

Signs of the Times

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Photo Underwood

One of the main thoroughfares of the disputed city of Danzig, which is the capital of West Prussia. This city is the natural seaport of the new Polish republic, and much discussion has been given to Poland's claims for Danzig at the Peace Conference. Danzig is about one hundred and fifty miles from the Russian border, and is one of the most important industrial cities of that section of Europe.

Fanaticism or Common Sense?

By DANIEL H. KRESS, M. D.

It will surprise many to know that there are two and one half as many pensions for heart disease in the British army, as there are for the loss of limbs," is a statement which appears in the *Journal of the American Medical Association* of January 18, 1919.

Dr. George Edmeston Fahr, contract surgeon of the United States army, in the article referred to, calls attention to the prevalence of heart disease among young men in the army. Organic disease is not common. The disease known as "irritable heart," or termed, in Great Britain, "soldier's heart," is responsible for the rejection of many young men who were regarded as sound until physical exertion common to the life of the soldier revealed the defect. The one with an organic heart lesion is better able to endure the hardships of war than is the one suffering of the disease termed "irritable heart"; yet a casual examination does not reveal any heart trouble. These victims of "irritable heart" are usually

passed as fit subjects for the army, by the examining physicians. It is only when on a march or at drill that they are singled out. The company commanders are better able to diagnose these cases than are the examining physicians.

He quotes one of the officers sailing for France, in describing and discussing the large number of men in his company who could not stand up under hard hikes, who were short-winded, and lacked courage and initiative in performing athletic stunts, as saying: "Don't the doctors know anything about heart disease? All these men have poor hearts. They haven't any wind. I have sent them back to the infirmary a number of times, but the doctor will never discharge them. I know they will never be any good when we get them into the trenches. I would rather have a company lacking its full quota than to have the quota made up of these men. They are the biggest handicap I have."

In speaking of the British army, in

particular, he says, "It will surprise many to know that there are two and one half times as many pensions for heart disease in the British army as there are for the loss of limbs, and nearly twice as many as for nervous disease, shell shock, and epilepsy together."

STETHOSCOPE USELESS

In referring to the report of one of the British base hospitals in France, he said:

"The condition previously known as irritable heart, but recently better designated as neuro-circulatory asthenia, is by far the most important circulatory disturbance, both to the medical officer culling out at the recruiting station and to the medical officer examining at the front. For example, the report of one of the British base hospitals in France shows that out of 5,000 soldiers examined for circulatory failure, only 5.5 per cent had organic lesions, and about 86 per cent showed the condition known as ir-

(Continued on page 14.)

A Scientific Revolution

Fulfilling Daniel's Prophecy, "Knowledge Shall Be Increased."

By GEORGE W. RINE



UP to the end of the eighteenth century, the methods of industrial production, transportation, and communication were essentially what they had been from the dawn of civilization. Dr. J. S. Schapiro, professor of history in the College of the City of New York, recently said that Hammurabi, Pericles, Julius Cæsar, or Charlemagne would have been quite at home in the social and economic Europe of Louis XIV, Frederick the Great, and George III. Professor James Harvey Robinson, of Columbia University, declares, in one of his recent books, that the people of Europe, in the time of Queen Anne, continued to till their fields, weave their cloth, and saw and plane their boards by hand, much as the ancient Egyptians had done. Merchandise was still transported in slow, lumbering carts, and letters were as long in passing from London to Rome as in the reign of Constantine. "Could a peasant, a smith, or a weaver of the age of Cæsar Augustus have visited France or England one thousand eight hundred years later, he would have recognized the familiar flail, forge, and hand loom of his own day."

It requires no small effort to picture to one's self the world of a hundred years ago—a world without railways, steamboats, telegraphs, and telephones. Yet all these wonders, with scores of other scientific and mechanical marvels, are the product of that great movement of the past 125 years known as the "industrial revolution."

Dr. Schapiro declares that "this silent revolution, by altering radically the conditions of life for millions of human beings, may be truly regarded as the greatest of all revolutions in history, and as marking the end of the civilization of the past and the beginning of the civilization of the present and the future." Another writer, H. de B. Gibbins, writes: "It was a revolution which has completely changed the face of modern Europe and of the New World, for it introduced a new race of men—the men who work with machinery instead of with their hands, who cluster together in cities instead of spreading over the land in villages and hamlets, the men who trade with those of other nations as readily as with those of their own town;

the men whose workshops are moved by the great forces of nature instead of the human hand, and whose market is no longer the city or the country, but the world itself."

THE INDUSTRIAL REBIRTH

This complete rehabilitation of the economic world had its origin in England. The presence of vast deposits of coal and iron, the enormous accumulation of capital seeking investment, the existence of a superb merchant marine ready to transport vast quantities of goods—all these conspired to stimulate the practical character of British genius, and there followed an astonishing series of inventions which were destined to be the first steps in the mightiest secular movement of all time—the industrial rebirth of the world. Those inventions rapidly led to a radical transformation

Whitney, during the second half of the eighteenth century, so multiplied the effectiveness of the methods of spinning and weaving, that according to the testimony of Robert Owen, the famous manufacturer and philanthropist, one man, at the close of the Napoleonic wars, could produce as much cloth from the raw material as could fifty men in the middle of the eighteenth century, working the same number of hours. And it is probably true that one worker can accomplish as much in textile production to-day as could fifty in the time of Robert Owen.

Invention having once received a momentum, one improvement followed another in almost endless succession, and the result was that most of the labor in mill and factory, in the business of transportation, on the farm, and even in the home, is now performed by machinery. Through the operation of the forces of nature mechanically harnessed, floors are swept, bread is baked, linen is laundered, fields are tilled, crops are harvested, buildings are constructed, canals are dug, railways are built, tunnels are bored through mountains and under rivers, and suspension bridges of steel are flung astride broad rivers. By means of mechanical inventions, man has impressed into his service the forces of nature to such a degree as to render his progress almost limitless; he removes with comparative ease obstacles on land and water that were once insuperable.

SCIENCE HAS REVOLUTIONIZED LIFE

The age of machinery has given birth to a new politics, a new history, and several new abstract sciences; for example, political economy, political science, and sociology. It has caused history to be written from unprecedented points of view. Instead of exploiting battles, sieges, describing treaties, dynasties, and political contests almost exclusively, as did the older historians, writers of history to-day concern themselves largely with explaining how social and economic conditions affect and modify the life and character of a people. They accentuate these forces at the expense of the more picturesque happenings of politics and



Electrical development has not only played its part in transportation, but in every field of human endeavor this tremendous force is the energizer of the scientific revolution.

of every branch of industry. They culminated in the world we to-day live in, with its labyrinth of roaring factories filled with complicated machinery, its populous cities, its world-wide commerce and fabulous fortunes, its trade-unions, and its bewildering variety of social enterprises.

The inventions of Hargreaves, Arkwright, Crompton, Cartwright, and Eli

THE SIGNS OF THE TIMES WEEKLY

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war. We are made to see how profoundly economic conditions and changes affect political development. We see how deeply and vitally the social and political structures of Great Britain, France, and Germany have been revolutionized in consequence of the antecedent economic revolution.

The nineteenth century has not inaptly been called the age of science. Eminent students of human progress declare that mankind has made immeasurably greater advances in knowledge of the physical world and the forces which control it, during the last one hundred years, than in any other period of human history. No one questions the fact that the work of the scientist during those years has exercised a deeper influence in molding present civilization than has the eloquence of the statesman and the strategy of the warrior, for he has evolved ideas and mechanisms which have completely transfigured the industrial and social structure of the civilized world. Science recognizes no frontiers of region, race, or religion; for the laboratory is the common meeting place of all scientists, whatever their ethnic origin, and it is therefore the bond that unifies them.

Chemistry has to our ear the familiarity of a science that had always been known to man, yet it is but little more than a hundred years old. At the end of the eighteenth century, Lavoisier, by his successful experiments in decomposing air and water, and by his analysis of combustion, laid the basis of modern chemistry. Through the tireless labors of a succession of distinguished investigators from Lavoisier to our own day, the science has grown by leaps and bounds and has attained such a high degree of practicality as to make it indispensable to scores of industries as well as to art and medicine. Organic chemistry alone has made our scientific agriculture possible. The well-known Bessemer process of perfecting steel is a distinctly chemical process. Professor J. S. Robinson, of Columbia University, says that it has been estimated that this process has added to the world's wealth no less than two billion dollars annually.

CHEMISTRY IS ALMOST ALCHEMY

Several centuries ago scientists reached the conclusion that the attempts of alchemists to transmute one metal into another were futile. Even this idea has been modified since Professor Curie and his distinguished wife, Madame Curie, astonished the world by the discovery of a new element, radium, in 1892. Radium emits heat enough in an hour to raise its own weight of water from the freezing to the boiling point, yet it wastes away so

slowly that it is estimated to require 1,500 years to lose half its weight. This most wonderful of all elements has served, by extraordinary properties, to indicate that the character of an atom can be changed, and so a substance becomes a different substance. The late Sir William Ramsay is said to have demonstrated that the transmutation of the elements is actually practicable.

We need only to remind the reader of the revolution that the study and practice



The airplane has carried five men and a ton of necessary materials from London to Constantinople and back to Saloniki, a distance of more than 2,000 miles. A piano has been freighted in an airplane from London to Paris.

of medicine has undergone as a result of the wonderful discoveries recently made in the sciences of biology, physics, bacteriology, and chemistry. Think of the famous germ theory formulated in explanation of the origin of most diseases. In harmony with this theory, it has been demonstrated that infection takes place when microscopic vegetable or animal organisms called germs or bacteria, present in food or drink, enter the body. The famous chemist, Dr. Elias Metchnikoff, discovered that in some diseases, the white blood corpuscles defend the body by devouring the bacteria, and that often illness may be averted by increasing the number of these corpuscles in the blood. The new treatment called *serum-therapy*, discovered and developed by the great French chemist, Louis Pasteur, is too well known to need comment. All the beneficent antitoxins have been formulated in consequence of his discoveries. In 1882, the German physician Koch discovered the germ of tuberculosis; and in 1892, Behring discovered an antitoxin serum for the dread diphtheria.

We should remind ourselves, too, that before 1846, nothing of the nature of anæsthesia was known. Now, by its use, limbs are amputated, abdomens opened and treated, growths inside the body cut out, and the delicate brain operated upon. Antisepsis was used for

the first time in 1876 by the Englishman, Lord Lister, in surgical operations. Think of the thousands, perhaps millions of lives that have been saved by these marvelous discoveries. The famous discovery of the X ray was made by the German, Wilhelm Röntgen, in 1895. This has proved itself an invaluable adjunct to surgery.

