

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

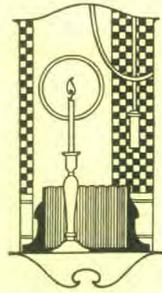


June
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Read—A Confused World Needs a Guide—Page 3

"THOU GOD SEEST ME"

by Agnes Lewis Caviness



THE grand old man of England, Mr. Gladstone, in what seems to us now a less complex age, was asked, "What is the greatest question before England at this time?" And he answered quickly, "The greatest question before this nation and before every individual, at this time and at every time, is the question of our relation to Jesus Christ."

Evidently Mr. Gladstone could see more clearly than most of us. In a moment he touched upon the one problem which any one may solve. The most of us could not solve any of the great problems of the nations. In fact it begins to look as if no one can solve them. But whether we choose to do so or not, we are every day working on the problem of our relation—our individual relation—to God.

"I can tell you what it means, in a sentence," said a great jurist recently, when asked the meaning of the epidemic of crime that is prevalent at the present time: "The people have lost consciousness of God."

When we read that sentence over a second time, we think collaterally, "Yes, the persons who do these terrible things surely have lost consciousness of God." That is a comfortable, smug sort of way of shifting the responsibility; but for the moment, I refuse to let it go so easily. The people of America,—common folk like you and me,—are in a measure responsible for the crime and the violence of the day, if that jurist is right in his judgment, because *we* have lost consciousness of God.

The consciousness of God is something that does not depend upon our education or age or position. It is solely a matter of the heart. The most of us know little of it, unless it be as we speak of it to our children to keep them from being naughty. Some mothers sing the little lullaby to their tiny ones,

"When I run about all day,
When I kneel at night to pray,
God sees, God sees."

Try saying it to yourself, softly, on your knees.

"When I run about all day,"—so much of the day, and so many of the days, are spent "running about" aimlessly, so far as character and destiny are concerned; "when I kneel at night to pray,"—the review time,—"God sees, God sees!"

That God sees is a comforting thought if He sees us in the path of duty; if He sees us in affliction; if He sees us living victoriously. It is a terrifying thought if He sees us living selfishly, in aimless pleasure, in bitterness, in violence to His law.

If I believed in torturing my body that I might be more sensitive to spiritual truth, I should be willing to have burned into my flesh the thought that God sees me continually. But even that would not give me an abiding consciousness of His presence. Only His law, written on the fleshy tables of the heart, by His own finger, can make it say to me as it beats,

"Thou God seest me! Thou God seest me!"





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

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

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

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



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THE WORLD NEEDS A GUIDE

AN EDITORIAL



EVERY man and woman sooner or later comes to the crossroads of life. I do not mean the crossroads in business, or the crossroads in society, but the crossroads in religion. No matter how important the decisions that must be made in choosing a vocation in life, in making the right move in this thing or that, the decisions

in the realm of religion are the most important that we are called upon to make.

In this age of selfish materialism, it is often insinuated, or more often openly said, that religion is only a bylane on the highway of life. Such a view is absolutely wrong. Religion is the great highroad, money-making, education, art, pleasure, politics, are only sidetracks. And he who makes shipwreck of religion, makes shipwreck of life. The Master Himself emphasized that in His remarkable interrogation: "What shall a man be profited, if he shall gain the whole world, and forfeit his life?"

But you ask, "How can I ever make a choice in the matter of religion, for religionists themselves are so woefully at variance in their views of what is essential and fundamental that I do not know whose word to take and what to believe! A few weeks ago two Mormon missionaries came to the door, and they said that Mormonism is the only thing, and that I should be a Mormon. The other evening I attended a Christian Science lecture, and the speaker told us very emphatically that Christian Science is the thing we need. I have a very dear friend who is a Catholic, and she advised me to read 'Faith of our Fathers' for, she said, 'the great and only true church is the Roman Catholic Church!' About a month ago some one of the Russellite persuasion left a circular under the door which says that the world is going to end in 1925, and that everybody is going to be saved. A sister of mine who lives in New England is a Seventh-day Adventist and she writes me that only those who faithfully perform the will of God will be saved, and that those who spurn the divine love will be lost. My son is going to the State University and only the other day he read me some excerpts from a book that he is studying. In this book, the author, who is a very learned man, says that there is no such thing as the world's coming to an end, but that we are barely started on a long evolutionary journey toward perfection, and we do not have to worry about sin, God, or the devil; but if we just sit tight and hold on, we shall all get there some day. And then there's the Baptists who say that baptism by immersion is necessary to salvation, and the Congregationalists who say the mode is largely a matter of choice.

"So what in the world am I to do with all this confusion of ideas before me? Sometimes I think that the endless disagreement in the world of religion is a pretty good sign that it is all wrong, and I had better leave it strictly alone."

Well, friend, your bewilderment is only natural, but always remember this whenever the tempter seeks to disparage religion by pointing to the thousand and one creeds and variations extant, that there is but one God and one Saviour, Jesus Christ, and that the one source book of truth in this world, is the Word of God, the Bible. God and His Son are one, and the Bible is the expression of the will and pleasure of the united Godhead, therefore a whole-hearted acceptance of the Bible as the very Word of God will provide you with a consistent and unerring guidebook.

"But," you say, "here are all these differing denominations, and the most of them declare with all their might and main that they are based on the Bible, and yet they do not see things alike."

Yes, we will grant all that, but that does not destroy our argument. You will find in every instance that these divergent teachings have come about through man-made interpretations of the Scriptures, and not through any variations in the Scriptures themselves. It is because men have studied the Bible to find proof for their own theories and ideas that these differences have arisen. When the Bible is approached with the sincere purpose of finding what *it* teaches, and not what we think it ought to teach, there is no variation in belief of its doctrines.

In this time of confusion and turmoil and general amnesia, men will do well to take down that Book from the shelf and study it. Study it independently of the interpretation that any man or church has placed upon it. Forget Methodists, Presbyterians, Congregationalists, Baptists, Campbellites, and all other denominations and shades of belief, and study the Bible for yourself. Open its pages with a prayer on your lips for an open mind and a receptive heart. Read it through from Genesis to Revelation, not hurriedly, but ponder over every one of its golden texts and divine precepts. When you have done, you will no longer be in bewilderment. The path that you should walk will be as a shining light that shines more and more unto the perfect day. You will have found Christ Jesus, "the way, the truth, and the life."

Will you be one who will be bold enough to launch out for yourself in independent Bible study? Until you do, you will never get away from the crossroads, you will always be in a labyrinth. But when you do, you will discover that the way of life is made plain, and that it is easy to follow if you make Jesus Christ your daily guide.



The Menace of a Religious



HE most precious promise in all the Bible was given by Christ to His followers on the night of His betrayal, at the very moment when Judas was selling his Master for thirty pieces of silver. "In My Father's house are many mansions," He said, "if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

The future destiny of the human race and of the world itself hangs upon the fulfillment of the promise, "I will come again." If Christ does not come "the second time" to raise the dead and to deliver "the quick," the atonement made on the cross will be nullified, and the human race and the world itself is doomed to ultimate chaos.

Practically all Christian people entertain belief in Christ's coming and are looking forward to that event as the consummation of their hope. There are a few who believe that Christ has come already, though invisible, and that their church is the kingdom of God on earth. But the great body of Christian believers are still waiting for the coming of the Bridegroom.

Some sects believe that Christ will come at the beginning of the millennium to receive His bride and take her to glory, to reign with Him one thousand years in judgment. Others believe that Christ will come at the termination of the millennium, after the devil has been completely subdued and the whole world converted by the preaching of the gospel and through legislative reform. The uninterested casual observer may not see much significance attached to these divergent views entertained by the premillenarians and the postmillenarians. Yet there are no two rival movements in the world to-day that have greater and more significant issues involved, which are destined to attract and absorb the attention of the whole world and perplex statesmen and jurists, than the conflicting views and policies of these two rival factions in the Christian church.

THE PREMILLENARIAN VIEW

MOST of the Christian sects which believe that Christ will come at the commencement of the millennium, believe that He will then suddenly terminate all human affairs on the earth. By His own divine authority and power, without the aid of human instrumentality, He will overthrow all opposing earthly elements which have warred against Him, and He will establish His omnipotent reign by breaking the power of death over His sleeping saints, and taking them to glory. His glorified saints are to sit with Christ in judgment and reign with Him as kings and priests for one thousand years in the New Jerusalem. At the end of the millennium the New Jerusalem with Christ and His saints is to descend from God out of heaven to this earth. Then the wicked dead are to be raised to life to receive their reward according to their works, and to be consumed finally in the lake of fire. After the execution of the final judgment of God upon the ungodly, the whole earth is to be restored to its Edenic beauty and pristine splendor, and is to be given to the saints of the Most

by

CHARLES S.
LONGACRE



High, and they shall possess it as their everlasting inheritance. From thence "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," when God has made "all things new," "and there shall be no more curse." There will be never-failing fountains, never-fading flowers, fields that are ever green, fruits that do not decay, cities without cemeteries, rivers of living water, nothing to mar and blight the happiness of man. This is the consummation of the hope of the premillenarian, and it all centers in Christ, and is accomplished by His creative and redemptive power alone.

THE POSTMILLENARIAN VIEW

THE postmillenarian reverses this order and holds that the entire world will be so Christianized and converted by the present means of gospel extension work and religio-political reform legislation that "all the kings and nations of earth will turn to Christ and choose Him as the supreme Sovereign, and enact all His commandments, teachings, and doctrines into law; that after the whole earth has been subdued to Him for one thousand years, by the agency of man's devising, Christ will come and place Himself at the head of His eternal kingdom, which has always been here but without His presence. They hold that the church is the kingdom of God on earth now, and that it will employ every available agency,

both religious and secular, to extend the kingdom of God until it gradually gains the ascendancy in all things, and fills the whole earth. They are looking for the triumph and setting up of the kingdom of God on earth as supreme over all things through human instrumentality and by means of social, religious, and political evolution. The triumph of the kingdom of God means the triumph of the church over all her enemies here and now, through and by the means and devisings of her own representatives. Whenever the church is fully recognized and established in authority and power, then the kingdom of God is set up among men and nations, and after a thousand years' triumphant reign of the church on earth, Christ will appear and accept the homage of all kings and nations which have been converted to Him, and He will reign as King of kings and Lord of lords, forever and forever.

These are the decisive points of difference between the two theories of the two great religious movements, premillennialism, and postmillennialism, and by these theories they stand or fall.

IT CANNOT BE ANYTHING BUT MALICIOUS IN OPERATION

THE postmillenarian theory is fraught with much danger. When a church entertains the idea that it is the direct representative of God's kingdom on earth and is divinely appointed to subdue the whole earth to God, whoever opposes such a movement is in danger of being accused of fighting against God. Such a movement will not hesitate to appropriate to itself the prerogatives of God and feel called upon to execute His divine judgments against all opponents who dare to dissent from its edicts. Logically, their enemies must be God's enemies also, and since the whole earth is to be subdued unto Christ through their own instrumentalities, who outside of the church has

Machine ❖

more authority to execute the will of God upon His enemies? This was the reasoning of the church in the past when she entertained the idea that the established church alone was the direct representative of God's kingdom on earth, and spoke and acted for God. She did not hesitate to execute what she denominated the will of God against His supposed enemies. Her supreme reign in ecclesiastical and political matters drenched the soil of Europe with the blood of millions of martyrs.

The postmillenarians expect to usher the kingdom of God into full power through the gateway of politics by manipulating the civil government and using it as a tool to enforce their common doctrines and religious practices. This branch of the Christian church is seeking political power, and intends to employ the police force of the state so effectively as to imprison the devil for a thousand years and make all people religious, in form at least. The different sects which hold these views in common are now combining their forces to bring pressure to bear upon our lawmaking bodies and upon Congress to place their common religious laws and usages upon an undeniable legal basis as a part of the fundamental law of the land. This great church trust which is beginning to consolidate its forces to-day for religio-political purposes, is in danger of putting more faith and confidence in her alliances with the state than in the power of Christ. Cæsar eclipses Christ. Law supersedes grace.

There is no doubt that many of the present leaders and participants in this great interchurch movement which is confederating and consolidating have only pure motives and evangelical purposes in mind, but unwittingly or no, they are organizing an ecclesiastical machine of tremendous power and influence, which other men of purely political aspirations and civic reform tendencies may and will use later in an oppressive and cruel way against opponents who may not see things in the same light as they do.

A little ancient church history along this line ought to teach us that it does not profit us ultimately to cultivate too highly such a preponderance of ecclesiastical power and authority. The centralization of church power has always been a dangerous tendency. If these churches were uniting and organizing their forces for evangelizing the world through gospel means and methods, we would bid them Godspeed and join hands in the effort; but their aim is to use the secular forces of the world and the sword of Cæsar, as a prominent leader recently said, "to open the door and clear the way for the coming of the kingdom of God." They justify the use of force and of the carnal sword to advance the cause of Christ in the earth and to bring their opponents into submission, asserting that Christ "was no pacifist, as some have claimed."

THEY BOAST THE SWORD AND "BILLY"

JAMES H. SNOWDEN, D. D., LL. D., in his book, entitled "The Coming of the Lord: Will It Be Pre-Millennial?" justifies the postmillenarians' attitude of the use of force in advancing the kingdom of God by carnal means, by quoting Christ as saying, "I came not to send peace, but a sword." He then proceeds to make the following comments on the example of Christ in the use of the sword to advance His own kingdom:

"He was no pacifist, as some have claimed, with milk and water in His veins, and no spinal column that would stand up against an enemy. On the contrary, He was a red-blooded, straight-statured, strong-vertebrated man, who was so calm and brave that when the soldiers came to arrest Him in the garden of Gethsemane and He went out before them, they went backward and fell on the ground. His lips did not always drop dew and honey, but they also spoke poniards, and every syllable was a stab. Out of His mouth issued lightnings and thunder to scorch and smite hypocritical church members and doctors of divinity. On one occasion He seized a whip of cords, a policeman's mace, and drove thieves and robbers out of the temple, a plain use of physical force. The sword with other forms of physical force, then, has a place in the work of the kingdom. 'My sword shall be bathed in heaven.' Isaiah 34:5. Yet this place is not primary but secondary and incidental. It can only clear a way for the kingdom."—Page 92.

