

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



November

Read—Harvest Time—Page 4

25 Cents



Thanksgiving



A MOST despicable creature is an ingrate. An ingrate is one who bites the hand that feeds him and spits in the face of his benefactors. Men will brook a pinchpenny, a spendthrift, a prude, an upstart, a snob, before they will an ingrate. But revolting as it may seem, do you realize that almost every man, woman, and child living on the earth to-day, is an ingrate? I have been; you may be. The times in which we live encourage ingratitude. If historians were to apply one adjective to the present generation, it would be "materialistic." And materialism fosters thankless hearts. Materialism apotheosizes the deeds and attainments of man and dims the benefactions and providences of God. And cringe as we will at the statement, men are so engrossed in patting themselves on the back nowadays, that no time remains to look to God above. We are a world of ingrates.

The majority of families gather around the common board, and the first words are, "Pass the bread!" or "I want some potatoes!" Never a voice is raised to God in thankfulness for His provision for our temporal needs. Saying "grace" at meals is a forgotten art in the homes of the land to-day. Most persons would almost as soon thank Kellogg for his cornflakes, or the darky for his Cream of Wheat, as they would think of thanking God for their bread and potatoes.

This month the national holiday, Thanksgiving, occurs. Three hundred years ago this year, Governor Bradford called the New England colonists together for a season of thanksgiving and prayer to God for the bounteous harvests. It was a time of genuine and heartfelt thanksgiving. But alas! now we take the day off, surround a groaning table to satisfy humanity's dearest god, the stomach, and God, the Lord of harvests, is the last of our thoughts.

When shall we cease being ingrates, and give thanks unto the Lord; for He is good, and His mercies endure forever?



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

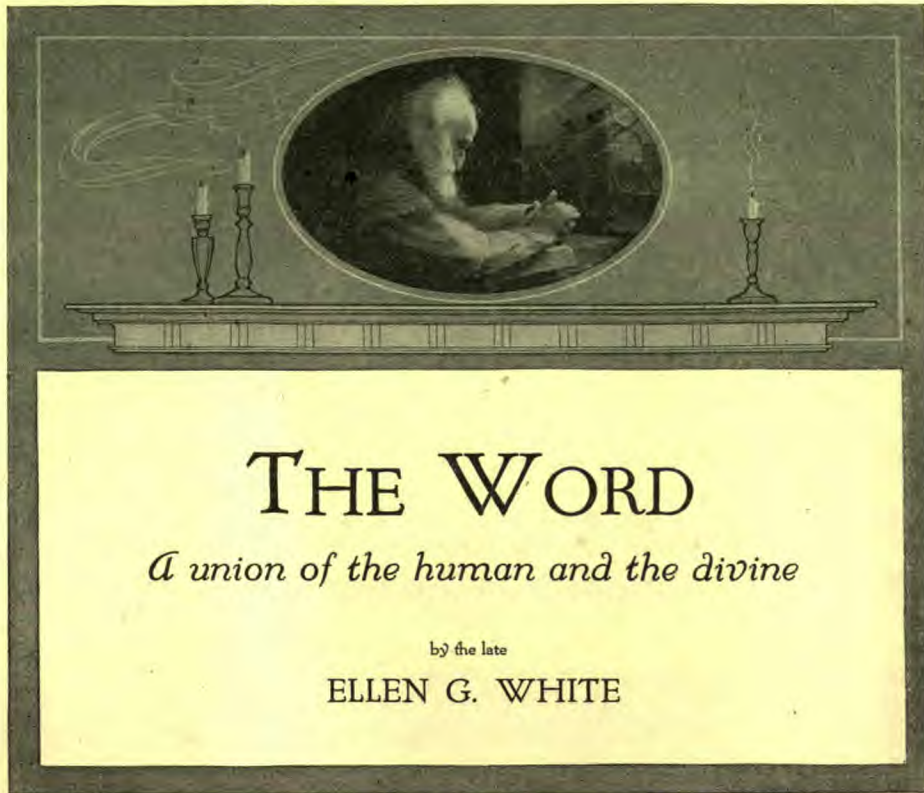
ADVOCATING A RETURN TO THE SIMPLE GOSPEL OF CHRIST, AND A PREPARATION FOR HIS IMMINENT SECOND APPEARING



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THE WORD

A union of the human and the divine

by the late

ELLEN G. WHITE



BEFORE the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written Word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years,—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Timothy 3: 16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to

whom the truth was thus revealed, have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1: 14.

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different (Continued on page 9)

HARVEST TIME

by

GRACE ADELE PIERCE

THOU canst not love kind Nature, but she gives
An hundredfold thy love, and to thine ear
Whispers her wondrous secrets—all things dear
Wherein the glory of her being lives.

Thou canst not love her truly, but she gives
To the soul's seeing, gifts that must make blind
To duller things the vision, and unbind
To God's deep meanings, all the inner sight.

TO the thoughtful mind, there is no time like autumn and no spot more fraught with meaning than the fields of a full-ripened harvest. Here, among the rustic sounds and humble labors of the day, the one who truly seeks, can find the lesson of Omnipotence, the meaning of a guidance before which every human intellect must bow, the knowledge of one great Power above all other powers,—the infinite and eternal Love. In nature's pages, opening one by one for him whose eyes have been anointed, may be read many precious secrets; and blessed is he who finds and reads.

Throughout the changing seasons of what has been to me a spiritually eventful year, I have been looking down from a window of my home in a little hillside village, upon the fields and orchards of a fruitful valley. Before my reverent eyes has been wrought by seasons, a miracle, a wonder of divine and loving care, the processes of life, God-given in the fields. Plowing and harrowing and seedtime; the promise of springing grain, the gradual fulfillment in its growth, and now the consummation in the cycle of the rounded year, the harvest. In the farther orchards, too, a miracle has taken place. Spring's prophetic tracery of blossoming trees, the glinting color of ripe fruit amid the summer richness of green leaves,—all these have filled my heart with seasonable delights.

But now, the harvest time of an abundant year has come. The hour is ripe for revelation. I can no longer sit in idle dreaming; I

must go forth into the field. I am forced to take my part, though it be only that of humble gleaner. To-day the call has come. It is the last day of the harvest, and I must go to seek, however small, some sheaf of precious thought, some living grains of truth to store, for those I love, in winter's granary.

Come walk with me into the harvest field, and learn more intimately the mysterious ways in which He moves—that One whose power is shown not only in His mighty universe but in the smallest grain of wheat. Perhaps we have been thoughtless in the past; let us to-day—the last day of the harvest—fill full the measure of the present and the future. The message waits in all this stacked-up blessing of the reaper's hand; the taking rests with us. Soon the harvest hours will end and the master of the field will come with stern rebuke or just reward. We must make haste,—the gleaners with the rest,—for night comes on apace.

The end of day is beautiful. As I gaze across the mellow ripeness of the nearer view, the distant hills take on a purple splendor. As evening falls, the tumult of the labor slackens and the voices of the reapers come to my ears like music,—like the soft strains of a vesper hymn. My voice, too, joins in song of praise to God, for I have been blessed abundantly. My gleaner's sheaf has not been small for this last hour, and my soul rests in peace of comforting assurance.

But in this world, the worldly estimate of life must have its place. My dream of peace is destined to be broken. A sudden hush has fallen on the laborers, and *(Continued on page 9)*





What a great time we used to have in the attic on a rainy day!

RELICS of EDEN

by

Robert B. Thurber

SOME one has observed that the institution of marriage and the Sabbath are twin relics of Eden; that nothing has descended to us from that primal, happy state so unimpaired as these. The statement is true, in the sense in which it was intended; but one word in its expression is unfortunate. Marriage and the Sabbath—"relics." Immediately my mind flits to two places where relics are most commonly kept,—the museum and the attic. May it not be that the conception of these Edenic blessings simply as relics is responsible for the lessening regard in which they are held to-day?

Well do I remember the awe with which, as a child, I first visited a museum. Relics there were by the hundred, and antiques, and mementos, and tokens,—from arrowheads and humming birds' eggs to stuffed bisons and skeletons of mastodons. But all these were things apart. Everyday life knew them not, nor wanted to know them. They were the flotsam and jetsam of the tide of time, glass-cased, set in orderly array; described, catalogued, and marked, "Hands off."

And the attic,—what a great time we would have in it on a rainy day, mauling over old dresses and suits, and perhaps dressing up in them, to look ridiculous; rocking the funny little trundle-bed; dusting off the old-fashioned photographs to see the

beards of the men and the hoop skirts of the women of long ago. For us they were there to be laughed over and played with as whim took us. And straightway we would come back to everyday living, and forget them,—till the next occasion when old memories served as a pastime.

MEN WANT TO ANTIQUATE THEM

ARE the marriage institution and the Sabbath relics in this sense? We fear they are in the minds and hearts of many a man and woman in this boasted practical age. The Sabbath is all right as a memorial of creation, a thing to be looked at and thought of with a certain degree of awe and reverence, calling forth the same emotions that Grant's Tomb or Washington's Monument would; but when it comes to bringing it into daily life and making it a part of the scheme of things, that is another matter. The Sabbath is conceived of as being made for man in the sense that man may do as he pleases with it,—work on it, play on it, or forget it, as suits his fancy.

In the case of the marriage institution, it is coming to be considered by many as a sort of antiquated, outgrown affair that must soon give place to a method of sexual union better

suiting to our times. Already new ways are being tried: wives retaining their maiden names and legal independence; husbands and wives having no common house or board, but meeting occasionally as suits the convenience of both; men making bigamy a practice; wealthy persons who are actually forming a habit of getting married in haste, proving themselves incompatible, conniving together to get a divorce and getting it, and going on to repeat the round. Trial marriages are suggested seriously, and whole communities are experimenting in no marriage at all.

Have we come to a time and a state of affairs when the "twin relics of Eden" are to be consigned to a museum of antiques and an attic of cast-offs? The popular modern conception of these two God-given blessings is radically wrong. And it is the studied purpose of the enemy of Christian institutions to befog the issue involved in the world's attitude toward God's day and the marriage tie.

THE SABBATH CANNOT BECOME OBSOLETE

THE Sabbath is a living institution, showing no signs of the decay incident to age, except in the eyes of those who would have it so. It is just as fresh to-day as when it was made, when "the morning stars sang together, and all the sons of God shouted

(Continued on page 8)



The "Imperial Elephant" on exhibition at the museum of History, Science, and Art, in Los Angeles, California. His height is considerably more than that of the giraffe in the left foreground. The bones of this animal, covered up millenniums ago by the great, universal Flood that entirely destroyed the then-existent world, were unearthed in the southwestern part of the United States.

International



UNSCIENTIFIC SCIENCE



FEW months ago there was published in one of the popular magazines an article entitled "Evolution's Most Romantic Moment," which professed to give an account of the time when the first animal emerged from the water and took up his abode on *terra firma*, thus becoming the first land animal. It professed to be based on the finding of some fossils at Mazon Creek, Illinois, a place famous for its fossils.

Ordinarily an article like this would receive no attention from a serious scientist. When it appeared, I glanced at it as I do at a lot of such stuff which has a pseudoscientific air, and thought no more of it. But so many have spoken to me about it since, that I fancy this particular yarn must have made more of an impression upon them than I had calculated. But whether important or not in itself, it may serve as a text from which to unburden my mind regarding some of the claptrap stuff that passes for science in some of the popular magazines and the supplements of the daily papers.

I have often been amazed at the trustful, confiding way in which the ordinary man or woman accepts without question any sort of impossible story regarding the past history of our world, if only it professes to have a geological or an archæological basis. Surely intelligent people ought to know by this time that the various so-called "ages" of these sciences are merely hypothetical and based wholly

The large majority of the readers of the newspapers and magazines of the day accept at face value the stories found therein concerning "prehistoric" ages, the beginnings of animal life, and the "emergence of man." Little does the public know that these stories are the fabrications of imaginative minds that depend upon a smattering of a science and a host of unestablished theories.

by

GEORGE McCREADY
PRICE



on assumptions, and without any foundation in objective reality.

GEOLOGY A MAZE OF THEORIES

THE earlier geologists were merely collectors of curios. But various minerals and precious stones were obtained from the earth, and thus it became the serious business of many to dig for these things. Coal mining also developed, and hundreds of per-

sons spent the larger part of their lives underground, digging up these black diamonds for the comfort and the enrichment of mankind. All these lines of business added a touch of reality to the study of the rocks; and gradually it came about that thousands of people in all parts of the world became accustomed to making the study of the rocks the chief business of their lives. Several generations ago the governments of all countries established important departments for the express purpose of studying and surveying the rocks in all parts of their dominions. To keep up this work it became necessary for colleges and universities everywhere to establish departments for the teaching of the science of the rocks. And thus it has come about that the science of geology has grown and developed until it has become one of the very leading sciences pursued in all the higher institutions of learning in every civilized country on the globe.

But the facts of geology are one thing, and the theories of the science are an entirely different thing; and in no other science are the facts and the theories so widely asunder. In all the other sciences a reorganization of the facts has come about which has resulted in the reconstruction of each of these sciences on an objective or inductive basis. Thus in physics and chemistry, facts are built on facts, and the old theories which used to dominate them have been thrown into limbo long ago, so that now these sci-

ences rest on an assured basis of fact and common sense.

THE "AGE" THEORY PURE BUNCOMBE

BUT not so with the theoretical part of geology. As Sir Henry Ho-worth well expresses it, "Geology, which is the youngest of the sciences, is the one in which medieval methods and medieval logic prevail the most." —*"Ice or Water," Volume I, page vii.* And these medieval methods and medieval logic have to do chiefly with the picture, alas, too familiar to most people, of a long series of successive ages, moving before our minds like a long-drawn-out moving picture, in which only certain types of life lived in a certain age, these dying out and being replaced by other entirely different types of life, and the whole occupying millions and millions of years.

This is the part that is purely a matter of theory. There is no theory about the finding of gold or copper or iron in certain rocks; though some people have learned that it may be a matter of theory as to whether oil or gas is to be found in certain regions. But in general these mineral deposits are studied and worked from a very sensible and scientific point of view. Neither is there any mere theory regarding the finding of certain kinds of fossil animals or plants in certain rocks. All these things are realities. But when the geologist proceeds to tell us that a certain kind of shell which he shows to us lived fifty million or ten million years before man appeared on earth, we very naturally ask him how he knows this to be a fact.

PLAUSIBLE BUT UNTRUE

IMAY illustrate the methods of these scientists by an example. In the year 1902 the first fossils ever found on the antarctic continent were collected, and proved to be about a dozen specimens of some fossil ammonites, a kind of chambered shells which are very similar to the beautiful chambered nautilus now found living in the Japan and China Seas. The geologists had been accustomed to these fossil shells for a long time, and they had assigned them to what they call the Cretaceous age, or the Cretaceous system of rocks; and so, on the strength of this classification, they tell us that these rocks in the antarctic regions were formed at about the same time as the chalk cliffs of Dover in England, or the very similar chalk beds of Kansas, or the coal beds of Vancouver Island, British Columbia.

A very wonderful series of facts, you say. Of course; but when, having won our confidence by these statements, our friend the geologist proceeds to say that at the time these widely scattered rocks were being formed there were no elephants or lions or human beings living on the land, or that the peculiar Crustaceans called the trilobites were even at that time long, long extinct, having van-

ished from the earth millions of years before, we proceed with wonder and awe to ask our learned friend how he *knows* all this to be an actual statement of fact, or how he can really prove the truthfulness of his assertion.

The fact is there is no possible way of proving the asserted relative ages of these deposits in such a clear, scientific fashion as would make the proof of these assertions appeal to careful students of other departments of science. For these relative ages cannot be proved in any such way as astronomers can prove the distances of the stars, or as the biologists can prove the structure of the cells or the order of embryonic development. The whole arrangement of the fossils in alleged chronological order is in reality built up wholly on the bald assumption that life *must* have occurred on the globe in a long-drawn-out order of succession from the little to the big and from the low to the high. There is absolutely no other foundation for these theories, as I have shown at considerable length in my "Fundamentals of Geology." And it is high time that every person who wishes to be regarded as intelligent should understand these matters.

AN ARTIFICIAL SYSTEM

THE methods of geologists may be illustrated in another way. Suppose we have a large library. From an examination of the books one after another we build up a card index system. This card index records the titles of the books, their authors, etc.; and we proceed to arrange these cards in an alphabetical arrangement, from A, B, and C, on to X, Y, and Z.

Now it would be just as sensible for the librarian to tell us in a serious way that because of this alphabetical ar-

range-ment, all the books listed under A and B were printed and published long before those listed under M and N, while the latter were also printed and published long before those listed under X, Y, and Z. Such a statement would be just as sensible, and would be based on just as much real objective fact, as the assertions of the geologists regarding the relative ages of the rocks which they have classified into the notorious geological "ages." Both of these systems of classification, that of the library and that of the geologists, are purely artificial, and each has been built up in the very same way by a system of recording the facts from various scattered localities and placing the card describing the conditions in its appropriate place in the card index system which is in process of being built up.

Such a geological system is just as artificial as is the card index system of the library. For when a field worker begins to study the rocks in any new locality, although he studies them first from the point of view of their stratigraphical position one above another, and says that the lower ones were laid down before the ones above, yet in attempting to compare the rocks in this locality with those elsewhere, he has absolutely no way of thus comparing them or of correlating them together except on the basis of their fossil contents. And just as it was in the case of the fossils from the antarctic continent already referred to, when these ammonite shells were fitted into their appropriate place in the geological scheme, so a place can always be found in the geological series for any new set of fossils that may be found anywhere on earth. For in the very same way the card index system of the library is always capable of further enlargement, and any new books brought in can always be listed and a place in the index can be provided for them. But what folly it would be to say that the A and B books were all printed and published



Experts at the Museum of Natural History, New York City, assembling the skeleton of an extinct animal.

long before the books listed under X, Y, and Z. And in the same way, if they could only realize it, geologists should feel nothing but amusement and contempt for the assertion that the trilobites lived before the ammonites, or that the trilobites could not have been living in the waters while the mammoths and hippopotami were living on the land, or that the dinosaurs were not also contemporary with the palms and magnolias which we know once grew in England and away up in the arctic regions.

ALL DONE BY A UNIVERSAL FLOOD

THE fact is that the ancient world, whose ruins now lie buried in the strata of our mountain sides or deep beneath the streets of such cities as Chicago, St. Louis, or San Francisco, was in reality a *unit*, and contained a most marvelous assemblage of *all* the various types of life now alive, with many thousands of others besides. And there is abundant evidence that it was because a most awful catastrophe befell this old world that we now find these specimens of life buried here and there all over our present land areas.

Of course the details of the scientific argument cannot be given here. But there is abundance of evidence to show that these long successive ages of the geologists are merely myths and fairy stories, with absolutely no foundation for them whatever; while the highly picturesque circumstantial accounts of definite events which happened millions of years ago, as mentioned at the beginning of this article, are mere pseudo-science and without any foundation whatever in objective fact. And it is high time that such things ceased to be published in journals which care for their reputation; though in view of the continued popularity of these romantic yarns, it will no doubt be a long time before such will be recognized for what it really is.

These things in themselves would not be of much importance, were it not for the fact that the popular theory of evolution and the ape origin of man, has been built up upon these theories of the geologists. And as these theories regarding the origin of man have become the religion of thousands of people, we see that these false assertions of the geologists are largely responsible for the spread of these doctrines.