We need not recount the romantic stories of the achievement of S. F. B. Morse in discovering and applying the principle of transmitting intelligence through the copper wire, in 1844; of Cyrus W. Field's success in laying a telegraphic cable under the Atlantic between America and Europe, in 1876; and of Marconi successfully transmitting language by means of radio-telegraphy, popularly called "wireless," in 1899. Not less wonderful than these was Alexander Graham Bell's invention of the telephone in 1876. Imagine, if you can, what our world to-day would be like if we had no telegraph, no "wireless," no cable connections across the waters, and no telephones.

What is called "the new system of multiplex telegraphy and telephony" was recently announced in the daily press. It has come as the result of several years of unflagging effort on the part of experimenters. By its application, the message-carrying capacity of long-distance telegraph and telephone lines can be increased manyfold. The new system is said to mark an epoch in the development of transcontinental communication. This system has been in actual use between Baltimore and Pittsburgh for about four months (at this writing, March 23), with entirely satisfactory results. It permits four telephone conversations to be carried on simultaneously over one pair of wires, in addition to the telephone conversation provided by the ordinary method. "That means," says the editor of the *Scientific American*, "that over a single circuit, a total of five telephone conversations are simultaneously transmitted; and with each the service is as good as if the circuit were carrying, in the ordinary way, a single conversation."

By the multiplex method, it is now possible to utilize a single pair of wires for five conversations, while two pair of wires, which heretofore had a maximum of three conversations, with the aid of a device called the "phantom," may now be "multiplexed" to carry ten simultaneous conversations. This amounts to an increase of fivefold in the telephonic carrying capacity of the wires as compared with the original and ordinary method. In telegraphy, also, sensational results have been attained by the new multiplex system. "A single pair of wires combined into a metallic cir-



cuit of the type used for telephone working, by the application of the Bell system's new apparatus and methods, will have an enormously increased capacity for telegraph messages. . . . Moreover, the nature of the developments permits the same wires to be used partly for telephone and partly for telegraph purposes. This means that a pair of wires is available either for five simultaneous telephone conversations or for forty simultaneous telegraph messages, or partly for one and partly for the other."

RADIO TELEPHONE

During the past two years, remarkable progress has been made in the field of radio (wireless) communication. The radio telephone has been developed to a point of very practical efficiency. Since the veil of censorship was lifted, we have learned that the wireless telephone was used during the last years of the great war to communicate between airplanes and ground stations, making possible the nicest precision in air fleet maneuvers. At a recent aviation meet at Belmont Park, New York, the spectators were thrilled by the unison of movement of an entire fleet of airplanes; and it was several weeks before they were told of the wireless telephone by which the orders were issued from a ground station. The *Scientific American* of January 4, 1919, tells us that radio communication over long distances has been greatly improved by numerous inventions which, on the whole, remain military secrets. "Static, the archenemy of long-distance wireless, has been definitely conquered, according to a recent announcement of the Marconi organization."

We are told by the daily press that on March 12, 1919, Secretary of the Navy Daniels conversed with the airplane of Ensign Harry Sadenwater, in flight 150 miles away. The conversation was carried on by means of wireless telephone, from the secretary's desk to the plane at sea, 150 miles distant, and broke all former records, which were from forty to fifty miles. A new and wonderful apparatus was used on the airplane.

This new invention was made by Marconi, and is destined to make wireless telephony an everyday possibility.

The London *Daily Mail* reports that on September 22 last, direct wireless communication between Great Britain and Australia was established, when two messages from the premier and from Sir Joseph Cook were received by the Amalgamated Wireless Company of Australia from the new station at Carnar. The messages were received at Sydney, and "were perfectly clear and distinct, despite direct transmission over 12,000 miles." Is not such an achievement incomparably more wonderful than all the "seven wonders" of the ancient world combined?

The British government is now developing a scheme for the establishing of wireless telegraphy throughout the British empire. Stations will be established at Singapore, Colombo, Hongkong, and at all other strategic points. These new systems will connect with the Australian and New Zealand systems, with the Japanese and Chinese system, and with the Canadian and American systems. This cosmopolitan project, when realized, will compress and consolidate the world to a degree undreamed of by the most optimistic visionaries.

MAN HAS GROWN WINGS

In the face of the phenomenal development and achievements of the airplane, it seems incredible that only a little more than fifteen years ago, the Wright brothers made man's first successful, sustained, and guided flight in a heavier-than-air machine. Upon that epoch-making occasion, Wilbur Wright flew 852 feet in fifty-nine seconds, using a four-cylinder gas engine that could generate only twelve horse power.

Since then, an aviator has made an unbroken flight from Paris to Constantinople and thence to Cairo, Egypt. A biplane has lifted forty persons to an altitude of 6,000 feet for a cruise over London. Another airplane has carried five men and a ton of necessary materials from London to Constantinople and back to Saloniki, a distance of more than 2,000

miles. A piano has been freighted in an airplane from London to Paris. In Italy, a two-seater, with a pilot and a mechanic, has flown a distance of 920 miles without stopping. The Alps, the Pyrenees, and the Taurus Mountains have been trans-navigated by airplane. Heavier-than-air machines have flown across the English Channel, the Adriatic Sea, the Mediterranean, and the Sahara Desert.

A short time ago a daring American aviator reached an altitude of 28,900 feet—over five miles, approximately the height of Mount Everest. This unprecedented achievement was accomplished by Captain Schroeder, of the United States Air Service. A little later Schroeder's remarkable feat was surpassed by a British airman, who passed the thirty-thousand-foot mark. An Italian aviator recently flew his plane for thirty-one hours without landing. Aerial mail is now regularly carried from London to Paris in a trifle more than two hours. A daily air-route mail service is operated between New York and Washington via Philadelphia. Mail has been carried through the air from Chicago to New York in ten hours and five minutes. The second assistant postmaster-general stated that the air-line mail would be extended to the Pacific coast, and that in the spring, more than fifty sky-line mail routes will be in operation, with airplanes built for the War Department.

In a flight from Dayton to Cleveland, Eric Springer and Ernest Longchamp drove the Martin Bombing Plane at an average speed of 172 miles an hour, covering the 215 miles in one hour and fifteen minutes. In this flight, the machine carried baggage and freight weighing 2,500 pounds. The *Scientific American* of March 1 describes several airplanes and several German and British dirigibles that have been built expressly for the long projected transatlantic flight. The same writer predicts that this unparalleled flight will be an accomplished fact "within the next few months." (Continued on page 7)

How Can I Blaspheme My Lord Divine?



Poly carp, who was pastor of the Christian church at Smyrna during the greater part of the second century after Christ, was accused by the Roman authorities of being "a subverter of our gods," and in accordance with the decree of the young Marcus Antoninus, was arrested for his faith. When asked concerning his belief in Christ, the aged disciple, looking steadfastly at his accusers, declared:

"Eighty and six years have I served Him [Christ], and He has done me no ill: how can I blaspheme my King, who has saved me?"

The result was that the frame bent by the years of usefulness in God's service, the head covered with whitened locks, found their last great joy in dying in the fires of martyrdom in the year 166 A. D.

O Thou Christ of the eternal church,
Thou mighty Leader of forces unknown,
Thou competent Guide of a pilgrim race
In life's treacherous journey o'er block or stone!
How can I blaspheme my Lord divine,
Who saved this wicked soul of mine?

In ages past, Thy followers true
Have kept Thy Word, Thy commandments, fast;
Harassed within, assailed without,
Thy faithful martyrs held firm at last.
How can I blaspheme my Lord divine,
Who saved this wicked soul of mine?

Whether the lion's famished mouth,
Or still the fire's unquenching burn,
Or yet the fiendish torture of spikes,
It matters not, nor could it turn.
How can I blaspheme my Lord divine,
Who saved this wicked soul of mine?

God of our fathers, living still,
Deliverer kind, Rewarder just,
Instill within my mortal frame
Implicit hope, eternal trust!
How can I blaspheme my Lord divine,
Who saved this wicked soul of mine?

VERNON EDWARDS HENDERSHOT.



Attitude of the Catholic Church Toward the Scriptures

Quotations from the *Early Fathers and the Moderns*

By WILLIAM A. SPICER

AMONG the parting words of the apostle Paul to the church at Ephesus were these:

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32.

It was the greatest treasure he could commend to them, their safeguard and guide. It is still counted so in one part of Christendom—notwithstanding the ravages of unbelief and modern criticism. Millions upon millions of copies of the Book and its portions are spread abroad among the people every year.

But the great Roman Catholic communion is not friendly to the placing of the Bible in the vernaculars among all peoples.

A few extracts from the writings of some of the fathers of the Catholic Church will serve to show that the attitude of that church has decidedly altered in the course of the centuries. These ancient fathers lived in the days when the "falling away" from the primitive faith was in full course; but to them, the Bible was still the book for the people, given of God to be studied by all. In later times, when the papal system of Scripture prophecy was fully developed, Rome saw the peril of the Scripture witness, pointing out its own departure from the faith.

We shall have space to quote but a few paragraphs from the ancients. The first is from Irenæus (about A. D. 140-203), who said:

"The entire Scriptures, the prophets and the Gospels, can be clearly, unambiguously, and harmoniously understood by all, although all do not believe them."—*Against Heresies*, book 2, chapter 27, *Ante-Nicene Fathers*, volume 1, page 398.

ST. CHRYSOSTOM EXHORTED TO BIBLE STUDY

Chrysostom (A. D. 347-407), recognized by the Roman Church as one of the chief of the early fathers, urged the reading of the Bible by all the people:

"I am not," you will say, "one of the monks, but I have both a wife and children, and the care of a household." Why, this is what hath ruined all, your supposing that the reading of the divine Scriptures appertains to those only, when ye need it much more than they. Let us not therefore despise the hearing of the divine Scriptures. For this is of Satan's devising, not suffering us to see the treasure, lest we should gain the riches."

—"Gospel of Matthew," Hom. 2, "Nicene and Post-Nicene Fathers," volume 10, pages 13, 14.

Chrysostom saw in Bible study by the common people a protection against error—not the cause of error, as taught by modern Roman authorities. In the preface to his *Homilies on Romans*, he tells of the blessings he had received from the study of the apostle Paul's writings, and says:

"And so ye also, if ye be willing to apply to the reading of him with a ready mind, will need no other aid. For the word of Christ is true which saith, 'Seek, and ye shall find; knock, and it shall be opened unto you.' (Matthew 7: 7). . . . From this it is that our countless evils have arisen—from ignorance of the Scriptures; and from this it is that the plague of heresies has broken out."—*Id.*, volume 11, page 335.