THE GREATEST RELIGIOUS CRISIS AHEAD

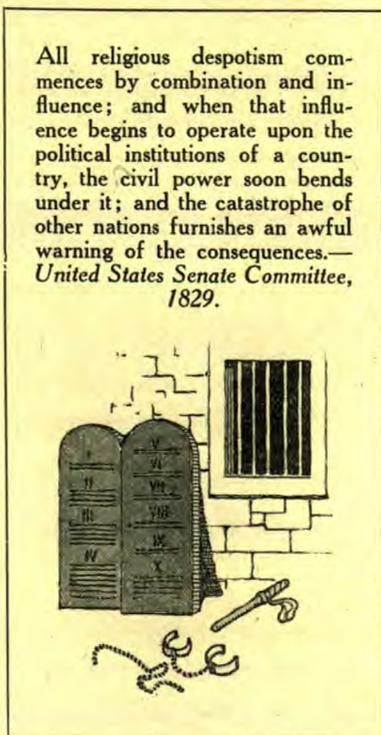
THIS shows conclusively that the postmillenarians who are organizing a tremendous ecclesiastical machine of power and influence, intend to employ physical force and carnal weapons upon their opponents, and are going to operate upon our political institutions of the land to enforce what they denominate the will of God under duress of civil law. They have evidently overlooked the divine injunction to the church, "Follow peace with all men;" the declaration, "Vengeance is Mine; I will repay, saith the Lord;" also the admonition, "Now I Paul myself beseech you by the meekness and gentleness of Christ . . . though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal."

The weapons of the Christian's armor are not carnal, but spiritual, and the church has no commission to use the sword of Cæsar to advance the cause of Christ in the earth. The churches that appeal to the state for aid to advance their cause have gone far astray and have lost the vision of their true mission in the world. When the church becomes intoxicated with civil power and craves the use of carnal weapons to whip her opponents into submission, a situation is created at which every lover of liberty may well take serious alarm.

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous," said the United States Senate Committee of 1829, in its adverse report on the Sunday legislation by civil authorities. The report continues to state: "All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

It matters not how worthy may be the original purpose of a religious combination of forces, nor how pure may be the purposes of the promoters of the movement; when it takes on a political phase, it becomes not merely potentially dangerous, but positively and necessarily so. Unless the present tendencies of the churches to use the secular power to perfect their schemes and enforce their religious views are checked, this nation will face, in the near future, the greatest religious crisis of the world. It is high time that a warning be sounded against these attempted encroachments upon the rights of man and the free exercise of religious privileges. God made the conscience free, and no combination of men can enslave it.

All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences.—*United States Senate Committee, 1829.*



IT IS THE

BY PHIL. C. HAYWARD



WHAT is asserted to be "absolute proof" of life after death has been "discovered" again by the fraternity of spiritualistic investigators. Sir Arthur Conan Doyle makes this announcement in the January issue of *Hearst's Magazine*. Sir Arthur, you know, is a prominent investigator of, and a very prolific writer on, subjects of psychic phenomena. So I felt when he offered to present "absolute proof," that it would be something of a nature really worth while, and I started out forthwith to secure a copy of the magazine containing his article. But it was not until I had visited five news stands that my search was rewarded, although it was only a few days after the date of issue; so it seems that many others, also, were interested in the startling new "proof" which the doctor had to offer.

In introducing the article, Sir Arthur says: "I have all the documents before me;" so I read it through with the closest attention. But what was there in it?—Simply an account of certain "experiments" conducted with "a woman named Eva." Nothing more is revealed concerning her,—just "Eva," that's all; no hint as to her identity, her parentage, or her life, save as its author confesses, "Eva, the medium, seems, as far as one can trace her career, to have been no worse if she was no better than her fellows." That is the recommendation given her. Nameless, characterless, and without personality,—and yet we are asked to take her very peculiar abnormality as evidence on one of life's most tender and sacred subjects. No trace is given to us of her "career" save that it probably was "no worse" than some others of her unhappy class, and, according to the confession of her exploiters, she was "no better."

A VISCOUS SUBSTANCE EXUDES FROM MEDIUM'S BODY

THE account of the experiments conducted with this poor creature of chance, and with some others of the same class, constitutes the "documents" which Dr. Doyle asks us to accept as evidence that "the existence of discarnate spirits is not only no longer a fair subject for debate, but that, up to a certain point, it has been definitely settled." The account of these experiments recites that these certain persons are capable, while in a trance, of exuding from the body "a viscous, gelatinous substance which appeared to differ from every known form of matter, in that it could solidify and be used for material purposes, and yet could be reabsorbed, leaving absolutely no trace even upon the clothes which it had traversed when leaving the body."

We are told that this peculiar substance, which is termed "ectoplasm," possesses elastic, rubber-like properties which solidify as it takes form in the open air. It oozes "from the medium's mouth, nose, ears, and skin" while in this trance, and when its work is finished in the outside world and the investigators have had ample time to photograph it and handle it and pinch off portions of it and burn them (at which it is said to give off an odor like burning bone),

The Absolute Proof of Life After Death



By Sir Arthur Conan Doyle

A reproduction of a magazine page, showing Sir Arthur Conan Doyle's article on his "absolute proof of life after death," and a photograph purporting to be a materialized spirit face in process of formation out of "ectoplasm."

it returns into the body of the medium, like a man entering his home at the close of a day's work.

So profuse is the flow of this "extraordinary gelatinous material" that it sometimes covers the whole body of the medium, so Sir Arthur says, like a mask or armor. When sufficient "ectoplasm" has accumulated, it leaves the medium's person and assumes, first, a flat "pattern," then a distinct human form (pictures of which are offered in evidence).

SUPPOSED TO BE THE SPIRIT OF THE DEPARTED

AND then a miracle is performed on the repulsive mass, for when "the cord which binds it to the medium is loosened, a personality which either is or pretends to be that of the dead takes possession of it, and the breath of life is breathed into the image so that it moves and talks and expresses the emotions of the spirit within." In some cases it is claimed that the form assumed "a size greater and a stature taller by several inches than the body from which it came."

The "documents" in this case purport to show that in these experiments the medium was placed in a weighing chair, "a loss of weight of thirty, forty, or even fifty pounds being registered." Thus "the medium became a mere residuum, with a third or more of her own substance outside of herself." And then, we are told by the author, "any rough disturbance of the conditions which caused the external third to fly back with unnatural speed to the body would cause physical suffering." He cites a case where

DEVIL'S MASTERPIECE

Sir Arthur Conan Doyle announces to the world that he has found absolute proof of existence of life after death.

the medium had a "broad weal" from her breast to her armpit "through the sudden recoil of the 'ectoplasm.'"

Imagine, if you can, some fifty pounds or more of a "viscous, gelatinous substance," which is different from "every known form of matter," oozing from the face and person of some unfortunately constituted individual, "hanging like icicles from the chin, dripping down onto the body and forming a white apron, or projecting in shapeless lumps from the orifices of the face. When touched, or when undue light came upon it, it writhed back into the body as swiftly and stealthily as the tentacles on a hidden octopus." Imagine this "extraordinary gelatinous material" leaving the body from which it came and becoming a separate, living entity, the medium becoming a "mere residuum," and then after it has pulsed warm with life and intelligence, with mind, heart, and personality, if the light is turned on or some sudden disturbance occurs, flying back like the elastic recoil of rubber, and reëntering the body which produced it!

IN DIRECT CONFLICT WITH THE BIBLE

IT would not be worth while to record such weird testimony, did it come from any less a personage than Sir Arthur Conan Doyle. It would seem, however, that such a striking contrast is presented between this and the pure, simple, and ennobling truths of the Bible concerning the future life, that none, save those who have wholly lost themselves in spiritualistic philosophy, will be in any way influenced by these grotesque tales which emanate from the darkened cabinets of the séance chambers. Spiritism has sent many of its votaries to the insane asylum, and some who have not yet reached that stage have so opened their minds to these satanic mysteries that even such fantastic orgies as those which are here presented are taken in all seriousness, and these exhibitions of "ectoplasm" are thought to be manifestations of the spirits of the departed. But it is my personal opinion that if the inhabitants of the spirit realm have to wait until some forty or fifty pounds of "ectoplasm" oozes from the person of some "Eva" of the black-magic cult before finding a body for materialization, it will be a long time before we have any ghosts walking around on this mundane sphere.

Please do not ask me to answer Sir Arthur, nor to explain the processes of his experiments or those of his fellow investigators. Please do not even ask me to deny the results which they claim to have obtained, nor, with the unthinking, to cry, "Fraud!" I do not question the gentleman's sincerity, or the things which he claims to have seen. But there is a serious question to be raised as to his conclusions. Even though all of this has happened and can be produced at the will of certain strangely constituted persons, it cannot be taken as unquestionable evidence that the animating spirit in all this strange phenomena is that of departed loved ones. The Bible teaches us that they rest in peace until the resurrection, and the fact that we have discovered the existence of intelligent powers outside of the physical realm, is no evidence that they are our discarnate dead, nor any reason for supposing that the Scriptures have been discredited.

WOULD GOD DEAL THROUGH THIS CLASS?

WE are dealing with dangerous forces when we deal with the mysteries of the séance chamber. While much that is connected with so-called spirit manifestations is palpably a fraud and much more is clearly but the operation of natural psychic law, yet there are spirit forces surrounding us which are wholly beyond the human and

natural. And the marvel is that men of keen intellect and scientific learning will try to follow from the natural to the supernatural through the mediumship of a class of unfortunates of whom the best that their most ardent disciples can say is that "they are no worse than their fellows"! Unseen forces of evil work through these abnormal beings, and every message which comes through them is as the breath of a leper. A compilation of their utterances shows that every moral and Christian virtue has been made the butt of ridicule, and that the most sacred social institutions are belittled. Such influences do not come from the Christ of the Scriptures.

HERE ARE THE SPIRITS OF SPIRITISM

BUT divine revelation knew well the existence of these evil spirits, and has spoken of them as "the devil and his angels." Just as there are good angels who are God's "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14), so there are "angels which kept not their first estate, but left their own habitation." Jude 6. These are spoken of by Peter as "the angels that sinned" (2 Peter 2:4), and of their leader, John says, "The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:9.

It was he who entered Eden and deceived our first parents with his doctrine of the continuity of life, saying to them, "Thou shalt not surely die." He was a deceiver from the beginning; and Paul warns us, saying, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Corin- (Continued on page 13)



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A photograph of Sir Arthur Conan Doyle, taken in a spiritist circle. Over Doyle's shoulder appears what he asserts to be a spirit photograph of his dead son.



Underwood

The first air ambulance and air hospital of the United States Army Medical Corps was recently tested out. The inclosed fuselage is roomy enough for a patient, nurse, surgeon, and pilot. The interior is so arranged that a surgical operation can be performed during flight if necessary.

POSTMILLENNIALIST: Good morning, Noah, and how are you this fine day? What in the name of common sense are you doing with all this lumber and those blue prints? Must be a monster house you're building with such heavy timbers as those yonder.

NOAH: Good morning, Friend Postmillennialist. Your guess is a wild one. I am not building a house, for I have one across the avenue that will last me a hundred years more, and that is about as long as I will need one. I am building an ark.

P. M.: An ark! What in the world do you need an ark for? You're supposed to be one of these good conservative orthodox preachers, and the last thing I ever expected to see you doing was such a sensational thing as to build an ark.

NOAH: You heard Methuselah's sermon last Sabbath morning, didn't you?

P. M.: Yes, I heard it, but didn't believe a word of it. Methuselah is over eight hundred years old now, you must remember, and seems to be in his second childhood. Anyway a good many of his childhood fears seem to be returning. All his talk about this world's being sinful and Jehovah's displeasure with the way we are running things down here on this planet of ours is wholly the fabrication of his overwrought brain. Methuselah is the champion gloom-peddler of this valley. He doesn't know the first thing he is talking about.

NOAH: Not so hasty now, just hold your judgment a minute. I might be inclined to sympathize with you in some of your views, were it not for the fact that Jehovah Himself sent me this message only a short time ago: "The wickedness of men is great in the earth, and every imagination of the hearts of men is only evil continually. I will therefore destroy from the earth, by a flood of waters, all those who sin. Make an ark, Noah, of cypress wood, so that you and your family and any others who may repent of their wickedness may be saved. After all trace of sin and sinners is obliterated, I will start the world anew."

Now, Friend Methuselah was not saying of his own opinion that the world is getting worse and that Jehovah is going to have a reckoning day with humanity, but because he knew that Jehovah had declared it, and therefore it will not fail, but will surely come to pass. By the way, we are having revival meetings right here three times a day. Methuselah preaches each morning at 10:30, I have the afternoon service at 3 o'clock, and one of the boys, either Shem, Ham, or Japheth, has the evening service at eight. Better drop around at 10:30. We are urging our friends and all the citizens of this valley to prepare in heart and life for what is coming on the earth.

P. M.: Drop around? I should say not! You don't catch me wasting time in any of these doleful meetings. All you men do is to throw scrap iron in the machinery of the world's progress. I, for one, am too busy helping better the world to sit around knocking it all the time. Get a horn and bury your hammer, Noah. Things are bound to come out all right. Just give us a little time, and we'll show you a world fit for the gods to dwell in. Why, we are going to establish the kingdom of God right here on earth; and here you are telling all the people around here that Jehovah is going to destroy us in a little more than a hundred years from now. Any one with a grain of sense

NOAH and the POST-

Postmillennialist happens along one morning just as Noah is getting ready to build the ark.

would know, right on the face of it, that it is impossible to submerge this planet. The trouble with you and Methuselah, and the rest of your crowd, is a lack of the proper education. Why don't you take a few days off this ark-building program, and attend the Summer School Course in "Social Betterment and Moral Progress" that Professor Pelak is giving at the university? You would get your eyes open a bit as to the real status of things in this world.