An article like this can do little more than merely

touch upon these problems. For those who wish to inform themselves on these subjects (and every person who wishes to be intelligent should take the earliest opportunity thus to inform himself), I would recommend the book already mentioned above, or "Back to the Bible," or "Q. E. D., or New Light on the Doctrine of Creation," all of which may be obtained from the publishers of this paper.

Relics of Eden

(Continued from page 5)

for joy." It was made of a recurring section of eternity—time—the most enduring substance known. The latest recurrence of it came with the same unerring accuracy on the seventh day of last week as the second or third Sabbath came in the Garden of Eden.

The Sabbath is a memorial of creation, a monument to the fact that God created the world in six literal days and rested on the seventh. And that fact is more likely to be forgotten and is in greater need of being remembered to-day than ever before in this world's history; for men to-day are denying the miracle of creation with more assurance and in greater numbers than ever before.

Further, the Sabbath is a sign of recreation—redemption—the spiritual rest that comes to the sinner when the burden of guilt is lifted. And the truth of salvation from sin needs now more than ever to be remembered and emphasized, for the very preachers in the pulpits are scoffing at the efficacy of the atonement of Christ. And yet that same atonement is the one way by which man can rise from the moral degeneracy of our times.

Again, the physical and mental rest which the Sabbath day affords is the boon of the weary and nervous in this restless age. Men cry out everywhere for the rest that satisfies; for a let-up on the speed mania that carries us into, through, and out of everything, like a hurricane. The Sabbath provides the time and the way for recuperation and the renewing of soul and mind and body.

Discard the Sabbath?—As well dispense with breathing, eating, and sleeping. In the end the result would be just as disastrous. The Sabbath connects us with God, and who dares try to live without Him? We can well do without the American Sabbath, or the Continental Sabbath, or the "wild solar holiday of all pagan times;" but the Sabbath of Jehovah, the Sabbath rest that remains for the people of God, is at once our blessing and necessity.

WHEN MARRIAGE GOES,
HEATHENISM RESULTS

AND as to the other "relic," the marriage bond is the Gordian knot that even an Alexander may not cut without the consent of the One who solemnized the first ceremony in the primal garden home. True, an accommodating divorce court judge may sunder the tie, and man and woman may again be twain, to go their ways and be reunited to others by a more accommodating minister; but there follows in such a train all the evils that crowd the path of the adulterer.

All through the Word the marriage relation is used as a symbol of God's relation to His church on earth. And does His church need a close relation with Him now?—As never before. It is difficult to tell whether the breaking of the symbol is the cause of the breaking of the reality, or *vice versa*; whether the disregard of the sanctity of the marriage union is responsible for the growing contempt for any responsibility to God, or just the opposite. History proves that the relation of God with



PATIENCE

by ROBERT HARE

PATIENCE is gained within life's weary trial,
And not in bowers of safe and quiet ease;
Under the tempest skies where spirits tremble,
Not when all passing visions please.

The spirit molded by supreme disaster
Will hasten on more quickly to obey;
Self-taught, self-pleased, the careless soul will ever,
In all its goings, go astray!

Patience is gained in struggle with the billows,
On rougher seas than self has sought or planned,—
On seas, maybe, where derelicts are drifting,
And wrecks of manhood mar the strand.

But over all the darkness and the struggle,
There steals a sweetness, touching hearts that toil;
And breathings whisper through the tempest:
"Wait on, My child—a little while!"

Then bide the darkness; morn is surely coming.
And bide the struggle; rest is drawing near.
And then the heart may live without its sorrow,
The eye, smile on, without its tear!

Sweet Patience, I would ever learn thy story,
Thy hallowed lessons, every passing day,
Till from life's tangled scene at last there rises
A glory vision, born to stay!

man and the relation of man with woman rise and fall together. Let marriage be demeaned and the result is heathenism; go to heathenism and find marriage and woman demeaned.

The home is the basis of all that is best in civilization. And marriage as God designed it is an absolute essential to the home. It is significant that every attempt to substitute some other method of uniting the sexes for race propagation,—whether polygamy, polyandry, Platonism, easy divorce, or free love, all wreck the home, scatter the children and debase womanhood. Homes are the bulwark of love and health and joy. Blast them, and you blast every hope of good. Their preservation is the world's greatest "safety-first."

Modern society is going tripping down the broad way to promiscuous intercourse between the sexes. A heightening of the ideals of public opinion would be a potent factor in halting the dance of degradation. Let us get back to the statutes of Eden and strengthen the marriage bond, so that wedding bells will not sound the knell of all that is chaste and beautiful and happy in the sweetest relation ever given human beings to enjoy.

Rather than being relics of Eden, the Sabbath and marriage are memories of unalloyed gladness that grow stronger and dearer with the passing years. And more, they are foretastes of the restoration of that happy time long past, when they shall shine in their pristine loveliness and afford us the rest we sigh for and the union and communion we have waited so long to see.

Harvest Time

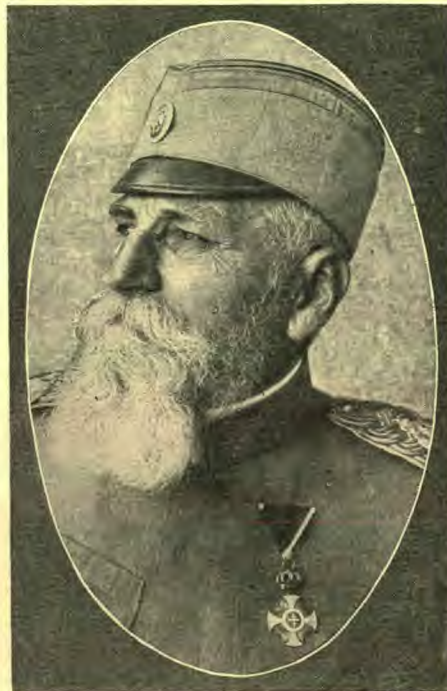
(Continued from page 4)

I perceive that the master of the field has come. He is as pompous and self-satisfied a man as we might find in all the countryside, and plethoric as his own granaries. Here he stands viewing the source of all his temporal abundance, and casting his calculating eye upon the heavily laden wains that soon will go creaking their way across the bridge that spans the valley stream. What have the images, begotten of my simple faith, to do with him? The yellow harvest moon is of no moment to his calculating eye, nor the distant majesty of moving stars, well ordered in their courses, nor yet the miracle which has come to pass in this self-same field within the changing cycle of the year. His mind can estimate only the temporal abundance of the crop,—the gold that will be added to his store by this one harvest. So, as he stands, he is puffed up with pride at his own power.

Poor, puny intellect of man, thus to conceive himself to be the master of the field—the master of the merest detail of creation! What power has this created being, in himself, to give the spirit of renewing life to the

smallest product of the field or fruitage of the orchard? Could he, to fructify the seed, have caused one wind of heaven to blow, one ray of sun to shine, one shower of rain to fall? This man, who stands in all his human pride and counts the increase of his worldly gains, who chastises or rewards his servants according to his erring judgment, what has he to call his own? How could he, by his own unguided power, have brought into being this harvest which now goes to swell his burdened granaries?

To whom belongs the field? Seed-time and harvest; step by step the immutable law of production has gone on, and the human brain has not conceived its import. Every step has been a miracle, the work of Him who spoke the world from chaos, and holds within the hollow of His hand the



Wide World

King Peter of Serbia who died August 17, in his seventy-sixth year. This monarch had anything but an enjoyable career trying to keep his small but strategic country on the map. During the late war he was forced to leave his capital and flee in an oxcart. He died of congestion of the lungs.

destiny of man and field alike. Who is, in truth, the master of the harvest?

Forget, for one brief moment, the commercial value of all this, and bring to mind the processes of divine creation through which the field has passed. What is the miracle of abundance over which this man stands gloating? He, who in his own esteem is owner of this fertile ground, recks not that by his own unaided hand not one small blade of grass could have its being. He thinks only of the hours of labor he has held at his command, the toil and harrowing which must precede the sowing of the seed,—the sowing and the reaping all accomplished by human agency, the abundant crops but the outcome of human intellect.

Listen, while I read the words of one who sings the praises of the Lord: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Psalm 50:1. And again: "The earth is the Lord's, and the fullness thereof." Psalm 24:1. What can we, who are the willing servants of the Master, say to this? To know that we are His, is that not enough without ephemeral wealth?

And now the last rites of the harvest day are ended; master and laborers have left the field, and I remain, in the mystery of this rapt hour, alone to meditate. The harvest moon, harbinger of harvest's closing hour, sends its prophetic radiance—an earnest of things that are to be. Silence falls upon the land, and then the prophecy of His soon coming repeats its comforting assurance.

By every sign and portent of this hour, we know that He is coming who is the Master of the field. The cycle of the Lord's allotted time is drawing to its close; the fruitage of the field is ripe, the granary is waiting. Busy hands are at the task, and soon the Master's promise will be fulfilled. The field which lies before our spiritual vision to-day, has had its seedtime and its growth to ripeness. The harvest is at hand. Now, we can but wait and watch with unquestioning assurance for the soon coming of the Master.

The Word

(Continued from page 3)

aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, R. V.



MAN'S DIVINE HELPER

by MATILDA ERICKSON ANDROSS



WE were leaning on the railing and gazing intently at the famous Niagara above us. The roar of the water was deafening, as it came tumbling over the rocks and leaped into the seething caldron below. Occasionally the wind brought a spray of the rising mist our way, and now and then a rainbow arched the foggy chasm. The grandeur of the scene thrilled us through and through. How magnificent! How sublime! In silent awe we stood before this wonderful manifestation of nature's art and nature's power.

"Think of the power there!" some one remarked. And I did think, but thinking could find no bottom. The subject was too deep to fathom. I remembered that a small fraction of Niagara had been drawn into service. It was sending electric cars flying over the rails; it was lighting cities, and supplying factories with power. I was amazed as I tried to think how human genius had thrown the harness onto this swift obstreperous steed and made it help draw the chariot of civilization.

But the kaleidoscope changed, and another thought took possession of me. There before us was more power than man could measure still tumbling over the precipice. And I was thinking of how very much more Niagara is wait-

ing to do, if called upon to serve. Every minute, water representing hundreds of thousands of units of horse power leaps over the rocks. On, on, on the current goes, hour by hour, day and night, summer and winter, year in and year out. It knows no nights. It takes no vacations. And with the current is ever that incomprehensible power, waiting, waiting, waiting for men to let it serve in transforming things around them.

Finally, as we stood there gazing at the falls in quiet meditation, I said to myself: Far more wonderful than this mighty Niagara is the power which the Father has provided for the transformation of human lives. Niagara draws cars; it runs factories; it makes cities brilliant with light. But this power from heaven changes men and women. Controlled by it, they live miraculous lives under most trying circumstances. And after all, is anything in this world more wonderful, more beautiful, more powerful, than the victorious life lived by common men and women?

HEAVEN'S POWER CHANGES MEN

SOMETIMES it seems that heaven is sacrificing too much to supply the spiritual power needed for victorious living, for few of us make the use of it we should. Like the majestic Niagara, that keeps pouring unused

over the precipice, this inexhaustible supply of infinite power flows on and on through the centuries, waiting, waiting, waiting for channels to be opened so that it may flow through them to transform lives. And think what it cost heaven to provide this power that is waiting to supply our need! The scars in the hands of our blessed Redeemer tell the story. He died that we might have forgiveness from sin, and He lives now that day by day we may have this power from heaven for overcoming sin.

THE HOLY SPIRIT COMES TO EARTH

WHEN Jesus went back to heaven after His earthly ministry, the Holy Spirit was sent to be His representative on earth.

Jesus rejoiced that the Holy Spirit was to come to earth to complete the work of salvation. "The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third Person of the Godhead, who would come with no modi-

fied energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, page 671.

GRIEVE NOT THE HOLY SPIRIT

NO wonder we are commanded, "Grieve not the Holy Spirit," for if we turn away from Him, we break our connection with the only power that can save us from sin. He, heaven's representative on earth, in close communication with the other members of the Trinity in heaven, directs the work here. The Bible tells us that "the Spirit itself maketh intercession for us with groanings which cannot be uttered;" but few of us avail ourselves of the blessings God longs to bestow. We go about heavy-hearted when by our side walks the Comforter whom Jesus sent. We make mistakes and fail again and again, and all the time He who has come to guide us into all truth is anxiously waiting to lead us in the way of life. We long for power; but when He comes who alone can put us in touch with that power and calls us to give up this or that, that our requests may be granted, we refuse to meet the conditions, and go stumbling along in our weakness.

Some one who is acquainted with the history of Australia, tells of a young man who was traveling through the interior, years ago. In those days the interior of that great continent was a veritable desert. Travelers who crossed it would keep close to the telegraph wires, and if circumstances made it impossible for them to pursue their journey, they would cut the wires, and then those who came out to repair the break would find them. Well, this young man, mounting his bicycle, took the usual route through the interior. After a time it was learned that he did not reach his destination. His friends were alarmed and sent men to search for him. After traveling some distance, they found his demolished wheel. On they went, till they came to his body. There he lay. He had dragged himself within a few feet of the telegraph pole. A pair of pliers was in his hand. But, alas, he had been unable to reach the wires; consequently he died, when almost within his reach was the help his friends were so anxious to bestow upon him.

So it is with the great Niagara of heavenly power that the Holy Spirit is waiting to use in transforming our lives. Many of us poor travelers on our journey through the desert are

very, very near to the power that means victorious living to us, but we fail to climb up and get in touch with it. That is all. But alas, the difference the connection makes!

UNCONDITIONAL SURRENDER MAKES THE CONNECTION

"BUT how can I make the connection?" we cry in despair; and the answer comes back to the waiting soul: "Climb up the rugged path of full, unconditional surrender, and say: 'Lord, take all there is of me, and let Thy Spirit control me in all the details of everyday life.'" That establishes the connection between us and our constant Helper. You say, "I don't see how it does." Well, neither does the Christian who has long been led by the Spirit. We must take this by



Niagara draws cars; it runs factories; it makes cities brilliant with its light.

faith. We must believe. We do not understand electricity, but our ignorance of it does not hinder our believing in that powerful current, nor yet in enjoying the benefits of its service.

The same is true of one's relation to the Holy Spirit. This is the testimony of a host of witnesses. Take

Peter for instance: he was a very different man after his full surrender. Before that day, he cowered when the maid pointed him out as a professed friend of the Man on trial. But after the Spirit took control of him, superhuman power was seen in his life and labor. He preached a sermon that was the means of converting three thousand persons; he wrought miracles; and he lived a true Christian life.

It is said that an evangelist by the name of John Livingstone spent a night praying for power. The record is: "The next day, June 21st, 1630, he so preached at Kirk of Shotts, that the Spirit fell upon his hearers in such a way that five hundred could either date their conversion or some remarkable confirmation from that day forward." But it is not only for serving in the pulpit that the Holy Spirit supplies power and wisdom. Said a mother not long ago who had learned the blessed reality of this constant Helper: "Since I received the Holy Spirit, I have been able to get into the hearts of my children, which I was never able to do before." The Holy Spirit is not limited. He can help all classes, in all professions. He can solve their problems and put them in touch with the power needed. The rich and poor, the young and old, the strong and feeble, find Him the quiet, never-failing Friend; the soothing, sympathetic Comforter; the careful, efficient Guide; the wise, unerring Counselor; and the secret of superhuman power for being whatever the Master bids, and for doing whatever their hands find to do.

NO LIMIT TO USEFULNESS

NO wonder, then, that great changes take place in one who surrenders to the Holy Spirit. With that surrender comes the promise of being a measureless blessing to others; for we are told that "there is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, page 250. Like Jesus, we too may daily receive a new baptism of the Holy Spirit, and go forth to live and to serve as He did.

Yes, the Holy Spirit will be our constant Helper. There will be diversity in the gifts He bestows upon us. Some He will enable to do one thing, some another. But first of all, to every one who submits fully to His control, power is granted to live the only life that is worth while—the life that yields "the fruit of the Spirit." It is the life whose characteristics are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is the life you and I long to live. And truly there is nothing we so much need just now as to

let the Spirit put us in touch with the power which will enable us to live it.

The disciples had been three and a half years with Jesus. That was a rare and unparalleled schooling for the work before them. Still He commanded them to *wait* for the baptism of the Holy Spirit. What if the disciples had said: "But the Master's business demands haste. We cannot possibly take ten days just now for prayer."

But what about the world? the lost ones? What did they do during the ten days? The disciples were the only ones to carry the message of salvation, but still they waited for the power. Did the world lose by those ten days of waiting?—No, the world was not a loser. On the other hand, there was great gain in that waiting. To this we are all agreed. But do we sense as deeply that the world always gains when Christians take time to turn themselves and their entire business over to the direction and control of the Holy Spirit? That is what brings the Pentecostal feasts that enrich the life of the Christian and make him a blessing to all whom his life touches.

What would you think of a trolley car's trying to climb a grade without getting in touch with the electric current? "Too absurd for thought," you say; and so it is. But is it not far more tragic for you and me to try to live the life that Christians are called to live, and to do the work that Christians are called to do, without the help of the Holy Spirit? We need His guidance and we need His power all along the way. We need His help when we pray, when we study, when we work. We need Him to teach us how to be true Christians in our homes, and how to be soul-winning friends among our friends. He alone can give us the vision that we need for buoying up our spirits. No more can we live the victorious life or do the work before us without the Holy Spirit, than the car can go up the grade without the electric current.

LET THE SPIRIT USE YOU

"**B**UT I am not trying to get on without the help of the Holy Spirit. I desire His help; I am pleading for it," you say. Do you remember the story of Simon Magus? When he saw the wonderful work done by those who were controlled by the Spirit, he desired the same power, that he, too, might do great things. But the Holy Spirit did not come into his heart. Why?—The reason is this: Simon Magus desired the Spirit to use *as he chose*. And there is where you and I sometimes fail, too. We have big plans, and we plead with the Father to send His Spirit to enable us to carry them out. It means so much if the plans fail! Our honor is at stake; our good reputation is quivering in the balance; friends may ques-

tion our good judgment if the plans fail; and so we plead for the Spirit's help.

But the Holy Spirit does not do business that way. We have things twisted when we plan thus. He is the Master; not we. We are the servants; not He. What would you think of the office boy's ordering the president of the railroad to run his self-imposed errands for him, doing a hundred little foolish things that only the mind of a mischievous boy could conceive? The railroad might suffer serious loss if the president should consent to such an inconceivable program—but that is too foolish for serious thought. Still it is not half so absurd as for us to try to make the Holy Spirit our servant. And should He let us engage Him thus for even a moment, irretrievable losses might result, for we then should have power to do what we want to do, and often our plans are not only foolish but they also have destructive dynamite in them. "Ye ask, and receive not," says James, "because ye ask amiss, that ye may consume it upon your lusts." Can you not look back even now and thank God that you were kept from doing some things you at one time deeply desired to do?

Anxious as the Father is to bestow upon us His Holy Spirit, He cannot let Him enter where He is not given the right of way. Therefore our request for the Holy Spirit must come from a motive that is absolutely unselfish. Our desire for the Holy Spirit must be intense; but first of all it must be intensely pure. When He knocks at the heart, we must let Him in to take full control. When He points out sin, we must let Jesus take it away. When He speaks, we must obey.