One more testimony from the ancients must suffice. Pope Gregory the Great (A. D. 540-604) wrote to Theodorus, the emperor's physician:

"What is sacred Scripture but a kind of epistle of Almighty God to His creatures? And surely, if Your Glory were

stead of being urged to the reading of the Scriptures as a letter from the God of heaven, every word a life-giving word, the modern Catholic is guarded as carefully as possible from getting too much Scripture, and especially is he warned against studying it by himself. In Catholic lands, the Bible is generally an unknown book among the masses; and in Protestant lands, where the open Book has forced the Roman Church to put out popular translations, care is taken to educate the people away from the complete Scriptures. In an article, "The Catholic Church and Popular Bible Reading," the editor of a leading English Roman Catholic journal—one of the authoritative organs of the church—says: "Bible histories, drawn up by skilled theologians, and giving the substance of the Bible narrative, are just as useful for the practical effect as the original words, and have the advantage of greater conciseness in the narrative they select."—*The Month* (London), December, 1888.

It is the old story of the imitation or substitute recommended by the dealer as "just as good" as the genuine. There is no recognition of the creative power in

| WICLIFF—1380. | TYNDALE—1534. | CRANMER—1539. |
|--|--|--|
| he schal sende his angelis & schal gadere his chosun fro the foure wyndis fro the hijist thing of erthe: til to the hijist thing of heuene. | then shall he sende his angels, and shall gadder his elects from the lower wyndes, and from the one ende of the worlde to the other. | he sende his angels, and shall gather together his elects from the foure wyndes, from the ende of the erthe, to the vtmost parte of heauen. |
| ²² but of the fige tre, leerne ye the parable, whanne now his branchis is tendre, and leues ben sprungen oute, ye knowen that somer is nyȝ; ²³ so whanne ye seen these thingis be don: wite ȝee that it is nyȝ in the doris; ²⁴ truly I seye to ȝou that this generacion schal not passe away til alle these thingis be don: ²⁵ heuene and erthe schulen passe: but my wordis schulen not passe. | ²² Learne a similitude of the fygge tree. When his branchis are yet tender, and hath brought forth leues, ye knowe that somer is neare. ²³ So in lyke maner when ye se these thinges come to passe: vnderstand, that it ys nye even at the dores. ²⁴ Verely I seye vnto ȝou, that this generacion shall not passe, tyll all these thinges be done. ²⁵ Heuene and erth shall passe, but my wordes shall not | ²² Learne a symilitude of the fygge tree. When his branche is yet tender, and hath brought forth leues, ye knowe, that somer is neare. ²³ So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at the dores. ²⁴ Verely I seye vnto ȝou, that this generacion shall not passe, tyll these thinges be done. ²⁵ Heauen and erth shall passe, but my wordes shall not passe, |

The early Reformers were zealous in translating and circulating the Bible among the people. Above are shown specimens of identical passages from the Bibles of Wycliffe, Tyndale, and Cranmer.

resident in any other place, and were to receive letters from an earthly emperor, you would not loiter, you would not rest, till you had learned what the earthly emperor had written.

"The Emperor of heaven, the Lord of men and angels, has sent thee His epistles for thy life's behoof; and yet, glorious son, thou neglectest to read these epistles ardently. Study then, I beseech thee, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God, that thou mayest sigh more ardently for the things that are eternal."—"Epistles," book 4, epistle 31, *Id.*, volume 12, page 156.

Thus, in the minds of these early Catholic Church fathers, the reading of the Scriptures by all was a duty and a thing to be urged, the safeguard against error, and the means of edification and instruction in the way of God.

That is not the modern attitude. In-

the divinely spoken words of God. Man's improvement of that divine Word is recommended.

As to the Bible as a doctrinal standard, the writer says:

"It is strange that any reasonable man in the present day can imagine for a moment that Almighty God intended the Bible as a textbook of Christian doctrine. . . . It seems strange to them [Roman Catholics] how any educated man can adopt, as a standard of doctrine, a book so obviously unsuited for this object."

How differently the apostle Paul wrote to Timothy:

"Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: Preach the Word. . . . For the time will come when they will not endure the sound doctrine." 2 Timothy 3: 14 to 4: 3.

And commenting on these very passages, Chrysostom said:

"For doctrine.' For thence [from the Scriptures] we shall know whether we ought to learn or be ignorant of anything. And thence we may prove what is false. . . . 'That the man of God may be perfect.' For this is the exhortation of Scripture given, that the man of God may be rendered perfect by it; without this therefore he cannot be perfect. Thou hast the Scriptures, he says, in place of me. If thou wouldst learn anything, thou mayest learn it from them. And if he thus wrote to Timothy, who was filled with the Spirit, how much more to us!"—"Timothy," Hom. 9, "Nicene and Post-Nicene Fathers," volume 13, page 510.

As books of devotion, not as books of instruction,—that is a carefully guarded distinction,—the Catholic Church is willing to acknowledge that the reading of portions of God's Word may be profitable. *The Month* says:

"Those whose thoughts are of the earth earthy and read into everything their own carnal imaginings, interpret according to their own thoughts the inspired words. To such as these it is folly to cast the pearls of God. In the Old Testament, therefore, the Psalms is the only book which whole and entire is suited to be spread abroad as a book of general devotional reading."

BIBLE READING DISCOURAGES

The four Gospels are commended—for devotional purpose—and the epistles of John, James, and Peter. "But we must always remember that psalms and Gospels and epistles alike are all capable of misuse." They may endanger Catholic belief. In fact, the members of that church are told, in the same article, of the perils of Bible reading:

"Bible reading encourages a sort of sentimental piety which takes the place of solid religion. A man who has never made acts of contrition for past sins, and perhaps does not know what an act of contrition is, takes as his own the sacred words of encouragement and assurance that are intended for the penitent sinner. He listens to such texts as, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' . . . and often deludes himself into the idea that to him these promises belong. . . . It is a perversion to which men are exposed as soon as they begin to take their religion from the Bible instead of from the church."

"For this is of Satan's devising," said the quotation from Chrysostom; "not suffering us to see the treasure, lest we should gain the riches." Why has the Roman Catholic Church opposed general Bible study and Bible circulation? Those whom it claims as fathers of the Catholic Church urged the people to study God's holy Word as the safeguard against error and as the food of the soul. Why the change?

The reason is plain. As soon as the apostasy was fully developed, any reader of God's Word could see clearly that the predicted "falling away" had come. The whole Book is a living witness against Rome. "It is manifest from experience," says the fourth rule of the Index, "that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it." That is the experience of the Roman Church, sure enough.

Many books written against Roman Catholic teaching have been destroyed by order of the church, but it is safe to say that Rome has burned more Bibles than any other book. It is the divine witness, whose voice not only proclaims the papal system to be the predicted apostasy, but cries to every ear the invitation to turn from human traditions and earthly altars and human priests to the living God and His holy Word, and the divine Priest, Christ Jesus, the one Mediator between God and man.

Thirty-Three Questions

Answer them in conformity with Bible truth and to your own satisfaction.

BY N. P. NEILSEN

WHEN the Lord says that "the seventh day is the Sabbath," does He mean that the first day is the Sabbath? When He says that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," does He mean that we should do more work on that day than on any other?

When the Lord says, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," can it be that He means we ought to work on the seventh day and rest upon one of the six working-days?

Has the Lord ever told us that the seventh day is no longer His Sabbath? If so, where is the statement found? But if He desires that we work on the seventh day, ought He not to have told us so? Has the Lord ever said that the first day of the week is the Sabbath? If so, where will I find the assertion? But if He desires that we keep the first day of the week holy, should He not have told us so, inasmuch as He at one time commanded us to work on it and keep the seventh day?

If it be true, as some say, that all days are alike, can there then be any Sabbaths? Or if it be true, as others say, that we ought to keep every day to the Lord, can there then be any working-days?

If it be true, as many tell us, that it makes no difference which day we keep, then would it not be just as right to keep Saturday as to keep Sunday? And then why should Sunday keepers object to seventh-day believers' teaching people to keep Saturday? Or does it make no difference which day we keep only so long as we keep Sunday and do not keep Saturday?

When the Lord says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," does He want us to understand that a whole commandment had passed away?

When the Lord says, "In vain they do worship Me, teaching for doctrines the commandments of men" (Matthew 15: 9), does He mean that it makes no difference whether we teach others the commandments of God or the commandments of men? Is the keeping of the first day of the week a commandment of

God, or is it the commandment of men?

When the Lord says, "Ye are My friends, if ye do whatsoever I command you" (John 15: 14), are we His friends if we are not willing to do what He has commanded us? How can we best honor our Saviour—by obeying Him, or by setting aside His commandments and doing something He has not commanded? Did He ever command us to keep the resurrection day? If so, where is the command found? But since He has not commanded us to keep that day, can we honor Him by keeping it and setting aside His command which bids us keep the seventh day?

When the Lord says that "sin is the transgression of the law" (1 John 3: 4), and that He came to "save His people from their sins" (Matthew 1: 21), did



He not come to save us from transgressing the law? Is the fourth commandment not a part of the law? Did He not come, then, to save us from transgressing the Sabbath commandment, as well as the other commandments?

When the Lord says, "Blessed are they that do His commandments, that they may have right to the tree of life" (Revelation 22: 14), will those who stubbornly refuse to keep His commandments have a right to the tree of life? When the Lord says, "Fear God, and keep His commandments: for this is the whole duty of man" (Ecclesiastes 12: 13), does He mean that we ought not to keep His commandments? Does He mean that we ought not to teach others to keep them?

When the Lord says that the man is blessed whose "delight is in the law of the Lord; and in His law doth he meditate day and night" (Psalm 1: 2), can it be that I have the right spirit if I do not desire to read or hear anything about the law of God? Ought I to obey God or not? Ought I to keep His commandments or not? If I do not desire to keep His commandments, am I saved from my sins? What answer can I give?



The Sanctuaries of Jehovah

Jesus Christ Our Merciful High Priest

By RODERICK S. OWEN

AMONG the ministers of the earthly sanctuary, Aaron as high priest occupied the preëminent place. He only could enter the holy of holies, and thus stand in the presence of God. Once each year, after filling that apartment with the sweet fragrance of the incense from the golden censer, he entered, but not without blood with which to make atonement for sin. So Christ our High Priest is the only one who can enter into the inner circle of the glory of God's presence, and He alone can atone for our sins.

