

there are more than forty manuscripts representing more than forty different Syriac New Testaments, a fact which is most important, for it brings the versions of the Gospels within half a century of the time of the apostles.

To-day there are at least 12,000 ancient Greek manuscripts of the New Testament.

How little evidence there is for the authenticity of some universally accepted classics, and how much for the Bible!

It is thus very plain that, by the arithmetic of literature, the text of no book in the world is so certain as that of the New Testament,—a fact which becomes almost unbelievable when we remember that these verifying manuscripts from early times were written on papyrus, the most perishable of all materials. Truly the hand of Him who inspired the Word has been over it to preserve it!

#### LOST AND FOUND AGAIN

**W**E have thus far concentrated our attention on the verification which literature gives to the books of the New Testament. If we now turn our attention to the Old Testament, we shall find that the evidence is just as plain and definite. By a careful comparison of three texts, Deuteronomy 31: 24-26; 2 Chronicles 34: 14; and 2 Kings 22: 8, we learn that the ancient Book of the Law was placed in the ark in the temple, was lost sight of, but was finally discovered when the temple was being repaired 827 years after.

To the unbelieving critic, this story has been a huge fable. He has declared that the alleged antiquity of the books of Moses (including Genesis with its story of creation), dissolved under the heat of his logical reasoning and critical readings. But the history of literature vindicates Jehovah, for it tells us plainly that the Book of the Law was not the only important document that became mislaid or "lost" during the passing of the years.

The teachings of Aristotle exerted a great influence on the molding of the mind of man many centuries ago; but notice the story of his works. When he was about to die, Aristotle bequeathed his manuscripts to a disciple named Theophrastus, who in turn passed them over to Neleus. This man, on account of war raging, hid them in a cellar, and died before he could tell any one of his secret. And for 200 years Aristotle's teachings remained buried; when one day a book collector named Ampellion discovered them by accident, insects and dampness had wrought sad havoc. Whereupon this enthusiastic *litterateur* conjecturally supplied its deficiencies!—and it is impossible to-day to tell how the text has been changed. But the story does not end here, for when Scylla took Athens he took the writings to Rome, and handed them to the care of a grammarian named Tyrannio, who employed scribes to copy them. Since the transcriptions were never "proof read," the work contains more than an ordinary number of errors. The Bible has been transcribed many times, but our modern text corresponds almost identically with every new text discovered from the realms of literary antiquity. Does not this prove a divine care over an inspired Book?

#### THE MAGNA CHARTA NEARLY CUT UP FOR PATTERNS

**M**ANY of Cicero's famous orations were found hidden in odd corners; 35 of the 142 books that Livy wrote were found in many strange places; for instance, part of his manuscript was discovered as the parchment of a

country gentleman's battledore. The Emperor Justinian's digest of Roman law, a monumental and important work, was found by Pisan soldiers hidden away in a captured city in Calabria. Even the famous and original manuscript of the Magna Charta, with all its appendages of seals and signatures, was discovered by Sir Robert Cotton in the hands of a tailor who was preparing to cut patterns out of it; and he thus rescued for a trifle from the humble scissors of an innocent and careless tailor that which had long been given up as destroyed by the relentless scythe of Time. One of Luther's lectures on the Epistle to the Romans, which students declared to be lost, was recently "found" in the Royal Library in Berlin, after the whole world had been ransacked for it time and again. A most valuable copy of Tacitus, of whose writings so much was lacking, was found in a monastery in Westphalia, and literature would be without Tacitus were it not for this single copy, in spite of the fact that the Roman emperor of that name had copies of the works of his illustrious ancestor placed in all the libraries of the empire,—and also had ten additional copies made every year.

Again, Masson found the works of Agobart in the house of a bookbinder in Lyons, whose assistant was on the point of using the manuscript for lining the covers of his books. The vast collection of important state papers written by Thinloe, Cromwell's private secretary, and forming about seventy volumes of original manuscripts, accidentally fell out of the false ceiling of some rooms in Lincoln's Inn, London. A valuable, secret history by Sir George Mackenzie, the king's advocate in Scotland, was rescued at the beginning of the nineteenth century from a mass of waste paper sold to a grocer. Leonard Aretino, a distinguished scholar at the dawn of modern literature, says Isaac Disraeli, "having found a Greek manuscript of Procopius dealing with the Gothic Wars, translated it into Latin and published the work, concealing the author's name. It passed as his own until, another manuscript of the same work being dug out of its grave, the fraud of Aretino was apparent." There are many places in the Bible that critics label as fraudulent, but no discovery in lost literature or in archæological ruins has ever proved the Bible untrue or the work of a deceiver.

#### NOT AN UNPRECEDENTED THING

**A**PPLY these few historical evidences—and there are more which could be given—to the story of the discovery of the Book of the Law in the temple. In glibly contradicting the Bible story, critics have coolly invented a theory declaring that the book was not found in the temple, that it was written by Hezekiah himself, or Jeremiah, or Shaphan (they are not certain which!), and passed off on the king as the original law of Moses. The story is called a fabrication, and they give an armored assurance that the high priests and priests were deceived; that Huldah the prophetess, the whole body of people, and even the Lord Himself (who had already visited upon Israel some of the woes predicted in the book of which He knew nothing!), were all deceived. Man is never so near a fall as when he reaches infallibility; and the history of literature testifies to the failure of the glorious certainty of mind of the critic. And so, just at this time, the history of literature makes assurance doubly



Photograph of the ruins of Ctesiphon taken at a height of 2,000 feet. This capital of the Babylonian kings is said to be the second oldest city in the world. In the middle



Boston Photo News



of the picture, is the ancient throne hall. Through the high arched entrance may be seen the throne on which mighty kings once sat. At the base, is a native village.

sure by asking Mother Earth to reveal the secrets of her bosom. Recent archæological discoveries show that almost from time immemorial it was the custom to bury sacred books and laws in the foundation of a temple. Professor Naville, a few years ago, rediscovered the famous Egyptian Book of the Dead, which had been found centuries ago, but was lost again. Attached to chapter sixty-four was a note, which, on translation, reads as follows: "This book was found in the foundations of Ami Hunnu by the overseer of the builders of a wall in the time of the King Usuphais; they were mysterious characters which no one had hitherto seen or examined." Surely the finding of these chapters of the Book of the Dead while repairing an ancient Egyptian temple, and the discovery of the chapters of the Book of the Law in the Jewish temple when it was under repairs, is a wonderful analogy, more than striking; it is one of literature's finger posts, pointing to the truth of God's Word.