Many things around us can remind us of the relation that must obtain between ourselves and the Holy Spirit who is sent to be our constant Helper. Let the needle in your hand, the pencil you hold, the plow you guide, the horse you drive, the car you direct, the spade you use, teach you the lesson. Let you and me learn more and more fully day by day that we are the tools, tools to be used by the Holy Spirit, and that we are to be used exactly as He chooses. "But that is self-annihilation," you exclaim. Yes, but it is also self-preservation. It is the only way to the truly victorious life.

CULTIVATE HIS ACQUAINTANCE

"**B**UT how can there be so many secrets of the victorious life?" you ask. "And," you continue, "I am confused, for one says prayer is the secret; another emphasizes Bible study; and still another points to Jesus as our only hope of victory." The phrases may be confusing, but the great facts behind them are not. They are all parts of one great truth, all avenues leading to the same blessed

hope. Prayer is one side of Bible study, and Bible study is one side of prayer. They are inseparable. The one cannot long exist in a life without the support of the other. And so no matter by which of these avenues the earnest seeker enters,—no matter which secret he first grasps,—it will eventually lead him to Jesus and to the Holy Spirit, the Saviour's personal representative on earth who will help the honest seeker to live the victorious life.

This is a beautiful theory, we say to our aching hearts. But how can I make it practical in my own life? How can I let the Holy Spirit take full control of my life? How can I offer to Him my body as His temple? These are questions with which some of us are wrestling. We are willing that the Holy Spirit should come in and take possession of our hearts. We are willing to give up our sins, yes, and our cherished plans. We desire to be and to do what His will requires. But how can we accomplish our desire?

THE GODHEAD WORKS FOR YOU

HOW may we open the door and let the Holy Spirit in? Let a picture of true home life help us to understand: A young man finds no difficulty in taking the young woman of his choice into his heart. After the friendship has ripened into genuine marital love, the door into the holy place of his body temple is opened, and she is given the most sacred place by the golden altar of incense as his life companion. Naught but death can sever the tie that unites the two in one. Each seeks first the other's happiness. And day by day they grow more and more fully into each other's lives. Miles and weeks may separate them, but they still live in each other's hearts, each doing that which will bring joy and honor to the other. In such hearts there is no rivalry. Each prefers the other to self. Service is joy, and self-denial sweeter than pleasure. Their little selfish ways disappear, for true love is planting her seeds in their hearts and plucking out the weeds. Together they grow; each spurring the other on to be true to life's highest and best ideals.

Nothing in this life can be more real than this relationship. But it had a beginning. There was a time when each entered the other's heart in a definitely sacred way: Just so we may let the blessed Representative of our precious Saviour enter our hearts. However, we must make this distinction. He must come, but not to take a place by the side of the one who occupies the most sacred place of all human relationships. His place is beyond the veil. There in the holy of holies He must be seated upon the throne, henceforth to rule supremely in our lives. This is His rightful place.

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*If any one ever had
excuse for pessimism,
it was the apostle
Paul.*

Pessimists OR Optimists?

*Are those who hope for
and expect the soon
return of Christ,
pessimists?*

by

VARNER
J. JOHNS



NINETEEN centuries have passed into history since the Son of God clothed Himself with humanity that He might clothe man with the garments of divinity. He entered, as it were, the dark valley where

death, shrouded in the grave clothes of despair, held captive the children of men. He met death and sin face to face and He conquered! The garments of salvation, the robes of righteousness and life eternal are the heritage of men because of the victory of our Elder Brother.

As followers of the Lord Jesus, we long to be clothed upon with immortality. "If by any means I might attain unto the resurrection of the dead," was the supreme hope of the apostle Paul. He could easily have been a pessimist. A victim of the mob and the hatred of religious zealots, forsaken by friends, hounded by foes, lashed, stoned,—and yet Paul was an optimist. The blessed hope painted for the apostle the colors of the rainbow upon the damp prison walls. The crown of glory to be given at that great day made his cross easy to bear. Those who love the appearing of the Lord Jesus have that same blessed hope. This world is even now the valley of death, but beyond the shadow we can view the glory of

eternal day; above the darkness of despair appears the sunlight of hope. The return of Jesus is the substance of that hope.

Against those who are expecting the soon coming of Christ there is hurled the challenge of pessimism. But if pessimism is to view things as they are—death with its sting, sin in its hideousness, the world in its misery, and the coming of Jesus with its life eternal, its destruction of sin, its heavenly glory—then I choose to be a pessimist. If to be an optimist is to close my eyes to actualities, to deny the ravages of sin, to proclaim death

as a mere "passing on" to a lovelier life, to declare in the face of hopeless confusion, misery, and degradation, that the world will right itself some way, that peace will emerge from the ruins of war, that righteousness will purge the world of sin, that man-made civilization will triumph—if such is optimism, then I choose to be a pessimist. But the "blessed hope" never makes a man a pessimist; indeed, it colors his life with the sunlight of heaven; it tunes his harp strings with the infinite. As one who looks forward to the imminent return of Jesus, I deny the charge of pessimism.

Sin is a sober fact. Death is a bitter reality. Devastation and destruction, chaos and confusion, degradation and despair are real, not imaginary. Even the irreligious admit that the world is out of gear. Only the willfully blind deny the somber truths of world conditions. A volume could not hold the statements of fact as expressed by Protestant and Catholic, Jew and gentile, Christian and atheist. Note this, for instance, from the Catholic publication *Truth*: "Society seems to be afflicted with a moral gangrene that is gradually but surely corrupting all the sources of healthy action. As society is only the aggregate of individuals, what health can remain in it if the individuals who compose it are tainted with a moral leprosy which no medicine can assuage nor art eradicate?" A "moral gangrene," and that "gan-

grene" is sin! Is that man a pessimist who recognizes that sin holds the world in its grip, and that only Jesus can loosen the deadly hold?

A SOOTHING SIRUP DREAM

A DECADE ago the average sermon fairly radiated the platitudes of the triumph of civilization. The preacher of world devastation and the soon coming of Jesus was called an alarmist in those halcyon days. But the soothing-sirup dream of world peace was violently disturbed as civilization literally went to pieces and the world was placed upon the rack of war and revolution. The Utopian dreamer is still with us, however. A well-known theologian must blind himself to the realities as he says, "Might it not be that the second coming of Christ was to take place through the progressive triumph of His spirit in history? Such at least has been the conviction of many earnest Christians. They have seen in the revived social consciousness of our time a sign of the coming of Christ. Foreign missions, with its enlargement of the range of Christ's influence, the humanitarian movement with its intensified consciousness of the value of the individual, the movement for world peace and international brotherhood with its direct challenge of selfishness in high places, all these have seemed ways in which Christ was coming to His own to establish His kingdom on earth."

"Revival of social consciousness," says the modernist; society afflicted with a "social gangrene," replies the sober statesman. "International brotherhood" is the label upon the modernists soothing sirup; inordinate greed, profiteering, extreme selfishness, is the formula for the "soothing sirup." "Establish His kingdom on earth" declares the modernist; "My kingdom is not of this world," declares Christ.

THE STAR OF HOPE

WHY call a man a pessimist who sees in the world conditions a direct fulfillment of Bible prophecy and an irrefutable evidence of the nearness of the return of Jesus? Death has too sharp a sting for the orthodox Christian to call the forlorn hope of the triumph of civilization, the coming of Jesus. The resurrection morning with its dawn of eternal life is his star of hope. Sin is too bitter in its baneful fruit for him to talk "world brotherhood" as the coming of Christ, especially when he knows that "world brotherhood" is mere sentimental talk, while "inordinate greed" is bitter truth.

A recognition of the realities, combined with a glowing picture of the dawn of a better day when Jesus comes, is true optimism. The world is crying out for just such a message. The weekly nauseating dose of sermon

opiates may lead some men into a fool's paradise and a world of illusions, but the masses heed not such a message. William T. Ellis, in a popular magazine, appeals for a living message of truth. His words are typical of a universal sentiment:

"Ever since the war began, the country has been listening for a clear trumpet note from some prophet of the living God in vain! With the whole earth in such agony as it has never before known; with vast spiritual fermentation and unrest a worldwide condition; with the very foundation of Christian civilization imperiled; with a nation steadily loosening its hold upon the elementals of faith—the spiritual shepherds of mankind seem too busy with trivial and ephemeral matters of individual taste and practice to give heed to the deep and desperate needs of their flocks. I heard almost everywhere 'the language of Canaan' which is a euphemism for the shop talk of theology, in place of simple, clear United States speech of the twentieth century. But rarely did I hear a man who preached 'as a dying man to dying men,' as a consciously burdened prophet of the Most High, declaring with pertinency and conviction, 'Thus saith the Lord!' There is something desperately lacking in much of the day's preaching, else a singularly Spirit-hungry generation would not be turning its back upon the open doors of the churches."

THE BIBLE'S LIVING MESSAGE

THERE can be but one answer to the clarion call for a living message. A living God reveals Himself and His truth only in the Bible. That Word of Truth must not be "interpreted" or dissected. We must take the Bible as it is. The Bible description of the days just preceding the return of Jesus abounds with such expressions as "perilous times," "distress of nations, with perplexity," "men shall be lovers of their own selves," "covetous," "proud," "lovers of pleasures more than lovers of God," "as it was in the days of Noah," and others of like import. The sober declaration of the leaders in world thought record the graphic fulfillment of these predictions. Then the optimistic note is sounded in the words, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." That is an optimistic message and a true message. When you read the context, you will see that world "redemption" is indissolubly linked with the second appearing of Christ. In that event, therefore, is the true lodestar of the man who believes God and His Word. To reverse the Bible program and make the triumph of civilization a necessary prerequisite to the return of Jesus is a gloomy message indeed, because history has proved it to be a hopeless message.

The unfolding of the great controversy of the ages is recorded in God's Book. The first two chapters in the Bible picture the Eden of God unmarred by sin. The last two chapters in the Book give a sunlight picture of Paradise restored. Sin cast its awful blight upon the earth and its inhabitants. And sin is a fact, not a myth. Sin must be eliminated from God's great universe. The return of Jesus makes possible the restoration. The doctrine of the second coming of Christ is the touchstone of orthodoxy. The proclamation of the triumph of civilization through the evolutionary process is the criterion of unorthodoxy. Believe the Bible, and your confidence will rest in the soon-coming Saviour. We "love His appearing." Our prayer reiterates the blessed hope, "Even so, come, Lord Jesus."

Man's Divine Helper

(Continued from page 12)

If we comply with these conditions, the Holy Spirit will come into our hearts. There is no question about that. The promise cannot fail. "We may not feel the presence of the Spirit in our hearts, and at times we may question whether He does live and reign within us," says an experienced Christian, "but our feelings have nothing to do with the fact of His presence within. We may not feel the beat of the heart that sends the life-blood coursing through our veins, but we know that it is there and is faithfully doing its work; so we may know that the Spirit of God is within, unless we have grieved Him till He has been compelled to withdraw."

And now to those who have framed a quiet resolution to live to please the Master's Representative on earth, and to "grieve not the Holy Spirit," it is comforting to recall that he "who wills to do His will shall know." We know some things that we must do. Let us do these; for obedience is a doorway to fuller knowledge of His will. Through prayer and Bible study the earnest soul may learn to understand the Spirit's leadings. The Father, the Son, and the Holy Spirit, into whose names we were baptized, are all working together in perfect harmony for our salvation; and the Bible brings us in touch with all of them and their one great plan for saving the world. So day by day, as we meet the Master in quiet prayer and Bible study or in service for others, the path will grow brighter and brighter before us, and we shall see more and more clearly what to do next.

It is truly a thrilling thought that you and I may have the help of the Holy Spirit to live the victorious life. Yes, the thought is thrilling, but there is a solemn side to it as well. It is this: If through the help of the Holy Spirit, I may live victoriously, I must, or prove recreant to the trust which life brings me.

Prohibition

Bane or Blessing?

by

FRANK A. COFFIN



Wide World

A United States marshal emptying liquors confiscated in Alexandria, Virginia.

The schooner "Henry L. Marshall," in New York Harbor, after being brought in by a coast guard cutter. This schooner has been engaged in the booze running business, buying her liquors in the Bahamas and selling them off the New Jersey coast. Twelve hundred cases of liquor were confiscated.



SUPPOSE any man who ever has used intoxicants, and who asks himself the question, "Is prohibition, from the physical standpoint, of benefit to me personally?"

will answer in the affirmative. He may decry prohibition to his friends. For the sake of some financial return, or for policy's sake, or, it may be, because he does not wish to appear different, he may argue that prohibition hurts business. He may dilate upon the evils of bootlegging. Despite the evidence in his own case to the contrary, he may even believe that the user of intoxicants who cannot obtain some form of alcoholic liquor will turn to habit-forming drugs. But for himself, the average man believes down deep in his soul that he is better off without liquor than with it.

PROHIBITION A BLESSING WHEN ENFORCED

SOME men drink because they like the taste, some because their friends (save the mark) entice them, some because they do not wish to appear odd, and some because they have formed a habit which holds them in its iron grasp, and from which they would gladly be free. There are many reasons for drinking, and many more and better ones for total abstinence. Most men are willing to admit that their physical health is better without liquor than with it.

But all have not been so willing to admit that prohibition would be a blessing to the country at large. Before national prohibition became effective, thousands feared to vote "dry" lest they help to bring upon the country financial disaster. Many there were who believed prohibition would work an injustice upon the vineyardists, the brewers, and the saloon keepers. Others told us prohibition would not prohibit; that the law never could be enforced. But wherever it is being enforced, we find conditions vastly improved over what they were under the liquor régime. No one will deny that there is bootlegging, and that this is being carried on both across the Mexican and Canadian borders and along the coasts. Vast quantities of intoxicating liquor are still finding their way into this country. But in spite of all this illicit whisky, rum, and worse which is being consumed in the United States, conditions are markedly improved everywhere since prohibition went into force.

It was expected that the wealthy manufacturers of beer, whisky, wine, and other intoxicants would do everything in their power to make prohibition ineffective. It was to be expected that men lacking in principle and caring nothing for the welfare of the community at large, would resort to bribery and to every other means, right or wrong, for continuing their

traffic in the death-dealing fluid. Just what influences were brought to bear upon the Attorney-General of the former administration to call forth the ruling allowing the manufacture of beer containing a percentage of alcohol, the public has not yet learned. The notorious winking of officials at flagrant violations of the prohibition law is doing great harm. But in spite of it all, prohibition, so far as it has been enforced, has proved a great blessing to all.

MANUFACTURERS HAVE NOT SUFFERED

PROHIBITION has removed the menace of the open saloon. It has vastly curtailed the manufacture of intoxicants. It has caused legitimate business to thrive. It has given the drinker back his job. It has reduced arrests, not only for drunkenness, but for crime. It has put food in the stomachs of the drunkard's children, and shoes on their feet. It has made of the drunkard's house a home. With better enforcement of the prohibition law, it will bring still greater benefits. Mr. Frank A. Vanderlip, speaking before the Economic Club, at the Hotel Astor, in New York City, on February 25, 1920, said: "I believe that the economic value of prohibition will eventually be an influence for the prosperity of society, the like of which will amaze ourselves and the world."

What hardship has prohibition worked upon those engaged in the

manufacture or production of the beverages it forbids? To begin with, the "stuff" they sold was ruining the bodies and souls of those who drank it. They were engaged in a traffic which was morally wrong. But aside from the moral phase of it, has prohibition dealt unjustly with them? Many of the vineyardists have turned from the sale of their grapes to the wineries to drying raisins. They have found this far more profitable, in most instances, than the raising of wine grapes. Others are selling their grapes for use in the manufacture of unfermented grape juice, which is likewise proving profitable.

THE BREWERS NOT SUFFERING

NOR has prohibition proved such a serious blow to the brewers as they led folks to expect before the law was adopted. "The *Western Brewer Magazine*, for September, 1919," says the "Anti-Saloon League Year Book," for 1920, "reports the results of a survey which was made by that journal with a view to ascertaining what new lines of activity had been taken up by breweries as a result of prohibition. A questionnaire was sent to the breweries throughout the United States. Replies show that 500 breweries were engaged in the manufacture of nonintoxicating cereal beverages. About 23 per cent of the breweries had turned their establishments into ice factories and converted parts of their plants to cold storage establishments. Others reported that they had converted their breweries into oil refineries, canning factories, candy factories, vinegar plants, packing houses, creameries, beet-sugar factories, chemical factories, etc.

"The advent of national prohibition in the United States put out of business 236 distilleries, 1,090 breweries, and 177,790 saloons and other places where intoxicating liquors were sold, in the continental United States. From reports from practically every city in the country, these institutions, including practically all distilleries, breweries, and saloons, have simply been converted into other places of business, producing and selling in most cases that which ministers to the comfort and prosperity of the people of the country rather than the reverse, and in most cases employing more labor than was employed by the same institutions when they were operated in connection with the liquor traffic."

Thus even the breweries have been turned into a blessing to the country, instead of a curse, producing that which is wholesome, employing more labor than formerly, and still affording a profit to their owners.

One of the subtle arguments used by the saloon interests in their campaign against prohibition was the assertion that without the revenue to cities, states, and the nation, afforded by liquor licenses and the wine and

whisky tax, the citizens would be more heavily burdened than ever. The tax levy, said the liquor men, will leap upward as soon as we cease to pay revenue. But the actual facts are that exactly the opposite has taken place.

"Reports of the United States Census Bureau, showing the tax rates in 19 cities of the United States for the year 1917, are significant as indicating the wide difference between the rate of taxation in wet and dry cities of the United States, other things being equal. The figures as reported show the following rates for the nine wet cities:

"Newark, \$17.30; Camden, \$13.19; Jersey City, \$11.83; Paterson, \$14.38; Trenton, \$15.72; Providence, \$13.17; New Haven, \$18.19; Bridgeport, \$19.24; Hartford, \$11.67.

"The figures as reported also show the following rates for the ten dry cities:

"Portland, Oregon, \$5.75; Los Angeles, \$6.80; Birmingham, \$6.00; Salt Lake City, \$6.50; Atlanta, \$5.56; Tacoma, \$6.70; Denver, \$8.87; Seattle, \$9.53; Richmond, \$8.80; Des Moines, \$7.62.

"One thousand dollars is the unit of taxable value. The average rate for the nine wet cities is \$14.632, while the average for the ten dry cities is \$7.313, just a trifle over one half the average rate for the wet cities. The ten dry cities were under absolute prohibition at the time the figures were compiled. The nine wet cities had practically no restrictions of a prohibitive character."—*Id.*

A further showing of the prosperity that has come with prohibition is made by the banks of the country. Hon. John Skelton Williams, Comptroller of Currency of the United States, reports that 880,949 new accounts were opened in the national banks of the United States between June 30, 1919, and Nov. 17, 1919. The increase in the number of deposits in the state and private banks is known to be far greater than that in the national banks.