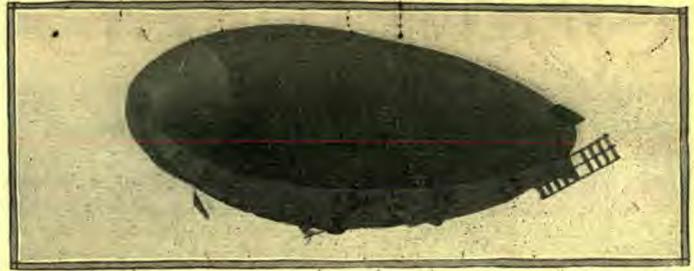
NOAH: We do not have to go to the university to see things as they are, I can assure you of that, P. M. We have only to open our eyes halfway to see that things are going from bad to worse in this sad old world. Just look at things right here in this valley. A few hundred years ago divorce was almost an unheard-of thing. When you and I got married, we married for life and "until death do us part." Now look at it. They've had to elect two extra judges to help handle the divorce cases here in our county. You know very well that most of our young folks, and some of the older ones too, are running to dances and wild midnight parties, and drinking and gambling and making love to the other fellow's wife or husband most of the time. And crime! In all the centuries you and I have lived have you ever seen anything like the present? And say, did you ever look over the reports of the Public Health Service to see the percentage of venereal disease in our midst? Just do it sometime, and you will get your eyes open all right. These few things I've mentioned are merely symptomatic. The story is too long and too dreary for a full rehearsal here. I'll tell you, P. M., society is

European children, afflicted with tuberculosis, taking the sun and fresh-air cure at one of the mountain resorts of Switzerland where, clad in scanty raiment, they romp and study in the snow and let nature guide them back to physical soundness. This is the fresh-air cure with a vengeance.



Wide World

The Italian army dirigible "Roma" which has been purchased by the United States government for \$200,000. The "Roma" is 410 feet long, and has a cruising radius of 3,300 miles. American Air Service officers are now dismantling her, preparatory to shipment to this country.



International

MILLENNIALIST ❖

AN EDITORIAL

rotten to the core, and Professor Pelak's whitewash is too thin to cover up the rottenness. You've got to admit, if you're honest with me, that things are in a worse pass than ever before in almost every sphere of life.

P. M.: Say, Noah, you need some kind of good medicine to sweeten up your stomach and your disposition. You are bluer than indigo to-day, and as for pessimism, you're its quintessence. Just look at the thing from my viewpoint a minute. Five hundred years ago when you and I got our start, what did we have in the way of schools? Nothing much to speak of, you know that. But look at the situation now. Universities, colleges, seminaries, high schools, grammar schools, kindergartens, normal schools, medical schools, law schools, all over the country. The average man is ten times better educated now than he was a few centuries ago. Progress? Well I should say so! And look how much more we know about agriculture than we did when your father and mine got their quarter-section from the government and started out to make a home for themselves and their families over there on the river Hiddekel. And who ever heard of a bridge across the Euphrates when you and I were boys? Now look at that structure yonder over the river. Scientific progress? That bridge answers the question. And look at this fool thing you are starting here. Five hundred years ago there was no one alive who could have hewn out timbers the size of those lying there. Why, Noah, you yourself are a testimony to the fact that the world is going forward instead of backward. Cheer up, and get on the sunny side of life.

John Burroughs, America's veteran naturalist, was laid to rest last month in God's great out of doors, of which he was an ardent lover. In the Catskill Mountains, and in the very shadow of a huge boulder on which he played when a boy, his friends and neighbors paid him their last tribute.



Wide World

There is no such thing as destruction, cannot be; it is unscientific. Everything has its place and purpose, and because of the law of the continuity of matter and existence, it would be a scientific stultification for the present order to end abruptly by a flood of waters.

NOAH: Yes, I know all about your advance in education, in agriculture, and bridge building, and the like. But pray tell me, P. M., just how much has sin been diminished in this era of progress, as you call it? Progress, true progress I mean, is not measured by material advancement, and bridges and schools are not the milestones toward the land of perfection. Here is the only rule for rightly measuring progress or retrogression. *If the world is overcoming sin, it is going forward; if sin is overcoming the world, it is going backward.*

P. M.: There you go with some of that old worn-out theology! Sin? Why, man, there is no such thing as sin. The things you call sin are just momentary pauses in the way of truth. Get away from those old-fogy notions of sin and sinning and divine judgments and all the rest of it! Move in the present century, and forget the traditions of yesterday!

NOAH: I can't do it, P. M. Jehovah Himself has said that "sin is the transgression of the law," and that law says men shall not bow down to images of wood and stone; and yet right over in that grove yonder the vast majority of the people of this valley worship gods other than Jehovah every day of the week. That law says also that adultery shall not be committed, and you well know that never were moral standards more violated than right at the present time. That law says it is a sin to murder, and just see the murder cases we have had in the last twelvemonth. There is nothing more obvious and more painfully apparent to-day, than the transgression of the law of Jehovah, *and that is sin!* All your talk about "social advancement and moral progress" is so much babble, until you and Professor Pelak have answered this sin question.

P. M.: Well, Noah, I see you are too set in your way for me, and if you want to spend your life telling people we are going to get drowned in that imaginary flood of yours, if they don't "repent," that's up to you. The world will go on bettering itself in spite of you and your preaching, and some day, instead of finding yourself floating around in that ark, you'll find yourself in the kingdom of God realized on earth through the forces that are at work right here now. Well, good day, Noah, I've got to get out of this atmosphere; it's too oppressive. Guess I'll go down to the club and prepare a speech for the next meeting of the Mesopotamian Philosophical Society on the "Inherent Beauty and Transcendence of the Human Soul." Better forget that flood, Noah, and join up with us.

And it came to pass in the six hundredth year of Noah's life that all the fountains of the great deep were broken up, and the windows of heaven were opened. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, *and every human being*; and Noah only remained alive, and they that were with him in the ark.

As it was in the days of Noah, so also shall it be in the days of the coming of the Son of Man.

The BIBLE IN EVERY

THE story of the day on which Jehovah scattered the builders of Babel by the confusion of tongues has resolved itself into an epitome of the story of the peopling of the earth; yet even amid all the confusion of earth's languages there can be traced the golden thread of logic—the logic of Babel.

Languages have arisen, flourished, died, and our history books form a huge graveyard of dead tongues, telling the world that nations and civilizations have vanished. Some of these languages have entirely disappeared, and of those surviving, two in particular have been protected for us from the gnawing tooth of time. These two are the languages in which God's Word was written.

The story of the multiple origin of language is found in the 11th chapter of Genesis, and modern investigation confirms the account in a remarkable way. More than fifty languages are known "which are so radically distinct from one another that no one of them can be shown to have any relationship with the other." Proving the unity of human speech by the existing facts of language "is utterly out of the question," for modern ethnological inquiry has established beyond all doubt the accuracy of the Genesis document called "*Toldoth Beni Noah*," or genealogy of the sons of Noah, thus creating a feeling among scientists that it is "a record of the very highest value," one which is, says Sir Henry Rawlinson, "the most authentic record we possess for the affiliation of nations."

THE LOGIC OF HUMAN SPEECH

THERE is a strange but none the less striking logic in our human speech, causing Noah Webster to say, "Language, as well as the faculty of speech, is the immediate gift of God." It is one of the great lines of demarcation between man and the animals, or, as Humboldt puts it, "Man is man only through speech; but in order to invent it, he must already be man." There have been many speculations concerning the evolution of language; but common sense rejects, with the idea of the survival of the fittest, the fantastic dream that speech, the expression of thought, could develop itself out of mere insect squeaks or animal cries; even during millions of years. It surely is true, as one has tersely put it, that "the mystery of speech in us makes credible the mystery of speech from God to us."

The true lesson of Babel to this modern age is found in the wonderful translatability of the Bible. In the face of the great diversity of languages, the command of the Christ to preach His gospel message "in all the world" echoes around the planet, while enfolded in this command there lies the necessity of translating the Word into all the languages of humanity. Earth's other religions know no such command. The ethnic "bibles," even when translated by experts, lose their beauty and their so-called message. On the other hand, there are the heathen "bibles" which find the proof of their inspiration in their literary form, and therefore to translate them into "infidel" tongues is sacrilegious. Such is the Koran, with its faultless style and fine diction, and to attempt to translate that book into the other languages of the world would be similar to an attempt to improve a fine diamond, resulting only in allopism.

ITS TRANSLATABILITY BESPEAKS GOD'S WISDOM

BUT the Bible has an amazing capacity for translation. Its prose is the story of home and home life; its poetry is in its spirit and not solely in its music of words; its prophecy turns into history as the years roll by. It is, indeed, in its astonishing translatability that much of its inspiration lies. Suppose, however, that the Bible was an untranslatable book; that its inspiration, beauty, and message lay only in its original text; and that its language could not be changed without neutralizing its power. This

Have you ever wondered why the Old Testament was written in Hebrew, and the New Testament in Greek? 



is neither dream nor fancy. Imagine the majestic rhythm and rime of Tennyson being put into the crude babble of a tribe of South Sea Islanders, or the deep and thoughtful prose of Carlyle being translated into the halting dialect of a band of Central African Negroes. Such grace and beauty as our standard literature possesses is to be found in these writers' literary structures, and to attempt to put their highly polished language into the vulgar tongues of earth would be very similar to building a pigsty of polished marble.

At times, translators of the Bible meet great difficulties as they endeavor to find a word to describe something about which the people of that land know nothing. Even on such occasions, however, the elasticity of language, together with the simplicity of the Bible, enables the literary missionaries to preach the gospel, even though at times their parables and metaphors may appear somewhat crude and even humorous.

TONGUE OF BABEL

by HORACE G. FRANKS



Wide World

The Bible has traveled the world around, crossed the seven seas, and is to-day found in seven hundred thirty-three languages and dialects. It adapts itself to every environment, every clime, every state of civilization or uncivilization. Every man, whether he be prince or pauper, intellectual or illiterate, can find it a voice speaking to his own heart.

In Wellesley College there is a whole library of books, written, to use a paradox, "in the languages which have no literature." Until the Bible came to the lands represented, there was no written alphabet, no word, no record of thought or deed. The Bible has been the creator of whatever books or writings are now possessed by these people who once lived on the other side of that black line of ink and letters. It has been the progress germ, the learning nucleus, and around the germ nucleus there have grown whole literatures. Could Tennyson's, Macaulay's, Shakespeare's, or Lowell's works have performed this miracle?

WHY THE OLD TESTAMENT IN HEBREW?

WE now come to the question, Is there any particular reason why God's Word was written in Hebrew and Greek? It might have been placed on record in Chinese, Egyptian, Latin, or in some other of the world's ancient tongues. Again, the Scriptures might have been written in one language instead of two, even as our Bibles are

to-day. Certainly we should be surprised if we were to purchase a Bible with the Old Testament in French and the New in Urdu, for we have come to look upon God's Word in one language as most natural. At first sight it does not seem at all necessary that the Bible should have been recorded in two languages, or that these two should have been Hebrew and Greek; but a brief study of the question will reveal that God had a purpose even in this.

The Bible was to be a book for the world, and Hebrew was the mother tongue of a small secluded nation in Palestine, a language practically unheard beyond the borders. How then could Hebrew be considered the *one* language for those writings which were destined to enlighten gentiles as well as Jews?

In the first place, Hebrew was the one language of those times which possessed an alphabet. The surrounding civilized nations used characters which represented either syllables or set ideas; they wrote in pictures or hieroglyphics, in those strange systems which are so puzzling to the translators of the most recent archæological finds. But the Jews used a language with an alphabet, which was not only more simple to read and easier to learn, but a tongue in which new ideas could be added without revolutionizing the language. The Old Testament was to be translated into the myriad tongues of earth, and to do this with a language without an alphabet would be as difficult as turning a black man white by scrubbing. This leads us to the next reason, that of its great translatability. Hebrew is a tongue which seems made to order for translation into other tongues. What is said in Hebrew can nearly always be said in other languages—even in the *way* in which it is said. Its character and its message remain unaltered, whether robed in Chinese, Samoan, Indian, French, Icelandic, or African. It does not lose—but sometimes gains—by translation.

WHY GREEK FOR THE NEW TESTAMENT?

THE New Testament was an important part of a crusade to take Christ's gospel to the whole world, and Greek was the nearest thing to a universal language the world then knew. Written in Greek, the people of many lands were able to read the words of eternal life without any translation, the popular Greek being the language of trade and universal conversation. This is the first reason.

Second, the Greek language is—or was—very rich in words, and there are few languages, even to-day, which could have expressed for the first time the very fine shades of meaning hidden in the mysteries of the gospel of Christ as outlined by Paul. To place on record for eternity the wonderful and deep doctrines of the New Testament, Greek was more eminently fitted than any other language of those times. Hence the divine choice.

A third reason is to be found in its remarkable suitability in being the language of the common people. As Dr. Naville briefly puts it, "The holy Oracles were communicated not in a language miraculously originated or artificially perfect, 'a language of the Holy Ghost,' but in a speech which was in a peculiar and universal sense the language of the people." This fact has come out in a remarkable way as a result of the study of the wonderful hoards of the newly discovered papyri. The Gospels and the Epistles are now proved to have been a "people's book," written in a dialect of the middle classes in the vernacular of the home and shop, "written in a style which no literary man could have permitted himself to use, but which did appeal to the masses." Dr. Deissmann declares that all the New Testament books, with the exception of perhaps two or three, were "written to the workingman in a tongue of the workingman," meaning that Wycliffe only did for England what Matthew and Paul and the other inspired writers did for the Roman world, throughout which the

common Greek was spoken. Christ tells us with His own lips that "the poor have good tidings preached to them" (Luke 7: 22), and it was the language of the poor that was used to convey those good tidings.

THE BABEL OF THE CROSS

OVER the head of the dying Christ was the inscription, in the three chief languages of antiquity, "Jesus of Nazareth, the King of the Jews." The words were written by cynical Pilate in a mood of bitter irony, but that inscription was nothing less than eight words of prophecy, and irony, in its own extraordinary way, has turned into glory. Written in three different languages, that brief sarcastic sentence has since captured those three tongues as well as many others. Indeed, those three languages of the basin of the Mediterranean, which in that age constituted the inhabited world, were captured on that day of the ignoble yet glorious execution scene. Latin was conquered when the Roman centurion, representative of stern law, bared his head and said, "Truly this was the Son of God." Greek was vanquished when Grecians came declaring, "We would see Jesus," when His own followers were deserting Him. Hebrew was defeated when that Jewish voice by the side of the dying Saviour appealed to Him in His last hour, asking for forgiveness then and for remembrance later.