#### THE LOGIC OF DESTROYED LITERATURE

**Y**ET another phase of the history of literature witnesses to the divine nature of the Bible. This wonderful Book contains an account of the most ancient things in the world; and, in some of its original writings, it formed the oldest and most venerated piece of literature in existence. That these writings, which have always been the special object of hatred by Satan, should have traversed the bridge over the gulf of the ages is a most remarkable fact, especially when we notice what literature tells us concerning the destruction of important documents, both by the ravages of time and the malice of men. The Persians, for instance, through hatred of the religions of the Egyptians and the Phœnicians, destroyed all their books, of which they had a large number, leaving a great gap in the line of ancient literature. The Romans burned many of the books of the Jews and the Christians; the Jews burned the books of the Christians and the pagans; the grand library at Alexandria was burned by invaders; the Turks have persecuted the Christian books with almost as much fanatical zeal as they persecuted the Christians themselves; the monks of the Middle Ages made it part of their creed to destroy all vestiges of learning among the people; and Henry VIII, at the dissolution of the monasteries, consigned their valuable literary hoards to the flames. Much of the ancient poetry of the Persians perished as the result of a fanatical edict of the Mohammedan Abdoolah, who ordered a thorough search for Persian documents to be made throughout Persia, and then had them gathered into heaps and burned. The civil wars of England cost the country more through loss of libraries than through loss of men; in 1599, Stationer's Hall in London underwent, through some knave's orders, as "great a purgation as was carried on in Don Quixote's library."

The "Historian's History of the World" explains the lamentable lack of authentic information on the ancient history of China, by pointing out that at one time a foolish emperor, wishing the world of the future to look on him as the first world emperor, gave orders that all the literary history and official documents of the past should be destroyed. A move just as absurd was actually proposed in the English Parliament in the 16th century, when a motion was made that all the country's records in the Tower of London should be destroyed, and the country settled on a new basis!

#### GOD HAS SAVED THE BOOK

**I**N fact, to sum it all up, history shows that the first act of conquerors, in their rash zeal, has been to destroy the national records of the subdued people. This is probably why the history of Phœnicia, by Sanchoniathon (contemporary with Solomon), Manetho's history of Egypt, and Berosus's history of Chaldea are missing, known only by references found in other works. Of the history of Polybius, which once comprised 40 books, we now have 5; of the 80 books of the history of Dion Cassius, 25 remain; of the historical library of Diodorus Siculus, 15 out of 40 books are extant; half of the Roman antiquities of Dionysius Halicarnassensis has perished. Varro

wrote the lives of 700 illustrious Romans; Atticus, a friend of Cicero, wrote another volume on the deeds of the greatest Romans. To-day both books are missing.

The Book of God, on the other hand, has withstood all attacks, misfortunes, and flames. Often have papists and infidels sought to exterminate it, have honestly believed that they destroyed every copy; but to-day it is yearly being printed by the million, and being sent forth on the greatest mission ever undertaken—and ever accomplished—by any book. The authentic history in literature of practically all the ancient empires is missing, and it is only during the past few years that archæology has added truth to that Book which has been our sole source of information about those nations who lived in the dawn of time. The Bible—the Book of books—has come down to us, with all its valuable history, scientific science, reliable geography, beautiful poetry, unequaled literature, and divine morality, unravaged and untarnished by the wars and rusts of the passing generations. To-day it is *the* Book, greatest in teachings, greatest in truthfulness, greatest in circulation, greatest in variety of translations, and greatest in love. As earthly patriots, men may sing, "God Save the King;" but as heavenly patriots, *we* must sing, "God has saved the Book."

#### How's Your Heart?

(Continued from page 23)

of heart deficiency. Pain in the region of the heart, a sense of constriction in the chest, are frequently evidences of an exhausted heart, and should receive prompt attention.

Heart hygiene requires temperance in physical and mental activities. It demands that infections that might cause trouble be given immediate and skilled attention. It recommends total abstinence from exciting pleasures that mean continual emotional strain. It advocates discretion as age advances, and lauds the good sense that will recognize limitations. It would advise that the heart is the mainspring of the body, and that careless handling will mean injury.

#### Among China's Haggard Hordes

(Continued from page 25)

a raging fire. Many self-denying persons are giving of their means to relieve the suffering. When we see these heroic efforts of men and women who are working to their utmost to rescue as many as possible, we take courage, and know that kindly feeling for one's neighbors, even though they may be the very humble ones in question, has not perished from the earth.

However, all this but emphasizes the two extremes that are developing more and more,—lovers of pleasure (of self), and lovers of humanity. These two feelings cannot exist in the same breast. We cannot love self and love humanity, for we will "hate the one, and love the other;" or else we "will hold to the one, and despise the other."

#### MORE CHRIST-LOVE NEEDED

**W**HAT the world needs for the uplifting of the race, is not the theories of Marx or Lenine, but the tender teaching of Jesus of Nazareth; what the land needs to awaken it to the situation is not large doses of "humanity" and "social service" propaganda, but a greater portion of the love of Christ. It is useless to expound the achievements of man, for they look altogether too small when offset by his great failures.

The world should know more of the gospel of Christ, who made Himself a sacrifice, gave up all, became a mere stranger in a land that did not appreciate Him, in order that He might save just one, if only one would avail himself of the sacrifice; and should know less of the doctrines of Darwin and others, that exalt man to an unwarranted and untenable position.

What we need to do is to look the world situation squarely in the face, to keep our ears open to the appeals of our fellow men, and to keep our hearts open to receive the warning messages that God has for every man in these widespread disasters.

# "THIS SAME JESUS"

*"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." ❖ ❖*

W

FREDERICK C.  
GILBERT



ET not your heart be troubled: ye believe in God, believe also in *Me*. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto *Myself*; that where I am, there ye may be also." John 14: 1-3.