Ex. 30:7, 8 Aaron was responsible for keeping the lamps in the outer apartment trimmed and burning. So Christ only can keep the church (the antitype of the candlestick) supplied with the Holy Spirit, whose presence alone can constitute the church the light of the world.

The beautiful garments worn by the high priest were made under the direct supervision of God, and were very significant, representing as they did certain characteristics and features of Christ as the minister of the true sanctuary. These garments consisted of a breastplate, an ephod, a robe, a brodered coat, a miter, and a girdle. The materials used were gold and finetwined linen, and the colors were white, blue, purple, and scarlet. Gold represents the extremely valuable characteristics of Christ in the plan of salvation, such as love and faith; fine linen, His righteousness, which we claim by faith, and which He confers upon us in love; white, emblem of purity; blue, of truth, or veracity; purple, of royalty; and scarlet, of sacrificial blood.

UPON CHRIST'S HEART CONTINUALLY

The ephod, in the making of which were used the gold and the fine linen and the blue, purple, and scarlet, had two shoulder pieces; and in these were set two beautifully polished onyx stones, upon which were engraved the names of the twelve tribes of Israel, six upon each shoulder, representing Christ supporting and sustaining His people. Suspended from the shoulder pieces by two golden chains, and hanging down over the breast, was a square piece of double thickness, known as the breastplate of judgment. In this was set on either side a beautiful polished stone. These were called Urim and Thummim; and through these, God communicated His will to Israel. In this breastplate, directly over the heart, were set twelve brilliant jewels in four rows. On these also were engraved the names of Israel. These represented God's people as Christ's jewels, borne continually upon His heart, and for whom He stands in judgment; "and they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

Ex. 39:30, 31 The beautiful miter worn upon the forehead, the seat of intelligence, and consisting of a polished gold plate, on which was inscribed "Holiness to the Lord," represents the pure mind set in truth which Christ will give to each one of us. Without such a mind, we can never come into God's presence; for Jesus said, "Blessed are the pure in heart: for they shall see God."

"EVER LIVETH TO MAKE INTERCESSION"

While there are many things in which Aaron as priest stood as a very good type of Christ, yet there are others in which the type falls far short. The apostle Paul contrasts the two by saying: "They truly were many priests, because they were not suffered to continue by reason of death: but this Man [Christ], because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

But even with those priests, subject as they were to death, God endeavored to represent a Priest who never dies; for He in a marvelous way preserved Aaron in health and strength, so that the very day he died, he could ascend Mount Hor in the sight of the people; and Moses was directed to take the priestly garments from him, and put them upon his son, for Aaron would die in the mount. Thus was the office transferred to his son, so that the priesthood would not cease.

Again, Paul tells us that Aaron was made a priest by the law of a carnal commandment, because the law which gave the priesthood to the Levites was the outgrowth of the sin of the people. That sin robbed their first-born of the sacred typical office, and transferred it to the tribe of Levi, because their loyalty fitted them the better to represent Christ, who is made a priest by the power of an endless life, and that endless life was the result of His own holy living. And "such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"—yes, so much higher that all the hosts are commanded to worship Him.

And this One who was made a little lower than the angels for the suffering of death, touched with a feeling of our infirmities, tempted in all points like as we are, yet without sin, ever living to make intercession for us, exalted above all the beings in all the universe, is our Elder Brother as well as our High Priest. And so with one arm pulsating with life from His heart of tender sympathy, He encircles each trusting brother, while with His other arm of infinite power, pulsating with life from the Creator of all things, He grasps the throne of the universe, and unites us to the Eternal.

A Scientific Revolution

(Continued from page 4)

In so short a paper, we are able to touch only a very few of the high points of this latter-day renaissance in the world of intellectual progress. Professor E. S. Dana, editor of the *American Journal of Science*, declared through that journal last August that "so great a combined progress of pure and applied science as that of the past hundred years is not likely to be again realized." Perhaps not in our present world economy; for we know, from the uniform pronouncement of divinely inspired prophecy, that we are living at the very close of the present world age, which must be immediately succeeded by the sinless, timeless economy of the kingdom of

Christ our Lord. A score of eschatological prophecies conspire to assure us that the advent of this final régime, this ultimate inviolable kingdom, is actually impending—"is even at the door."

It should not surprise us to learn that the momentous intellectual awakening and consequent scientific and literary achievement which have characterized the past one hundred years were clearly anticipated by ancient prophets, the "holy men of God," and were declared by them to be among the many distinctive marks of "the time of the end"—the end of the present age of sinful men, which age would be supplanted by a redeemed world, and of course peopled with redeemed men, under the glorious, endless sovereignty of their divine Redeemer.

Note now the following clear, pointed prediction from the Holy Spirit through the prophet Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. The first three verses of this chapter show unmistakably that this prophetic pronouncement meets its fulfillment at the time when the dead shall be raised to life—the righteous dead to eternal life. In 1 Thessalonians 4:16, 17, we are explicitly taught that "the dead in Christ" shall be raised to immortality at the coming of Christ. Hence "the time of the end" must be the end of the world in its present economy.

In this necessarily brief discussion, we have had at least a glimpse of the exact

and marvelous fulfillment of this inspired forecast as to the *increase of knowledge* in "the time of the end."

How extraordinary, too, has been the increase of knowledge respecting the inspired Scriptures during the past century! At the beginning of the nineteenth century, the Bible could be obtained in only the few languages of civilized Europe. To-day it may be read by peoples of approximately 550 languages and dialects. More than one hundred million Bibles have been printed in England and in the United States since 1804, and placed in the homes of nearly all the tongues and nations of the earth. Hundreds of thousands of men and women are running to and fro in all the world, not only to investigate the phenomena of nature in order to build up still further the temple of science and learning, but also to give to all peoples "the knowledge

of the glory of God," of the coming of His Christ, and of the imminence of the establishing of the kingdom God prepared for His people from the days of eternity. The beginning of that kingdom will be, in a very real sense, the beginning of knowledge; for thenceforth we shall all be taught by Him "in whom are hid all the treasures of wisdom and knowledge."

BUSINESS! I am amazed at the number of meetings I find myself in for the transaction of business of the kingdom with never a word of prayer; just business, cold-blooded and heartless as buying and selling steel rails. We are businessizing the Lord out of His place and authority everywhere. Business courtesy has a larger place than New Testament precedent. An appeal to the New Testament is often self-imposed ostracism.

The loneliness of it all sometimes comes over me with a depression that is unbearable. I have wished sometimes that I could spend the rest of my life in some mission field, where I could get away from the "sounding brass" of this cultured religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion, sure enough, but as hopeless and helpless to save men as the outer darkness. . . . Every pastor I know who has opened his heart to me is suffering from just the same thing.—*A Baptist pastor.*

IT is when the vital principles of the kingdom of God are lost that ceremonies become multitudinous and extravagant.

ELLEN G. WHITE.

THE PARENTS OF JESUS

By WILLIAM P. PEARCE

JESUS was born of a real mother, but without a natural father. Matthew says His conception was "of the Holy Ghost" (Matthew 1: 20)—great fact, before which human reasoning is impotent!

The Father of Jesus was God. At least, an angel told His mother that He should be called "the Son of the Highest," "the Son of God." Luke 1: 32, 35. At His baptism, Matthew says, a voice from heaven said, "This is My beloved Son." Matthew 3: 17. In the golden text, Jesus speaks of Himself as God's "only-begotten Son" (John 3: 16); and in the seventeenth chapter of John, He addresses God six times as Father.

The foster father of Jesus was Joseph. He was "of the house of David." Luke 1: 27. Matthew says his father's name was Jacob. (Matthew 1: 16.) Luke gives Heli as the father of Joseph. In reality, he was the father-in-law of Joseph. Females were not reckoned in the Jewish genealogies. Their husbands took their places in the ancestral line. Indeed, woman was very lightly esteemed until Jesus was born. She was universally regarded as man's inferior. Greece excluded her from the advantages of higher education, and even from the table of her husband during the times of festivities with his friends. Plato was of the opinion that recognition of her equality with man would be a public calamity. In Rome, the husband became proprietor of all possessions of his bride, and could dispose of her goods and person at pleasure. Divorces were frequent, and on trivial grounds. Man became despotic, and his rule tyrannical. As in Christless India, China, or Japan, woman was simply the servant of her husband. Her emancipation began, however, with the birth of Jesus; and the sacredness of marriage and the secret of a model home and a model family received their impetus from Him.

Little is recorded of Joseph. By trade, he was a carpenter. In character, he was "just." (Matthew 1: 19.) "The angel of the Lord" communicated with him (verses 20, 24); and every year, in company with his wife and child, he attended the annual feast at Jerusalem (Luke 2: 41).

We infer that he must have been of the bent of John McNeill's father. The old gentleman was a quarryman. "Many's the dark



morning," said the preacher, "did I hear him go downstairs, and standing on the threshold ere passing out of the home, he would say aloud, 'I go to-day in God's name.'"

Mary was the mother of Jesus (Matthew 1: 18)—the "highly favored" (Luke 1: 28) among women. She is described as "a virgin." (Matthew 1: 23.) The word means *chaste*. The Greek word is *parthenos*—put aside. There is no place where this term is used of a married woman. It is the strongest term to hint a supernatural birth. The word used in Joel 1: 8 (*bethulah*) is said to convey the same meaning as *parthenos*.

Mary was the espoused wife of Joseph. (Matthew 1: 18.) An espousal among the Hebrews was almost equivalent to a marriage. Indeed, the angel seemed to recognize this fact; for we read that when Joseph would "put her away" (verse 19), that messenger appeared in a dream, and said, "Fear not to take unto thee Mary thy wife" (verse 20). At this juncture, Simeon's words began to be fulfilled: "A sword shall pierce through thy own soul." Luke 2: 35.

Mary knew that Joseph would not understand her condition, neither would her close friends; consequently they would malign her purity, and place a stigma upon her child. The only consolation was that the angel informed her: "The Lord is with thee." "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 28, 35.

How beautiful the combination of divinity and humanity, infinity and finity! Jesus born of a woman, yet by the operation of the Holy Spirit—the greatest act of creation, the most marvelous process of generation, "God . . . manifest in the flesh." 1 Timothy 3: 16. As such, the heavenly Father desires that we receive it without question, and rejoice in it. The parents of Jesus—Father, mother, foster father—touch the highest point of parentage the world has ever known or can know. Looking up, we thus can pray:

"Art Thou my Father? Let me be
A meek, obedient child to Thee,
And try, in word and deed and thought,
To serve and please Thee as I ought."