Ever since then history has been "but the unfolding of His conquests of those nations and those tongues." That sarcastic sentence has conquered not only the Hebrew, Latin, and Greek languages, but all languages based on them; it has traveled onward with the years, and to-day nearly all the nations of the world have their languages sanctified by the sacred record of Jesus. Nor is the story ended. A triumph is coming. The whole world is yet to be won. As another has well said: "Augustus, in his pride took census of the 'inhabited world,' and at the same hour, in the farthest East, a Chinese monarch was speaking of his own empire 'as all under heaven.' Each thought his own realm the whole; each ignored the other half. But in between there hung a lonely Sufferer dying a felon's death, which was blazoned forth in scorn to all the world that a Roman knew, and His love has conquered a wider realm than Rome or China ever dreamed of."

THE TESTIMONY OF ESPERANTO

DURING the passage of the centuries, many attempts have been made not only to discredit the Bible story of the confusion of tongues; but also to inaugurate one universal language. Esperanto is one of the latest efforts to abolish Babel; but useful though it doubtless would be, it has not achieved its object. And now that the war is over, another scheme has been propounded to bring about unanimity of speech. The call this time is for a "universal scientific alphabet," to serve as the key to the pronunciation of every language. Its originators claim that with it, "it would be possible for every thorough student to know every sound used by mortals in uttered speech." This means, of course, that if this plan were put into operation, the world would be well on the way again to be "of one language."

This, however, will never come as a result of man's scheming. Jehovah dispersed the people and confused the tongues, and it is only He who can unite the people and unify the languages again. Men have endeavored, by fair means and foul, to bring about a fifth universal empire, to bring together the scattered peoples of earth under one head; but all their efforts have failed. And just so surely will all man's efforts to create a universal language fail.

At Pentecost God did not unify the many languages gathered there, but loosed the tongues of the apostles and opened the minds of their hearers so that "every man heard them speak in his own language." Acts 2:6.

The next universal empire will be the one soon to be established by Jehovah on this earth, refurbished and renewed; and in those glad days, says the Living Word, "I will subvert the order of speech of divers peoples into a pure language, to the intent that they may call upon the name of Jehovah, that they may serve Him with one consent." Zephaniah 3:9, Spurrell's translation.

CHINESE LANGUAGE SHOWS KNOWLEDGE OF TRUE GOD

THIS discussion of the testimony of language to the Bible and to God must not be closed without mention's being made of the strange and marvelous witness borne by the Chinese tongue. It is generally known that Chinese is one of the most complicated languages of the world, and that its orthography is made up of the most complicated compound characters. Yet in this complication missionaries and students tell us that there is a wonderful testimony to Jehovah. Chinese word-characters, although monosyllabic in their pronunciation, are often composite; that is, the character for one word is often a combination of the characters for several other words; and these compound word-characters often reveal a wondrous depth of Christian meaning. Take, for instance, the Chinese word for "heaven." This is formed of a character meaning "one" or "unity," and another meaning "great;" that is, heaven is the "place of the great One." Or, again, take the word "righteousness." This is composed of the personal pronoun "I" covered by "a lamb." One more example: The character indicating "holy" means the "ear" and the "mouth" in subjection to the "king." Truly these are excellent definitions of such familiar Christian words!

In this way the Chinese language indicates a knowledge, in the remote past, of God and His principles, and although the present religion of China knows nothing of the Christian's God, Jehovah's imprint has been imperishably placed upon the language. Professor J. Legge, in "The Religions of China," page 60, places "the commencement of the written characters of China five thousand years back from the present time,"—that is, somewhere about the time of the confusion of tongues. Add to this the fact that China's two oldest books (the Shu and the Shih, written in 1700 and 1100 B. C., respectively) contain references to the true God and a few points of true Bible doctrine, and we see that even heathen literature pays its tribute to the Word and its Author.

These important conclusions have all been derived from a study of the Chinese language, and thus we see that Babel itself—for Chinese is undoubtedly a language worthy of the name Babel—testifies in a remarkable manner to the foundation principles of Christianity.

The logic of Babel is that Babel can never be abolished by man,—that the Lord is using the confusion of Babel, with its three thousand tongues and dialects, to show forth His mighty power. Such logic as this is undeniable evidence of the inspiration of God's Word.

An aged Christian out of a wide experience once said, "I have hope of the worst man as long as he will read his Bible; I feel sure he will turn to God some day. I am full of fear for the best man if he neglects his Bible; he is almost certain to fall before the enemy."—*Watchman-Examiner*.

ΟΥΤΩΣ:
 ΚΑΙ ΑΝΘΡΩΠΟΙΣ ΗΝ
 ΙΟΥΔΑΙΟΙΣ ΕΝ ΟΥ
 ΚΟΙΣΤΗ ΤΟ ΑΓΙΟΝ
 ΟΝΟΜΑ ΤΩ ΜΑΡ
 ΔΟΧΑΙΟ ΣΟΤΟΥΙΝΙ
 ΡΟΥΤΟΥΣ ΕΜΕΙΟΥ
 ΙΟΥΚΕΙΣ ΑΙΟΥΚΕ
 ΡΥΑΗΣ ΕΝ ΙΑΜΕΓ
 ΟΣΗΝ ΑΙ ΧΜΑΛΙΩ
 ΤΟΣΕΣΙ Η ΑΜΗΝ
 Η ΧΜΑΛΙΩ ΤΕΥΣΕΝ
 ΝΑΚΟΥΧΟΔΟΝΟ
 ΣΟΓΕΑΣΙΑ ΕΥΣΑ
 ΕΥΑΦΝΟΣ ΚΑΙ ΗΝ
 ΠΟΥΤΩΙ ΗΙΣ ΕΡΕ
 ΠΤΗΘΥΙ ΑΤΗΡΑΜΙ
 ΝΑΔΑΚΑ ΔΕΚΑΟΥ
 ΠΑΤΡΟΣ ΣΥΤΟΥΚΑΙ
 ΤΟ ΟΝΟΜΑ ΤΗΣ
 ΕΣΗΡΕΝ ΔΕ ΤΩ
 ΜΕΤΑ ΑΛΛΑ ΔΙΑΤ
 ΤΗΣ ΤΟΥΣ ΟΝΕΙΣ
 ΕΠΙ ΕΥΣΕΝ ΑΥΤΗ
 ΕΥΤΩΕΙΣ ΓΥΝΑΙ
 ΚΑΚΑΙ ΗΝ ΤΟ ΚΟΡΑ
 ΣΙΟΝ ΚΑΛΗ ΤΩ ΕΙΜ
 ΚΑΙ ΟΤΕΝ ΚΟΥΣΗ
 ΤΟ ΤΟΥ ΒΑΣΙΛΕΥΣ
 ΠΡΟΣΤΑΓΜΑ ΣΥΝΗ
 ΧΘΗΣΑΝ ΤΗΝ ΠΙΟ
 ΑΝΥΠΟΧΕΙΡΑΤΑ

A passage from the Codex Sinaiticus, one of the oldest of the manuscripts of the New Testament now known. This codex is in the Greek, and it is quite certain that the greater part of the New Testament was originally written in this language. Greek was chosen by the Spirit of Inspiration as its vehicle because, at the time of writing, it was the nearest universal language; because it was the language of the common people; and because it was rich in words and expression, and the best suited to carry the mysteries of the gospel to the world.

The Devil's Masterpiece

(Continued from page 7)

thians 11:3. And this danger becomes more real to us as we read further: "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." Verses 14, 15.

Just as angels of God surround us with influences for good, so evil angels continually surround us with influences for evil. And just as angels of God often direct and influence the child of faith, so evil angels find these abnormal persons to be agents through whom they can communicate their deceptions. But how shall we tell from which source these communications come?—Just as the first communication from Satan to the human family contained a direct contradiction of the word of God, so every so-called message which has ever come from the séance chamber has contained, in word or in principle, a denial of the truths which were given when "holy men of God spake as they were moved by the Holy Ghost" in that most wonderful Book that we call the Bible.

THE MEASURING ROD OF TRUTH

THIS should be our guide,—“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.” Isaiah 8:20. We care not what may be the strange manifestations of the séance chamber; we care not for the “documents” which may be before Sir Arthur Conan Doyle or any other investigator; we care not how high a place in the scientific world may be occupied by a convert to spiritism. The cult may number kings and scholars in its ranks. But when these spirits claim to be the discarnate spirits of our sacred dead, we must put them down as a satanic fraud, designed to deceive us and to rob us of our true life in Christ. “There is no light in them.”

More than this: Since the Scriptures declare that “the dead know not anything” (Ecclesiastes 9:5), we must conclude that the spiritist claim that they are constantly active in behalf of the living is an error. And their purported messages of

love must also be fraudulent, for it is stated of the dead, “Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.” Verse 6. And again, “His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” Job 14:21. And yet again, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Ecclesiastes 9:10. That is, when man dies, “in that very day his thoughts perish.” Psalm 146:4.

By what figure does the Bible represent death?—“I would not have you to be ignorant, brethren, concerning them which are *asleep*.” 1 Thessalonians 4:13.

Where do the dead sleep?—“Many of them that sleep in the dust of the earth shall awake.” Daniel 12:2.

How long will they sleep there?—“So man lieth down, and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep.” Job 14:12.

When will they be raised out of their sleep?—“Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*.” 1 Corinthians 15:51, 52.

When does the “last trump” sound?—“The Lord Himself shall descend from heaven . . . with the *trump of God*: and the dead in Christ shall rise first.” 1 Thessalonians 4:16.

Where are the dead when the trump sounds?—“The hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth.” John 5:28, 29.

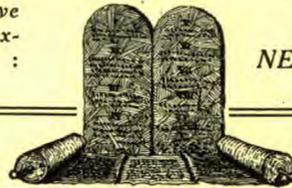
These simple texts show the unconscious state of man in death until the resurrection, at the second coming of Jesus Christ. Not a word is to be found in all the Sacred Record concerning “discarnate spirits” of the dead. In the Scriptures there is presented eternal life through the Lord Jesus Christ; in the documents of the séance chambers there is presented nothing but corruption and eternal death. The Christ of the Scriptures presents the way that leads to eternal life; the satanic messages of the darkened cabinets lead only to disappointment, delusion, and ultimate death.

“Choose you this day whom ye will serve.”

THE HEART OF THE LAW

Would you remove your heart, and expect to live? :

by
NELS P. NEILSEN



THERE are two hundred ninety-seven words in the Ten Commandments as given in the Authorized Version of the English Bible. We find that the little, positive word “is” has been placed in the very middle of the law. This word is preceded by the words, “The seventh day,” and followed by the words “the Sabbath,” making the middle of the law read, “The seventh day is the Sabbath.” Thus, not only has the Sabbath commandment been placed in the heart of the law, but the statement that “the seventh day is the Sabbath” has been placed in the very center of that heart.

Let us notice how this centrally located statement will appear to us if examined word by word. Often more can be seen in a certain statement if it is carefully analyzed, than if it is only casually read.

“The seventh day is the Sabbath.” It does not say “a seventh day,” but “the seventh day.” It is the definite seventh day that is the Sabbath. If I should ask a friend to hand me a book from the shelf, he could hand me any book that he chose; but if I should ask him to hand me *the* book, it would be a definite one to which I referred. Thus it is with the Sabbath commandment. It is *the* definite seventh day that we are required to observe, and not *any* seventh day.

“The seventh day is the Sabbath.” It is not the first day, nor the fourth day, but the *seventh* day that is the Sabbath. There is but one seventh day of the week, and that is the day now called Saturday. Sunday is not, and never can be, the seventh day. Sunday is the first day, and hence is not the Sabbath day according to the commandment.

“The seventh day is the Sabbath.” It is not an indefinite seventh period of time nor the seventh year that is the Sabbath; but it is the seventh *day* that we are required to keep holy. It is a day of twenty-four hours. Some may claim that it is the seventh millennium of time that should be kept, and that we do not need to keep the Sabbath during the Christian dispensation; but the text says that the seventh *day* is the Sabbath. Hence it will be well for us to abandon all such foolish speculations, and accept the plain statement of the text.

“The seventh day is the Sabbath.” We now come to the middle word of the Decalogue. Men may say that the seventh day is not the Sabbath, but the Lord answers by saying it “*is* the Sabbath.” Men may seek to pile up argument upon argument to prove their point, but the Lord still says that “the seventh day is the Sabbath.” Who will dare to contend with Him? Who will answer Him when He speaks? One word of God is stronger than all the words of man. One word from His lips should be the end of all controversy with us. “Yea, let God be true, but every man a liar.” Romans 3:4.

“The seventh day is the Sabbath.” It is not a Sabbath, but *the* Sabbath that is mentioned in the law. There is but one “*the Sabbath*” known to the Decalogue. Men may choose a sabbath, or rest day, of their own; they may appoint their “holy” days; but there is only one “*the Sabbath*” spanning the ages of time from Eden lost to Eden restored, and it is “*the Sabbath of the Lord thy God*.”

“The seventh day is the Sabbath.” Sabbath means rest. Men may make it a *working* day, but the Lord says it “*is* the Sabbath,” or rest day. After having created the world in six days, the Lord rested upon the seventh day, thus making it His rest day, or Sabbath. Then He blessed the day, and sanctified it. This blessing was not placed upon any other day. He sanctified the day, and set it apart to a holy use. Thus by three distinct acts was the Sabbath distinguished from the other days of the week. Hence it is “*the Sabbath*,” the rest of Jehovah, given to man to be kept holy by him.

It would be fatal to remove a person's heart. Likewise, it would be most dangerous to attempt to remove the heart from the law of God. It would affect the whole Decalogue; yes, it would abolish it completely. But this must not be done, neither will it be done; for it is easier for heaven and earth to pass, than one tittle of the law to fail.” Let none, then, dare attempt to remove the very center of the heart of the law that says, “The seventh day is the Sabbath.”

Christian Science

By William G. Wirth



HERE is nothing that Christian Scientists will affirm more positively than that their authoritative textbook, "Science and Health" with "Key to the Scriptures," is based upon the Bible. Says Mrs. Mary Baker Eddy: "Divine Science derives its sanction from the Bible."—*"Science and Health," page 146.* We quote again: "He that decries this Science does it presumptuously, in the face of Bible history and in defiance of the direct command of Jesus, 'Go ye into all the world, and preach the gospel.'"—*Page 342.* "I have found nothing in ancient or modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in the 'straight and narrow way' of Truth."—*Page 126.* Nothing can be clearer than this statement, found on page 358: "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science." These quotations are taken from the present, finally settled edition of "Science and Health."