"*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: 11.

"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: 28.

In the Holy Scriptures we are admonished "that in the mouth of two or three witnesses every word may be established." Matthew 18: 16. In the above quotations we have three witnesses who bear testimony that the Jesus who is to return to this world is the *original* Christ who was on earth in person centuries ago, and who ascended to heaven.

There is perhaps no more precious and beautiful truth in all the Bible, to comfort, to cheer, and to strengthen the faith and the hope of the Christian, than the personal return of the Lord Jesus.

## A FAMILY REUNION

THE personal appearing of Jesus to this world means the gathering together of all God's children to the Father's house. It means the family reunion of the human race, redeemed. It means the immortalizing of all the saints of God from Adam to the last sinner that accepts the salvation of the Messiah.

The Scriptures tell us that those who throughout the centuries have died in Christ will be resurrected from the dead at His coming, and changed from mortality to immortality. (See 1 Corinthians 15: 52-55.) When the Lord appears, there will be some alive on the earth who have never tasted death. (1 Thessalonians 4: 17.) But the immortalizing of the dead in Christ takes place at the same time the living in Christ are translated. Here is what the Scripture says on this point: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." 1 Corinthians 15: 51.

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord *Himself* shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 15-17. A. R. V.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11: 39, 40.

Thus it is clearly stated by the apostle that *all* who have died in Christ will be raised from the dead, *immortalized*,



and glorified at the same time, while those who are alive when the Lord appears will be translated without tasting death. Then it is that a glorious and united happy family, with the Christ, returns to the Father's house to be presented to Him by the Saviour and Redeemer, as the purchase of His great and marvelous sacrifice. Jesus says: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17: 24.

When the redeemed appear in the presence of God, all heaven is gathered; for the tender Shepherd says, "Rejoice with Me; for I have found My sheep which was lost." Luke 15: 6. The family in heaven and earth are now united. (Ephesians 3: 15.) The lost one has been reclaimed. All the members of the human race who have accepted the Lord Jesus as the Substitute for their sins, as the Advocate before the heavenly Father in their behalf, as the only One who had power to restore them, are now to join the Father and the rest of the family of God, having waited for their Lord and Saviour to welcome them into the presence of His Father that they may behold His face.

How then can any one be deceived into believing that when a person is converted his experience fulfills the Bible statements concerning the coming of Christ? How can the idea prevail that death means the return of our Lord? What conception of the coming of Christ in His glory can one have who, though professing to believe the Word of God, thinks that a few "elect" or "select" will be taken out of this world suddenly, by some sort of rapture, in a silent manner, and the rest of God's children be ignorant of the event? This would be very unlike the character of Christ.

## A UNIVERSAL EVENT

WHEN Jesus comes the second time, everybody will see Him. (Revelation 1: 7.) His coming will be so widely known and so conspicuous in every part of the world that it is compared to the lightning which "cometh out of the east, and shineth even unto the west." Matthew 24: 27. What makes the event so bright and so glorious and so universal? Accompanying Him at this time are all the angels of God, and the Bible declares that there are many tens of millions of angels. (Matthew 25: 31; Revelation 5: 11.) His appearing will be with all heaven's glory, the Father's, His own, and all the angels.' (Mark 8: 38.)

To be ready to meet this Saviour, there must be a preparation commensurate with the event to take place. No "better politics," no "improvement in morals," no "spiritual rapture" has anything in common with this Biblical view of the second coming of the original Messiah. We must accept Him as the only One who came the first time to save us from our sins, and to deliver us from this evil world. Having had this work done for us by Him, we shall see to it that we make the essential preparation, and are ready to meet *Him*, the personal, literal, and original Messiah who came the first time to die for our sins, and who comes the second time to save us with an eternal salvation.

# DRUGS—*a Help or Hindrance to Health?*

Benjamin Franklin said that "the best doctor is he who knows the worthlessness of the most drugs."

EDWARD H. RISLEY, M. D.

**I**T IS not the purpose of this article to deny the value of all medicinal agents. Such a step would be unwise and fanatical, for there are numerous preparations in use at the present time that are of great value. Among the useful preparations are the anæsthetics ether, chloroform, and novocaine, the value of which no one would question for a moment. There are, however, thousands of preparations in common use by millions of persons in this country, which are a detriment to those who use them; and any information that will throw light on the danger of such indiscriminate use of unknown and very often poisonous substances, is information worthy of careful study.

## ONE MILLION DRUG ADDICTS

**I**N spite of all the efforts which have been put forth by government rulings and by general publicity, there is still a great army of people, estimated to number 1,000,000 in the United States alone, who are addicted to the use of narcotic drugs such as opium, morphine, cocaine, codeine, and the like. The habitual use of these most dangerous preparations is often encouraged by their careless administration for simple conditions where a less powerful remedy or some nonmedicinal treatment would have given satisfactory results.

These narcotic preparations affect more than the physical condition; they lessen the moral power of the person who uses them. We are told by men who have studied the situation carefully, that drug addicts are increasing relatively twice as fast as the population.

The patent-medicine business is a problem of enormous proportions. Although some progress has been made in educating the public against the use of these preparations, the industry still thrives and makes millions of dollars for its promoters. It is said that more than 27,000 different preparations of this kind are produced, and that as much as \$181,000,000 has been spent in one year for them. In the great majority of cases, money thus spent is worse than wasted. The American Medical Association publishes a book of more than seven hundred pages, in which the real facts in regard to a large number of these products are given, and it is surprising to see the absolute worthlessness of the greater number of products presented. The actual cost of producing them, as compared with their sale price, is of interest. For example, preparations costing as low as 6 cents a bottle, sell for \$1.00; others costing 15 cents to produce, sell for \$1.50 or more. Such products not only rob the pocketbook, but leave many of their victims in worse condition than before they were used.

Some startling figures have been published in regard to the growth of the patent-medicine business, one of which is that while the population gained 83 per cent in thirty years, the patent-medicine business made a growth of 741 per cent.