EDITORIAL



Shall We Grope, or Shall We See?

THE experiences of the past four years have upset so many cherished theories, that the majority of men—yes, even of the accredited leaders of men—are all in confusion and uncertainty. This fact is made apparent in numerous public addresses and in many articles appearing in the papers and the magazines. A characteristic article in this field may be taken from *Current Opinion* of April. It was evidently inspired by an article from Professor Durant Drake, of Vassar College, published in the *Harvard Theological Review*.

The words of the philosopher Lucretius, of "far-off Roman days," are quoted, that "in evil times men turn their minds more anxiously to religion." And this saying of Lucretius, we are assured by Professor Drake, "is equally applicable to the desperate years through which we are passing."

But in this "résumé of recent theological speculation," *Current Opinion* gives a sort of digest of the situation. "The question has become, not, Can we believe in this cut-and-dried conception of medieval and modern orthodoxy? but rather, Is there any conception of God that we can accept? In other words, the God idea has become fluid again, the God of the future is in the making."

This "fluid" idea of God is spoken of by Professor Drake in these words: "There are so many conceptions of God afloat that any one at all widely read can scarcely fail to find one suited to his mental outlook and convictions." In a closing paragraph referring to "the immediate influence of the war," *Current Opinion* concludes its article in these words: "Now that it is over, now that reconstruction is vigorous in every field, whither shall our masters lead us in the dearest of all quests—the quest of God? Professor George A. Coe, one of our keenest contemporary students of religion, assures us that 'the thought of God may, indeed, undergo yet many transformations, but in one form or another it will be continually renewed as an expression of the depth and the height of man's social aspiration.'"

All the bewildered people seem to think that there must be a God, and "the dearest of all quests" is "the quest of God"; but they do not seem to be able to find Him. And it is just as pertinent to-day as it was for Zophar, the Naamathite, three millenniums or more ago, to ask: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11: 7. The apostle Paul speaks of the subject thus:

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things. To Him be the glory forever. Amen." Romans 11: 33-36.

It is not through searching or human reasoning that we are to find God. He must come into our lives directly by a revelation from Himself. But the process of finding God and the story of the gospel that He brings to us is so plain, so direct, so easy, and so simple, that men in their boasted wisdom overlook it. God has made it possible for the simplest and the most uneducated to find Him; and at the same time, persons of the highest culture may readily become acquainted with Him if they will. For those who are groping in utter darkness, and who know nothing whatever about His inspired Word, the Lord has arranged that the heavens shall declare His glory, and that His firmament shall show the handiwork of the Almighty. And as we view the heavens about us, we find that day unto day they utter their speech, and night unto night they show their knowledge. While they have no audible voice or language, yet indeed their voice is heard, because their line has "gone out through all the earth, and their words to the end of the world." See Psalm 19: 1-4.

Paul expresses the great truth beautifully in these words: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Romans 1: 20.

Thousands of persons have obtained their first conceptions of God through a contemplation of His great works displayed in nature all about us. The heavens truly declare the glory of an infinite, supreme God. How could there be such an array of

suns and such a great massing of worlds, were there not an infinite Creator to set in motion these orderly systems in the infinite expanses of space all about us?

As we see these evidences of the infinite handiwork of God, the question at once arises, Does He not in some way communicate with man? And when we ask that question, we are answered by the Bible, with its wonderful story of creation, with its great history of the struggle against sin, and of the priceless gift of Jesus Christ to take away our sins and to plant within us the hope of immortal life.

But the story in the Bible is so simple, so plain and clear, as already suggested, that many men do not seem to desire to receive it. Like Naaman the Syrian, they are looking for something that is mysterious and bewildering to the comprehension of men; yet they must be able to weigh and measure it "scientifically." The gospel is truly great. It is indeed fathomless, and the redeemed may spend untold millions of years in sounding its great depths of joy and of redeeming love. Yet we can appropriate it by a very simple act, and at once we come in tangible touch with the great Ruler of the universe.

As suggested by *Current Opinion*, men to-day are in "quest of God." And all the more earnestly are they making these inquiries, because of the calamitous and hopeless condition the world displays. But in this quest for God, men to-day are no different from those of two thousand years ago. Upon this topic, we have the following address of the apostle Paul to the men in the great intellectual metropolis of Greece: "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, *To an unknown God*. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by man's hands, as though He needed anything, seeing He Himself giveth to all life, and breath, and all things; and He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being; as certain even of your own poets have said, For we are also His offspring." Acts 17: 22-28.

The men back there were feeling after God, yet He is not far from any one of us, as the text discloses. But in this groping for God, men are looking for something they can fathom or study out like a mathematical or other scientific problem. They do not seem to realize that with their finite powers, they are hopelessly in the dark unless the great power from above can reach down through the spirit of revelation and touch the human mind in some simple way that may be seized by our finite powers.

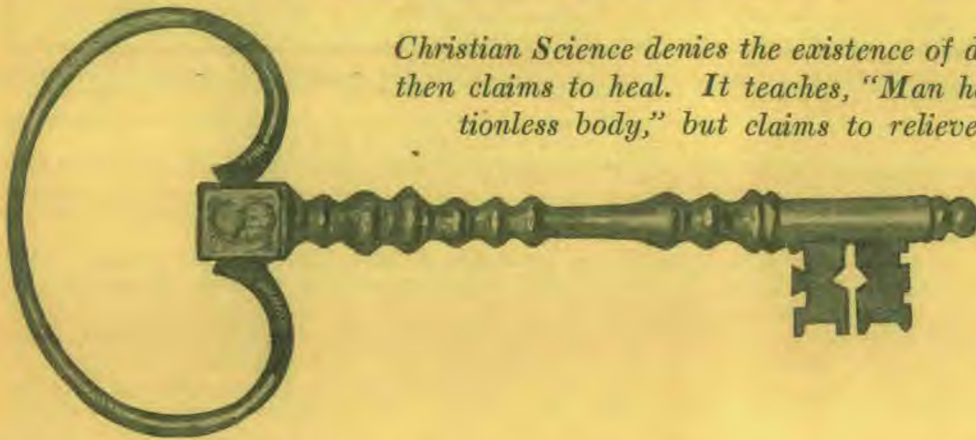
The secret of the whole matter is given most beautifully and strikingly in the following words: "Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Corinthians 1: 21-25.

Note how strikingly the text puts the statement, it is "through its wisdom" that the world "knew not God." And while it is in this hopeless cloud of darkness, God through the simple preaching of the cross of Christ reaches and touches the hearts of men. Christ crucified was to the Jews a stumblingblock, and to the gentiles it appeared like foolishness. But whether we be Jew or Greek, when we find the Christ, we find that He is the power of God and the wisdom of God, and that He brings salvation and joy to the soul.

We come to the beautiful Bible that God has given us, and we find its powerful story of the Christ and His cross. We find, furthermore, the blessed promises of the gifts of His divine Spirit; and concerning the Spirit of God, we are told that when He is come, "He shall guide you (Continued on page 15)

A FRAUDULENT KEY

Christian Science denies the existence of disease, and then claims to heal. It teaches, "Man has a sensationless body," but claims to relieve pain.



by

PHIL C. HAYWARD

MUCH has been taken for granted concerning the healing power of the Christian Science system—too much, in fact. Although there is an almost endless array of testimonials to its efficacy as a healing agency, I have searched in vain for evidence of one case of organic disorder which had been healed directly through the personal ministrations of the founder of the sect or of any of her thousands of practitioners.

In the preface to "Science and Health," the author wrote, "By thousands of well authenticated cases of healing, she and her students have proved the worth of her teachings." And then she volunteers the information, "These cases for the most part have been abandoned as hopeless by regular medical attendants."

In a letter published by Mrs. Eddy in the *New York Sun* for December 16, 1898, quoted by Mr. Peabody in his book "The Religio-Medical Masquerade," she states:

"I challenge the world to disprove what I hereby declare. After my discovery of Christian Science, I healed consumption in its last stages, that the M. D.'s, by verdict of the stethoscope and the schools, declared incurable, the lungs being mostly consumed. I healed malignant tubercular diphtheria and carious bones that could be dented with the finger, saving them when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord."

ASSERTIONS MADE BY THOUSANDS, BUT NO SUBSTANTIATION EVER GIVEN

BUT it will be noticed that in this letter, while she challenges the world to disprove her statements, she is very careful not to give names, dates, or places, or any data by which it would be possible to verify any of her claims. And when a reputable and prominent physician of Cincinnati published a reply in the same paper a few days later, calling upon Mrs. Eddy to prove the truth of her assertions, and offering to furnish her with cases identical with those which she claimed to have healed, she was possessed with dumbness.

One cannot help feeling that had Mrs. Eddy responded to this very fair and courteous request, and made possible the verification of even one of her boastful claims, it would have been deeply appreciated by an inquiring world, which for half a century has been anxiously looking for one single evidence of genuineness and reliability in the entire system.

But no such evidence has ever been forthcoming. And while it may be impossible, because of lack of data, to disprove any of these "thousands of well authenticated cases of healing," it is possible to check up some of Mrs. Eddy's failures to function. And by these, we may fairly judge her own claims, and the claims of her entire school of

pseudo-religious healers. For while Mrs. Eddy laid claims to the most wonderful cases of healing, of persons unknown and wholly fictitious, the death records of persons near to her by the ties of nature, religion, and business, show an utter lack of power, upon her part, to stay the progress of disease, to allay suffering, or to prevent death, even under conditions where blood ties, human pity, self interests, or professional pride would have demanded the exercise of some of her boasted powers.

Upon this point, Mr. Peabody establishes the record of an imposing number of such failures, and then adds:

"If Mrs. Eddy, for hire, had healed, at one sitting, a cancer that had so eaten into the neck of a stranger that the jugular vein stood out like a cord, why, I ask, why, in the name of God, did she not, for her love's sake, stay the progress of the loathsome disease that for seven years ate into the breast of the sister she loved? . . .

"If Mrs. Eddy possessed this miraculous power, . . . why did she not reach out her all-powerful hand and save her own granddaughter, the child of her only son, when piteous appeal was made to her by the child's father? . . .