If these claims be true, there is nothing we can do but become Christian Scientists; once let it be established that Eddyism "sustains logically and demonstratively every point" of Scriptural teaching, our mouths are closed, our pens must remain dry, and our feet must take us to the nearest Church of Christ Scientist to enroll as members thereof. Contrariwise, if upon investigation it should be found that Christian Science is *not* based upon the Bible, then according to Mrs. Eddy's own words, "it would not be Science." And we may add further, it would not be Christian. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

MRS. EDDY COMMENTS ON ONLY SIX BIBLE CHAPTERS

THERE will be no surer way to ascertain Mrs. Eddy's real attitude toward Holy Writ than to bring her directly to it, to have her interpret it. She does this in the second part of her textbook, the section entitled "Key to the Scriptures," which consists of comments on about one hundred verses of Scripture taken from the first four chapters of Genesis, and the tenth, twelfth, and twenty-first chapters of the Revelation, with an interpretation of the twenty-third psalm. It must be at once patent to the reader that this is rather limited material in which to give parallel interpretations to every part of the Bible, to be read along with the Scriptures in the Christian Science services.

When we begin to read this "exegesis" of the Scriptures, we feel at once that we are dealing with a strange language, a new language, mystical and well-nigh unintelligible, ambiguous. We have always been taught, and rightly, that when God reveals the great principles of His truth in writing, it is so simple that a child can understand. That is why Bible stories are so pleasing and interesting to children. They can get hold of the meaning without difficulty. That would be a strange revelation from God that would leave us mentally paralyzed as to its meaning. The prophet says, "Write the vision, and make it plain upon tables, that he may run that readeth it." Habakkuk 2: 2. At the outset, then, the very vagueness and jugglery of words in Mrs.

Eddy's revelation make us wonder and query; and this impossible language is found all through "Science and Health." But we must not judge too prematurely.

Now, as to the "exegesis." "In the beginning God created the heaven and the earth." Genesis 1: 1. The comment on this is: "The infinite has no beginning. This word *beginning* is employed to signify *the only*,—that is, the eternal verity and unity of God and man, including the universe. The creative Principle—Life, Truth, and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God."—*Pages 502, 503.*

Whatever this mystical maze of verbiage may mean in its fullness, we can detect two anti-Biblical doctrines, the one the result of the other: the impersonality of God, and pantheism. In the glossary of "Science and Health," page 587, we read this definition of God: "God. The great I am; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." It must be self-evident that if God is "Principle" and "all substance," God is merely a spiritual or mental force and a permeative element, and not a distinct, personal Being.

GOD IS A PERSON, NOT MERELY A PRINCIPLE

BUT what say the Scriptures? In this very chapter on which Mrs. Eddy comments, we read in the 26th and 27th verses: God said, Let Us make man in Our image, after Our likeness. . . . So God created man in His own image, in the image of God created He him."

Could stronger words predicating the personality of God be found than these of Hebrews 1: 3: "Who [Christ] being the brightness of His [the Father's] glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high"? If Jesus Christ was the "express image" of His Father, to deny personality to the Father is to deny personality to the Son. Ergo, Christian Science, in denying an attribute belonging to Christ, is unchristian. Our friends, the followers of Mrs. Eddy, need to ponder the words of Christ in John 14: 8, 9: "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

CHRISTIAN SCIENCE IS INEVITABLY PANTHEISTIC

AND this falsity of God's impersonality leads us directly into the second error of Mrs. Eddy's interpretation, that of pantheism. If God is but "Principle" and "all substance," then it follows, as night does the day, that God is everything and everything is God. Simply stated, this is hoary pantheism, a reversal to Spinoza, and no latter-day divine revelation. If the "creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind," the point must be that there are no other beings than God, which at root is pantheism

Makes Non-sense of the Senses

and a harking back to pantheistic ideas of the old natural philosopher of Greece, Xenophanes. Christian Scientists may deny this at pleasure, but the logic of the situation is against them. More than that, and a deal more important, the Bible is against their teaching. One may read the Bible from Genesis to Revelation, and if there is one grand principle of divine philosophy set forth, it is that of theism, "the existence of one God, transcending the universe in His personality yet immanent in it in His knowledge and action,"—God on one side and His works on the other, a loving Creator having a care for His trusting creatures. It would be difficult for any human creature endowed with spiritual and mental faculties to love a Creator who, or rather which, was a "principle" or "all substance." Men find no comfort in such a god.

If what we have just explained strikes at the fundamentals of Scriptural religion, in the second comment Mrs. Eddy makes, on the 2d verse of Genesis 1, we are confronted with another attack on a Biblical fundamental. On the statement: "The earth was without form, and void; and darkness was upon the face of the deep," Mrs. Eddy says: "The divine Principle and idea constitute spiritual harmony,—heaven and eternity. In the universe of Truth, matter is unknown."

The reader is asked to note carefully the words, "In the universe of Truth, matter is unknown." It is a cardinal doctrine of Christian Science. It would be no exaggeration to affirm that it is the substratum of Mrs. Eddy's teachings. Remove it, and Christian Science would totter to the ground. From the major premise that "matter is unknown" and therefore to be denied, the Christian Science reasoner will soon lead his hearer to the conclusion that evil, sickness, and death do not exist but are "mortal mind" delusions.

HEARING, SEEING, TASTING, SMELLING, AND TOUCH DENIED

IT is on the strength of this denial of matter that Mrs. Eddy takes her stand against any perception or knowledge coming through the physical senses. Because of this, Dr. Wyckoff, one of the recent writers on Christian Science, speaks of the "non-sense of Christian Science." An apt way of putting it, surely.

However, let us read further: "The five physical senses are the avenues and instruments of human error, and they correspond with error."—Pages 293, 294. Perhaps the reader will be surprised to learn that "corporeal sense defrauds and lies; it breaks all the commands of the Mosaic Decalogue to meet its own demands."—Page 489. "Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses."—Page 273.

But what an impossible program this is, both as to reason and revelation! First, regarding reason: It is a well-known philosophical fact, settled beyond all dispute, that our physical senses are "the avenues" to knowledge in spite of Mrs. Eddy's statement that they are "the avenues

and instruments of human error." The enlightened judgment of all mankind is against her vagary. Were Mrs. Eddy's "non-sense" doctrine seriously followed by Christian Scientists, their cult would soon wither and pass away.

Suppose a man desires to investigate Christian Science. He hears of a Christian Science lecturer who is giving lectures on Mrs. Eddy's teachings in a certain hall. He attends the lecture. He hears the lecturer's words; but, alas, he can place no confidence in what he hears, for he is told his physical senses are deceptive, and how does he know the lecturer is really giving him true knowledge? Or, perchance, he goes to a Christian Science reading room, and there he finds all Mrs. Eddy's books and Christian Science periodicals and journals. However, the only way he can get the knowledge contained in those books and papers is through his eyes; but, alas, the physical sense of sight is deceptive. There is only one thing for that man to do, according to Mrs. Eddy's own doctrine, and that is to get in touch with Mind, Principle, God, and have God, in some way, cause him to get hold of Christian Science doctrine subjectively, perhaps by revelation, for no objective way is open to him. How absurd, you say; but is not that the logical conclusion of the "non-sense" doctrine?

A further point: If Christian Scientists believe that no dependence can be placed upon the physical senses, why, pray, do they send lecturers throughout the country to reach the people through the deceptive sense of their hearing in order to win them as converts?

Why have reading rooms to appeal through the deceptive sense of sight, to awaken interest and belief? Christian Scientists are accomplishing the seemingly impossible task of multiplying themselves by the very means which it is the purpose of their existence to deny and destroy.

CHRIST USED THE SENSES

BUT how contrary this "non-sense" teaching is to the Bible! Christ preached to the people of the Holy Land, and hoped they would believe His evangel as it came to them through the avenue of their hearing. In His very healing, which Christian Scientists so much magnify, how often do we read that He healed by the laying on of His hand. (Let us not forget that Mrs. Eddy denied the efficacy of healing by the laying on of hands.) Did He not in this way sanction the objective methods of the medical profession? What mockery there is in the following words of Paul, if no dependence can be placed on the physical senses: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Romans 10: 13, 14. Can a more beautiful acknowledgment of the appeal of the physical senses be conceived than that of our Lord when He healed the invalid woman who in the press of the crowd in faith touched His garment? Did God mean to de-

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A Scientific Stultification

MRS. EDDY says that "the five physical senses are the avenues and instruments of human error, and they correspond with error." Now in the face of this assertion, suppose a man desires to investigate Christian Science. He attends a lecture by a C. S. B. He hears the lecturer's words, but, alas, he can place no confidence in what he hears, for he is told that his physical senses are deceptive; so how can he trust his hearing to convey any true knowledge? Or perchance, he goes to a Christian Science reading room, and finds there Mrs. Eddy's books and many current Science journals. But he cannot gain a knowledge of Christian Science through reading, for seeing is one of "the five physical senses" which "are the avenues and instruments of human error." Ah, Christian Scientists are accomplishing the seemingly impossible task of multiplying themselves by the very means which it is the purpose of their existence to deny and destroy.





An image of the Virgin Mary, carried in procession through the streets of Guayaquil, Ecuador.

Some Fruits of Roman Catholicism

(The writer of this article has lived and worked and traveled extensively in South America, and is well qualified to summarize the results of Roman Catholic rule in politics and religion in Latin America.)

by Edgar L. Maxwell

IN His memorable Sermon on the Mount, the divine Founder of the Christian religion proposed a rule by which all teaching and practice may be fully and finally tested:

“By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Therefore by their fruits ye shall know them.” Matthew 7: 16-20, A. R. V.

That the Master meant to set forth a test whereby men could decide between the teachings of various religious systems seems clear from the words which follow those quoted above:

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” Verses 21-23.

Tested by this divinely proposed rule, how does the Roman Catholic system appear? Do its fruits—its activities, its results in the home, the community, the state, and the world—mark it as a good tree? Surely something in the history of the long centuries during which the church—the mother church, as it is sometimes called—grew to power, reigned supreme over the nations, and arrived at its present state, will disclose the answer to our question, Do the fruits of the Roman Catholic Church indicate that the tree is good?

BECAUSE THE SYSTEM IS BAD IS NOT EVIDENCE THAT EVERY ADHERENT IS

TO the Catholic reader who may peruse this article we wish to say that it is not for a moment denied that in the mighty sweep of time and in all lands the church has counted in her communion many great and good men. But

while we wish to ascribe honor to whom honor is due, we feel constrained to affirm that these rare spirits were not the fruit of the system embodied in the church, but rather manifestations of what the power of Christ can do with an individual in spite of the erroneous dogmas and teachings of a system with which he may be connected. Almost without exception, these men have sought to correct the abuses which have cursed the church in every age. Many times they were persecuted with the full approval of the hierarchy of their times, only to be canonized by that, of a later date. The recent case of the canonization of Joan of Arc is illustrative of the fact.

GOOD MEN SOMETIMES BELIEVE ERROR

NEITHER do we infer that members of the Roman communion are bad simply because they are members of that communion, any more than we would conclude that every man is “crooked” who may perchance have to travel over a crooked road. Good men may be mistaken and may innocently believe error. But the error is none the less so because good men may believe it to be the truth. If the fruits of Catholicism prove it to be a corrupt tree, then those who may have grown up under its influence should have every opportunity to become acquainted with the true nature of the tree that seems to shelter them, and in whose shade they hope to find repose.

And what are these fruits? To find them, let us not take Catholicism as it is found in England and in the United States, where an enlightened public opinion, largely formed from the ideals of the Reformation and the keen competition of an evangelical ministry demands a stricter morality in every human activity,—social, political and religious,—but let us go to countries where, according to the boast of the church herself, these reform doctrines have influenced but little the uninterrupted sway of the church over men and nations.

The writer spent a number of years in Spanish America, both north and south of the Equator, has lived in, and traveled through, those countries from the Rio Grande to Buenos Aires, and has become familiar with the language

and life of the people. Almost from the time of the discovery of America by Columbus, the Catholic Church has had a free and unhindered hand in shaping the destinies of those countries. They were conquered and settled by Spaniards from the Iberian Peninsula, a country which, in the first third of the sixteenth century, was easily the most imposing and powerful nation of the world.

The virile young king of Spain, Charles V, was master of an empire that included all the richest and most powerful parts of Europe. In the Western Continent his sailors had just discovered, and his soldiers had just conquered, a new world, rich, extensive, and inviting. He was an ardent partisan of the Roman Church, and to her priests he gave every facility that they might conquer, for the Christ they preached, all the nations of savages and barbarians that filled the New World. Certainly, if the Roman Church ever desired a virgin field in which to flourish and grow and produce her best fruits, the patronage of Charles V and the territory of the two Americas were all that could be asked.

That the church sought to improve her opportunity and that her efforts met with wonderful success in certain lines, is seen in the fact that the language of a handful of Spaniards and the religion of a few hundreds of priests soon became the language and religion of thousands of native tribes. Within three hundred years the peoples of Spanish America had become thoroughly Latinized.

All these circumstances combine to constitute the results of the Roman Catholic conquest in Latin America the best of tests of the goodness of the "tree." And what are these fruits?

HAS IT PRODUCED IDEAL HOMES?

THE double standard—one degree of morality for women and another for men—undermines the felicity of the home. The church constitutes matrimony a sacrament, and therefore forbids divorce, even on Scriptural grounds, with the result that spouses separate and contract relations with others, often rearing whole families of illegitimate children. This evil is so general that a large per cent of the children of the countries where the influence of the church has been most pronounced is thus stigmatized. Even the priests make little effort to hide the well-nigh universal concubinage which they practice.

The evangelical missionary societies that have recently begun work in Latin American countries require persons living together without having been married, to be married when they become converted and desire to unite with the mission churches. I have known of instances where twenty and thirty couples have been thus married at one time, after having embraced Protestant evangelical Christianity. At one time I witnessed the marriage of a man and woman whose eight children, ranging from 18 years down to 2 years, were the guests of honor at the wedding.