## RECOVER IN SPITE OF DRUGS

**W**HY do patent medicines seem to cure? This question very naturally arises in the minds of those who read the numerous testimonials which are presented by the manufacturers of these products. It should be borne in

mind that a large proportion of diseases tend toward recovery themselves; and if, while nature is making good her repairs, the person chances to take a remedy of this type, the medicine gets the glory, and a testimonial is easily obtained from the person who has recovered. Very many patent medicines contain a fair percentage of alcohol, and in many cases it is this content of alcohol which seems to give results. Most persons, however, are coming to understand the nature of alcohol, which is well expressed by a writer in the Good Book, as follows: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

The true practice of medicine has for its aim the uplift and betterment of humanity; the patent-medicine business is quite different, for its aim is to fill the pocket of its owner with money, regardless of what the product may do to the victim who uses it.

## PET REMEDIES

**M**OST families have some special medicinal remedy on hand which they use for many different ailments, without advice from men who know how and when to use such preparations. Among such remedies are often found those which are decidedly poisonous. Such, for example, are aconite and creosote, both of which have very definite power as poisons. The habit of drugging seems to be very firmly fixed in the minds of most persons; hence, they do not feel that they are doing all they should for their ailments unless medicine of some sort or other is being administered.

It is hard for people to realize that drugs do not cure, and that nature is really after all the agency by which real restoration is accomplished. The great majority of ailments would be far more satisfactorily handled if proper hygienic and sanitary precautions were taken and no medicine were given. Care to observe the principles of proper daily living is of much more avail than doping with every kind of medicine. Numerous statements like the following might be quoted to corroborate this:

Dr. Bastedo says, "Nature cures the disease; medicines may in some cases assist nature in her work, but they are not curative agents."

Dr. Means says: "There is no drug that will cure a fractured backbone; nor are there any that will cure pneumonia, tuberculosis, rheumatism, sciatica, heartache, homesickness, or three quarters of the other ills flesh is heir to. If there were such, doctors would use them. Medicine has gone out of style."

Too little time is spent these days in enlightening the public in regard to the uselessness and the really harmful character of the great majority of patent medicines and remedies on the market.

## MEDICAL MEN USING LESS MEDICINE

**M**ANY leading medical men are coming to realize that, in the treatment of disease, the important thing to do is to give less medicine, and pay more attention to the application of the laws of health.

"It is generally recognized that a considerable proportion of the articles in the United States Pharmacopœia and in the National Formulary are worthless or superfluous."—"Useful



*Drugs.* "The administration of drugs is only a small part of the management of disease."—*The Handbook of Therapy.*"

These statements indicate the trend in medical work today, and they are omens in the right direction. It is true that the well-trained physician must be fully conversant with the effects of various medicines; but the use of medicines is only one part of the possibilities at hand in the successful fight against disease. The following statement by Prof. A. Bier is worthy of thought: "The physician who has nothing else to offer against disease save a drug, the surgeon who knows no other curative agent than the knife, is just as dangerous (and I leave it to the reader to decide who is the greater quack) as the naturopathic ignoramus, the prescription writer, or the scalpel hero."

The following quotations from men of note are striking, and lead one to think seriously about the careless use of medicines, especially of those whose composition is not known:

"The best doctor is he who knows the worthlessness of the most drugs."—*B. Franklin.*

"You can count the valuable drugs on the fingers of your hands."—*Dr. Rowland.*

"To take some drugs is like blowing up a city to put out a fire, or amputating a hand to save the bother of washing it."—*Dr. Means.*

"The patient who takes a medicine must recover twice—once from the disease and once from the medicine."—*Dr. Osler.*

"The New School does not feel itself under obligation to give any medicine whatever; while a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific. The modern treatment of disease relies very greatly on the so-called natural methods,—diet and exercise, bathing and massage,—in other words in giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood and removal of obstructions to the excretory system or to circulation in the tissues."—*Dr. Osler.*

"One should, as a general rule, avoid as far as possible the use of all sorts of medicaments, and limit oneself to the hygienic measures which may check the outbreak of infectious diseases. This postulate further strengthens the thesis that the future of medicine rests far more in hygiene than in therapeutics."—*Dr. Metchnikoff.*

#### CURE THE SYMPTOMS ONLY

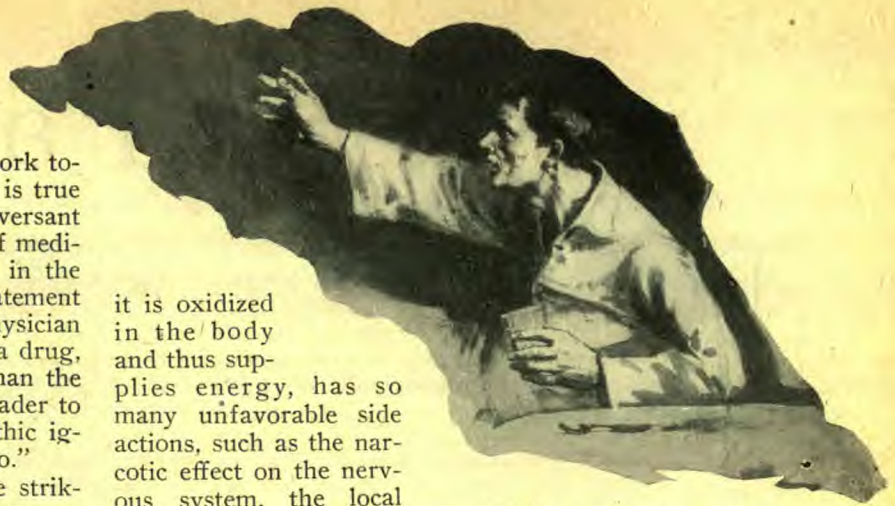
**T**HE taking of drugs tends to palliate the disease so that the individual does not feel the necessity of making efforts to better his condition. It tends to put off the day when a real stand will be made to overcome some definite obstruction to the attainment of health. This is illustrated in connection with the taking of morphine in acute appendicitis: the pain is covered, and the necessity for operative procedure is overlooked in some cases until it is too late to save the patient's life.