"If Mrs. Eddy had been the miracle worker she claims to have been, why did she turn poor, devoted Mrs. Leonard, herself a renowned healer of the cult, who had slaved in her household for years, and had for months and years been dying of diabetes under her very eyes—why did Mrs. Eddy turn Mrs. Leonard out of the house at Concord, New Hampshire, shortly before her death of that distressing disease? . . . Having the power to save her life, as she claims, all Mrs. Eddy did for Mrs. Leonard was to ask her, when death became imminent, to be so good as to go away and die elsewhere."

CHRIST'S MANNER OF HEALING AND MRS. EDDY'S RADICALLY DIFFER

THUS the records show case after case of Mrs. Eddy's failure to heal, even when the most frantic appeals were made to her for aid. And her glaring failures are not offset by an established record of a single case of healing of even the slightest organic disorder. And many of those failures are all the more glaring because they came under conditions where every natural consideration would have called for the use of her boasted powers. And what is here said of the failures of Mrs. Eddy may also be said of her entire school of healers. As Mr. Peabody has well said:

"Again and again the most persistent effort has been made to induce Christian Science healers to give any reasonable proof of their powers; but they as persistently refuse to submit any alleged cures to anything like scientific scrutiny. There has never been a scientifically established Christian Science cure."

In this respect, how unlike the work of Jesus Christ are the claims of Mrs. Eddy and her host of healers! Jesus

never turned a deaf ear to any one who called for help. And He never failed. Upon request, the centurion's servant was healed; Jairus' daughter was restored to life; the aged woman, bound in suffering for twelve years, pushed her trembling way through the throng that surged about Him, and found healing in the touch of His garment. The blind eyes were opened, the deaf ears were unstopped, and the trembling sinner heard the precious words of forgiveness.

But, again unlike Mrs. Eddy, Jesus was never heard to boast of His great power. Nor was evidence ever lacking of His power; for His works were open, and known to all. When John sent his disciples to inquire of Jesus as to whether He was really the promised Messiah, He said to them: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

But when has Mrs. Eddy, or any of her followers, ever submitted any of their cases of healing in support of their claims to having special power over sin and disease? When reputable and fair-minded men have earnestly requested them to produce one case of alleged healing, they have been met with silence, or turned away with platitudes. But Jesus sent the healed lepers to the authorities for examination, in order that the records might be unmistakably clear that they were completely recovered. The priests and the leaders hated Jesus bitterly for anointing the eyes of the blind man on the Sabbath day; but he demonstrated to them, and to his family, and to the whole community, that "whereas I was blind, now I see." And all the country of Judea was filled with the praises of those who had found healing in the touch of the Master.

Why have not the friends of those who Mrs. Eddy claimed had lost their lameness, or deafness, or blindness, simply by attending a service where she was the speaker, come forward to testify to the wonderful things Christian Science had wrought?

Why?—Simply because the whole system is founded upon fraud and self-deception. And there is not, and never has been, a single person on the face of the whole earth who could be brought forward with evidence which would be accepted by any court, that they had been cured of any organic malady through the agency of denial which is found in the system of Christian Science. And no person who claimed organic healing through this system has ever been able to come forward with a reputable physician's testimony that that person having been so afflicted, is now free from the affliction through the ministration of Christian Science. This does not mean that Mrs. Eddy did not, and her followers do not, effect cures; for many functional disorders may be benefited by a changed mental attitude. But where is the evidence that this system, which claims so much, has ever restored wasted tissue, mended broken bones, or stayed the flickering spark of life for one moment? In spite of all their boasts, no such evidence has ever been presented, in a single case, to an intelligent and inquiring public.

But in Jesus' day, a physician's testimony was not required in proof that the palsied limbs had been strengthened, the withered hand restored, the burning fever allayed, the demoniacs made rational, the blind eyes opened, the deaf ears unstopped, the lepers cleansed, and the dead restored to life. These works were not done in secret, nor consummated by a senseless jargon of denial, but were done in the open, in the presence of both friends and enemies.

Jesus well knew that sin had wrought physical deformity; and as He healed, He brought also a tender message of forgiveness. And He sent forth His disciples, not to tell people that they were not sick, but to heal their diseases.

CHARGED \$300 FOR SEVEN LESSONS IN THE ART
OF DIVINE HEALING

AND Jesus did not charge His disciples three hundred dollars for seven lessons in the art of healing. Exactly the opposite of this, He commanded them, "Freely ye have received, freely give." But Mrs. Eddy announced in the *Christian Science Journal* for December, 1888:

"Having reached a place in teaching where my students in Christian Science are taught more during seven lessons in the primary class than they were formerly in twelve, and taught all that is profitable at one time, hereafter the primary class will include seven lessons only. As this number of lessons is worth more than twice this number in times past, no change is made in the price of tuition, three hundred dollars. Mary Baker G. Eddy."

Three hundred dollars for seven lessons in the "gospel" which Mrs. Eddy claimed she was called of God to proclaim! What consummate greed!

It is true that some may have found relief from physical suffering through the law of mental suggestion in the system called Christian Science. That the mind does, to a degree, control the functioning of the body, is a fact which has been known for ages, and was not discovered in 1866, as Mrs. Eddy claimed. She may have learned of it then for the first time; but it certainly did not come through her to the world at that time as a divine revelation, for it has been the very center of pagan superstition since the dawn of history.

But even in the field of metaphysics, neither Mrs. Eddy nor any of her practitioners are a fair average. Alexander Dowie, of Chicago, effected more real cures through this

Christ healed all who came to Him, rich and poor, old and young. His services were absolutely free. His work was done in public. The whole country saw the results. In these respects, His work differed from the purported healing by Christian Scientists.



ministration than could probably be credited to Mrs. Eddy and her entire school of healers. Francis Schlatter, of Denver, by a word or a touch, without absurd denials, accomplished many wonderful cures. And in every city there may be seen the shingle of "faith healers," whose cures are all dependent upon that law which has been the mainstay of heathen philosophers through all the ages. And the cures of Christian Scientists differ neither in character nor in principle from any of these. And all may be accounted for upon the well-known principle of the influence of mind over mind and of mind over body.

Let me repeat: In this field, Mrs. Eddy and her cult are far outclassed by great numbers of others, in both Christian and heathen lands. Indeed, some of their efforts seem very amateurish when compared with the accomplishments of Hindu fakirs and Buddhist priests. And the bestowing of the sacred titles of Christianity does not raise it one whit above the family to which the whole system belongs.

A PARADOX: CURING SOMETHING THAT DOES NOT EXIST

SO in whatever light we view Eddyism, it is neither "Christian" nor "science." The whole system, in its religio-medical aspect, is Scripture-denying, self-contradictory, absurd. It denies the existence of sickness, and then claims to heal. It teaches, "Man has a sensationless body," and then claims to relieve pain. It places sin and headache in the same class, and calmly denies them both.

The system itself, in its medical phase, is a failure; and in its spiritual aspect, it is a calamity. Without the searching opposition of enlightened Christian conscience, the full fruitage of Mrs. Eddy's philosophy would enshroud the world in a pall of pantheism, where "God" and "good" become synonyms, and "God in everything and everything God" becomes an axiom. And then, without

the accusing conscience and the atoning Sacrifice, the master of all such philosophy would have fully accomplished his purpose in separating the human race from the knowledge of Him whom to know aright is life eternal.

But it shall not be so. Although we are confronted with the awful reality of sin, there is a remedy through the blood of the Lord Jesus Christ. Physical suffering is the common lot of the human race; but He "who forgiveth all thine iniquities," will also heal "all thy diseases." There is, in its fullest sense, a healing which comes through faith and prayer. This is a fundamental belief of Christianity and recognized by reputable men of science. Many times have the children of God verified the promise, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:15. It is the common service of the Christian minister to be called to the bedside of the sick for prayer; and in many cases, God has answered most marvelously. But it must all be as He sees is best.

But in all this, there is a recognition and acknowledgment of sins, and an acceptance of the atoning sacrifice of the Lord Jesus Christ. This is Christian prayer, and Christian healing, and a blessed Christian privilege. But it bears no resemblance to that mythological system of denial which has been falsely called "Christian Science," and which denies the personality of God, the vicarious sacrifice of His Son, the awfulness of sin, and the reality of suffering as the result of sin. It is truth against falsehood, Christianity against paganism, the Word of God against the erratic and irresponsible utterances of an untutored woman who was tinctured with spiritualism and steeped in pantheistic philosophy. And the only salvation from this, as from all other forms of human error, must come through the acceptance, by faith, of the atoning sacrifice of the blessed Son of God.

THE MUCH DISCUSSED

"Under Law" or "Under Grace"

By Minos C. Guild

ONE of the most precious texts in all the Bible declares that "sin shall not have dominion over you; for ye are not under the law, but under grace." Romans 6:14.

The foregoing passage reveals a blessed condition. To be free from the dominion and guilt of sin, and to be "under grace," brings to the heart of the repentant sinner a joy which the world cannot give, and which it cannot take away. Indeed, such an experience fits the soul for heaven.

Therefore all should know what is meant by coming out from "under the law" and being "under grace."

Grace is defined as "the unmerited love and favor of God in Christ, especially as shown in the salvation freely provided for mankind; a state of reconciliation to God, of deliverance from the dominating power of sin. English law: A free pardon as to a body of culprits by act of Parliament."—Standard Dictionary.

Grace, then, is shown by a superior to one who is inferior; by the one who has been transgressed against, to the transgressor.

Love may flow out in three directions: we may love those who are our superiors, we may love our equals, and we may love

those beneath us. But grace is exercised in only one direction: It always flows downward.

Our God is a God of grace (1 Peter 5:10), and Christ is full of grace and truth (John 1:14).

The grace of God as revealed in Christ is flowing boundless and free toward sinful men.

ONLY SINNERS ARE UNDER THE LAW

To be under the law in the sense of our text is to be under guilt, and under the dominion of sin. Those who transgress God's commandments are under the law; for we read that "what things soever the law saith, it saith to them who are under the law: that every mouth be stopped, and all the world may become guilty before God." Romans 3:19. Then to be "under the law" is the same as to "become guilty before God."

There are men who teach that those who keep God's commandments are under the law, and are wearing a yoke of bondage.

A number of years ago the writer became acquainted with a young man and his wife, both of whom decided to lead a Christian life. They began to keep the law of God, including the observance of the seventh-day Sabbath, which they be-

lieved was enjoined by the fourth commandment. They were assailed by some who were professed Christians, and were accused of trying to live "under the law."