As a builder of home life and as a support of marital faithfulness, Roman Catholicism has signally failed in those countries where the church has enjoyed full control of the religious activities of the people and the support of the state.

HAS IT FOUGHT IGNORANCE AND ILLITERACY?

POPULAR education in all these countries has been under the absolute control of the clergy during nearly four hundred years, and yet the masses are unable

to read; are, in fact, illiterate. The native races have learned the language of the priests, but they live as they formerly lived, in ignorance, vice, and filth. That they are capable of instruction is abundantly proved by the readiness with which they may be educated in practical lines in the relatively few cases where some of the now liberal governments have taken a hand in educational matters, and where missionary societies have begun work. In the Lake Titicaca region, the Seventh-day Adventist mission has three thousand children in its mission schools, under the instruction of fifty native teachers, all trained since 1912. These children are hungry for learning, and advance rapidly. As an educational institution, after four centuries of opportunity Roman Catholicism in South America has failed miserably. The fruit is certainly anything but good fruit.

IT HAS DOMINATED BOTH POLITICS AND RELIGION

IN the matter of political government in Latin America the church has always been a tremendous factor. The colonial governors during three centuries were under the control of the hierarchy which ruled from Rome through the court of Spain. The history of those days is an almost unbroken story of misrule, intrigue, oppression, public robbery, and blood. And even to-day, owing to the fact that the spirit of the church is opposed to republican institutions, in that the hierarchy is now, and has been ever since the time of Hildebrand, monarchical, absolute, and irresponsible, those who receive their education in the schools of the friars, once they are elevated to the chief magistracy of a country, can rarely ever be unseated except by a revolution. Instead of following the instruction of our divine Lord in the separation of church and state, the priests of the church have striven to control the policies of the state, with the result that both church and state have miserably failed. The fruits of the political branches of the Roman Catholic tree are bad, very bad. The decadence of Spain since the days of her greatness four centuries ago, and the backwardness of her former colonies, due to the unopposed domination of the Church of Rome, constitute damaging evidence of the inherent badness of the tree that produces such fruit.

And in the field of religion, the peculiar province of the church, what have been the fruits? a spiritual uplift, a moral tone, a practical Christianity? We sadly turn from the scene presented by the religious activities of the church in Latin America; a scene of great ceremony and greater sensuality; of multiplied services and shameful superstitions; of crosses, and scapulars, and processions, and gilded temples, and vice, and ignorance, and immorality.

A gentleman of Puno said to me one day as we were passing a village where a religious feast was in progress, "The priest will sell all his liquor to-day at an advanced price, and to-morrow will collect the remaining dimes of his dupes for the masses that he will say for the pardon of their sins and excesses." A Peruvian senator told me of a custom of the priests of the interior towns. It was that when a person died, his relatives were given the privilege of burial in a cemetery that was conveniently divided into three parts, "heaven," "purgatory," and "hell." The price varied according to the place chosen. Naturally the ignorant and superstitious natives would resort to every possible means to get together

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The first and only church in Peru erected by Protestant natives for Protestant natives. It is a Seventh-day Adventist institution.



WORLD in agony, a church in bewilderment and in spiritual decline, a ministry and laity largely oblivious to the true mission of the church in the world; this is the spectacle which is becoming more and more evident, and which forms the most pathetic sight of our day.

"Humanity's internal fires are at the red-hot. Nothing can hold them in," writes Mr. William T. Ellis, one of America's well-known writers and newspaper correspondents. "Statesmen, soldiers, business men, economists, editors, and publicists of every sort," he continues, "from the sultan of Turkey to Herbert Hoover, are insisting that only religion can untangle our times." Surely in the face of such conditions and in the presence of such convictions in the hearts and minds of men everywhere, the church should recognize her call to demonstrate her adequacy for such a task.

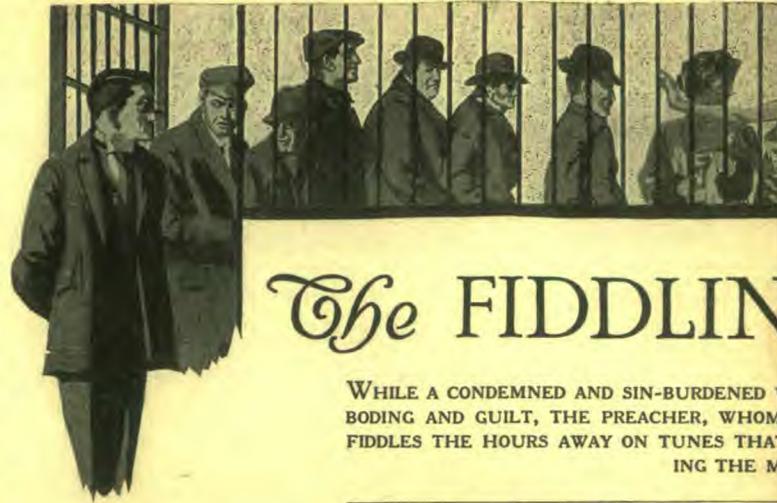
But clear as the duty may seem, and with a world groping for light in the midst of "the strange spiritual stirrings of the race to-day," the church is failing to measure up to the opportunities of the present hour. "Many clergymen," says Mr. Ellis, "seem scarcely aware of what is going forward beneath the surface of life. Many experts upon religion, who are the ministers of the gospel, have seemingly failed to hear 'the sound of a going in the tops of the mulberry trees.' Otherwise, we should find them gathering with agony of soul in protracted sessions of prayer. Ever since the war began, the country has been listening for a clear trumpet note from some prophet of the living God. In vain. . . . What people want from the pulpit is information and inspiration concerning a living God, in satisfaction of the deepest needs of their nature. They may be temporarily entertained by sensationalism and by lectures on current events, although they know that they may get better entertainment, even of the same sort, elsewhere. Not because he is a good fellow or a smooth talker or a shrewd organizer, do men honor a minister of the gospel, but only because of his personal holiness and his expertness as a forthteller of the unseen. One of the pathetic sights of our day is the spectacle of clergymen turned into vice raiders, municipal reformers, prohibition enforcers, lyceum lecturers, board and society secretaries, life-insurance agents, and almost everything else."

SHEPHERDS WHO DO NOT FEED THE FLOCKS

THE pen-picture of the prophet seems to describe accurately the situation confronting us now: "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Ezekiel 34: 2-4.

With this view, we have before us the pen-picture of the modern writer we have just quoted above, as he further diagnoses the case: "An obvious evidence of the current spiritual obfuscation in the churches finds its way weekly into the newspaper reports of ministerial meetings. If one were to judge religion by these gatherings of the city clergy, he would be surely justified in assuming that the major interests of the churches are such matters as the use of cigarettes, the length of women's skirts, fashions in the 'movies,' Sunday baseball, local politics, and the minutiae of ecclesiastical mechanics. With the whole earth in such agony as it has never before known; with vast spiritual fermentation and unrest a world-wide condition; with the very foundations of Christian civilization imperiled; with a nation steadily loosening its hold upon the elements of faith—the spiritual shepherds of mankind seem too busy with trivial and ephemeral matters of individual taste and practice to give heed to the deep and desperate needs of their flocks."

Naught but gross failure to compare the modern Protestant church with that of one hundred years ago would



The FIDDLING

WHILE A CONDEMNED AND SIN-BURDENED V
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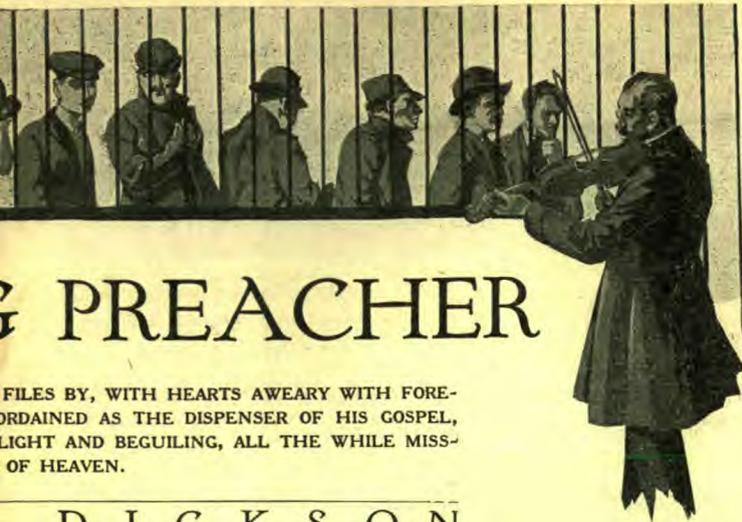
LOUIS

cause one to overlook the steady decline and decadence in the church of the present generation. A century ago there was sent forth from the pulpit a note of positiveness which was universally characteristic of its teachings. Skepticism was at that time largely outside of her doors; now her doors have been swung wide open to every form of atheism and higher criticism. The ministry has to a great extent been seeking for more power and authority, thought to be found in high secretarial and nonpastoral, nonpreaching positions. It must be admitted that Mr. Ellis described a universal condition when he said, after telling of his experiences during the last six months of visiting every Sunday some church in the town or city where he happened to be, "But rarely did I hear a man who preached 'as a dying man to dying men,' as a consciously burdened prophet of the Most High, declaring with pertinency and conviction, 'Thus saith the Lord!'"

PLENTY OF FORM, BUT LITTLE GODLINESS

THE peril of this hour does not lie alone in the undeniable increase of crime, or in racial differences among the nations of earth, or in the alarming concentration of power in the hands of a few money kings and the resulting unrest in the minds and lives of those who are feeling the hand of oppression. It does not lie alone in the marked disregard of authority and all law, but rather in the somber fact that the church of Jesus Christ, in this awful hour of the world's deepest need, has failed to acknowledge and use the power which is promised to him who proclaims the Word of God. "Preach the Word" is God's charge to the Christian ministry, but in place of the Word men have "turned unto fables," even as the apostle Paul recorded in advance in 2 Timothy 4: 3, 4. A great "form of godliness" we see, but a rank denial of "the power thereof." "There is something desperately lacking in much of the day's preaching," says Mr. Ellis, "else a singularly Spirit-hungry generation would not be turning its back upon the open doors of the churches. Whether the responsibility must be borne by the theological seminaries, the preachers themselves, or the churches at large, I cannot say. It is a commonplace to blame the Sunday paper, the golf course, and the automobile, as the successful rivals of the churches; but the preacher who cannot compete with these, when he has as his ally all the instinctive yearnings after spiritual realities which fill the breast of the normal person, is a pretty poor salesman of his line of goods. If the churches cannot stand up against the comic supplements, they are weaker in the knees than they have any right to become."

Where are the preachers who, like the faithful men of a generation ago, will now arise and



PREACHER

FILES BY, WITH HEARTS AWEARY WITH FORE-
ORDAINED AS THE DISPENSER OF HIS GOSPEL,
LIGHT AND BEGUILING, ALL THE WHILE MISS-
OF HEAVEN.

D I C K S O N

proclaim the truth for the times? Never before has the ministry of Christ had a more definite and direct message outlined before them than the one which is so evidently due the world at this time. True to His promise that, at the "time of the end" the vehicle of truth would be speeded up and "knowledge shall be increased," God has revealed the prophetic Word, which alone, in a most marked and marvelous way, can untangle world affairs and conditions in the minds of men. The clarion call to hasten in their preparation to meet the Saviour of mankind as He comes the second time, must be the burden of every messenger who would be a mouthpiece for God now.

THE BANE OF SMOOTH PREACHING

TOO long have the desires of the unholy mind and the unregenerate heart been indulged by those who should be calling sin by its right name. Too long have the words of Isaiah the prophet been manifestly fulfilled before the eyes of the world, wherein he describes the professed church of God as "a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things." Isaiah 30:9, 10. The crying need of the world to-day is for men who will go forth, clothed with the power of the Holy Ghost, bearing the whole message of God to a dying world, telling men that the hour has come when all sin must be put away through the blood of a sin-pardoning Saviour, and a preparation completed, through obedience to the principles of His holy law, whereby the soon coming of the Son of man may be met with confidence.

Let no man be persuaded that the Lord will fail to fulfill the words of His prophecy by Ezekiel, in the 33d chapter: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

WHEN the ministry of the land get the vision of their responsibility to God for the salvation of their flocks, and once realize that when they fail to break the bread of life, the blood of their congregations will be required at their hands, then the milk-and-water messages will be forgotten. They will search their Bibles diligently for God's message to a dying world. Their newspaper talks, their essays on ethics, will be discarded, for they will find God's Word an inexhaustible source book. "Preach the word!" that is God's message to the preacher of to-day.

Which Road?

HAVE you ever wondered why the Master, after that wonderful experience when the multitude had been fed with the five loaves and the two fishes, sent the disciples away from Him, telling them to go to the other side of the Sea of Galilee? Never before, as far as we can learn, had He ever dismissed them from His presence. Why does He now send them away?

The answer is intimated in the account which John gives of the mighty miracle: "They would come and take Him by force, to make Him a king." And who, pray tell, was better fitted to be their king, who better adapted to throw off the hated yoke of the Romans? Had they not been long taught that sometime a deliverer would come, who would lead the Jews to victory, to the very pinnacle of fame among earth's nations? And who better than this man? He would never be separated from His base of supplies, and could therefore lead them a victorious army everywhere. All He needed was a small boy with a basket of lunch on his arm; and if this could increase, as they had that day seen it increase, the base of supply would ever be with them. And even though they should be wounded, could not this man immediately stretch forth His hand and make them whole? And had they not seen Him defy the power of the grave and summon forth those whom death had claimed? Surely this man was the one fitted to be their deliverer, their king.