"From June 30, 1919, to Nov. 17, 1919, the increase in deposits in the national banks of the United States was \$1,422,883,000. A high United States government official maintains that this increase is directly traceable to prohibition."—*Id.*

HOTEL MEN GLAD FOR PROHIBITION

WHAT effect has prohibition had upon the traveling public? Let hotel men answer. "An investigation made in February, 1918, in behalf of the hotels of Massachusetts, shows something of the attitude of the hotel owners and proprietors in prohibition territory as to how prohibition affects the hotel business. The following letter was sent to the hotel managers of prohibition states:

"Hotels in Massachusetts are considering the attitude which they should

hold toward the question of ratification of the national prohibition amendment. Your experience will be of great value. Will you kindly favor us with a brief statement regarding the effects of prohibition in your vicinity with special reference to the hotel business?"

"One hundred and fifty-eight replies were received to this communication, of which 104 favored prohibition; 35 opposed prohibition, and 17 neither favored nor opposed it. The following excerpts from those favoring prohibition are significant:

"ALABAMA: 'Give the prohibition movement your support. It will give you clean men, clean women, clean hotels, and clean cities.'

"ARKANSAS: 'We can sincerely state that prohibition in Arkansas has helped our business instead of injuring it as expected.'

TOURIST BUSINESS BETTER

"COLORADO: 'The greatest argument put forth here when the prohibition question was up was that if Colorado went dry it would kill the tourist business. The actual result has been just the reverse. We voted wet, but have admitted long ago we were wrong.'

"GEORGIA: 'The greatest thing that ever happened to the hotel business. Would not have back our saloons under any consideration.'

"IDAHO: 'Conditions are much better under prohibition than they were before.'

"NEBRASKA: 'Before we went dry, I was greatly alarmed at the prospect of losing the saloon's revenue, but I find my net profit is greater without the bar.'

"NORTH CAROLINA: 'The writer voted against prohibition, but would vote for it now, and further, he would retire from the hotel business rather than have a bar again. Hotels soon adjust themselves to the changed conditions, and the men who operate them become better and more highly respected citizens.'

"OKLAHOMA: 'You can say this to your hotel friends, that they need not worry about the result; and after they have had prohibition for a time, none of them will be in favor of returning to old conditions.'

"TENNESSEE: 'We had a bar in our hotel, and must say we are glad that it is gone.'

"VIRGINIA: 'Before the state went dry, we naturally thought we could not get on without our bar; but now that we have been operating nineteen months without it, we would vote dry.'

"WASHINGTON: 'Prohibition is one of the greatest possible things for the hotel business or any other. When the state went dry, I am very sorry to say I voted wet, but would never vote wet again.'—*Id.*

Drunkness, all crime, and pauperism are conditions which every community deplors. It is well known

that these are worse in the large cities than in the country districts and small towns. That prohibition has made living conditions far better in such cities as New York, Chicago, and San Francisco than they were in the days of the open saloons, is proved by the statistics available. The Anti-Saloon League of America gives figures showing that during January, February, and March, 1920, 45,143 offenders of all ages were arraigned in 17 of the larger city and county courts in New York City, as against 68,535 such offenders for the corresponding months of 1919, showing a decrease of 23,392, or 34 per cent.

Prohibition is said to have reduced the number of alcoholic patients cared for in the hospitals of the city of New York from 90 per cent to 70 per cent. One instance is that of Bellevue Hospital, where attendants and equipment had been released by reason of prohibition so that nearly 7,000 new patients a year, based on an average stay of 5½ days a patient, could be cared for. It is probable that more alcoholic cases have been cared for at Bellevue Hospital than at any other institution in New York City. The number of ambulance calls for that institution during January and February, 1920, are reported to have been 31, as against 228 for the same period of 1919.

REAL ESTATE VALUES UNAFFECTED

PROHIBITION has not decreased real estate values, at least not in New York City. Two thousand dollars a foot is the price which was recently paid for a frontage of nine yards at 43d Street and Broadway. The Wallick Hotel formerly used the site for a café. The contract expired in May, 1920, and the hotel company declined to renew it because of prohibition. The Schulte Realty Company opened negotiations with the Hilton Clothing Company, with the result that that company signed a new lease for 20 years at \$1,100,000, or \$55,000 a year, this rental being more than double the amount the property brought for saloon purposes. Other similar cases might be given.

Much the same story is told concerning conditions in Chicago and San Francisco. To sum it all up, prohibition has proved a blessing to the property owner, the real-estate broker, the banker, the hotel proprietor, the employer of labor, the laboring man himself, and the community in general. In spite of lax enforcement, it has reduced crime, relieved congested hospitals, reduced pauperism, turned into avenues of legitimate trade the dimes and dollars that formerly clinked over the saloon bar, and brought peace, contentment, and happiness to thousands of homes. It has emptied the cheap lodging houses, by putting money into the pockets of the

(Continued on page 25)



International

Antiprohibitionists and Coyotes

CONSIDER the coyote. Your sleep is suddenly ended by a legion of eerie howls reverberating through the startled night air. You, a greenhorn lately come to the wide waste places of the West, are certain that inferno and its myriads have encompassed you. You arise, clutch your gun, and wait for the onslaught. No onslaught comes. Fearfully you peek out of the window; and in the brilliant light of the moon, you descry one lone coyote out on the mesa, calling for his mate who is a bit tardy in arriving at the trysting place. With a sigh of relief, you slink back to your pallet wondering how in the world you imagined a million voices could come from one throat.

Consider the blue jay. As you walk through the summer forest, seeking a bit of relaxation, trying to forget the perplexities and vexations of the office, the air is rent with a raucous cry. Before that one is fairly on its way, another smites your ear, and another and another. You wonder if a flock of winged calliopes have escaped the circus and are intent on turning your restful vacation into a bedlam. You look up, expecting to see the air blackened with the noise mongers. One lone, sassy, pert, blue jay is all the heavens contain.

Consider the skunk. The night air entices you. You decide to take a little walk over to the spring where crystal waters are found. But of a sudden you halt! For your olfactory nerve seems to be writhing in revulsion. Have the nether regions suddenly opened up and spumed forth? Has the whole world been saturated with devil gas? Are you going to be suffocated and shrivel up before you can make one faint cry for succor? Before your watering and almost film-covered eyes, jauntily swings a neat little denizen of the woods, M. Skunk. As he trips up the trail, his masterful tail swaying lightly in the breeze that has sprung up and saved you from suffocation, you wonder how a creature so pretty and so small, could make your world reek with a smell nondescript.

Consider the antiprohibitionist. You are making a visit to New York City, and you stay over the Fourth of July, 1921. You read in the *World* of the 3rd that everybody in New York City, population 5,621,151 (except a few deluded members of the Anti-Saloon League), is crazy for booze, and that

at least 200,000 of them, and possibly 300,000, are going to parade down Fifth Avenue next day, voicing their wants in no uncertain tones. You read further that 202,670 of the best and most respected citizens have actually signed a pledge to the effect that they will be in the parade, rain or shine. You decide if such a thing of such proportions is going to be staged, you will be on hand bright and early to take it in. On the morning of the Fourth the sun comes up in all his splendor; there is not a cloud to be seen. Surely all the pledge signers will be in evidence on such a favorable day. You hurry through breakfast and rush down town, and find a shady place to stand to view the parade. Strange, but there do not seem to be many persons gathering for "the biggest antiprohibition demonstration the world has ever seen." After an hour or two, a few curious souls have lined up along the curb. And after much delay and hesitation, the parade hove in sight. Here comes the first detachment! Twenty-four policemen, nine hundred twenty-two musicians, and thirteen thousand, nine hundred, seventy-six marchers! "Well, that is pretty good for a starter!" you exclaim to your neighbor. You take a glance at the personnel of the paraders. You look well-nigh in vain for native-born Americans. Eight out of ten are foreigners. Some of them look as if they belonged to the "No Law and Disorder Society." You decide that the first installment of the parade certainly is lacking in the "best and most respected citizens."

After they have passed, you look up the avenue for the next battalion. Something must have detained them. You wait a few minutes, and then the word is passed along that you have seen the entire parade! What? from 200,000 to 300,000 scheduled to parade, and only a bare fifteen thousand show up! Quickly figuring it up, you find that only about one fourth of one per cent of the people of the nation's wettest center care to parade as foes of prohibition. You wonder what the 5,606,229 people of New York who did not show up think of prohibition. Could it be possible, after all, that those who are fighting prohibition could be likened to the lone coyote, to the lone blue jay, to the lone skunk, that made your vacation out West so interesting? Can a lot of noise be taken as a fair indication of numbers?



HERE in the dazzling sunshine was the Rock of Peter, standing erect on the firm ground, its deep foundations still unshaken. The cool fountains in the piazza gushed forth glittering spray as of old, and its glorious dome, white and huge, invincible by distance, seemed to pierce the very heavens, lifting the cross high above the strifes of warring kingdoms and the crash of tottering empires. There in the balmy, fragrant air, under a superb blue sky, . . . one realized that though all else had been altered by the war, Christ's church was still the same. Nay more; it is the one institution in the world at the present time that has immeasurably gained in influence and prestige as a result of the war."

In the foregoing paragraph, an ardent Catholic, a visitor to Rome, sees through biased eyes what all the world sees to-day, the papacy no

longer a widow, but far on the way toward the queenship of the world. The Bible long ago prophesied that the day would eventually come, after a time of captivity and wounding, when the papacy would again be able to say, "I sit a queen, and am no widow." Revelation 18:7. That day, if not here already, is fast approaching.

The aim of this editorial is not to castigate individual Catholics or to malign Catholicism, but only to point out a few steps in this miraculous rehabilitation of the holy see as a world power, spiritually and temporally.

A NEW PAPAL ERA

Through the medieval centuries, after Gregory VII, Innocent III, and Boniface VIII had placed the papacy in a position of world dominance, she ruled kings and princes, church and state, with a high and mighty hand, until that day in 1798 when Pope Pius VI was taken prisoner by the order of Napoleon Bonaparte, and the papal government was for a period abolished. That act on the part of the civil power, coming as a culmination to a series of reverses, temporarily broke the back of papal aggression. She received another very severe blow, when in 1870 Italy took away the temporal sovereignty of the pope. Insult was added to injury when France, "the eldest daughter of the church," disestablished the church, and declared a separation of church and state in 1904. Although possessing vast spiritual resources, the pope, therefore, came up to the period of the World War with seriously impaired political prestige. And the war enhanced that prestige not one whit; for Rome, in an endeavor to maintain a neutrality between the Central Powers and the Allies, incurred the sus-



WIDOWHOOD

A N E

picion of both factions, so that when the Armistice was signed, November 11, 1918, the papacy, as a political entity, had less power, less influence, and less prestige than she had enjoyed for many a long day.

To the casual and uninformed observer it appeared that the way of the papacy back to world power was to be marked by most strenuous exertions extending over a long period of years. But ah, how little did such an opinion reckon with the wiles and



1. A miniature model of a Knights of Columbus auto hut in the Battle of the Argonne. This model, made at the request of the French government, has been placed in the Palace d'Invalides in Paris. 2. Three new Spanish cardinals who have just received the red hat from the pope. Ragonesse (third from left), Varraque (third from right), and Benloch, in the center. 3. Archbishop Dennis J. Dougherty of Philadelphia (third from left), walking to the consistory where he was made a cardinal for America. 4. Rev. Father Joseph Denning, a Catholic priest of Marion, Ohio, Harding's home town. Some months ago semiofficial reports had it that the President was contemplating appointing Denning United States Consul at Rome. 5. An unusual photograph, showing the consistory in the Vatican this spring, when three new cardinals were created. The new princes of the church are seen prostrate before the altar in the Sistine Chapel. 6. When the new cardinal, Dougherty, reached the dominantly Catholic city of New York, the mayor, civil employees, and citizens fairly tumbled

The Mecca of Roman Catholicism, St. Peter's Cathedral in Rome, as seen from an airplane.

Photo International,



widespread way *than any other individual government.*" And quoting Sisley Huddleston further, "It always has been necessary to take Romanism seriously into the reckoning; *but never anything like so much as now,* and the Vatican is out to capture more and more control of world affairs."

A WORLD PHENOMENON

The victories of the Vatican could be explained in part at least if the pope had been the aggressor during the last three years; but that has not been the case. The various nations of the world, and some of them considered the most implacable, have in all cases taken the initiative in re-establishing diplomatic relations with the holy see.

An item that appeared in the public press even before France made her appointment to the Vatican, reads: "A total of thirty-one countries now maintain official diplomatic relations with the Vatican, five with the rank of ambassadors, and twenty-six with the rank of ministers. . . ."

"As a consequence, the Vatican is to-day in diplomatic relations not only with all of the great Catholic countries of the world and most of the Protestant nations, but it has succeeded in entering into semiofficial relations with several of the great nations with other religions, such as Turkey, Japan, and China.

"Diplomatically, therefore, the holy see has attained a representation never before reached in the history of the church."

And the strange part is that "in all this reciprocal exchange of cordial relations between the Vatican and the states of the world, the interchange has been requested, not by Rome, but by the govern-

ments themselves. This is perhaps the most impressive fact of all," says *America*. L. J. S. Wood, writing in the *Atlantic Monthly* for September 1921, likewise comments:

"It is remarkable how this phenomenon has come about without objective effort on the part of the holy see: the civil governments have approached Rome, not Rome the civil governments, though, of course, she has extended to them the most cordial welcome." Another writer has characterized the unprecedented move on the part of nearly all the world states as "a rush to get into the Catholic fold." Of course this rush has come about, not because the nations are particularly in love with Catholicism as a religion, but "the Great Powers have gone to Rome because the heads of states and the chancellories of Europe and America realize that important advantages will accrue to them by

OF THE PAPACY

ORIAL

enticements that Benedict XV, the greatest papal diplomat since the days of the Reformation, and his Rampolla, Cardinal Gasparri, would hold out to the rulers of earth! For in the three years that have so quickly passed by since the Armistice, the wheel of fortune has entirely reversed itself, so "that at one bound Catholicism has become a huge force to be reckoned with," and "so that to-day it is hardly an exaggeration to say that it controls the world in a much more real and

over one another to do obeisance. The picture shows a member of the police department kissing the cardinal's ring. 7. In the Abruzzi District of Italy, during certain religious festivals, the peasants creep to the cathedral, kissing the pavement as they go. 8. Monseigneur Ceretti, one of the ablest diplomats of the Vatican, has been appointed papal nuncio to Paris, after a break between France and the Vatican of some seventeen years. 9. The Knights of Columbus have recently appropriated \$1,000,000 for an "American History Commission."

This committee will prepare and distribute millions of pamphlets "dealing with phases of American history, insufficiently treated or misinterpreted in average textbooks." 10. The crown prince of Japan, while recently in Rome, broke all precedent by making the pope a visit. The picture shows H. R. H. Hirohito and his entourage at the Vatican.

11. President Millerand of France, presented a Sèvres vase to the Knights of Columbus, to commemorate the K. C. pilgrimage to France when they presented the Lafayette statue to Metz.

Photos International, Underwood, Wide World



sending accredited envoys to the holy see."

THE QUIRINAL AND THE VATICAN

It is difficult to say whether the move of Italy or the move of France to placate the papacy has been the more significant. But at any rate, the cordiality that now exists between Italy and the Vatican, when compared with the "frozen enmity" that has existed for half a century, is a marvel. Because King Victor Emmanuel II declared the whole of Italy free from the temporal sovereignty of the papacy, the pope withdrew into the Vatican grounds in Rome, and has remained there for fifty years, "the prisoner of the Vatican." He has known no name for the king of Italy but "the usurper." To show his indignation and his enmity toward Italy, he forbade his followers taking part in Italian politics and elections. He also denied the right of any Catholic ruler to visit or to give credence to the claims of the king of Italy. Every pope from 1870 onward has officially voiced the claims of the holy see to temporal sovereignty in Italy. Benedict, in his first Encyclical, of November 1, 1914, said: "Too long has the church been curtailed of its necessary freedom of action, ever since the head of the church, the supreme pontiff, began to lack that defense of his freedom which the providence of God had raised up during the course of centuries. . . . While we pray for the speedy return of peace to the world, we also pray that an end be put to the abnormal state in which the head of the church is placed—a state which in many ways is an impediment to the common tranquillity. Our predecessors have protested—not from self-interest, but from a sense of sacred duty—against this state of things; those protests we renew, and for the same reason, to protect the rights and dignity of the apostolic see."

One of the chiefest aims of the papacy being, therefore, the regaining of political power based on temporality, the pope has made certain concessions to Italy that would open the way, if Italy were in the mood, to achieve his end. His first step was to do away with the ban on the visits to "the usurper" by the heads of other Catholic states. In his Encyclical Letter on Reconciliation among the Nations and the Restoration of Christian Peace, written in 1920, he said: "Considering the changed circumstances of the times and the dangerous trend of events, and in order to encourage this concord, we should not be unwilling to relax in some measure the severity of the conditions justly laid down by our predecessors, when the civil power of the apostolic see was overthrown, against the official visits of the heads of Catholic states to Rome." His second move was to allow Catholics to vote in Italian elec-

tions, a thing which had not been done by loyal communicants for some forty years.

These two concessions on the part of the papacy immediately put a very different complexion on the state of affairs; for the bars of prejudice against the Vatican were greatly loosened, if not cast down. Catholics, eagerly participating in politics and elections, soon returned loyal members of the church to official positions, so that at present the church holds the balance of power in the Italian parliament. The Popular Party, although not openly controlled by the Vatican, yet nevertheless so, has a solid group membership of 107, and so can swing legislation one way or another. The new ministry formed by S. Bonomi has three members from the Popular Party. The post of Minister of Grace and Justice, hitherto exclusively anticlerical, has been given to the party. Steps are being taken to increase the stipend of the state to the clergy, and the church is asking for freedom in education, which means that she will virtually control it.

Italy sees France, England, and a host of others, sending ambassadors to the Vatican, and it, of course, sees that it will be the eventual loser if it does not follow the band wagon. There is on foot at the present time a very determined effort to send an Italian minister to the Vatican, and there is little doubt but that a few months will see such a deed done. There have been persistent reports also, that if the Quirinal can save its face, it will grant enough territory to the pope to satisfy his claims for temporal power. The plan that is most in favor is to give the pope a tract of land on the Tiber that would, of course, include the Vatican and St. Peter's. There has been some talk, also, of giving him a corridor to the sea. We may at least say that it is more than likely that the claim for temporal power will be granted in the near future; and once this is done, the papacy will be in a strategical position that she has not enjoyed for decades.

FRANCE RETURNS TO THE FOLD

On the 30th of July, 1904, France and the Vatican parted. The struggle that led up to the parting was most testy and pronounced. After nearly seventeen years, France returned to the Vatican on May 28, 1921, with a blare of trumpets and much éclat. "By the very force of things, it had to be. Not only was the opinion of the country so manifestly in favor of it, but, after the abundant signs of good will on the part of the holy see, and more particularly after the honors of the altar given to France's St. Joan of Arc, and the honors paid to France's civil representatives last spring, not a Frenchman but would have felt that he was lacking in the *noblesse* obliging the 'eldest daughter of the church,' if his country

had not played the game." So writes L. J. S. Wood.