A similar illustration is in connection with an aching tooth: by filling the cavity with some powerful remedy, the nerve is temporarily paralyzed, and the proper treatment is postponed until the tooth is so badly decayed that it cannot be filled, and must then be extracted; or the tooth is left in place until an abscess forms at its root, with all the attendant dangers to the general health.

Another illustration may not be out of place: the use of cathartics in the treatment of chronic constipation. There are times when cathartics have their place, it is true; but the continued use of medicines to keep the bowels active, without any effort to find the real trouble and correct it, is like putting a new surface on a bridge to make good a crumbling foundation.

#### DRUGS DEPEND LARGELY UPON ALCOHOL

**V**ERY few drugs act simply upon the organ in question. Practically all remedies have what are called side actions, and in many instances these actions are decidedly undesirable, and are often a real menace. Alcohol, while



it is oxidized in the body and thus supplies energy, has so many unfavorable side actions, such as the narcotic effect on the nervous system, the local irritant action on the tissues, which in some cases amounts to real injury, its power of lowering resistance to infections, and its proneness to form a vicious habit, that it is certainly an undesirable and dangerous product for careless medicinal use, and must be classed as a powerful poison rather than a food, as some desire to place it. Many of the patent medicines depend largely upon alcohol for their effects, and this is another argument against them.

In view of the many side actions of drugs, they become specially dangerous substances for use by those who do not understand fully their effects. Thus when drugs are used, they should be administered by some one who knows their effect, and who can back up the situation carefully, so as to not exceed the danger point.

Any treatment which relies upon drugs alone is a one-sided program, and in most cases such treatment is only palliative in character, and there is little hope of recovery. There are many conditions where drugs are of no avail, and in which the most modern method of treatment does not call for them to any extent. The treatment of tuberculosis well illustrates this. In this dread disease, pure air, plenty of sunshine, an equable temperature, a good place to live so that the rest cure can be carried out, and a liberal supply of good food, are the essential elements in its treatment. Patent medicines have been produced by hundreds for this disease, but there are no drugs or medicines which are capable of producing a cure.

Our great insane asylums are using a comparatively small quantity of drugs, while a liberal use of the so-called physiologic methods is giving most excellent results in the treatment of the insane.

Our conclusions therefore are that the careless use of powerful remedies is certainly a practice which should be condemned. The use of such remedies, even under the most careful supervision, is not without danger, and the results are often questionable. The use of patent medicine is very rarely of any benefit; it is often dangerous, and is an economic loss both from health and monetary standpoints.

#### The Dangers of Neglect

**N**EGLECT is enough to ruin a man. A man who is in business need not commit forgery or robbery to ruin himself; he has only to *neglect* his business, and his ruin is certain. A man who is lying on a bed of sickness need not cut his throat to destroy himself; he has only to *neglect* the means of restoration, and he will be ruined. A man floating in a skiff above Niagara need not move an oar, or make an effort, to destroy himself; he has only to *neglect* using the oar at the proper time, and he will certainly be carried over the cataract. Most of the calamities of life are caused by simple *neglect*. Let no one infer, that, because he is not a drunkard or an adulterer or a murderer, therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer, that, *because* he is not a murderer, his farm will produce a harvest; or that, *because* he is not an adulterer, therefore his merchandise will take care of itself.—*King's Business.*

# JOB = Patient or



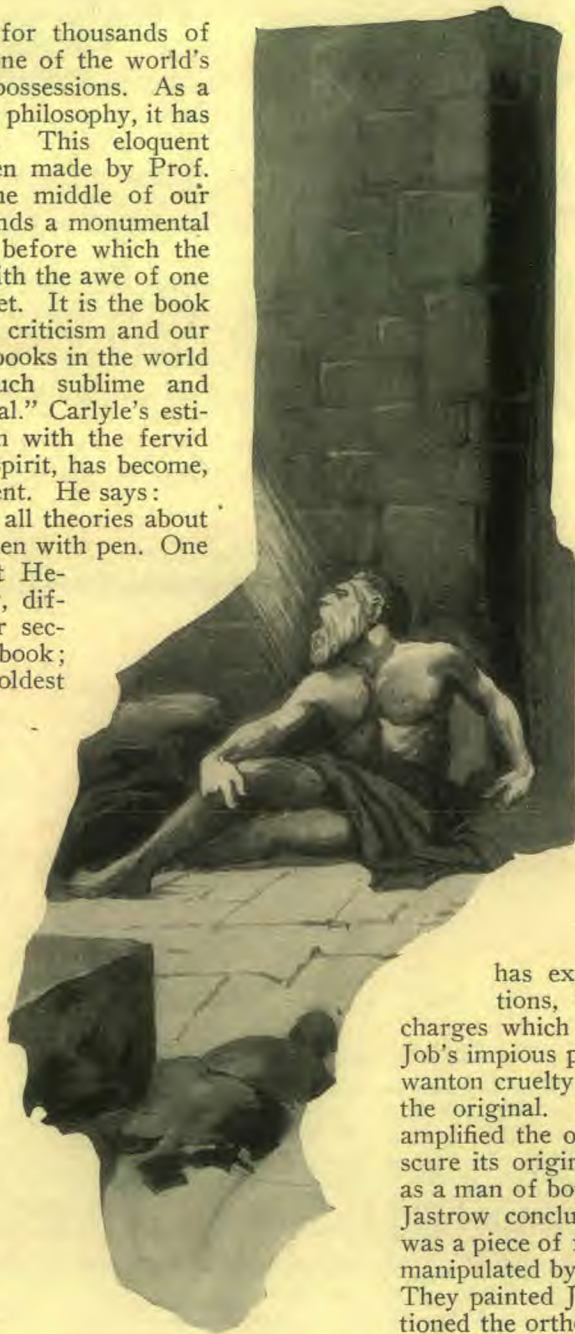
HE book of Job has, for thousands of years, been prized as one of the world's most precious literary possessions. As a dissertation on spiritual philosophy, it has never been surpassed. This eloquent pronouncement has been made by Prof. John Franklin Genung: "In the middle of our Bible, massive and majestic, stands a monumental work of the world's literature before which the sincere scholar can only stand with the awe of one who takes his shoes from his feet. It is the book of Job. . . . Job is beyond our criticism and our praise, but there are few if any books in the world from which we can learn such sublime and weighty things as its pages reveal." Carlyle's estimate of the book of Job, given with the fervid unction of a great sympathetic spirit, has become, as it were, a classic pronouncement. He says:

"I call that [Job], apart from all theories about it, one of the grandest ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book; all men's book! It is our first, oldest statement of the never-ending problem,—man's destiny, and God's ways with him here on this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual. . . . Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."