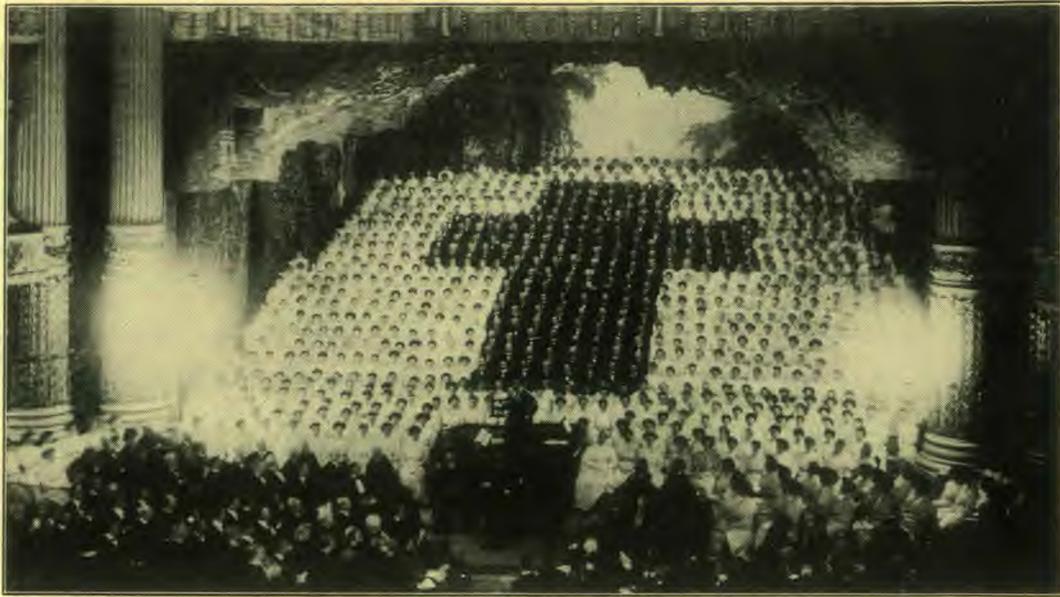
And was it not for this that He had come into the world? When the enemy beguiled man, and by fraud stole away his dominion, was not the promise given that through Him, the "Tower of the flock, the Stronghold of the daughter of Zion," would come the kingdom, even "the first dominion"? Surely this was His chance, a wonderful opportunity to regain the lost possession without the suffering of the cross. With what ease and with what loud acclaim could He now exalt His people from their position as a race of serfs to that of universal rule! He need only submit to their demand, and, carried into power on the shoulders of His fellows, He could rally the Jews about Him, and by a generous use of the very power which He was constantly outpouring to bring relief to their suffering, could soon establish Himself as the king of all the earth.

On the other hand, He could see nothing but suffering. Ignominy, reproach, and sorrow must surely be His lot. Darker and darker must grow the way; His very friends would turn their back on Him; these very disciples who now were the leaders in the agitation to make Him a king, would soon forsake Him and flee. Peter, the outspoken, who so strenuously averred that he would never leave Him, soon would raise his voice in blasphemy and deny that he ever even knew Him. Gethsemane and Golgotha at the end of this long road of weary struggle! Which road shall He take? The one of glitter and glory and worldly acclaim, or the way of the cross? Which way will He take?

How will He choose? By "force" to be made a king? yes, and by force to win His way to the highest seat among men? That was the first road. The other, the *via dolorosa*, the path of pain—aye, that was the path of love, of service, of self-denial. And this He chose. And the world bows before His choice. His friends, His followers, His enemies—all acknowledge how well He chose. And love prevailed over force. The spirit of the Christ again triumphed over the spirit of Satan.

And what does it mean to you, dear friend? Are you choosing the easy way? Do comfort and luxury, fame and pleasure, appeal to you? Is the whole course of your life molded by an overweening desire to evade any onerous responsibility, to shift the burdens and the sorrows of life onto some one else's shoulders? Or does your heart glow with a desire to serve, to spend and be spent, to suffer, and, if need be, die, that others may have your best, and through your self-denial, be brought to know Him? The two roads lie before you—which way will you take?

WILLIAM A. WESTWORTH.



It was the final rehearsal of the Messiah.

Do You Know Jesus?

*Greater and more lovable than mother,
than child, than wife or husband, is Je-
sus to the man who really knows Him.*

Matilda Erickson Andross

T WAS the final rehearsal of the "Messiah." The director was anxiously watching every note, every shade of expression. The chorus sang to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The soloist rendered her part perfectly—so it seemed to the chorus. Her breathing, her notes, her enunciation, were beyond criticism. Surely the director would be pleased. But, alas, he was not. Silencing the orchestra, he walked up to the singer. "My daughter," he began in a sad tone of disappointment, "you do not know that your Redeemer lives, do you?"

"Why, yes, master, I think I do," she answered, flushing slightly.

"Then sing it. Tell it to me so that I will know that you know. Sing it so that all who hear you will know that you know the joy and power of that great truth."

Then he raised his baton for the orchestra to play again, and the singer repeated the refrain. But this time she sang out of her own deep Christian experience, and those who heard her wept. When she finished, the old master again approached her. His eyes were full of tears. "Daughter, you do know, for you have told me."

ASK YOURSELF THIS QUESTION

FRIENDS, do we know that our Redeemer lives? We cannot really sing the soprano solo of that great oratorio deep down in our hearts until we know our Redeemer as a personal Saviour and Friend. And truly, the greatest question each one of us should ask ourselves to-day is, "Do I know Him?" What is our answer? Have we made it our first business to know Him, or must we take warning from the great professor who lay on his death bed? He was at the head of one of the largest universities in our country. His knowledge was envied by hundreds. Institutions of learning coveted the privilege of bestowing upon him honorary degrees. But when the angel of death approached him, and the dark gloomy shadow of the grave enveloped him, the lamp of his learning failed. It could not penetrate the gloom. All was darkness. How insignificant was all his knowledge! Now he saw in its true greatness the one thing he lacked. "I am going before my time and I know not

what awaits me," he confessed sadly. What a tragedy, when Heaven has made ample provision for man to live victoriously and to die triumphantly! Friends, do you know Him? To know Him is to live the life that wins, the life that triumphs over death. F. B. Myers learned to know Him, and upon his seventieth birthday he bore this testimony to his wonderful Friend:

WINTERED AND SUMMERED WITH JESUS

I KNEW Him as a boy. I trusted Him because of the testimony of my parents and of my minister. Since then I have wintered and summered with Him, and spent days and nights with Him. I know what He can be when a man sins and fails, and when the heart is hard and loveless. I now know Him whom once I simply believed, and on this seventieth birthday this is my assurance,—that He is able to keep that which I have committed to Him."

Yes, He is able to keep those who come to Him. "But how can He keep me?" asks the young Christian. How?—Well, how does the electric current draw the car up the hill? It is hard to explain, and yet you know from the wonderful manifestation of power, that the power is there. The car moves. That is sufficient evidence of the power. The Master keeps those who abide in His presence and become personally acquainted with Him. Christian men and women have demonstrated this for us.

Some one asked Charles Kingsley once, "What is the secret of your beautiful life? Tell me, that I may make mine beautiful, too." You know his answer. "I had a friend," was all he said.

When asked what had persuaded him to become a Christian, Stanley replied, "The beautiful life of Livingstone."

An infidel was spending a short time with Fénelon, that saintly man. Suddenly he cried out, "If I do not tear myself away from your influence, it will compel me to become a Christian."

Somehow, as I meditate upon these human friendships, I catch glimpses of the marvelous influence of the divine friendship offered to you and me. After all, there is not so much need that you and I should be able to explain how being acquainted with Jesus brings victory. But there is great need of our proving in our own lives that it does bring

victory. This is our privilege. This is our one great need.

To those who know Him, Jesus is all in all. To know Him is to love Him supremely. To know Him is to find in Him a real, personal Friend,—one who understands us even better than the dearest earthly companion. J. R. Miller regarded such close relationship with the Saviour as the whole secret of his Christian experience. An old colored woman found her Saviour the same unfailing Friend. She was illiterate, and lived all alone in her little cabin; but Jesus was so real to her that she could visit with Him as with a neighbor, and when persons asked her if she lived alone, she would reply, "Yes, me and Jesus."

A BEAUTIFUL EPITAPH

JESUS is a real friend, and if you have not found Him such, you have not tasted life's sweetest pleasure, life's deepest joy. Others cannot explain in full what this companionship means. The only explanation is, "O taste and see that the Lord is good." The world loses its grip on those who have tasted the joy of intimate companionship with Jesus, for He satisfies the heart. Hugh Price Hughes left instruction that his tombstone should bear this inscription: "Thou, O Christ, art all I want." Edward Smith instructed his friends to carve this testimony on his tombstone: "Edward Smith, who was satisfied with Jesus."

"Oh, I couldn't enjoy it at all without you!" said a wife to her husband when he proposed that she go to a certain entertainment without him. He had become such an inseparable part of her life that she could not enjoy the entertainment if it meant separation from him. This is even true of the Christian who really knows Jesus. He cannot enjoy anything his Saviour cannot share with him. He cannot think of doing anything that would cause his dearest Friend pain.

SOLD HERSELF FOR EIGHTY-FIVE CENTS

SO it has always been with those who have known the Saviour intimately. Moses was an ambitious man. But he knew Christ; and knowing Him, he chose rather to suffer affliction than to enjoy the throne of Egypt. The three Hebrew children knew Him, and they went to the fiery furnace rather than deny Him. At one time Peter professed to love Jesus and to be willing to die for Him. His profession failed. But when he repented and learned to know Him as a real, personal Saviour, he chose rather to die a martyr's death than to deny his best friend. A little African girl became acquainted with Jesus. He became so real and so precious to her that she sold herself into slavery for eighty-five cents in order that she might have a part in making Him known to others.

How wonderfully the friendship of Jesus overcomes all the gravitation of sin! He is the magnet that holds the Christian in the path of right-doing. He is the joy that makes worldly pleasures lose their charm. He is the Teacher who enables us to see that the humblest work for the Master is better than the highest position in the world without Him. He is the antidote for all our doubts and fears. He is our strength for living and for serving. He is the only satisfactory explanation of the philosophy of life. He is the only indispensable element in Christian living. Bible study and prayer are avenues leading to Him whom to know is life eternal. Truly, He is our All and in all.

And to-day you and I may walk upon the troubled waters of life, as Peter walked upon the sea of Galilee, if we will keep our eyes riveted upon Him who gives us strength to do the impossible. As one writer says, "When we know God as it is our privilege to know Him, our life will be a life of continual obedience." To know Him is to live the life that wins.

HOW CAN WE ACQUAINT OURSELVES WITH HIM?

BUT when we realize the wonderful truth of His keeping power, the question arises, "How may I become acquainted with Him?" Sometime ago I read an article, "Seeing Jesus." The first sentence is all I recall, but that has burned its way deep into my heart. It was this; "To see Jesus is to die." When I read that, I felt sure I had found the keynote of an intimate knowledge of my Saviour. If Jesus was to become real to me and remain real to me, *self* must stay on the cross. Isaiah tells us the same thing when he says, "Your iniquities have separated between you and your God;" and Matthew reaffirms that truth in a positive way when he says, "Blessed are the pure in heart: for they shall see God." Seeing Jesus requires obedience even in the little things of everyday life. We cannot make too sure of this. A personal grudge, a bit of envy, an unkind spirit, defiles the heart and obscures the vision.

One thing, however, is very encouraging: as our vision of Jesus grows clearer, as our sense of His divine presence becomes a reality, it grows easier to obey the laws of heaven, until finally it becomes a real passion of the heart to do His will; and one can truly exclaim, "I delight to do Thy will, O my God: yea, Thy law is within my heart."

A young man was talking with an experienced personal worker about how to make Jesus a real Friend. The worker had spoken of various essentials to knowing Jesus, emphasizing especially implicit obedience. The young man related the following experience:

"One day, when in college, my roommate and I had gone down town. As we passed one of the theaters, he said: 'Say Horace, let's go in. It can't hurt us, and no one need ever know one thing about it.' I hesitated for a moment, for well I knew that theater-going was contrary to the

regulations of our school as well as to my principles. But I yielded. For weeks after that experience I did not speak in social meeting. I could not pray. Finally, it seemed that I must find relief. I had a frank talk with my roommate, and learned that he had been as miserable as I. We both agreed that wrongdoing, although securely hidden from the eyes of others, was still sin; and we determined to have nothing to do with it. From that time until the close of school we both enjoyed a bright Christian experience. I realize now how wrongdoing obscured my view of Jesus."

Knowing Jesus certainly calls for all-round obedience. And, of course, it calls for close association with Him. As we gaze at Calvary and think of the sacrifice our Saviour has made for us, we begin to comprehend what a wonderful Friend it is our privilege to have. His love we cannot doubt. And when we read of His experiences while on earth, we know that He not only understands us and all our problems, but sympathizes with us, too. The longer we meditate upon His life, the more real He becomes. Then, too,

(Continued on page 29.)

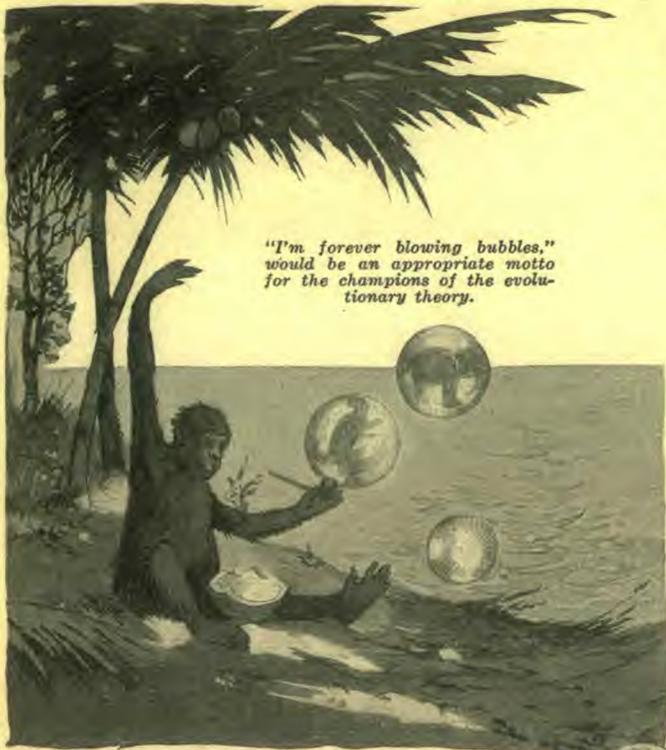


Jesus is a real friend, and if you have not found Him such, you have not tasted life's sweetest pleasure, life's deepest joy.