Perhaps one of the most dramatic and most fruitful moves that the papacy has ever made was the canonization of Joan of Arc. Joan of Arc, it will be remembered, was the maid who enabled the dauphin to gain the crown and defeat the English in the third decade of the fifteenth century. After her signal victories, she was tried for having donned men's clothes and for cutting off her woman's hair, and for sorcery because of the "voices" that she said had spoken to her, and was burned at the stake, May 30, 1431. The Roman Catholic Church was largely instrumental in her condemnation and death. Throughout the centuries that have come and gone, the fame of the Maid of Orleans has increased in France, until she has become a national figure and the epitome of French patriotism. The church, realizing that Joan had been idolized by France, decided that it would be a genuine coup d'état to make this central figure in the nation's history, "the Mother of Saints." A year and a half ago, this was done. Before a large delegation of the notables of the nation, the pope canonized the heretic who was burned at the stake five hundred years ago, as a patron saint of the church. The effect on France was magic and instantaneous. The entire attitude of the government toward the church changed almost overnight. And the most singular of all the circumstances relating to the change, is that the very men who led the fight against the church years ago, are now in the forefront of the rush back to Rome. Emile Combes was most ruthless against the clericals in his day. It was M. Briand particularly who disendowed the church, and M. Millerand who liquidated the monasteries. These three have been largely instrumental in effecting the renewal of relations with the see. (Combes passed away recently at the moment of climax in negotiations.) Indeed it was Premier Briand who, by a parliamentary *coup*, appointed Senator Charles Jonnart as French Ambassador to the Vatican. The pope, sensing the fact that France had appointed one of its best available men, reciprocated by sending Archbishop Cerretti to take up the duties of apostolic nuncio in Paris.

France is bound to profit immeasurably by this new status of affairs in so far as her politics is concerned. She is having a difficult time maintaining a hold in the Near East, and if the church cannot save her fortunes there no one can. As to the effect on the Vatican, allow a quotation from L. J. S. Wood again: "It [the reconciliation of France and the papacy] has raised the diplomatic edifice of Rome, the world position of the papacy, to such a height that the world cannot help noticing it. The holy see—to change

(Continued on page 28)

The man who goes among the spirits to locate a dead friend or a relative, treads on most dangerous ground.



Kioto, in the dinghy, was returning from a visit to the village when he was beset by spirits, that prevented him from rowing.

Live Foes or Dead Friends?

by

Tyler E. Bowen

IN September, 1916, during the Battle of the Somme, an English army lieutenant, Edward Wyndham-Tennant, fell mortally wounded. His mother, Lady Pamela Glenconner, who has deeply mourned her dead son all these years, received a message purporting to come from him in the spirit world. The message sent through a spiritist medium was concerning a quotation to be found in a certain book in the family library. The medium quoted the supposed son, whose family nickname was "Bim," in the following words:

"He [Bim] says now he is going to send a Book-Message for his brother David [David, it should be explained, was fourteen years old at the time his brother fell in battle]; he says David mustn't think it to be patronizing, as if he were still quite a little boy. It is, nevertheless, especially for David.

"This is in the house in London, and it is to be found in a room downstairs. The page is number 14, and the message is three quarters down the page. It is in the eighth book on the third shelf, counting from right to left. You will find something round connected with the book in question.

"Close to it there is a book which tells of great spaces—large, great spaces (she [Mrs. Leonard, the medium], raised her hands above her head). It is a book which tells of the stars."

THE BOOK FOUND

LADY GLENCONNER says: "On my return to London I went into the library at 34 Queen Anne's Gate, a room on the ground floor unknown

to Mrs. Leonard. On the third shelf I found the eighth book, counting from right to left, to be Lewes's 'Life of Goethe.' Two books from this was a volume called 'Astro Theology, or the Demonstration of the Attributes of God, from a Survey of the Heavens.'

"On the fourteenth page of the eighth book (Lewes's 'Life of Goethe') we found the following passage:

"'One fine afternoon, when the house was quiet, Master Wolfgang, with his cap in his hand and nothing to do, finds himself looking out into the silent street, and telegraphing to the young Ochsensteins who dwelt opposite. By way of doing something, he begins to fling the crockery into the street, delighted with the noise it makes and stimulated by the brothers Ochsenstein, who chuckle at him over the way. The indulgent mother returns and sees the mischief with housewifely horror, till, melting into sympathy, she laughs as heartily as the child. . . . This mother employed her faculties for story-telling to his and her own delight. "To all natural phenomena," she writes, "I gave a meaning. As we thought of the paths which lead from star to star, and that we should one day inhabit the stars, and when we thought of the great spirits we should meet there, I was as eager for the hours of story-telling as the children themselves. There I sat, and Wolfgang held me with his large black eyes.'" The passage concludes with the words: 'What a charming glimpse of mother and son.'

"This book test," Lady Glenconner concludes, "carried such conviction to the members of Bim's family, that when it was found and read aloud, it was met with the laughter of instant recognition. Only one last direction had yet to be followed, that which told 'of something round in connection with this book.' And it was considered discovered when, turning to the frontispiece, it was seen that it represented a reproduction of a miniature painting set in a round black frame."

LIVING BEINGS IN THE SPIRIT WORLD

AND because this bereaved family thought this to be a message from Bim, their pleasure is described by the mother to have been as "when a wished-for letter arrives," or "when a door swings open and a treasured presence is before one." She says, "It was Bim, as of old, who had cheered them."

This incident proves conclusively that which the Bible makes very clear, that there are living intelligent beings belonging to the spirit world. It proves nothing, however, as to Bim, this beloved son, being alive in spirit form and able to send a message to his sorrowing family.

The Book of God makes plain that there are in this world many invisible angels, real beings, who once were the inhabitants of heaven itself, but because of their disloyalty to the government of God there, were cast out from their once exalted position. Naturally they, too, want something to do. Here they are invisible to human eyes, to be sure, yet nevertheless

(Continued on page 24)



Without the shedding of Jesus' blood, we would have no hope for the remission of our sins.

THERE is not a key in the organ of humanity which, when struck, does not awaken a sympathetic vibration throughout the mighty sweep of the Man, Christ Jesus. * * *



THE denomination of Christians—Seventh-day Adventists—under whose auspices this MAGAZINE is issued, accept whole-heartedly and unreservedly the following verdict of the Spirit of God, given through the beloved apostle: "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. In truth, the doctrine of redemption by blood, the blood of Jesus, the Lamb of God, is fundamental in our creed; and that creed is the Bible and the Bible only. The following testimony of the Holy Spirit we accept and act upon as the irrevocable pronouncement of the Most High: "Neither is there salvation in any other [than Jesus]: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

CHRIST CRUCIFIED, THE GROUNDWORK OF REDEMPTION

CHRISTIANITY is, in essence, the gospel of the divine Sacrifice. In the words of the late Dr. Charles Cuthbert Hall, "Christianity derives its name from Christ; its meaning from the cross." Reduced to its simplest terms, Christianity means Jesus and Him crucified. That Jesus, the Son of God, died and rose again is the very essence of the Christian religion. The Spirit of Truth uttered the whole plan of salvation in embryo when He declared that "without shedding of blood is no remission,"—no remission or putting away of sin. This being the verdict of God and therefore eternally true, it was necessary that the Son of God should be "made a little lower than the angels for the suffering of death, . . . that He by the grace of God should taste death for every man."

John the revelator declares Jesus to be "the Lamb slain from the foundation of the world." It is true that Jesus, the Lamb of God, was not slain in fact, in *very deed*, until about four thousand years after the creation of man. But God being omniscient and seeing the end from the beginning, saw from all eternity that man would—not *should*, but *would*—sin. Since

THE ATONEMENT

The Essence of Christianity

by GEORGE W. RINE

God is love, He was moved by infinite compassion, away back in eternity, to covenant with His only begotten Son to give Himself in the person of His Son a sacrificial ransom for sinful man. Hence by the inviolable promise of God, Jesus was slain sacrificially, vicariously, from the foundation of the world. Remember, too, that the Son did not reluctantly, or by constraint, enter into this compact with the Father to die redemptively for the sinful race. It is true that the Father "gave" His only begotten Son, but only because the Son gave Himself. Read Galatians 2:20, and note that with Paul each human soul may say regarding Christ, "Who loved me and gave Himself for me." Did not Jesus Himself assert concerning Himself, "the good shepherd giveth his life for the sheep"? John 10:11.

THE BLOOD OF THE EVERLASTING COVENANT

NOW this most sacred, primal compact made between the eternal Father and Son is known in the Scriptures as the new or everlasting covenant. The word "covenant" is in meaning identical with "testament," and therefore the latter term is used in the Bible as a synonym of the former. So Paul is divinely moved to declare: "For where a testament is, there must also of necessity be the death of the testator." Hebrews 9:16. The whole tenor of the Scriptures shows Jesus to be the Testator. And so the everlasting covenant, or testament (which is simply God's immutable promise in Christ to die for sinful man), was made endlessly valid and all-potent by the death of Jesus, the Testator. Now we are prepared to appreciate Paul's inspired prayer, found in Hebrews 13:20, 21, which is as follows: "Now the God of peace, that brought again from the

dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." Let us recall at this point that our Lord, the night in which He was betrayed, instituted the solemn rite known as the Lord's Supper. After He had blessed and broken the bread, He gave it to His disciples to eat as the emblem of His broken body. He next took the cup, containing the sweet wine of the grape, "and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament [covenant], which is shed for many for the remission of sins." Matthew 26:27, 28.

We see, then, that "the blood of the everlasting covenant," so designated in the prayer quoted above, is the blood of Jesus shed vicariously upon the cross, in expiation of the sins of the world. Read the prayer again, and see how clearly the Spirit of truth declares that not only does the blood of Jesus atone for sin, but that it is through the infinite efficacy of that blood that God is enabled to make us "perfect in every good work to do His will."

We have made this extended comment upon the blood of the new testament, or everlasting covenant, expressly for the purpose of demonstrating how vital, how central, how fundamental, is the divine sacrifice upon Calvary in the Christian religion—in the whole vast scheme of human redemption.

CHRIST DIED FOR ALL MEN

NOT all who call themselves Christians are agreed as to whether the death of Jesus constitutes a limited or a universal atonement. Multitudes of professed believers hold that Christ

died only for *some* men; while still greater multitudes hold that He died for *all* men. The conception of a limited atonement arises from a certain mode of stating the doctrine of election. Those who entertain this conception evidently fail to see that God's election is not based upon individual human souls as such, but upon character. Every one who wills to be elected, God elects. Every one who wills not to be elected, God rejects—rejects by necessity. "Whosoever *will*, let him take of the water of life freely." But whosoever will *not*, cannot, in the very nature of things, be counted among the elect.

The natural, obvious meaning of the following Bible texts, is that Christ laid down His life for all mankind without limit or distinction of persons. Paul, speaking of "Jesus Christ the righteous," declares of Him: "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2: 1, 2. Again: "But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that He by the grace of God should taste death for every man." Hebrews 2: 9. Of the same import is the following inspired verdict: "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead." 2 Corinthians 5: 14. In Romans 8: 32, we have an unequivocal statement that God spared not His own Son, "but delivered Him up *for us all*."

A PERFECT PARADISE

THE Bible teaches nothing more clearly and insistently than the universality of the atonement. But, you ask, does not a universal atonement imply universal salvation? Certainly not. There is most assuredly a true Bible election. There is a world of difference between unconditional and conditional election. There is nothing in the Scriptures which justifies the assumption that the destiny of men is *unconditionally* determined by the divine decree or election. The election set forth in the Bible is simply God's eternal ideal for man whom He loves and who is the offspring of His own life. Election, as we find it in the New Testament, is the Father's eternal choice for us, the Father's predestination of us that we should be a Christ-like race, conformed to the image of His Son. All those who shall ultimately be found outside of God's election, will be outside by their own free choice—because they *will* not come to Christ that they might be saved—"that they might have life." Only such souls are elected to reprobation or destruction as persist to the bitter end in treading underfoot the Son of God, and in counting the blood of the covenant, wherewith they might be sanctified, an unholy thing. Just as certainly as any soul chooses,

through the blood of the everlasting covenant, to be made conformable to the sinless character of God's dear Son, just so certainly is that soul one of God's elect. God's election is not arbitrary, but eternally and inexorably *necessary*. The Master's own verdict is that unless a man be born again, he simply *cannot* enter into the kingdom of God.

JESUS ASSUMED THE WORLD'S SINS

THE reason why Jesus was enabled to offer Himself as a propitiatory sacrifice for the sins of the whole world is due to the momentous fact that He took upon Himself the sins of the whole world. In that dramatically vivid Messianic prophecy found in the 53d chapter of Isaiah, it is categorically affirmed that "the Lord hath laid on Him [Jesus] the *iniquity of us all*." Verse 6. In alluding to Christ, the Holy Spirit testifies, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose [Christ's] stripes ye were healed." 1 Peter 2: 24. Christ voluntarily made Himself the universal Sin Bearer; or, as it is often expressed, God imputed to Him the sins of the

In Christ's assumption of human nature He became not *a* man, but *the* man, the representative man, the universal man. He gathered up in Himself the traits of universal humanity, and in so doing, took upon Himself the sins of universal humanity. Is not this the reason why we have not a High Priest who "cannot be touched with the feeling of our infirmities," but was tempted in *all* points "like as we are, yet without sin"? Hence there is not a key in the organ of humanity which, when struck, does not awaken a sympathetic vibration throughout the mighty sweep of the Man, Christ Jesus. Here we get at least an intimation of how it was possible for Him to bear the sins of all men in His body upon the accursed tree. Since He was made to be sin for us (mankind), when He was nailed to the cross, the sins of universal man were nailed to that cross. We are *all*, therefore, the purchase of His blood. We are not our own, for we have been bought with a price—"with the precious blood of Christ."

CHRIST'S DEATH THE EFFECT OF GOD'S LOVE

WE should remember too that the atoning death of Christ, the universal Sin Bearer, was not the *cause* of the Father's love for man, but the *effect*. Man always has been and ever will be the dear object of God's love. To every one of His human children God testifies through Jeremiah: "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

Man in his sinless state was supremely dear to God. He is dear to God now in his sinful state. God has not changed, but man has changed. Man in his innocence was God's child, and God's delight was in him, and God's affections were centered upon him, and one of God's worlds was given him for a home, and God's banner over him was love. God is love; and with Him "is no variableness, neither shadow of turning." God was man's Father before he sinned; and, though he has sinned, God is still man's Father. Hence God so loved the world that He gave His only begotten Son to redeem from sin and death as many of His erring, guilty children as are *willing* to be redeemed. The expiatory tragedy of the cross is the supreme and inevitable outworking of God's love to man. God's love is the cause, the cross is the effect. This truth enables us to appreciate the force of Paul's inspired assurance: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." So it remains forever true that it is the goodness of God that "leadeth thee to repentance." We are saved by grace, the unmerited favor of Him whose delight is in the sons of men. Thousands have asked and other thousands are asking this question. If "God is love," as the



GEORGE W. RINE

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whole world. Yes, God made Jesus, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him. (2 Corinthians 5: 21.) Probably no transaction in the history of the universe so far transcends human comprehension as the incarnation of the eternal Son of God.

Scriptures so repeatedly affirm, why should there be need of any atonement? Is not forgiveness without sacrifice more worthy of God, and more reasonable in view of the alleged goodness and love of God, than forgiveness conditioned upon the sacrificial death of One who is innocent, sinless? In other words, these people call for the grounds on which the sacrifice of Christ may be seen as an antecedent necessity to the forgiveness of sin. They insist that they cannot see why God may not at His pleasure remit punishment by simply forgiving the penitent sinner without sacrifice. They go even so far as to maintain that it is immoral for the just One to suffer for the unjust, the innocent for the guilty.

The trouble with those who reason thus is that they utterly fail to appreciate what an insufferable thing sin must be to a holy and righteous God. How unspeakably abhorrent sin must be to One who is righteousness! Sin is the one intolerable outrage against God's nature, and is filling His world with lawlessness and misery. In the words of the Holy Writ, it is the transgression of God's law, and therefore rebellion against His government.

CHRIST'S DEATH A MORAL NECESSITY

IF God is holy, just, good, spiritual, righteous, His law must possess these divine qualities; and this is just what the Scriptures declare God's law to be. If sin is the transgression of that law, it must, in keeping with the eternal verities, be the negation of truth, justice, goodness, holiness, and righteousness. Left to itself, therefore, sin would eventuate in the subversion of God's government, and accordingly, in chaos, anarchy—death. According to the Scriptures, it is in God that all things consist. It follows, therefore, that His law is the law of *being*, of *life*. The law "was ordained to life;" but to Paul, as to every other man, it was "found to be unto death," because he had sinned; that is, transgressed the law. Is there any wonder, then, that "sin, when it is finished, bringeth forth death"? Do we not see, now, that sin is an insufferable intrusion upon the order of God's universe and must therefore "be beaten down and stamped out with the vengeance of righteousness"? It is evident that what the Bible designates as divine wrath against all ungodliness (sin) is simply the necessary and omnipotent revulsion of a holy and righteous Being against sin. The wrath of God, so often named in the Bible, is the spontaneous protest, the inexorable warfare against sin, of all that is pure, beautiful, good, righteous, and holy in "the high and lofty One that inhabiteth eternity, whose name is Holy."

We conclude, therefore, that the sacrificial death of the Son of God,

borne in love and holy willingness, is the answer to that moral necessity in the nature of God the righteous One which calls for the condemnation and punishment of sin. It seems impossible to conceive of a righteous and holy God apart from an inherent moral necessity to condemn and destroy sin. But God is not only righteous, but merciful and loving. Hence, instead of punishing and condemning sin by visiting its penalty, death, upon every member of His beloved but sinful race, His love moved Him to covenant with Christ, His righteous, innocent Son, to take upon Himself, by imputation, the sins of the whole race, and so, through death, put all sin under condemnation and thus satisfy and vindicate the demands of eternal justice embodied in God's law.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit;" that is, by complete obedience to the law of the sovereign Creator—obedience even unto death—Christ condemned sin in His incarnate body—that mystical body which God had prepared for Him (Hebrews 10:5) which stood vicariously for universal sinful flesh.

But God so honors the individual soul that He refuses to invade the sacred precincts of its will and, necessarily then, every soul who refuses, by faith and repentance to accept the condemnation of his own sins in the body of the God-Man, must finally suffer their condemnation in his own body in the "second death."

On the other hand, every believing human soul will unite with the heavenly hosts in their exultant ascription to the glorified Lamb of God: "Thou wast slain, and hast redeemed us to God by Thy blood." Revelation 5:9. No, we are "not ashamed of the gospel of Christ [the gospel of the divine Sacrifice]: for it is the power of God unto salvation to every one that believeth."

Live Foes or Dead Friends?

(Continued from page 21)

real, active, intelligent beings, bending every energy to deceive and mislead men and women. Would it be a thing incredible for one of these beings, having been acquainted with Bim, by observation, having seen him read this very book when he was at home in London, and having seen where he put it on the shelf, to assume Bim's personality and send the message quoted above? There is nothing incredible about it. Every mystery of spiritism, every weird personification of a departed loved one, every purported communication from a son, a wife, a mother, a father, can be clearly

understood and accounted for in this same manner. All this can be, and more, is going on, all over the earth to-day. These active unseen angels are working upon the credulity of sorrowing ones. They make relatives think they are in communication with their departed loved ones, as though they were alive somewhere, while those departed ones know nothing of what is going on, being all the while silent in the sleep of death, unable to think, talk, or act.

THE BIBLE LABELS THE SPIRITS ENEMIES

TO fathom this "mystery" of the spirits and the spirit world, one has but to believe what a truthful God says in His Word regarding one who passes from this life and what is taught concerning these lying spirits with whom many men and women, Christians and non-Christians, have to do these days.