The book of Job, along with many other books of the Old Testament, has come in for a generous share of disintegrating criticism, or what might be called *destructive surgery*. Doubtless the most notable of recent destructive analyses of Job is the unique and rather voluminous book, "The Book of Job," by Dr. Morris Jastrow, head of the Department of Semitic Languages, in the University of Pennsylvania.

## DESTRUCTIVE CRITICS AFTER JOB

WE all know that, not only in Hebrew and Christian literature but also in the Mohammedan Koran, Job has been held up as the ideal whose superb conduct in adversity and suffering all should emulate. The "patience of Job" has long been a popular phrase, denoting that sublime trust in God which leads one to bear the most terrible misfortune and suffering with invincible patience and fortitude. But now comes Dr. Jastrow with his utterly contrary theory, telling us that instead of being the most patient and trusting of men, Job was, in truth, the most defiant and rebellious. This astonishing conclusion, Dr. Jastrow alleges, is borne out by the original form and matter of the book of Job. He declares that the book,



*Prof. Morris Jastrow, Jr., a leader in higher criticism in America, says that Job's attitude toward his God was one of rebellion, distrust, and defiance; and that the record that we have in our Bibles has been tampered with so that it is unreliable. Are the destructive critics who have been proved wrong so many times, wrong again?*

by

GEORGE W.  
RINE

as we now have it, is far removed from its original draft. "It is not a unit composition," but one of gradual growth, extending over many years. "It consists of a trunk," he avers, "on which branches have been grafted."

IS THE BOOK A "DOCTORED"  
MISCELLANY?

DR. JASTROW believes that by subjecting the book of Job to the methods of the laboratory, he has extricated it from a mass of emendations, interpolations, and other extraneous charges which Jewish religious leaders, shocked by Job's impious protests against what he believed to be wanton cruelty on the part of God, had written into the original. These pious religionists altered and amplified the original story in such a way as to obscure its original animus and to leave Job pictured as a man of boundless patience and piety. Professor Jastrow concludes that the genuine primitive story was a piece of folklore. This folk tale was taken and manipulated by a group of bold and cynical thinkers. They painted Job as an audacious skeptic who questioned the orthodox assertion that a God of love and justice ruled the world, and who wanted to know why the righteous should be subjected to suffering while the wicked were happy and prosperous. The book of Job, as we have it to-day, the doctor insists, represents the later efforts of churchly commentators to bring the original conception of the book into harmony with the orthodox theology, which declares the existence of a righteous and merciful Creator.

According to our critic, therefore, Job is a composition of anonymous and composite authorships, full of glaring contradictions, the most pronounced of which is utter antagonism between the traditional Job—a model of pious submission and resignation to the divine will—and the original Job, passionate in his denunciation of the divine injustice under which he languishes. Besides the later chapters added in their entirety by orthodox editors, there are in the story proper as given in the Bible of to-day, many interpolations injected to soften its defiant, impious tone to suit orthodoxy. In short, Dr. Jastrow contends that chapters 3 to 27 inclusive make up the original book of Job, and that even these chapters fairly bristle with



# Rebellious?

editorial additions and qualifications. If we were to accept his judgment, we would discard Job altogether.

Although chapter 28 is, in the words of our critic, "one of the most impressive bits of literature in the entire Old Testament collection," it is an interpolation, since the character of its thought is wholly distinct from the polemic symposium of the preceding twenty-five chapters. The content of chapters 29 to 31, purporting to be spoken by Job; must be an addition by an unknown editor, says Dr. Jastrow, since Job here does not argue or refer to the "friends" in reply to their contentions, and since the introductory words to this alleged speech by Job are different from those making up the introductions to his previous eight speeches. The doctor insists further that the four speeches of Elihu, found in chapters 32 to 37, "represent the endeavors of orthodox circles to find a satisfactory solution for the problem which in the symposium the friends gave up as hopeless, with a confession that Job 'was justified in their eyes.'" Again, the speeches put into the mouth of Jehovah, in chapters 38 to 41, are, in the judgment of Professor Jastrow, a series of interpolated compositions, which, too, represent the endeavor of Jewish orthodoxy to counteract the heretical sentiments of the original book. Dr. Jastrow would, however, include in the original or genuine portion of Job the first three verses of the prose epilogue found in the last eleven verses of the last chapter of the book.

These added chapters have been accepted by uncritical readers as leading the story of the book to a triumphant orthodox conclusion—but, according to Professor Jastrow, they were all *prudently* added.

## JOB A HARMONIOUS AND UNIFIED BOOK

**M**UST we assent to Dr. Jastrow's conclusions as to the composite and heterogeneous character of the book of Job?—No, most emphatically. Not a few scholarly students of the book bear irrefutable testimony to the unity and intrinsic harmony of this ancient masterpiece. Perhaps no thinker of recent years has given more serious and sustained attention to Job than Dr. John F. Genung, Professor of Literary and Biblical Interpretation in Amherst College.

That Dr. Genung regards the book of Job as a work possessing literary and logical unity is attested by the following schematic analysis of the book, found on page 466 of his late book entitled "Guidebook to the Biblical Literature." An introduction or prologue (chapters 1, 2); a short transition (32:1-5); a conclusion or epilogue (42:7-17). All the foregoing is in prose and serves "to indicate the setting and structure of the piece." The rest (chapters 3:1-42:6) is a "steady flow of impassioned poetry," and gives, by the polemic dialogue between several characters—including Jehovah Himself—and Job, "the portrayal of human integrity, fidelity, and steadfastness for the sake of which this truly epic poem exists." We see here that so astute a thinker as Dr. Genung conceives the parts indicated in the foregoing *scheme* as being articulated into one coherent, homogeneous composition. For does he not say by clearest implication that the whole of Job, held together by *all* these parts, serves to portray "human integrity, fidelity, and steadfastness"?