In a short time, the young man was called to serve on the jury when court convened at the county seat. On his return home, he was again condemned for being "under the law." He replied: "I am not under the law when I keep the commandments of God. Some of the prisoners that we tried in court were condemned and found guilty. They are now under the law, and are shut up behind prison bars. I was not under the law's condemnation, but was free to come home, and can now go wherever I please, because I am keeping the laws of our land. In like manner, when I repented of my sinful life, and found pardon through Christ, I became a free man; and instead of going on in transgression, I commenced to keep the Ten Commandments. The law of God no longer condemns me. I am not under the law, but under grace."

Surely the reasoning of this young man was sound and to the point. It is plain that no man is under grace who is ruled by sin—that is, who lives in transgression of God's law. The man who breaks the Ten Commandments is under guilt, and not under grace.

There is not a human being on this broad earth who is so low down but that the great heart of God's love is reaching out toward him with offers of mercy and grace. All have sinned—transgressed the law of God; but grace

(Continued on page 14)

The Power of His Resurrection

By
VARNER J.
JOHNS



"DEATH is a veil; the last, oft dreaded foe;
The shadow dark, through which all men must go.
But death is not the end of man;
'Tis but a part of Satan's plan
To gain the victory here."

DEATH is indeed a veil of midnight hue, through which all men must sometime pass. There is an instinctive dread of passing through that curtain, which enshrouds its victim in permanent sleep. The poet may picture death as a passing out to a happier existence, the theologian may in flowery word pictures transform it into a seeming life of beauty; still the fact remains that death is an enemy.

The frailty of humanity, as well as the uncertainty of this present life, has been forcefully impressed upon the world in recent times. The dreaded pestilence has claimed thousands of our own loved ones, as well as many in other lands. Famine has taken its heavy toll of victims. The ravages of war have brought mourning into thousands of homes. We look out upon a world sobered by severe judgments. The question of the future, with its fears and hopes, is impressing itself deeply on the minds of men. Is there a life beyond the grave?

Sin is the direct cause of sorrow. This world is sin-sick. Yes, it is rapidly perishing because of the ravages of the plague of sin. The once enlightened angel of heaven, through the spirit of rebellion, brought devastation and ruin into the fair universe of God. Satan is the instigator of sin. Millions are held in the iron grip of the powers of darkness. Those who choose to remain in this shackled condition, directed by Satan, have no hope beyond the tomb. A black future is before them. But through the power of Christ, a hope is revealed to those who choose the path that leads to life.

"Death is a sleep, from which man shall awake
When Christ the fetters of the grave shall break.
The resurrection morn so bright,
Resplendent shines, with heavenly light,
To banish all our fear."

It is said that among the early Christians, there was a custom of chiseling upon the tombstones the Latin verb *resurgam*. In this word was embraced the blessed hope of the future. The Christians of apostolic days had a firm confidence in the words of their Saviour, that could not be shaken by the sophistries of man. "I shall rise again," were the words of assurance with which they passed into the sleep of death. The hope of the resurrection was the hope of the apostles. "That I may know Him, and the power of His resurrection; . . . if by any means I might attain unto the resurrection of the dead," expressed the longing of the apostle Paul. That hope was entirely dependent on the return of Jesus to break the power of the tomb.

No wonder that they looked forward so eagerly to that climax of the ages, when Jesus would appear in transcendent glory, to awake the sleeping saints. That brilliant hope kindled in their lives the flame of living fire, and made of them a band of Christians in deed as well as in name. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3: 20, 21.

Without the coming of Jesus, there can be no resurrection of the dead. In the present faithless generation, men are fast losing their confidence in the fact of the resurrection and the second coming of Christ. Now of all times should the lamp of faith burn brightly. According



"Calamity has sobered the world."

to the strongest Bible evidence, this generation will witness the coming of Christ in majesty and glory. The complete overthrow of sin, the breaking forever of the fetters of the tomb, the reunion of the saved of all ages in history, the translation to the realms above, will take place before many years.

"Death is a foe, which turns our thoughts to prayer.
Our heart with sorrow fills, our life with care;
But in the solemn, sorrowing hour,
A hope is given of God's great power,
Which turns to joy our tear."

Death is an enemy, but "the last enemy that shall be destroyed is death." The

resurrection of Jesus was a pledge of the resurrection of His disciples. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 51-54. These verses clearly outline the future, and give an answer to the oft repeated question of sorrowing humanity.

But a more serious question must be answered by each individual. The future hope is dependent on the present hope. The outlook is dark indeed, except through Jesus Christ. The promises are given only to those who have taken their stand for Christ, and are earnestly seeking to do His will. The victorious life of to-day is a necessary preparation for the song of victory on the glad resurrection morning. Calamity has sobered the world. With these great evidences of man's need of a Saviour impressing themselves upon all men, it remains to be seen how many turn to prayer. Apparently the hearts of many are being softened by the power of the gospel, while many other poor souls are hardening their hearts to the sweet, sanctifying influence of the Spirit of God. The scoffer of the world will some day bow the knee in prayer, but it will be too late. The praying men and women will be immortalized when Jesus comes.

The hour of redemption is fast approaching. The glad morning that ushers in an eternity in a sinless universe, is about to dawn. A solemn joy fills our hearts as we see the unmistakable evidence of the nearness of the end. May the world be awakened and prepared for the future!

The Best Is Yet to Come

PEOPLE sometimes jokingly say, "Cheer up, the worst is yet to come." That may be true, but not necessarily so. It depends on the way you take things. It is truer to say that the best is yet to come. No matter how good the past has been, there are better things ahead if we will have them. It is God's way of dealing with us to give us more and better blessings. That is true in this life; and as for the future life, we understand that blessings far beyond our comprehension are reserved for us. If you have already had true enjoyment, know that more happiness is coming to you, and greater than any you have yet had. The best is ahead of you. L. A. HANSEN.

HE that ruleth his spirit is better than he that taketh a city.

Fanaticism or Common Sense?

(Continued from page 1)

ritable heart. In fact, the diagnosis of irritable heart is so much more important to the military surgeon than the diagnosis of organic lesions that Lewis makes the somewhat radical statement that the military heart specialist has no use for a stethoscope."

This condition is also prevalent among civilians; but since those so affected naturally select occupations that do not necessitate physical exertion, they are not suspected of having a heart difficulty. It required the compulsory exertion of modern warfare to bring out the condition existing among many of the young men in civilian life.

The doctor describes the symptoms found in these cases as developed on the fields of battle, and explains why the victims are not suspected as unfit for army life, by examiners. He says:

"The condition always exists among civilians. Careful inquiries have shown that among a large number of those who break down at the front with this disease, the symptoms were already present in civil life. The severe bodily exertion and the emotional stimuli associated with modern wars serve to bring out and emphasize this condition. Moreover, it is peculiarly inherent in the modern methods of conducting warfare. When military service is confined to a class who practice it voluntarily, irritable hearts will be few, because the possessor of the constitution of the neuro-circulatory asthenic usually does not seek the strenuous life of the soldier. He is the type of man who avoids strenuous physical exertion and strong stimuli. Modern armies are obtained by drafting all men within certain age limits; and these more timid, less strenuously inclined individuals are taken along with the rest."

CONSTITUTIONALLY INFERIOR

In referring to the symptoms developed, he says: "Slight physical exertion produces marked dyspnoea, greatly increased pulse rate, a feeling of fatigue, and very frequently pain over the precordium. Even the slight emotional stimulus of the physical examination will cause sweat to trickle down from the armpits or stand out in beads over the forehead, or will cause a flush to appear in the face, and the pulse rate always goes up to from 120 to 150. Many of this class have cold, clammy hands, and show a coarse tremor of the fingers or of the lower limbs during the examination. In other words, very slight causes produce great effects in these individuals. They are the men who in civil life drifted from one occupation into another. Many of them are clerks, others are sign painters, barber shop porters, any occupation that involves little exertion. They are subject to giddiness when

forced to work in the hot sun, and are compelled to go into the shade to rest and cool off, when other men stick to their work. In other words, they are not first-class men, but belong to the constitutionally inferior class."

These men are able to fill certain positions in civil life fairly well, but they are of no value in military service. He said: "We want to emphasize again that very few of these men are any good in military service, and we do not believe that very many of them can be made first-class soldiers, capable of severe bodily exertion, even when carefully trained. The army needs nothing but first-class men, and these men are all of them third-raters. They are the men who do not succeed in life. They are constitutionally inferior."

While Dr. Fahr does not refer to the causes of the prevalence of this form of heart disease, experiments conducted at the Hampstead military hospital for heart diseases in England, by Drs. John Parkinson and Hilmer Koefod, led to the conclusion that the general use of cigarettes was the chief cause.

AMERICA CANNOT AFFORD IT

The London *Lancet* of August 18, 1917, in referring to these experiments, said: "In this war as in wars of the past, many soldiers prove inefficient because they become unduly breathless on the exertion which military service entails. The same individuals often complain of precordial pains, palpitation, giddiness, and exhaustion. Some of these cases present the signs of valvular disease of the heart and are discharged from the army on this account. Yet in the majority of soldiers with these symptoms, no abnormal physical signs are found. These are classified in the army medical service as D. A. H., or disordered action of the heart. The terms 'soldier heart' and 'irritable heart' have also been applied to them. It has been freely asserted that excessive smoking, particularly of cigarettes, is one of the most potent causes of the condition."

The experiments conducted all substantiated that smoke inhalation was the chief factor in the causation of this condition, for which "two and one half times as many" are pensioned in the British army as for the loss of limbs, and "nearly twice as many as for nervous diseases, shell shock, and epilepsy together." Stated in another way, there are five cigarette-crippled soldiers receiving pension to-day from Great Britain, for every two who have been pensioned on account of physical disablement due to war.

Cigarette smoking is as common among American soldiers as it is among the British. Therefore probably here too five out of every seven pensioned young men will owe their disability to cigarette

smoking more than to the field of battle. They were, in all probability, disabled before they were called into service. The physical exertion of the drill, and later on the field of battle, merely culled them out, as physical unfit for army life.

The time is not far distant when the searchlight of science will be focused upon tobacco, as it has been during the past few years upon alcohol. When it is, tobacco will meet a similar fate. The fact is—and it is well known—that tobacco is a more insidious and a more deadly poison than alcohol.

It is poor business policy to encourage a traffic that tends to unfit young men for military service, and then pension for life the young men thus ruined. The one hundred million dollars received annually from the tobacco traffic, in revenue, comes far short of compensating the loss sustained.

"Under Law" or "Under Grace"

(Continued from page 18)

saves from such transgression. Christ delights to take apparently hopeless men and women, and make them subjects of His grace. No matter how great a sinner you may be, grace is able to save you from all the sins of the past. "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Romans 3: 23-25.