Nineteen hundred years ago Paul told Christians about the spirits, and his revelation was not at all commendatory:

"We wrestle not against flesh and blood, but . . . against wicked spirits in heavenly places." Ephesians 6:12, margin.

Paul counted these spirits his foes, not his departed friends.

Christ encountered these same spirits in His work on earth. And He likewise classed them His foes, not His friends, or helpers. On one occasion, the wicked spirit controlling a man said to Jesus: "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." And what did the Lord do? Commend him for this statement of truth concerning Him and His work? Ah! no. The record says: "And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." Mark 1:24-26.

And this same wicked spirit that Christ cast out on that occasion is still alive and at work somewhere in the earth to-day. Intelligent and active are such spirits in current human affairs.

But this proves nothing as regarding those who die. A father who loves his sons, a mother who gives her life in toil and loving sacrifice for her family, on passing from this life knows nothing of the experiences of the children left alive. God says so in so many words in speaking of a departed father: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

The psalmist bears a like inspired testimony concerning those who die: "Put not your trust in . . . man, in whom there is no help. His breath

goeth forth [when he dies], . . . in that very day his thoughts perish." Psalm 146: 3, 4. This scripture says that every man who stops breathing, stops thinking on that very same day. And until you and I believe what God says about *all* who die, including our own most loved ones, you and I will be subject to all manner of spiritistic phenomena that invisible evil angels, with powerful, active brains, can invent and work off upon us. They are capable of telling things that are true. They can also falsify. Do not forget this. They do either when it may best suit them in their supreme effort to deceive.

The Christian can easily put these spirits to flight. But he must know and believe what God's Word says concerning them. Men and women who believe what God teaches regarding death are not troubled if "spirits of departed loved ones," as they are called, hover around. "Why is this?" do you ask? Simply because they believe the Bible, and use it in meeting these lying, wicked spirits. Before this Word these spirits cannot stand. Christ defeated Satan in His wilderness temptation as this powerful being came to Him *clothed as an angel of light* from heaven. Christ answered him with the words, "It is written," quoting what God had said upon the points of temptation Satan had so artfully presented. And Satan was foiled—defeated. Read Luke 4: 1-13.

The great danger is that many believe these communicating spirits to be man's friends. They come as friends, but are in very fact man's deadliest foes. The foe posing as one's friend has a tremendous advantage. Passing as such, he becomes intimate with all one's personal affairs. He is thus prepared at the last to strike the deadliest of blows.

KIOTO SURROUNDED BY SPIRITS

In heathen lands these fallen spirits hold the natives in abject terror. The heathen believe these spirits must be worshiped, and through sacrifices and various rites their wrath appeased. Nothing but the power of the gospel can break their powerful hold upon the people.

Here is an experience that occurred in the Solomon Islands of the South Pacific Ocean. A Seventh-day Adventist missionary, in relating this experience of a native who had only recently accepted Christianity, writes:

"We remember another young man named Kioto. He had taken the dinghy (a small rowing boat used as a tender to a vessel) away from the launch in order to visit a village, leaving us at anchor on a lee shore. The night was calm when he went; and as the weather looked favorable, he decided to sleep at the village. But toward morning he was awakened by a heavy wind. His thoughts immediately flew to the launch, and he de-

cid to return. But after he had proceeded some distance on his journey, he said that lights and sounds from the spirit world began to surround him, and to use his own words 'it caused every hair of my head to leave me, and the hair of my body to stand on end.' He was prevented from rowing. While held spellbound in this condition, he thought of prayer, and by praying to Jesus, obtained deliverance. He said that as soon as he began to pray, the manifestations ceased, and his physical power returned."

This is a real, yet modern, combat with these same "wicked spirits in heavenly places" about which Paul wrote.

SPIRITISM NO MATCH FOR THE GOSPEL

ANOTHER missionary of this same island group tells us the result of teaching the natives the Bible truth concerning their dead friends. After speaking of three or four chiefs now lending their influence to the mission work,—old chiefs, too, whose hands have been dipped in the blood of many victims and who have often eaten human flesh,—he says:

"The witch doctors [the mediums of the heathen world], who are very prominent in every district, are striving hard to keep up the fires of spiritism, but they say of their work: 'We are losing power now, for the people are turning toward the mission, and the spirits are offended and will not respond to us as they used to. Soon we shall all belong to the mission.' This is very true; for several who were once under the power of that evil cult are now good Christians, although they had a struggle to free themselves from its power."

Again we must affirm it was not "Bim" who sent the book quotation to his mother in London after the Battle of the Somme, but some personifying spirit working under a little different guise than he would in the Solomon Islands, yet nevertheless seeking to bring under his control and deception human beings whom Jesus Christ has purchased with His own lifeblood and desires to save.

He who went into the grave for us knows all its mysteries. He came forth with the keys of the grave. And when His own good time comes, He will free every trusting child of His from death by His own resurrection power. But none such shall live, no matter how dear to Heaven or to us, until their ears hear "the voice of the Archangel" and "the trump of God." Then "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thessalonians 4: 16, 17. And that will be the first genuine meeting with our loved ones, for the words here quoted are true, because they are the words of Jehovah. And shall we not believe Him?

No Greater Love

A HIGH official, the plenipotentiary of the emperor in one of the western provinces of China, had come under the extreme displeasure of his ruler, who sent forth an order summoning him to Peking for trial and execution.

This great man had among his slaves one intimate household servant who bore a remarkable resemblance to his master in stature, bearing, feature, and voice. The official called this servant privately, and questioned him first as to his love and fealty. The man professed that he would love and obey his master even to death. "And you shall have the opportunity," said his master; "but it shall not be obedience to a command of mine, but a freewill offering on your part, if you desire to substitute your life to save mine." The master then told him the situation, and promised that if the servant would don the official clothes, proceed to the capital, and be tried and beheaded in his stead, the master would adopt the family of the slave as his own family, and the sons of the slave as his own heirs, and would raise an everlasting memorial to his love and fidelity.

The servant accepted, and changed his poor garments for the gorgeous robes of the official, while the official donned the clothing of his menial and went about the tasks of the household. The next day, the substitute official, with a great retinue, set out for Peking, where he was recognized for the offender and decapitated, and an official was appointed in his stead, who returned with the retinue. As, according to the law of the realm, only one man could be punished for one man's crime, the offending official was free to come out of hiding. He adopted the sons of the dead slave as his own heirs, and extolled his virtue and fidelity in every way possible.

"Greater love hath no man than this, that a man lay down his life for his friends." "While we were yet sinners, Christ died for us."

J. W. H.

Prohibition—Bane or Blessing?

(Continued from page 17)

men who formerly patronized them, and has enabled those same men to keep their heads long enough to spend their money sensibly.

The prohibition laws have been violated, like every other good law. But prohibition does prohibit. Moreover, if prohibition is properly enforced, if officials will stand like men, withholding the hand from the taking of bribes, and will make illicit stills and bootlegging an impossibility, we shall find conditions throughout the country even better than they are to-day. Prohibition—bane or blessing? Who can say he has not, directly or indirectly, been benefited by it?



Christ was unrecognized by the disciples at Emmaus until He gave thanks over the evening meal.

How Shall We Know Each Other Over There?



JOHN LEWIS
SHULER

SUPPOSE there is hardly a person who does not, sometime in his life, give serious thought to that great question of what conditions prevail in the future world that lies beyond the grave. Sooner or later every soul is compelled to give up friends and loved ones to death's cold and silent embrace, and always come those great questions, Shall we meet that one again? Shall we know them when we see them again? Shall we gaze upon that familiar face, and look into those eyes once more? Shall we hear that loving voice again? Many persons to-day are turning to spiritism, hoping to gain an assuring answer to these heart-touching questions. But all who do this, whether they realize it or not, are certainly doomed to disappointment; and what is sadder still, they are exposed to dangerous deception. Spiritism simply cannot put any one in touch with those who have gone on before. If we want a sure and satisfactory answer, we must turn to the divine revelation. God only knows what lies beyond death. Hence if we would learn anything about it, we must turn to His Word.

Before we can understand how we shall know our friends in the future world, we must first know what will be the condition of those who

reach that fair land. Are we going to live in heaven merely in spirit form, disembodied souls, as millions have been taught? Or shall we go to heaven in bodily form—as real, tangible beings? And will our future existence in heaven be just as real as our present existence in this world? Let us turn to the Guidebook.

OUR FUTURE LIFE REAL

IN John 14:3 we learn that all the righteous will go to heaven at the second coming of Christ. Then the righteous dead will be resurrected, and the living righteous translated. The crowning purpose of His return to the earth is to take His people to the mansions above. This is just what He has told us. "And if I go and make ready a place for you, I will return and take you to be with me, that where I am you also may be." John 14:3, Modern Speech New Testament.

In 1 John 3:2 we learn that when Jesus appears to take His people to heaven, He will make them like Himself. "We know that, *when He shall appear, we shall be like Him*; for we

shall see Him as He is." Paul tells us that at His coming, Jesus will change our vile bodies like unto His own glorious body. (Philippians 3:20, 21.)

Now let me ask, Was Jesus a real being after His resurrection? Did He go up to heaven with a real body?—We answer, Yes. He appeared to His disciples with a real body after the resurrection. He showed them His hands and His feet. He told them that a mere spirit does not have "*flesh and bones, as ye see Me have.*" And further to demonstrate that He was a real being, He asked them if they had any food in the room. Then "they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." Luke 24:36-43. It is plain, therefore, from all this, that although Jesus had passed through the tomb and had been glorified, He was just as real and corporeal a being after His resurrection as before. Peter says that His disciples "did eat and drink with Him after He rose from the dead." Acts 10:41.

We shall be like Him when we go to heaven. Then our condition there will be as real as our present state here. Note that we do not say that we shall be in the same condition, but only that the future condition will be as real as the present state.

The Bible tells us that there are two kinds of bodies—natural and spiritual. "There is a natural body, and there is a spiritual body." 1 Corinthians 15:44. At the present time we have natural bodies. In the future state we shall have spiritual bodies. The apostle connects the natural body with death and the grave, while the spiritual body is linked with the resurrection and immortality. "It is sown a natural body; it is raised a spiritual body." The natural body is associated with our mortal life in this present evil world, while the spiritual body is associated with that eternal life in the better world. But the spiritual body is just as real as the natural.

WE SHALL NOT BE SPIRITS

HENCE life in the future state will be a reality. Jesus told His disciples that in the world to come they would eat and drink at His table in His kingdom. (Luke 22:29, 30.) In Matthew 26:29 He speaks of how He and His people will drink the "fruit of the vine"—the pure juice of the grape—in the coming kingdom. Isaiah tells how the saints will build houses and live in them, plant vineyards and orchards and "eat the fruit of them" in the new earth state. (Isaiah 65:21-23.) Then the Bible picture of the future state is: real people with real bodies, living in real homes, eating real food, taking delight in real orchards and vineyards.

Some one may quote the text which says, "Flesh and blood cannot inherit the kingdom of God." This text is easily understood if the context is read. Paul simply means that man in his present mortal and corruptible state could not enter into the heavenly kingdom. Corruption cannot inherit incorruption. Paul goes on to explain how we must all be changed before we can dwell in the heavenly kingdom. This is set forth by the apostle as one of his reasons for holding up the resurrection and the coming of the Lord as essential features of the gospel. He explains that when the Life-giver comes, the righteous dead will come forth with incorruptible, immortal, spiritual bodies, and that the bodies of the righteous living will be changed from the natural to the spiritual state, then all the righteous are prepared to go into the heavenly kingdom. (1 Corinthians 15:50-55.)

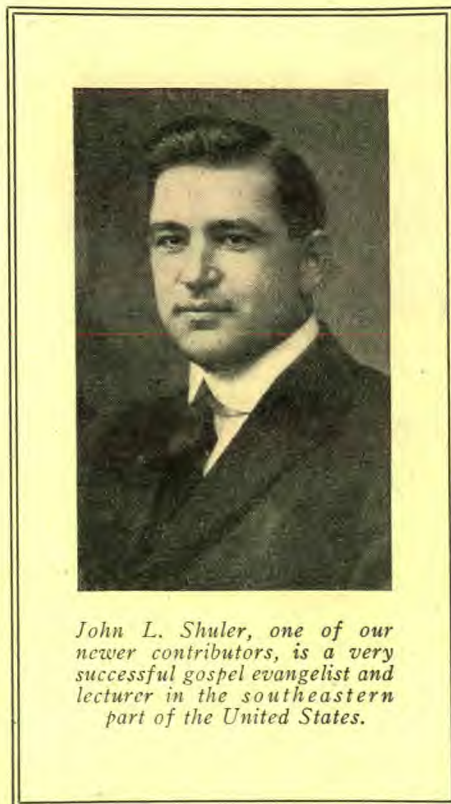
JESUS RECOGNIZED BY HIS VOICE

NOW let me ask, Was Jesus known and recognized after His resurrection by those who had previously been associated with Him? Remember, we are to be like Him. His resurrection was a type of the final resurrection of all who sleep in Him. As one gifted writer says, "We shall know our friends, even as the disciples knew Jesus." Then if we can find out how Jesus was recognized by His disciples after He came from the

tomb, this will be a key as to how we shall know our friends over there.

Here are three distinct ways by which Jesus was recognized: first, by His voice. When Mary came to the tomb in the early morning, she stooped down and looked into the sepulcher. She saw "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." She was weeping because the body of Jesus was gone. When she turned around from looking into the sepulcher, Jesus was standing by her side. Her eyes were so full of tears that she did not recognize Him; she supposed He was the gardener. Then Jesus spoke her name—"Mary." Just the moment she heard that familiar tone which she had heard so many times during their former association, she knew that He was the very same Jesus, and she fell at His feet to worship Him. (John 20:11-16.)

We all know what it is to recognize different persons by their voices. Our friends call us on the telephone, and while we cannot see them, yet we instantly recognize them by the sound of their voice. I once had a blind



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brother in my congregation in a certain city. Years afterwards I saw him on the street of another city in a distant state, and laying my hand on his shoulder, I asked, "Do you know who this is?" He instantly called me by name. Although he had never looked upon my face, yet he knew me by my voice.

So we shall know our friends in heaven by their voices. Surely here is genuine comfort for the sorrowing children of God! That loving voice now silent in death will be heard

again. We shall hear our loved ones speak the same kind, familiar words as in the former days. Oh, how sweet and real such recognition will be! On the resurrection morning angels will bring children to their mother's arms, and their prattling voices will instantly be recognized.

PERSONAL IDENTITY PRESERVED

SECOND, Jesus was recognized by Thomas because of His personal appearance. (John 20:27, 28.) In the glorified body of our Lord His personal identity was preserved. (Luke 24:39.) In the countenance of the risen Saviour, His disciples recognized the same familiar features they had looked upon during their former association with Him. So we shall recognize our friends by their appearance, even as in this world we know different persons by their appearance.

"They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. . . . In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*The Desire of Ages*, page 804.

"But," says one, "I cannot understand how a man who may have been dead two or three thousand years can be put together again so as to be the same person, so much so that he will realize that he is the same man who once lived, and the friends who lived at that time will likewise recognize him."

Paul answered this question, by pointing us to the sowing of grain in the earth. (1 Corinthians 15:35-38.) When you sow wheat, kernels are produced later that you could not distinguish from the one planted, even if it were possible for you to regain possession of that original kernel.

GOD ABLE TO REPRODUCE US

IN the process of metabolism, the whole body is gradually changed, broken-down tissue being constantly replaced by new matter. In this way, it is said that the whole body is reconstructed every seven years. Nevertheless, we have no difficulty in recognizing each other.

While God has made us different in our personality and in our individuality, yet there is a record kept of every fiber and member that went into each organism, which made it unlike all others in its fashioning. (Psalm 139:14-16.) Thus we know that the omniscient One is abundantly able to reproduce the marvelous organism of each one of His creatures, even though they may have returned to the dust hundreds of years before. The features of His resurrected saints will be those that were familiar to their friends living in their day.

Third, Jesus was recognized by His manner of returning thanks, prior to the eating of the evening meal at Emmaus. (Luke 24:30, 31.) So we shall know our friends by their peculiar habits. Their natural peculiar ways that were free from sin and which gave them their individuality while on earth, will be a means of recognition.

Paul tells us that by His resurrection Jesus became the "first fruits" of them that sleep in the tomb. (1 Corinthians 15:20.) On a fruit tree there is always some of the fruit that gets ripe first. So in the grain field some of the heads ripen up first. Among the ancient Hebrews it was a custom to gather some of these heads of wheat which ripened first and to present them as an offering to the Lord at the sanctuary. This was called the waving of the sheaf of first fruits. This little handful of the first ripened stalks was only a sample of what all the rest out in the field would be in due time. So Jesus, in His resurrection from the tomb and His ascension to heaven as the "first fruits" of them that slept, is a sample of what all the righteous will become in due time. Surely, this is a most blessed thought. We shall be like Him. As He was known to His disciples by His countenance, His speech, and His manner, so there will be three ways of recognition in heaven, by our voices, by our appearance, by habits peculiar to our own individuality.

OUR CHARACTERS WILL DISTINGUISH US

AND then we shall also be known by the open manifestation of our true characters.

Some one has said that there are three parts to man's personality: first, reputation—what other people think you are; second, self-esteem, what you think you are; third, character, what God knows you are.

God is really the only one who truly knows us. The prophet says, "The heart is deceitful above all things, and desperately wicked." Then he asks the question, "Who can know it?" The answer is: "I the Lord search the heart." Jeremiah 17:9, 10. He is the only one who really knows us.

There are three circles to our lives: an outer circle, which is open to all with whom we associate; an inner circle, open to our own families and companions who are nearest and closest to us; an inmost circle—the secret sanctuary of the soul—the thoughts and purposes of which are open only to God. God is the only One who can look down into the very center of our being, and knows our personality and individuality as it lies in the very heart of hearts of our inmost consciousness.

In heaven, each one's inmost self will be openly manifest to all with whom we associate. We shall know one another then as fully as God

knows us now. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.

Think of what a grand prospect lies before the child of God! How blessed to look forward to that day, when He will change this sin-filled body like unto His glorious body! Think of the joy of having a perfect body, that will never have an ache or a pain; an incorruptible body, that will never grow old; an immortal body, that will never die. No wonder David, as he looked forward to this time, exclaimed: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

The Widowhood of the Papacy

(Continued from page 20)

the metaphor—seems to be riding on a great wave resulting from the storm of world war; and the world may wonder where, how far, and in what direction, it may steer itself or may be carried." And Sisley Huddleston appraises the situation thus: "With the new alliance between France and Rome, the Vatican must be regarded as having conquered a foremost place in world politics, a place which she will undoubtedly strengthen in the near future."

LLOYD GEORGE AND THE POPE

When we say Lloyd George, we of course mean England, for he seems to be England at present. England, since the days of the Protestant Reformation, has been the great bulwark of Protestantism across the seas. She has held out most assiduously against papal domination both in religion and in politics. But the pope's fast-growing prestige and far-reaching influence, demand that she must, if she wants to keep in step with her sister nation, assume a different attitude, a conciliatory one. We fancy that the ashes of Wycliffe fairly trembled when England sent Sir Henry Howard as representative to the Vatican in 1914. It was then said that a representative was necessary there because of war contingencies, and the intimation was strongly made that when peace was declared, he would be recalled. But on November 11, 1920, Lloyd George made this announcement in the House of Commons: "His Majesty's government have decided, after full and careful consideration, that it is desirable in the public interest to continue the diplomatic representation of Great Britain at the Vatican, which has been in existence since the first year of the war and has been attended with beneficial results." Not only was the representative continued, but his rank was raised.