Again, on the same page, Professor Genung says that if we let the book speak for itself, "we find its framework simple, consecutive, well articulated." Observe, please, the descriptive terms "consecutive" and "well articulated."

Of course the reader knows that "consecutive" means that the parts of Job follow one another in a *related, logical* order. "Well articulated" can mean nothing else than that the same parts are nicely *hinged, perfectly dovetailed*. How utterly this fact contradicts Dr. Jastrow's contention that the several parts of Job are discordant, and, in their composition, sundered by many years! Think, too, of the vast pageant of devout students of the Word of God, who, through all the centuries that have rolled by since the creation of the book of Job, have detected in that book nothing but consistency, oneness, and, best of all, an exposition of great and marvelous spiritual truths.

## SO WELL PUT TOGETHER

**O**N page 470 of Dr. Genung's book, in alluding to Job, he employs these words: "In the study of a literary work so well put together as is this book of Job." Note the phrase, "so well put together." Is it conceivable that Dr. Genung would use this phrase as descriptive of the book of Job if it were a mass of incoherent, disparate elements, composed by as many different authors, at as many different times, as Dr. Jastrow believes to have been the case?

In the conclusion of his extended analysis of the book of Job, in the opening pages of his book, "The Literary Study of the Bible," Dr. R. G. Moulton says regarding Job: "The dominant impression is that of a magnificent drama. No element of dramatic effect is wanting; and that which we might least have expected, the scenic effect, is especially impressive." Surely a "drama," and above all, a "*magnificent* drama," must, first of all, exhibit harmony of parts, homogeneity of action and effect. We see, then, that Dr. Moulton, an acknowledged authority on comparative literature, finds no difficulty in conceiving the book of Job in the light of a harmoniously balanced structure of literary art.

## WAS JOB A DEFIANT SKEPTIC?

**D**R. JASTROW insistently asserts that in the book of Job there are two Jobs: the Job of the prose story—the folk tale—who is pious, patient, taciturn, trustful; and the Job of the poetic symposium, who is impatient, rebellious, and blasphemous in his charges against Jehovah. The latter Job was, of course, in Dr. Jastrow's theory, the original Job. The former Job, the patient, devout, trusting Job was, long subsequent to the original story, created and incorporated into the story by pious religious leaders for the distinct purpose of toning down and offsetting the impious complaints and blasphemous charges of the original Job. In other words, the pious religionists sought, by emendations, interpolations, and excisions, to make Job an orthodox book—a book that the faithful might read with safety.

Strange, indeed, that all through the centuries thousands of devout, sincere, scholarly men should have read and pondered the book of Job without making the discovery that a few destructive critics of our day claim to have made! Eminent scholars of even our own day, in their disquisitions on the book of Job, speak of the Job of the entire book as one Job. They give no hint of a second or supplementary Job. And, what is more significant, they uni-

## Carlyle said—

"It [the book of Job] is our first, oldest statement of the never-ending problem,—man's destiny, and God's ways with him here on this earth. And all in such free-flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way. . . . Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."

formly characterize the Job they see and analyze as one of the noblest and most saintly men of all time. In his reflections upon Job while in the thick of his encounters with his "friends," Professor Genung says respecting Job: "Honest with himself, he is no less honest to fact, to things as they are, though the contemplation of them leaves him utterly bewildered as to God's dealings with His world. . . . His honesty is Godlike; he is drawing near to the true solution, though as yet his eyes are holden."—Page 477. Again, in the same essay, Dr. Genung says: "After all is said and summed, however, the supreme meaning of the book before us is Job himself, the man Job, 'perfect and upright' in devout manhood, and in spite of uttermost trial, remaining so."—Page 479.

Referring to God's willingness to subject Job to the most searching moral test in response to Satan's cynical question, "Doth Job serve God for naught?" Dr. Genung says: "His [God's] consent to Satan's experiment was not a gamble. It was a faith. He had faith in the essential Godlikeness of human nature, a certitude that Job was loyal not for reward or self-appeasement but because it was in him to be loyal to the Godlike. The Godlike was his truer element."—Page 480. Recall, too, that that unsurpassed genius, Thomas Carlyle, who saw only one Job in the book of Job, compressed an all-inclusive eulogy into these four words: "So true every way." (Italics his.)

#### JOB'S PATIENCE PRAISED BY BIBLE WRITERS

WE must now glance at the testimony of inspired men respecting Job, men by whom God spoke directly. Ezekiel, speaking in the years of the Chaldean captivity, of his people's chances of regaining their liberty, says of the desolated homeland, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah." Ezekiel 14: 14. Here Job is ranked with Noah, concerning whom the Spirit of God testifies through Peter that he was "a preacher of righteousness." 2 Peter 2: 5. Job is also ranked with Daniel, to whom the angel Gabriel said, "O Daniel, . . . thou art greatly beloved." Observe the implied encomium upon Job given by James in verse 11, chapter 5, of his letter, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Here Job is set forth as an example of *endurance*—patient endurance; and, as we know, he endured under the most excruciating and protracted suffering. Commenting upon this testimony from James, Dr. Genung goes on: "In other words, in this book of Job is drawn the full-length portrait of manhood, true, fearless, steadfast. . . . It is a triumph of human personality, as it answers to its possibilities in the image and likeness of its Creator."

We have now seen that Inspiration knows only one Job, the patient, enduring, victorious Job.

It would be foolish and insincere to deny fact. Job was human, and therefore fallible. Job would have been more than human if he had never swerved from the line of absolute rectitude. In the extremity of the awful suffering to which God subjected him for the purpose of not only testing but of purifying him, Job did several times falter, and temporarily break down. His human infirmity asserted itself. But we must remember that no man except the God-Man was ever put to a more crucial test than Job. But as James says, God "is very pitiful, and of tender mercy," and so, without even reproaching Job for his deviations, graciously came to his succor, enabling him to emerge from the terrible ordeal as one of the grandest spiritual heroes of all time.