It is our privilege to come and bow down at Jesus' feet, and leave all our sins right there. The mighty God, who is from everlasting to everlasting, can take all the sin that ever existed, and blot it out, and wash it all away. When He can do that, He can easily cleanse you and me.

GRACE BREAKS THE POWER OF SIN

The statement of the text under consideration is that "sin shall not have dominion over you; for ye are not under the law, but under grace." This is an experience that many a defeated soul longs for. It is the right and privilege of every Christian to know and enjoy the keeping power of God. The quick temper, the impatient disposition, the evil tendencies in our flesh, and all the lusts of the flesh, which are stronger than we, and which have bound us, can be snapped asunder as easily as tow. God is able to keep His children from falling. "What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6: 15.

An earnest Christian, after visiting many lands, and meeting thousands of Christians, wrote the following: "The

Men suffering from these symptoms are the men who in civil life drift from one occupation to another. They can stand only jobs that offer little physical exertion. Dr. Fahr, surgeon general of the United States army, says of them: "They are the men who do not succeed in life. They are the constitutionally inferior."



Lord Jesus is making experiments on human hearts, through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."

"The cross that He gave may be heavy,
But it ne'er outweighs His grace."

Christians in all ages have been partakers of the grace of God. In his "Grace Abounding Toward the Chief of Sinners," John Bunyan is said to have penned the most wonderful autobiography ever written. From being a vain, profane, and ungodly wretch, he was transformed by grace, and became a bright and shining light both to the people of his time and to succeeding generations.

Saul the persecutor, filled with wrath and madness against the early Christians, was changed by grace, and became a humble follower of Christ. The grace within his heart was the secret of his mighty power in preaching the gospel to all the world.

In the midst of all the confusion and sin and strife that now prevail, wonderful manifestations of the grace of God are seen in many lands. We may not sense it in our little corner, but God is speaking by His Holy Spirit to many hearts, and miracles of grace are being performed that are truly marvelous.

Fathers and mothers need grace, that they may succeed in training their children for God and lead them in the way to heaven. Grace is needed by both parents and children in the home, that patience and forbearance may be exercised toward one another, and that the home may be a place where angels of God shall delight to dwell. Young men need grace, that they may successfully meet the temptations that beset them on every hand. Grace is the most beautiful adornment that any young woman can possess. Grace and modesty are the best protection for any woman. Especially do young women need grace, that they may have strength of character to resist the shameful immodesty in dress and deportment of this corrupt age.

The Lord Jesus Christ, who knows of the fearful trials and temptations that beset each one, invites us to come to Him, and to let Him into our hearts, that He may strengthen and sustain us by His grace. The only way that we can attain to the character that will meet the approval of God is to accept the grace that Christ can impart. The Holy Spirit invites you to come and partake of it freely.

"Come to the living waters, come;
Obey your Maker's call.
Return, ye weary wanderers, home;
My grace is free for all."

Shall We Grope, or Shall We See?

(Continued from page 9)

into all the truth." John 16:13. Through the study of God's Word, and by the

Spirit of God acting upon our hearts, we may become personally acquainted with the infinite God Himself, and with His Son, our Saviour, Jesus Christ.

And this is no mythical or fictitious acquaintance. The individual reaches a very clear, definite experience, so that he knows God and Christ as his dearest friends. The acquaintance that we have with father or mother, or husband or wife, or son or daughter, or any other dear relative or friend, is no more real than is the actual Christian experience that we enter into when we become acquainted with our Lord and Saviour, Jesus Christ, and when through Him we come to the divine Father.

Men may continue to grope, and reason, and vaunt their finite wisdom, while they stumble on in the dark, and never find the God they claim to be seeking. But on the other hand, if they are willing to become as little children, and through simple faith, approach the divine Word, ask God for His Spirit to accompany it, and seek the Lord on His plan, they will enter into a rich and complete and satisfying experience, which they would not exchange for anything the world has to offer.

It is for each one of us to decide whether we will continue to grope in the dark, or whether we will in our own souls experience the truth of John's statement concerning Christ, that He "was the true light, even the light which lighteth every man, coming into the world." John 1:9.

"TRUE holiness is wholeness in the service of God."

READY JUNE 15

REPEATED REQUESTS

have come to the publishers of the SIGNS to issue in convenient form for study many of the difficult and puzzling theological questions that have been answered by our editors during the past years. Some of these have been answered in the columns of the SIGNS, but many more by private correspondence. In response to these solicitations, there is now in preparation

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Still Speaking To-Day

THE common people heard Christ gladly, because His teaching was so simple that they could understand Him perfectly. Yet while His teaching was simple, He "spake as never man spake," and "His word was with power," for He talked "as one having authority."

His teaching is before us to-day in the divinely inspired Bible; and whether our advantages for education have been meager or the most extensive, yet if we will but thoughtfully read the sacred Book, we shall find it speaking to the heart to-day in the same remarkable manner in which its Author spoke some nineteen hundred years ago.

The strongest evidence in favor of the Bible is the Bible itself. The clearest evidences of its divine inspiration are found in the intimate way in which it speaks to our very souls. God and Christ, through the agency of the Holy Spirit, speak to our inmost heart through the inspired volume, telling us of the plan of eternal salvation, and pointing us to the haven of immortality and eternal rest.

Your heavenly Father is speaking to you through His Word. Read its inspired pages, and hearken to His tender voice.

Experiencing Creation's Power

ONE of the first questions reasoning beings ask is concerning the source from which the world and all things about us came. And so at the very outset of His Word, God answers this important question for us. "In the beginning God created the heavens and the earth." Genesis 1:1.

Then the method by which we may know for ourselves the truth of creation, is affirmed in these words: "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear." Hebrews 11:3. "By faith we understand." That is, the apostle would seem to say to us that all who understand and know, from a personal experience, the power of Christ, may also, by the same faith, know that the worlds were framed by the living word of God; for an individual devoid of the experience of a Christian would not have the faith of which the apostle is speaking.

The close relation between the experiences of conversion and the creative power that forms worlds, is set forth in His Word. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 2 Corinthians 5:17. If any man is in Christ, this man is a new creature. For, as expressed in the marginal reading, "there is a new creation."

The same thought of the new creature, or the new creation, through conversion, is set forth in Galatians 6:15; and then we have also the beautifully expressive words, "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Ephesians 2:10.

A person who has passed through the experience that makes him God's "workmanship" by becoming a "new creature" in Christ Jesus, has no difficulty whatever with the story of creation. He has

in his own life the evidence that God's word is power, and that when God speaks, both creation and life are wrapped up in that living word.

Now to one who knows nothing of this experience, such statements may seem altogether foolishness; but nevertheless the storehouse of God's infinite wisdom and power is open to him, to put him in living touch with this great truth.

What Bible Was It From?

IN our issue of March 4, we took occasion to quote the prophet Jeremiah as follows: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every



Photo International

Vilhjalmur Stefansson, the arctic explorer, who declares that the North is not the cold, barren waste that most people regard it, but home—a region as easy to exist in, as easy to travel in, and as easy to be happy in, as any place on the earth. Explorer Stefansson brought back word that food and fuel were plentiful in the arctic regions. He also claims that contrary to general belief, the polar sea is not covered by a solid sheet of ice, the ice being in fragments only. In this connection, and referring to future explorations, he said: "Submarines are going to be of the greatest value. They will be much more useful in the Arctic Ocean than in the other oceans of the world. Why?—Because they can easily sail under the ice and avoid the dangers that confront a surface vessel. It would be easy for a submarine to descend to a depth of 800 feet and travel under the ice, which seldom draws more than 250 feet. Another advantage over submarines in the Atlantic would be that when it came to the surface it would always be in still water."

man according to his ways, according to the fruit of his doings." Jeremiah 17:9, 10.

Some unknown reader conspicuously marked the text as we quoted it, and then wrote in large letters in the margin, "Is this from the Adventist Bible?"

The Adventists have no Bible peculiar to themselves. They use the same Bible that all other Christian peoples use. The foregoing text, however, is quoted from the American Standard Revised Version, a version so generally accepted and so widely used that we supposed everybody was familiar with it.

There may be a slight difference in the wording of these various versions, but the thought of the inspired text runs the same through them all. God has miraculously preserved His Word with marvelous purity and accuracy, and we do well to study that Word closely and carefully;

and it matters not what version we may study, God's Spirit accompanies His Word, to impress the precious message of salvation upon each willing heart.

Church and State and Calvary

THE Jewish church prevailed upon the Roman state to crucify the Christ. In other words, it was a union of church and state which led to the great tragedy of Calvary. Millions of martyrs have followed the Christ in untold suffering, because humanity seems to be slow to learn that the civil power should not be unduly influenced or overbalanced by a religious body.

Are conditions in the world to-day looking toward a repetition of this church-and-state tragedy? Is there anything ominous in the tremendous influence and sentiment that is looking so strongly toward the combination of all the religious bodies of the world into one great overpowering force?

"The War Garden Victorious"

ONE of the most interesting and perhaps one of the most valuable publications put out by the Agricultural Department of our United States government during this year 1919 is the volume entitled "The War Garden Victorious." This volume gives the history of the part the war garden played in supplying food for the world during the stringency of the last few years.

Owing to the bad crops in 1916, and to the vast number of men drawn into the war, there was a great shortage of food, and famine was threatened in many parts of the world. One of the most difficult problems in relieving the distress was that of transportation.

In view of this critical situation, Mr. Charles Lathrop Pack, early in the year 1917, formed a National War Garden Commission. As the result of the work of this commission, hundreds of thousands of gardens were cultivated in back yards and on other unoccupied land. Supplementing the work of making these gardens was that of giving instruction with regard to the home storage and preservation of the produce thus raised.

This new book, "The War Garden Victorious," has been supplemented by Mr. Pack with the two very popular pamphlets, "War Gardening and Home Storing of Vegetables" and "Home Canning and Drying of Vegetables and Fruits." Only a limited edition of this valuable publication has been printed, and it is not for sale; but it will be supplied by the War Garden Commission, Washington, D. C., to libraries, local war garden committees, and others who are especially interested.

The question of supplying food for the world is one of the greatest problems of the hour. Therefore the war garden should be as enthusiastically cultivated this year as last. The world needs this help; and before the year is over, if we have not done all that we could in family gardening, we may find ourselves very sorry for the neglect.

Those interested in any phase of war gardening or in the publications mentioned herein, should correspond with the National War Garden Commission, Washington, D. C.