That the empire is thinking differently of Catholicism is evidenced by a

statement that the Manchester *Guardian* made at the time of the Luther commemoration a while ago. "Religious Englishmen of to-day," says the *Guardian*, "bethink themselves rather of the primary truths which make up the Catholic faith than the points on which they may differ from Rome, and they are more interested in St. Francis or St. Teresa than in Luther."

Lloyd George has been forced to take a very friendly attitude toward the see because of the Irish tangle. J. Hugh Edwards, M. P., writing in *Current Opinion* for March of this year says: "After a calm and reflective survey of the whole Irish situation, Lloyd George . . . reached this conclusion several weeks ago; namely, that the problem of Ireland can never be solved except by the active coöperation of the Roman Catholic Church. The fact that Irish priests constitute the backbone of the Sinn Fein movement confirmed him in this judgment." Soon after this conclusion was reached, the pope dispatched Cardinal Gasquet to Downing Street to talk things over. Archbishop Mannix of Australia, who at the time was stirring up a heap of Sinn Fein propaganda, received an intimation from Rome that it was highly desirable that he should cease his fulminations.

THE PAPACY HAS ONE GOAL

Lack of space will forbid that we should recite further the current history showing the recent *rapprochement* between the pope and the first European nations. Events most significant are shaping themselves about the lands of Palestine and Russia. The Vatican hopes for great accessions of power in both these spheres. But with Italy and the papacy rapidly nearing a solution of their problems, with France and the Vatican in each other's embrace once more, and with the pope and Lloyd George openly coquetting, it is conservative to say that the process of winning the other nations across the seas that the Catholic Church must bring into line, will be comparatively easy.

A paragraph from the *Harvard Theological Review* of April, 1920, gives point to our entire discussion: "From the remote day in which the papacy acquired the consciousness of its power up to the present day, its maximum program has been and is the same—to control the complex whole of human life and social organization through the spiritual power in order to make possible the conditions which alone can lead individual souls to eternal salvation."

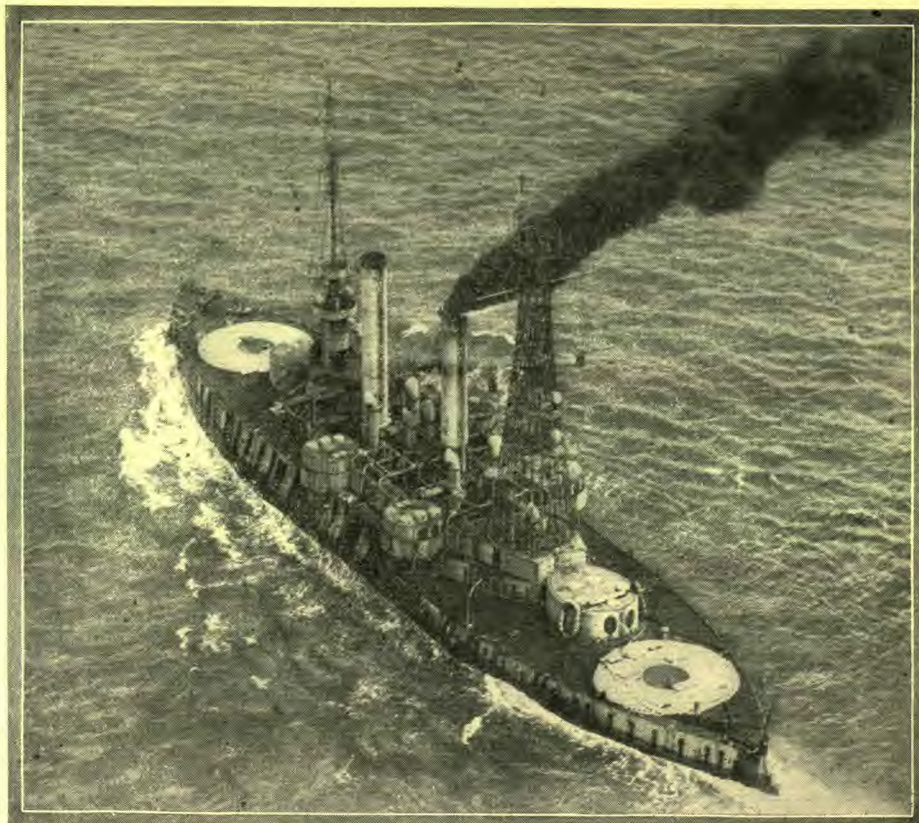
It is inevitable, therefore, that if the papacy proceeds at the same pace for a few more years that she has for the last three, she will then be able to survey the kingdoms of earth from her throne on the Tiber, and say in truth, "I sit a queen, and am no widow."

The Soon-Coming Christ

Any Bible truth is barren unless it bears fruit in the life of the believer. If the doctrine of a soon-coming Christ does not work a reformation in the hearts of those who believe it, they hold it to their own detriment.

by

EDMUND J. BRISTOW



Wide World

The obsolete battleship "Iowa," far out on the Atlantic Ocean, running full steam ahead, without a human being on board. This ship was successfully maneuvered by wireless control, obeying every impulse of the radio's hands stretched unseen miles across trackless seas.

THE doctrine of the second coming of Christ has within it two elements. The first is the truth of the doctrine, He is coming again. The second is the expectancy of the soul based on that truth. Practically all Christians, or at least a very large majority of them, hold the first element. Only a very small minority have the second. The motive power of the doctrine, however,—its kinetic, dynamic qualities,—lies in a combination of the two. Truth held without expectancy is not vital. Expectancy is its moving element. To those who in a nominal way accept the truth but have no real expectancy of soul, the doctrine means little indeed; in a practical way, it means absolutely nothing. A failure on the part of the church to cultivate such expectancy, is a failure of loyalty to the truth; and though it may be only a negative thing in the thought of the church, it amounts to a positive emasculation of the truth. The policy of letting the doctrine alone to work itself out in the future as it may, because it refers to the future, is alien to the spirit and purpose of God in giving the truth; and is disloyal to the great commission He gave His people as defenders and teachers of the truth.

INDICATED NOT BY TIME BUT BY
EVENTS

IT is true, as the Scriptures say, and as we have often been reminded, that we do not know the "day" or "hour" of His coming. But an over-

emphasis has been placed on that. Too much has been made of the fact that we do not know the day and the hour. A larger view as to time may lead to a more definite and satisfactory result. For, while the Scriptures say that the day and hour have not been revealed, they mark out a train of events in the world's on-moving life, leading up to His coming and indicating *when* He will appear. We have been misled in thinking that it was God's intent to conceal the time. On the contrary, He revealed the time, setting it before us, not by day and hour, but by events. The Scriptures lay down a definite program, and the world is working out that program with exactness, and is undoubtedly nearing the point which is indicated as the time for His appearing.

"Learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Scarcely anything could be more simple and plain. But what did the Great Teacher mean? "So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." So He told them to interpret the signs, to mark the progress of events, and to *know* when His time is near. There shall be wars, famines, pestilences, distress of nations, apostasies, persecutions, signs, world-wide proclamations of the gospel of the kingdom; "*then* cometh the end." The world has seen and is seeing the things He said would just precede His coming. All the distinguishing marks of the last days, as

set forth in the Scriptures, are true of this day. "When ye shall see all these things, *know* that it [margin, He] is near."

THE UNEXPECTANT ALWAYS UN-
FAITHFUL

MATTHEW, in his Gospel, has recorded the parable of the wicked servant who said in his heart, "My lord delayeth his coming." And then, because he did not expect his lord, he began to smite his fellow servants and to eat and drink with the drunken. Matthew significantly adds, "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." The purpose of the parable is to point out the danger and the wrong of an unexpectant attitude. The unfaithful and unwise servants said that their master had delayed his coming. No doubt they thought he had lost interest, or that he did not care what they did, or that he would be away so long that he would never find out. Their unexpectancy was the cause of their wickedness to one another in his absence. Instead of attending to their duties, they were in a drunken debauch, beating one another. And it was the cause of their condemnation when he came. The unexpectancy of the world as to Christ's coming again has a very important relation to its wickedness. If more people were looking for Him, fewer would be caught red-handed when He comes.

Scarcely any greater license or incitement to evil conduct could have been laid than the loss of a living consciousness that He is surely coming soon. A wicked world does not look for Him, and takes, therefore, a greater license to be wicked. To the world He seems a long way off; and He is not expected to return. Scarcely anything is farther from thought. "All things continue as they were from the beginning of the creation." Why think of Him at all? But none the less, He is very near.

The parable is laid in the natural dispositions of men; but its spiritual import cannot be mistaken. Christ will come when men, in expression of their natural dispositions and their wicked unexpectancy, are in an intoxicated debauch—drunken with wealth and privilege, license and power—and are beating their fellow servants. That surely seems characteristic of this age. "Beating their fellow servants" expresses it well indeed. It seems that almost every one is beating every one he meets. The world is full of "beats," nations and civilizations; races and clans; kings and potentates; republics and states; lords and ladies; classes and cults, drunken and beating one another. O God, on such a world have pity; hasten Thy coming, lest we destroy ourselves forever and entirely! Beating our fellow servants in Thy seeming absence, all unmindful of Thy near appearance! The world is doing now just what He said it would be doing when He comes again.

DEVOUTNESS AND INTELLIGENCE

I DO not enter here into a discussion of the prophetic messages. That is not the purpose of this article. I am looking to some of the phases of truth that are auxiliary to that; some things that have a large place in sustaining our own convictions, and in giving us power to produce like convictions in others.

Let us not forget one of the most potent things in religious life and thought,—the devotional influence. No study, investigation, argument, or demonstration of truth, will lead to satisfactory results, unless sanctified and sweetened by such an influence. Many persons whom I know to be intelligent and devout, believe that Christ is coming soon. And that means everything to me. I do not abrogate my intelligence in favor of theirs—that is not involved. But I give theirs full measure of respect. However, I am not greatly influenced by intelligence aside from devotion. The people who are expectantly looking forward to Christ's coming are not people who have forgotten God or denied His Son; but they are, as I have seen, people who love God, and express that love in worthy and Christ-like service to humanity. It would be a source of strength and comfort to

be aligned with them, because of their sweet and loyal devotion,—a devotion related closely to their expectancy of His soon coming. I am speaking from the standpoint of a safe, logical conclusion, as well as from that of a comfortable feeling. I would rather trust the feelings of the intelligently devout, than the conclusions of the undevoutly intelligent. The heart that loves and serves interprets God better than the head that only reasons. If those who grasp my soul by faith and prayer, and lift it up to God until it loves and adores Him and is filled with His very life, are believers in His soon coming, then I surely will believe with them. And if those who criticize me and make my way more difficult, do not believe that He is coming soon, then I shall think that He is. To me they represent the unfaithful servants in the parable who said their lord had delayed his coming.

THE LOGIC OF CHRIST IN THE LIFE

IF those who believe that He is coming soon express Him best to me—and they do—then they have the strongest logic I can know. The logic of the Christ indwelling in the life, and expressing His divine passion therein, is a part of the logic that convinces me. The one who believes in only half a Bible, and has less than half a Christ in His life, will not be likely to impress me that his conclusion about the coming of the Lord will be of any value to me.

God once said He would not do a certain thing without telling His friend Abraham. If He tells at all, I am sure He will tell His friends; and I do not know that He has said He would never tell what He is about to do. At any rate, His friends would be the most likely to know. "Ye are my friends, if ye do whatsoever I command you." I am glad to listen to His friends, and to weigh their words by the evidences they show of the sweetness and purity, the love and truth, the power and life, of His Spirit abiding within them. And without such a life, no one can convince me, or any one else, of the truth of any doctrine. When they try, we only pass on in our quest for light and truth. The influence of a doctrine, as expressed in the lives of those who accept it, is essential to its acceptance by those to whom it is offered as the truth of God. And when the sweetness and beauty of the Christ is expressed to me in the lives and characters of those who believe in His soon coming, I am superlatively glad, my mind is open to the truth, my prejudice is gone, and I say, "Amen. Even so, come, Lord Jesus."

THE WORLD UNCONSCIOUSLY EXPECTS HIM

NOT only do we have the interpretation of God by the devout. There is a companion thought—the interpretation of the world by its own.

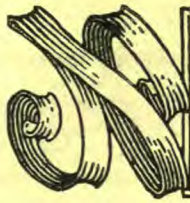
More than ever before does the outside world feel the possibility—I should say the probability—that He is coming soon. More and more are the thoughts of men of all classes being turned in that direction. Recently a professional man, who makes no pretense of a devotional life, said; "The world is in such a condition that the Lord will have to come soon. There is no other way out." Many thoughtful men are waking up to the fact that the world has floundered helplessly and hopelessly in many efforts to extricate itself from a condition that knows no amelioration. Humanity's distress and distraction grow more intense. The sorrows of the world have not been healed. Utterly unprepared, it awaits the return of the rejected Christ. The golden age is not in sight to human eyes. It is seen only by faith. It is coming soon, but not through human development. No evolution, or reconstruction, or revolution, or reorganization, or refitting, of human elements will meet our need. We have found our helplessness if we work alone. The golden age will reach us quickly when He comes. That is the goal toward which we strive; the crown for which we work; the glorious day toward which we look. The whole world has a sense of something great impending; we tremble as on the brink of something we do not see. What remains?—His glorious appearing.

The vital life and power of the church—power to sustain a consciousness of God in a forgetful and wicked world—depends on many things, among them this: a knowledge and interpretation of Scripture, which creates and sustains an expectancy, not of a distant event, but of a near appearing. "Unto them that look for Him shall He appear the second time without sin unto salvation."

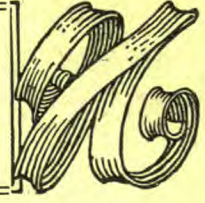
Born Again

OFTIMES when we see a caterpillar crawling along, we fail to realize that this creature, although it is very obnoxious to some persons, has the capacity for a beautiful development. From this dirt worm will come a beautiful butterfly. So with man. Though fallen from grace and steeped in selfishness, there is the possibility of a development away from the human into the divine; for is it not promised that we may become "partakers of the divine nature"? An improved caterpillar cannot fly but a butterfly can. A change in nature is demanded. Not merely an educated or a refined sinner, is the demand, but a man "born again." Thanks be to God, "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

W. A. WESTWORTH.



A Shorter Catechism



1. The Godhead

QUESTION. Are we to worship Jehovah, the God of Abraham, Isaac, and Jacob?

ANSWER. "The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science god is universal, eternal Love."—"Science and Health," 1896, page 34.

QUES. Who is the Word, or Logos, that was made flesh and dwelt among us? John 1:14.

ANS. "The true Logos is demonstrably Christian Science."—"Science and Health," 1896, page 28.

QUES. Who is the third person of the Godhead?

ANS. "The Holy Ghost, or Divine Science."—"Science and Health," 1888, page 501.

2. Heaven and Angels

QUES. Where is heaven?

ANS. "Heaven is not a locality but a divine state of mind."—"Science and Health," 1905, page 291.

QUES. What is the holy city of Revelation?

ANS. "The holy city, described in the Apocalypse as coming down from God out of heaven, is Christian Science."—"Science and Health," 1888, page 195.

QUES. Who are the angels of heaven?

ANS. "Angels are God's impartations to man,—not messengers nor persons, but messages. . . . My angels are exalted thoughts."—"Science and Health," 1896, page 195.

3. Satan, Sin, and Death

QUES. Are we to believe the Bible statement that Satan is an evil angel?

ANS. "A lie is the only Satan there is. Satan is not a person but an illusion. Devil, a lie, neither a person nor a principle."—"Science and Health," 1888, pages 276, 177, 531.

QUES. Then is it wrong for us to commit the works of the devil, to lie, to steal, to murder, to commit adultery,—to sin?

ANS. "There is no sin. There never was a moment in which evil was real. Man is incapable of sin. . . . Man cannot depart from holiness."—"No and Yes," pages 33, 45; "Science and Health," 1888, page 541.

QUES. Need we fear "the wages of sin," which the Bible says is death?

ANS. "Man is neither young nor old, he has neither birth nor death. Death is an illusion, for there is no death. Any material evidence of death is false."—"Science and Health," 1896, pages 140, 207, 575.

4. The Atonement

QUES. Did Jesus bear all our sins?

ANS. "One sacrifice, however great, is insufficient to pay the debt of sin."—"Science and Health," 1896, page 328.

QUES. For what, then, did Jesus die?

ANS. "His disciples believed Jesus dead while He was hidden in the sepul-

Arranged by

WALTER H. BRADLEY

This suggestive shorter catechism on Christian Science doctrines has been arranged with a view of bringing out in bold relief the teaching of Mrs. Eddy on certain points that orthodox Christianity has always considered vital and essential. The "answers" are actual quotations from Mrs. Eddy's books, "Science and Health with Key to the Scriptures," and "No and Yes."



cher, whereas He was alive. . . . Jesus' students, not sufficiently advanced to understand their Master's triumph, did not perform many wonderful works until they saw Him after the crucifixion and learned that He had not died."—"Science and Health," 1896, pages 349, 351.

QUES. Did Jesus suffer at all?

ANS. "The Eternal Christ never suffered. . . . That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made."—"Science and Health," 1896, pages 343, 328.

QUES. How is there, then, any hope of pardon?

ANS. "Divine mercy destroys error but never pardons it."—"Science and Health," 1905, page 329.

QUES. Of what value is the blood of Jesus shed on Calvary?

ANS. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the 'accursed tree' than when it was flowing in His veins."—"Science and Health," 1896, page 330.

5. Man

QUES. What is man?

ANS. "The spiritual image and likeness of God."—"Science and Health," 1896, page 582.

QUES. Can God exist without man?

ANS. "God without the image and likeness of Himself would be a nonentity."—"Science and Health," 1896, page 199.

QUES. What is the highest form of man?

ANS. "The highest form of man is woman."—"Science and Health," 1888, page 542.

QUES. What is mother, the highest sphere of womanhood?

ANS. "Mother-God. We have not as much authority in Divine Science for considering God masculine as we have for considering Him feminine."—"Science and Health," 1896, pages 583, 510.

6. Miscellaneous

QUES. Is it good to heed Paul's admonition to pray always?

ANS. "Prayer to a personal God affects the sick like a drug, that has no efficacy of its own but borrows its power from human faith and belief. . . . The danger of audible prayer is that it may lead us into temptation. . . . Prayer cannot change the science of being."—"Science and Health," 1888, pages 481, 483, 499.

QUES. In teaching Christian Science, is it right to deny what was once taught if it arouses resentment?

ANS. In 1896 Mrs. Eddy said, in "Science and Health" (page 343), "The eternal Christ never suffered." "Public sentiment was aroused, and so in 1905 she said in "No and Yes," "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross."—Page 42.

QUES. During this time of "the high cost of living" may Scientists not stop eating?

ANS. "This woman learned that food neither strengthened nor weakened the body."—"Science and Health," 1896, page 118.