Abraham, called the "friend of God;" Elijah, so essentially like God that he was translated into the actual presence of God; the apostle John, the disciple whom Jesus, in a unique sense, loved,—did not all these at one time or another, by reason of the weakness inherent in their humanity, swerve from the line of perfect goodness?

Dr. Jastrow makes much of the fact that those sublime words uttered by Job in his suffering, "Though

## The Signs of the Times Magazine

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

MANUSCRIPTS should be addressed to the editors. Address all business and make all remittances payable to Pacific Press Publishing Association, Mountain View, California.

EXPIRATION.—The wrapper bears date of last issue on your subscription. Unless renewed in advance, subscription stops on expiration.

CHANGE OF ADDRESS.—Kindly give both old and new address.

TERMS.—\$2.00 a year. Single copy, 25 cents.

Published Monthly by the PACIFIC PRESS PUBLISHING ASSOCIATION  
Mountain View, California

J. R. FERREN, Circulation Manager

He slay me, yet will I trust in Him," may be translated, "Ay, though He slay me, I tremble not." He insists that the latter is the true translation. Supposing it is, the thought is the same. It is always the man who does not trust, who does not confide in God, that trembles. The absence of trust is fear, anxiety, apprehension, and with such states of mind goes trembling. To trust is to be composed, calm, hopeful—the very negation of trembling. No, Job is not here expressing audacious defiance, as Dr. Jastrow alleges, but assurance, trust, hope.

Again, when Dr. Jastrow insists that *this* passage of Job is an "addition," that passage is an "interpolation," and so on *ad nauseam*, he simply dogmatizes. He finds no solid ground upon which to rest his inferences. His mode of procedure is the negation of the method of science. Repeatedly he declares that the same Job that made statement A could not have made statement B, both of which are attributed to Job. Theories have their place in intellectual speculation; but we must not flout scientific procedure in order to give our theories the semblance of facts. Think how different were the utterances of Elijah under the juniper tree from his utterances when rebuking his lascivious king! The Representative Man, Christ the Lord, is the only man who *never* failed.

Job was not unaware that he had digressed from ideal integrity, and when he had been brought into the sensible presence of the all-wisdom, the all-goodness, the all-power of his Creator, he declares his complete submission in one utterance:

"I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes."

"So the Lord blessed the latter end of Job more than his beginning."

You ask, "Is the book of Job, then, invulnerable?" I answer, "Its Author is God."

### The Best Health Food

THE closing words of an Interior editorial on "health food" deserve a wide circulation and full quotation:

"The Bible is the best health food ever offered to a soul—the Bible, not fine-ground and highly spiced and twice-baked, but the Bible in its sweet simplicity as the story of divine power, divine love, divine redemption. He who has any other remedy to present only adds to the world's troubles. He who restores the Bible to daily use as the bread which came down from heaven has found for men that spiritual sustenance deprived of which they perish, supplied with which they grow into the perfect stature of men in Christ Jesus."

Such are the words of wisdom. But beware of the man who professes himself too deeply versed in the sciences of the day to believe in the Bible, and who ridicules those who do. His words are the words of a fool. More than all other books, the Bible contributes to the noblest manhood, the highest success, and the deepest satisfaction. It is the one Book that will survive neglect and ridicule and opposition, and when failure terminates the career of every individual who trifles with its authority, it will still remain the Book of books. But blessed are they whose lives have been purified and gladdened through fellowship with the great central character of the Book—Jesus Christ, the Friend of man.

ERNEST LLOYD.

# Peculiar Incidents

OFTEN CREATE "SIGNS MAGAZINE" SUBSCRIBERS

Scores of requests come from people who recognize in their first acquaintance with the *Signs Magazine* a message of truth for the time. The following letters are good examples:



"Three solid hours"

Y. M. C. A. Reading Room  
Wichita, Kansas, April 23, 1921.

Signs of the Times Magazine,  
Mountain View, California.

Gentlemen:

By a very peculiar incident, I picked up your magazine to-day, which proved one of the greatest pleasures, by the way of reading, that I have ever found in any magazine. While amusing myself in the reading room, I noticed a young gentleman just across the table from me throw very forcibly a magazine upon the table. It attracted my attention. I investigated it, and became so interested that I read for three solid hours, not thinking of anything that took place around me. I am a traveling salesman, and would like a copy of this magazine to be awaiting my arrival home each trip, and I am more than sure it will be welcomed by every member of our family.

San Francisco, Cal., Feb. 14, 1921.

Pacific Press Publishing Assn.,  
Mountain View, California.

Gentlemen:

If you can identify the inclosed sheet, I would be pleased to have the full copy. This part of one I found, but it was not all there, and I just got the last of some very interesting articles. I would also like to have some that have been published since.

(On receipt of complete copy, this inquirer became a regular subscriber.)



"Very interesting articles"

You, likewise, may wish to be sure of every number of the "Signs Magazine." If you have not arranged with one of our regular representatives to serve you each month, send \$2.00 for a yearly subscription.

**Signs of the Times Magazine**  
Mountain View, California

# The GIFT



## Books for the *Quiet Evening at Home*

### "COME UNTO ME"

by *Grace Adele Pierce*

Miss Pierce contributes this beautiful volume of religious poems with the hope of inspiring her readers with a desire to draw close to God and to nature. The late Bishop John H. Vincent said: "Miss Pierce's work is worthy in every way. Her poems yield the pleasant aroma of a human heart that has companioned with nature, felt the spell of art, experienced the joys and sorrows of life, and found rest in God."

Art binding, price 65 cents.

### ALONE WITH GOD, by *Matilda E. Andross*

The author of this book has spent many years in work for young people, and is familiar with their trials and temptations. This interesting volume is written in a heart-to-heart style to help the young in their devotional life. Some of the chapter headings are: The Life That Counts; Jesus and I Are Friends; Alone with God's Word; Take Time to Pray; Essentials to Successful Prayer Life; When Prayer Fails.

Cloth binding, price 75 cents.

PACIFIC PRESS PUBLISHING ASSN.  
MOUNTAIN VIEW, CALIFORNIA

KANSAS CITY, MO.    PORTLAND, ORE.    CRISTOBAL, C. Z.    ST. PAUL, MINN.