QUES. Is it possible for a man to become a bird or a fish?

ANS. "It is related that a father, anxious to try such an experiment, plunged his infant babe only a few hours' old into water for several moments, and repeated this operation daily, until the child could remain under water for twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and so learn to develop their children on dry land."—"Science and Health," 1896, page 549.

QUES. How may I determine whether Christian Science is of God or not?

ANS. The Bible says, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist." 1 John 4:3.

QUES. What does Mrs. Baker-Glover-Eddy say regarding this fundamental fact?

ANS. "Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here."—"No and Yes," page 45.

Mrs. Eddy asserts that Christ preached and practiced Christian Science, and left it to us as His rich legacy. If this be true, we must all become advocates of Christian Science immediately.

QUITE recently the writer was handed an official communication sent to the SIGNS MAGAZINE from the Christian Science Committee on Publication for Northern California. Part of it follows:

"We are all likely to be influenced by individuals we meet and doctrines we investigate. It is therefore possible that the course of Mrs. Eddy's life may have been changed by her acquaintance with Dr. Quimby and by her study of homeopathy. Whether she would have discovered Christian Science, except for these incidents, is mere speculation. But the fact not to be overlooked is, that Christian Science differs fundamentally from mental healing in that Christian Science is religion, pure and simple, and not a mere therapeutic system. It works the spiritual regeneration of the individual, healing his sickness simply as an incident thereto.

"Mrs. Eddy did not claim to have discovered mental healing, for she knew that it was practiced long before her time. She claims to have discovered the science taught and practiced by Jesus. Whether or not her claim is valid cannot be determined by establishing the facts surrounding her association with Dr. Quimby, but by applying her system to cases of sin and disease and ascertaining whether better health and morals are the 'signs following.' Of course Christianity is infinitely bigger than any mere mental method of healing the sick, under whatever name it may operate."

THE KEystone OF THE ARCH

AS we have written before, our sincere desire is to deal fairly with our Christian Science friends, and we are glad to put forth their position in their own words. Passing over the vital part that Dr. Quimby played in Mrs. Eddy's life, shown in the first article of this series, and admitted by all intelligent, well-informed Christian Scientists, as indicated in this official statement, will the reader please note the sentence: "She [Mrs. Eddy] claims to have discovered the science taught and practiced by Jesus." This is the keystone of Mrs. Eddy's religious arch. We quote her own words: "There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practiced and left us as His rich legacy."—*"Science and Health,"* page 344.

If this keystone cannot be moved, the arch is strong and mighty. If the keystone can be moved, her structure topples in a mass to the ground by

Did Christ Practice Christian Science?

by

WILLIAM G. WIRTH



the weight of its own weakness. For it is clear as day that all those who would follow Jesus Christ must walk "in His steps," and if He was a Christian Scientist, then His followers must likewise be Christian Scientists. The issue is unequivocal, plain. If Christ was not a Christian Scientist, by Mrs. Eddy's own teaching we may be excused from following her.

DID JESUS "LAY ON HANDS"?

ANY one reading through "Science and Health" will find it repeated again and again that no material means avail in the treatment of disease. To resort to means of any kind, is a grave offense in Mrs. Eddy's system. This applies to the simplest procedure, even such as the laying on of hands. Indeed, we could expect nothing else, on account of her emphasized and re-emphasized dictum as to the impotency and nothingness of matter. In her little book of instruction, we find this statement: "The lecturer, teacher, or healer who is indeed a Christian Scientist . . . never lays his hands on the patient."—*"Rudimentary Divine Science,"* page 11ff. "Science and Health" corroborates this: "Jesus said: 'These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.' . . . Here the word *hands* is used metaphorically, as in the text, 'The right hand of the Lord is exalted.'"—Page 38.

This laying on of hands alone furnishes enough "push" to force out the keystone from the Christian Science arch, with its attendant disaster. We read this incident in Matthew: "When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was

cleansed." Matthew 8:1-3. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God." Luke 13:11-13. Without comment, we shall let the reader draw his own conclusion. Nineteen times in the Gospels do we find our Lord employing this means.

CHRIST USED MATERIAL REMEDIES

AND what shall we say of the material means Christ used in healing the one born blind? "When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing." John 9:6, 7. Considering the fact that Christ might have cured this man instantly by a word, does not this detailed account of the use of material means show plainly that Christ did not come to war against medical methods? Rather than antagonizing them, does not this miracle reveal that Christ, on the contrary, gave His sanction to material aids in healing?

It is rather a specious argument that Christian Science presents when Mrs. Eddy calls attention again and again in her book to the fact that Christ did not employ the medical practices of His day. They strangely overlook the fact that our Lord performed His miracles, not to establish a new branch of healing as part of His religious system, but to establish faith in Himself as the world's Redeemer. Coming, in outward appearance, as an ordinary man, His miracles of

healing were necessary to prove His Messiahship, His divinity as the Son of God. Let Christian Scientists not forget the witness of Nicodemus: "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." John 3: 2. Unwittingly, but nevertheless truly, this Jewish ruler was testifying to the very thing Jesus Christ came to have men see by His mighty healing powers. Nor must we pass by the words of Peter in his sermon on Pentecost: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know." Acts 2: 22. May we ask for this statement careful and prayerful thought. We are sure false opinions will be corrected. Had Jesus made the high claims He did make without superhuman means of making that claim good, the people would have had no confidence in Him. He and His Father well knew that the best way to win this confidence, and thus their hearts, was to heal their bodies. His miraculous healing was simply a good means to a better end.

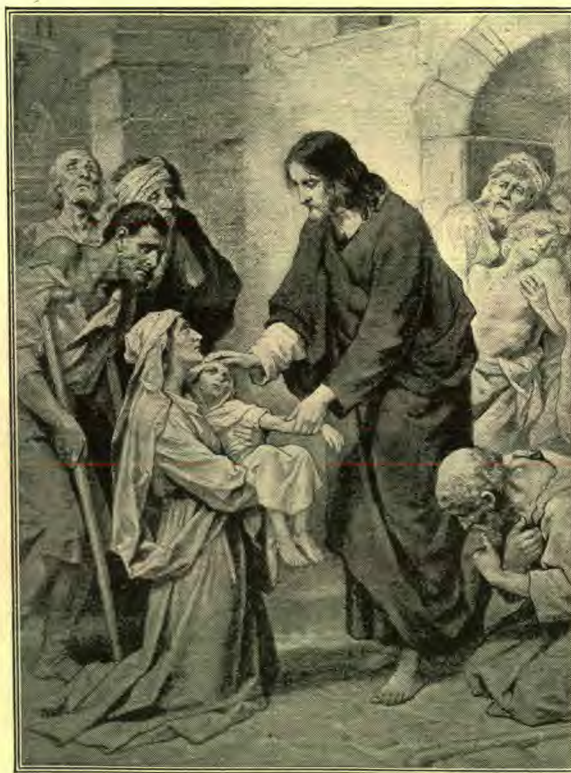
Had He come to overthrow the material healing of His day, why did He uphold the physicians in their work by such expressions as these: "Ye will surely say unto Me this proverb, Physician, heal thyself." Luke 4: 23. "They that are whole need not a physician; but they that are sick." Luke 5: 31. Surely, there is no suggestion here that because of His divine, miraculous healing He disapproved of the usual, material means of healing. Aware of the fact that His own method was in a class by itself, by virtue of His peculiar position among men, our Lord was too wise to deny to men that which was ordinarily within their reach. His divine sense never led Him to violate common sense.

Mrs. Eddy says that Jesus "left us" Christian Science "as His rich legacy." Such an important heritage should certainly have found place in the Holy Scriptures. But we look for it in vain. He did not teach it, nor His disciples. Where in Bible or history do we find any account of His establishing a "metaphysical college," as did Mrs. Eddy, charging His disciples so much for the instruction received that they in turn might be healers?

Again, let the reader ponder the teaching of Mrs. Eddy that the patient must be "treated." Her healers are told to sit down with the patient and argue "both silently and audibly"

against his "false beliefs." And these treatments cost money. Jesus Christ did none of this; His healing was always instantaneous. He never "treated" His patients through a series of visits. Moreover His healing was "without money and without price."

One of the popular misconceptions of Christian Science is that its healing is based by its founder upon the great and undoubted influence the mind has over the body, that it is a sort of mental healing. Many uninformed Christian Scientists in particular and the misinformed public in general believe this. However, no greater mistake could be made. Referring again to the statement from the Christian Science Committee on Publication, we read: "But the fact not to be overlooked is that Christian Science differs fundamentally from mental science in that Christian Science is religion, pure and simple, and not a



Mrs. Eddy says that "the lecturer, teacher, or healer, who is indeed a Christian Scientist . . . never lays his hands on the patient." We wonder why the writers of the Gospels so often record, "Jesus laid His hands upon him, and he was healed."

mere therapeutic system." And Mrs. Eddy holds it as one of the cardinal theories of her healing system that human mind, or "mortal mind," is a positively dangerous curative agent. Surprising as this may be to our readers, yet it need not be if what we wrote in one of our last articles be remembered. If we can place no confidence in, and dependence upon, our human mind concerning knowledge, the same confidence and dependence are lacking so far as the human mind's being able to help in healing. Some quotations from "Science and

Health" will enlighten us on this point:

THE HUMAN MIND DENIED

"THE first edition of 'Science and Health' was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from 'Science and Health.' They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science."—Page x. "Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which action in some unexpected way results in the cure of disease. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter,—faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science."—Page xi. "The distance from ordinary medical practice to Christian Science is full many a league in the line of light; but to go in healing from the use of inanimate drugs to the criminal misuse of human will power, is to drop from the platform of common manhood into the very mire of iniquity, to work against the free course of honesty and justice, and to push vainly against the current running heavenward."—Pages 105, 106. "The hosts of Aesculapius are flooding the world with diseases, because they are ignorant that the human mind and body are myths. . . . Infinite Mind could not possibly create a remedy outside of itself, but erring, finite, human mind has an absolute need of something beyond itself for its redemption and healing. . . . The human mind has no power to kill or to cure, and it has no control over God's man."—Pages 150, 151. "When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold. . . . Mortal mind is the worst foe of the body, while divine Mind is its best friend."—

Page 176. And what could be stronger than this statement: "Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive. Committing the bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city."—Page 459.

But while Mrs. Eddy and her defenders may deny, in theory, that her

therapeutics have anything to do with human, "mortal" mind, the sober, indisputable fact remains that, in practice, her system is nothing else but world-old mind healing. Idealism or "non-sense" philosophy cannot indifferently and arbitrarily dispose of human, "mortal" mind through the mystic terminology of "divine, immortal Mind." Common sense must stand, though Christian Science fall. The only way Christian Science principles, be they religious or health, can be at all considered or thought of, is through our human minds. The human mind is one thing; God's mind, the divine Mind that Mrs. Eddy speaks of, is altogether another thing. Not only does Mrs. Eddy's teaching violate native reason, but Inspiration as well. When God says: "Come now, and let us reason together" (Isaiah 1: 18), is it not plainly inferred that our minds are sovereign; that the divine Mind can do nothing pertaining to the individual unless the human mind is willing to have it so? It is because of this very sovereignty of our minds that God cannot force any man to do His bidding. Says Isaiah in another place (chapter 55: 8, 9): "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

With this direct contradiction of the Christian Science doctrine of the divine Mind in man, can any one forbid that we should hesitate to say that any teaching that puts the divine Mind in us to the extent of crowding out our own minds as being a "myth," or nothing, and not to be accounted of, is unbiblical, presumptuous—yes, bordering on the blasphemous—because it brings God down to the level of man? More on this later; for the present enough has been said to show that if there is mind healing in Christian Science as Mrs. Eddy avers, it is not different from any other kind of mental therapeutics.

REJECTS THE PRAYER OF FAITH

ANOTHER misconception of Christian Science arises from its religious nature; that it is a faith cure. Mrs. Eddy denies this; and here, in contradistinction to her denial of mental healing, her denial holds good. In theory and in practice it is not this Scriptural method. To quote Dr. Wyckoff, "any such idea is decidedly wrong. For faith cure depends upon the exercise of mortal mind and mortal faith, and both of these are human agents whose help cannot avail. In faith one prays in definite petition to God for healing; and if one's faith is strong enough, the healing is held to come in answer to prayer. But in Christian Science, petition in prayer to a personal God is not allowed, and it cannot possibly avail any good if in-

dulged."—*Biblical Review*, October, 1920, page 531. "Science and Health" presents the matter thus: "The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out another—a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth which acts through blind belief. . . . Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. . . . The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from the enlightened understanding. . . . Does Deity interpose in behalf of one worshiper, and not help another who offers the same measure of prayer? If the sick recover because they pray or are prayed for audibly, only petitioners (*per se* or by proxy) should get well."—Page 12. There is no mistaking the import of this statement: "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation."—Page 3.

In this cold fashion does the impersonality of Christian Science do away with the precious privilege of prayer, that blessed boon making for sweet fellowship with a kind, loving heavenly Father, who has a tender care and solicitude for His children. Thus does Mrs. Eddy brush aside the witness of multitudes of God's trusting children, in past and present time, who have experienced through their own faith divine healing, or have joyfully seen its operation in the restoration to health of loved kindred and friends.

When a religious system that assumes the name of "Christian," negates prayer, can we do anything but reject it?

The Great Deliverer

"CERTAINLY I will be with thee." Around the bush of fire Moses is called and commissioned to become the leader of Israel, out of Egyptian slavery into the freedom of Canaan's Promised Land. Moses hesitated about accepting the call, because of his slowness of speech and because he thought himself only a poor, insignificant shepherd of the Midian desert.

The Signs of the Times Magazine

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He should have remembered God's providential deliverances when he was lying in the cradle of rushes in the Nile, in the midst of danger from crocodiles and the bloodthirsty Egyptian. He should have thought how he had been educated in all the learning of that ancient people; how he had been led to choose afflictions with the people of God rather than to enjoy the pleasures of sin for a season. Should he not have gladly yielded to the call of Him who had been with him for eighty years in his eventful life? How near Moses came to losing the foremost position in all human history!

Are not many others to-day declining to believe the promise, "Lo, I am with you always, even unto the end of the world"? We refuse to be attracted by the flaming bush or the glory of God in the face of Jesus Christ, saying of ourselves, "Who am I?—Only a desert toiler, called to go before the greatest monarch of the earth." Happy the one who can say with Isaiah, "Here am I; send me!" "I am that I am; the name of Him who hath sent me." God is with our mouth, teaching what to say and do. What an orator Moses might have been if he had yielded willingly to the call! His lack of confidence allowed Aaron, his brother, to eclipse him in the ministry of speech.

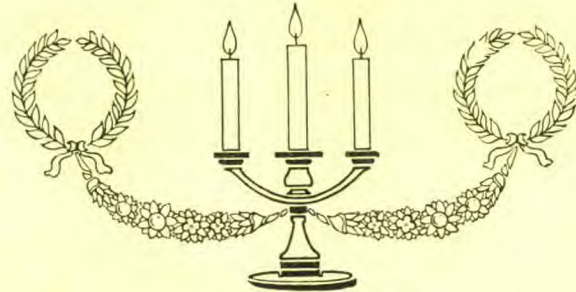
Cromwell, Luther, and Knox were also slow of speech, but became mighty leaders under divine guidance. The fear of man and the distrust of our own ability has often interfered with our greatest achievements.

Was not the picture of Moses leading Israel out of the slavery of Egypt into Canaan but a forerunner of Jesus coming up out of Egypt, leading the world away from the slavery of sin into the everlasting Canaan of peace and promise?

Our God is the great Deliverer; we are not alone when He is with us. He is now here and everywhere, making the desert blossom as the rose, making all things possible unto him that believeth. He is very nigh thee in thine heart and in thy mouth, saying "Certainly I will be with thee."—E. W. Caswell, in *Christian Herald*.

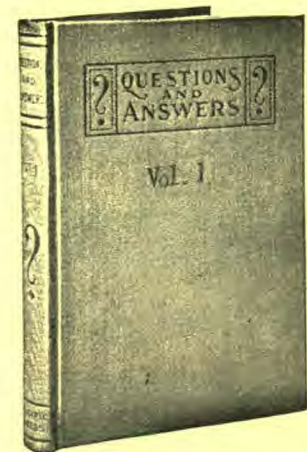


Sees light where
before there was
only darkness—



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H. S. ANDERSON

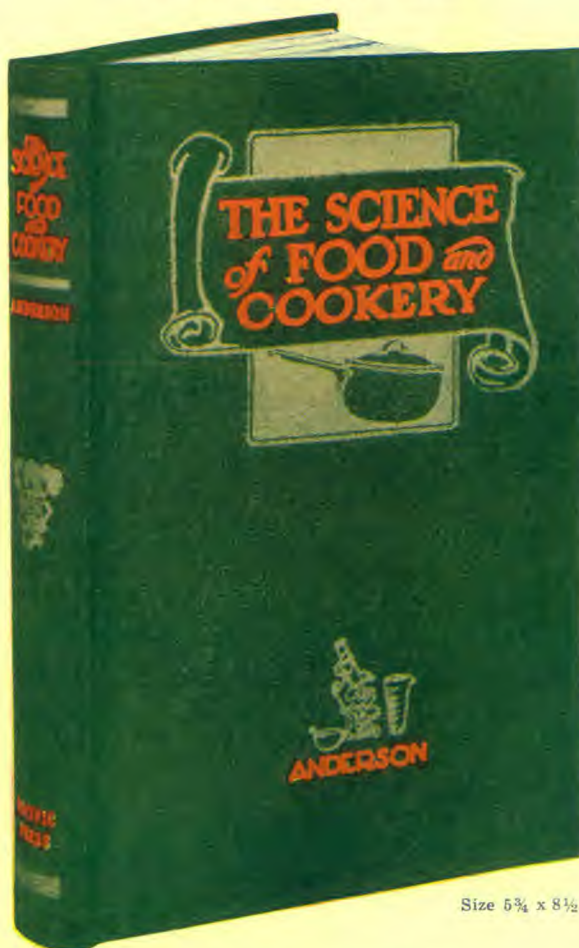
DIETITIAN AND FOOD EXPERT

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Too little thought is given to the subject of proper diet. This is undoubtedly because so few really understand the scientific side of the question. The first ninety-seven pages of this book are given to a careful study of foods and their uses in the body, of food elements and values as expressed in vitamins and calories, with reports of the latest findings of the great food laboratories; all explained in the most comprehensive way.

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THE AUTHOR

Mr. Anderson is well qualified to present to the public such a book as this. He has made the study of foods, their dietetic values and proper preparation, his life-work, having had experience in every stage of cooking science and practical work, from mere helper to chef. He has served under French, English, Swiss, Spanish, and German chefs; and cooked in the Calumet Club of Chicago where he served European royalty, in the California Club of Los Angeles, and many of the country's leading hotels.

He is now dietitian and food expert in the laboratories of the Medical College and Sanitarium at Loma Linda, California.

Some years ago, on account of continued requests for his recipes, Mr. Anderson published a little cookbook in pamphlet form. This met with such favor that four editions were required to meet the demand.

Recognizing the need of a more scientific knowledge of food preparation than the mere recipes in a cookbook, he devoted his energies to the preparation of this present masterpiece in scientific cooking.

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