OUR FUTURE

*painted by the prophets
of evolution*

by
GEORGE MCCREADY
PRICE 



landers claim that the language of the Garden of Eden was Gaelic; but this is the first time I ever heard it asserted that our ape ancestors talked English.

MEN WILL EAT THROUGH THEIR EYES AND NOSE

I DO not wish to discuss Mr. Garner's researches in the monkey language. But his article entitled "Man as He Will Be," found in the *Forum* for March, 1921, is sufficiently novel and entertaining to warrant further consideration. This article is based on the speculations of this man whose devoted study of, and belief in, the evolution doctrine seem to have resulted in some very peculiar ideas. The few quotations which follow will be sufficient to show the drift of the article.

"In his present state man is still an animal, and but little higher in the scale than other species to which he is allied. In other words, he is still possessed of all the animal functions, and amenable to all the exigencies of life and death as other animals are. One lesson that evolution teaches, however, is that progress, onward and upward, is the fundamental law of nature. Every fact we know justifies the assumption that such will continue to be the case as long as organic life exists."

With this optimistic point of view well established, this author then goes on to ask to what extent man is likely to progress in his future evolution. He declares that it is not a mere guess to predict that the time will come "when human beings will be as far advanced above the level they now occupy as they are at present above any former level in the scale of nature from which they have already risen." And he proceeds to declare that "the human race will continue to develop along certain lines of refinement, which are merely the lines hitherto followed, but projected into the future. Within the limits of the same scheme its modes of life and thought will be utterly changed. In that stage of his progress, man will cease to eat food, to drink liquids and perform other animal functions, such as he now does, and many of the things in common practice to-day will be regarded as crude and indelicate."

I imagine that many of my readers will think that this is a new scheme to beat our old enemy, H. C. L. The pathetic thing about it is that such vagaries should be listened to with respect because they profess to be given in the name of science.

A BOUQUET OUR SOLE NEED

IN following up this line of thought, this writer goes on to describe the various ways in which the animals take their food, and how, as they rise in the scale, they often



NO LINE of investigation is accorded more respect to-day than everything which rightfully bears the name of science. So emphatically is this true that many ancient lines of study are now taking on new forms and are trying to qualify under new names, under the plea that they have now become scientific. Indeed, with many thousands of people, what they have learned from the study of God's great universe has become a real religion; and although this knowledge may be very partial and imperfect, it has become the foundation for all their ideas regarding the God at the head of the universe, and also regarding the basis of common morality between man and man, and the basis on which civil governments should be conducted.

But as science has thus become a real religion with many, it also has developed its own line of teachers, some of whom even pose as prophets of the future, attempting to predict the future on the strength of their theories regarding the present and the past. And when, as is usually the case, these prophets base their predictions on the commonly accepted evolution doctrine, we may rest assured that they should be called false prophets. Nevertheless, such predictions of the prophets of science, whether true or false, will always be listened to with respect by great multitudes. But such predictions often have their ludicrous side as well as a pathetic one, in the light of the real facts regarding the world as we know it.

In a recent issue of a popular magazine we have an article by the late Professor Garner, who a few years ago got on the front page of newspapers on the strength of his adventures in Africa. He had gone to the tropics to study the habits of the monkeys and the larger apes; and in the course of his investigations he had a large iron cage constructed in which he felt safe while alone in the jungles of the deep forests of the Congo, and secure against the attacks of any wild animals. In this safe refuge he carried on his patient studies of the habits of various tropical animals; but according to the newspapers, his chief interest was in studying the supposed language of the monkeys as they jabbered away at each other in the tree tops all around him. On his return to America he even put forth a book professing to be studies in the language of these animals; and according to the news dispatches, he alleged that some of these creatures were found repeating words of the English language. I have heard that some Scotch High-

Mr. Garner says of the future: "The host of that day will assemble his guests about a table adorned with exotic flowers from which will be exhaled invisible fumes of ambrosial proteids, with exquisite odors that will fill the air with vital essence and stimulate the olfactory and palatal nerves to the verge of intoxication, and by some yet to be discovered means absorb the necessary food."

become more and more particular as to the kind of food they eat. Even man himself has grown much more fastidious regarding his diet; and as the author dwells on this subject in paragraph after paragraph, one begins to wonder what new breakfast food he is engaged in advertising. However, instead of coming out with a recommendation of some new kind of wheat flakes or potato chips, he goes on to say that man will ultimately reach a stage in which he will decline to eat as other animals do.

"Instead of putting food into his mouth by the use of a fork or a spoon, as one stokes a furnace, and then chewing or grinding it up like a pulp mill, man will absorb his nourishment. And this will be done with esthetic daintiness. In the distant future, instead of the barbarous custom of assembling guests around an altar of immolation, called a table, to witness the carving or the dissecting of a cadaver, whose form may yet be recognized, the host of that day will assemble his guests about a table adorned with exotic flowers from which will be exhaled invisible fumes of ambrosial proteids, with exquisite odors that will fill the air with vital essence and stimulate the olfactory and palatal nerves to the verge of intoxication, and by some yet to be discovered means absorb the necessary food."

Evidently, then, we are to end as we began, by getting our nourishment by absorption; for this is the way in which the amœba and the jellyfish sustain their existence. And so far as this author can see, the highest perfection will be reached for the human race when we can dispense with the specialized methods of eating and digesting food which are now in vogue, and revert to the primitive method of mere absorption.

Of course such a speculation would never be complete without continuing the idea into the realm of the relation between the sexes. On this point, however, Mr. Garner does not have anything much different from the rantings of the socialists regarding affinities and free love. We have had aplenty of this sort of thing before, *ad nauseam*, and need not discuss the matter further in this connection.

TOO MANY IDEALS OF RIGHT AND WRONG ALREADY

HIS speculations regarding the method by which we shall be able to communicate with our friends at a distance without the use of any cumbersome machinery, are delightfully interesting, and equally hazy and indefinite. He predicts also that man's mind in that future state "will widen out to such an extent that it will formulate new ideals of right and wrong."

Regarding this latter point, I had always supposed that the trouble regarding the burglar and the pickpocket is that they have already developed "new ideals of right and

wrong." I fancy that there are some ten thousand people in Russia, or whatever number it is of bolsheviks who are holding a hundred and seventy millions of Russians under control, who have also developed entirely new ideals of right and wrong. However, I

do not think that what the world needs to-day is any new ideals along this line, for of these we have had aplenty and might well dispense with any further experiments. What we need in this respect is a reversion to former ideals and standards. Most persons think that it would be safer and more comfortable if we could only have a revival of old-fashioned morality and justice, such as was advocated by the writers of a certain old Book that Mr. Garner probably used to hear of when a child.

Mr. Garner goes on to predict that the various senses and faculties of mankind will be more highly developed than at present, and that new faculties yet undreamed of will be brought into existence. "Reducing the thing to its simplest term, let us say that the time is approaching when man will acquire so many new faculties, or develop old ones into so many new uses, that he will no longer be a mere animal of a higher plane." And he closes by saying that "such will be the real millennium to which man is looking forward without a definite idea of what it is to be." Such then is the new prophecy of this pseudoscientific Isaiah.

A REACTION TOWARD PAGANISM

ONE cannot but note the close parallel between the point of view here displayed and that of the old ascetics in the early days of the Roman Catholic Church. Indeed, the point of view is the same in each case. In that olden time the idea widely prevailed that *matter*, or the stuff of which our bodies are made, is essentially evil and sinful. This was indeed the teaching of all the pagan philosophers of Greece and Rome. Accordingly, this evil clod of the human body which hampered and retarded the free development of the spirit, must be subdued and crushed in every possible way. It was such a doctrine that led men to fast for long periods of time, to banish themselves in some lonely cave, or to mount upon some high pillar out in the Libyan Desert, where the bare necessities of life were supplied by admiring crowds who gathered to see the wonderful progress which these hermits had made in repressing and perverting all the physical functions of their bodies.

In our day, the evolution doctrine has again revived this old pagan notion that matter, or the stuff of which our bodies are composed, has in itself something intrinsically evil. As the late Professor Joseph Le Conte used to express it, "What we call evil is not a unique phenomenon confined to man, and the result of an accident [the "fall"], but must be a great fact pervading all nature, and a part of its very constitution."—"Evolution and Religious Thought," page 365.

It is merely the definite local application of this doctrine which we find in this prediction of Mr. Garner's. He thinks that such vulgar habits as eating and drinking and the other physiological processes have in themselves something essentially evil or bad; and so the best he can think of is of a time in the future when these things will be either dispensed with entirely or so transfigured and sublimated as to have lost their essential earthliness. And it is in this way only that he can picture the real millennium for which all the sages have been longing and of which they have been dreaming for thousands of years.

But what a miserable, tawdry, and low ideal we have presented in such a picture! But it is doubtless the best that can be done from the standpoint of the evolution doctrine. Instead of the picture of man, once (Continued on page 26)



The ardent religio-political reformers in our land say that America is a Christian nation; therefore, the laws and usages of Christianity should be written into the fundamental law of the land. Whether you agree with this logic or not, read Mr. Nichol's article, and you will get some new ideas.

Is America a Christian Nation?



Madison said:

"Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with



FRANCIS D. NICHOL

the same ease, any particular sect of Christians to the exclusion of all other sects?"



BSURD are the conclusions reached through faulty analogy, and preposterous are the deductions obtained through syllogistic reasoning when one of the premises is false. The truth is illustrated by

the arguments of a certain class of people, Sunday-law reformers, who are writing and speaking throughout our land to-day.

Divested of unnecessary rhetoric, this is their reasoning: America is a Christian nation; the Christian precepts as found in the Bible are the true Christian laws; therefore, they ought to be made an integral part of the governing code of our land. And of course it must be added: In order to uphold the dignity of these laws thus incorporated, they must be enforced by appropriate penalties. With this principle established, it is not difficult for any one to see that Sabbath laws with severe penalties attached naturally follow, for the Bible lays down some very specific commands for Sabbath observance. (However, it commands the observance, not of Sunday, but of Saturday, "the seventh day" of the week. But this is not to the point in our present discussion.)

In this concise piece of reasoning we have the magic formula for the creation of a Spanish *auto-da-fé*; for nothing need be added to such a mental operation to justify a judge in penalizing and ultimately meting out capital punishment to the one who, for example, continues to break the Sabbath. It is with the desire, therefore, to avoid this conclusion by disproving the premises, that we take up the analysis of this piece of medieval logic, this exhumed syllogism of the Dark Ages.

Few men in our free land feel that our courts would be justified in dealing so summarily with the Sabbath breaker as we have just shown this logic would deal with him. Few feel that the intolerant treatment of religious offenders and dissenters by the Continental states during past centuries, was justifiable either by reason or by the Bible. Yet it is clear to the mind of any man that, if the argument as originally set forth by medieval bigots and restated by present-day reformers, is sound, then such summary actions are wholly justifiable. Therefore, it follows that the great majority of Americans, though perhaps unable to dissect this argument of the reformers and point out its specific error, are, nevertheless, fully convinced in their minds that it is un-American and inherently wrong.

IF WE ENFORCE ONE, WE SHOULD ENFORCE ALL

BUT let us pursue our investigation further. We shall endeavor to prove by *reductio ad absurdum* that their argument is fallacious. Because this is a Christian nation,

the reformer says, the Christian law of the Sabbath ought, therefore, to be enforced. This is as far as many of them desire to carry their logic. But why stop here? Are we not by this logic in duty bound to enforce all the Christian laws? The Bible is equally explicit as regards

blasphemy, idolatry, and numerous other things. An important Christian precept concerns baptism. It is given much consideration. "He that believeth and is baptized shall be saved," we read; "but he that believeth not shall be damned." Why should the state enforce many laws to protect our temporal life, and only one spiritual law, the Sabbath law, to ensure our eternal life? If the state, as the reformers so loudly declare, is answerable to God for the higher life of its citizens, then it is short of fulfilling that duty until every Christian law is enforced, for eternal life is promised only upon obedience to all. Especially is this illustrated in the precept of baptism; for in the Christian sects, many believe that a person who dies unbaptized has no chance of salvation whatever.

WHO WILL DETERMINE WHAT IS FUNDAMENTAL?

BUT a considerable number, the writer included, do not believe that the Christian precept of baptism should be viewed in that light. Thus is provoked the second great question: Who is to determine what are the fundamental Christian precepts and laws? And, for example, if baptism be found to be a necessary precept, the question arises: What form of baptism shall be employed? for it is common knowledge to all readers of ecclesiastical history that violent disputes have arisen over the mode of baptism.

Thus our national legislature would be called upon to settle these weighty questions; to decide, before it could enact specific Christian laws, which of the numerous sects of the Christians has the correct understanding of the Christian precepts. But Congress is not empowered to undertake such a task. In fact, it is strictly prohibited from so doing: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," says the First Amendment to the Constitution. Taking the first step of declaring Christianity a part of the law of the land, logically and of necessity involves the second great step of declaring in favor of a certain sect. Human minds are so constituted that they cannot long believe a large number of abstract principles without reducing them to concrete statements and definite forms. Political principles are reduced to a specific constitution; religious ones, to a specific creed. Madison, one of our "inspired forefathers," said: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same

ease, any particular sect of Christians, to the exclusion of all other sects?"

ONLY CHRISTIANS IN PUBLIC OFFICE

NOW, if Christianity be made a part of the law of our land, then, surely, we must appoint to executive and judicial positions only those who believe the precepts of Christianity. And with the views of a certain sect made the standard, we can expect a due enforcement of these laws only when believers of that sect are at the helm of state. We should thus be forced to make a religious test for the political aspirant. But "no religious test shall ever be required as a qualification to any office or public trust under the United States," declares our Constitution. Evidently our forefathers desired to forestall such procedure by placing an insurmountable barrier at the end of the logical road. They knew, as any one to-day may know, that the Continental states had never dabbled in religion without setting up, finally, the tenets of a certain sect, making one branch of Christianity the "established religion" of the state. They knew, also, that these European states had to impose a religious test upon government officials to make effective the enforcement of these established religions. Knowing all this, they were sufficiently farseeing to realize that the day would come when some inhabitant of our fair land would endeavor to take our nation over the religious-political path of the Continental states. Therefore, they registered for all generations to come their opposition to such a course by inserting in the basic law of our land the statement that "no religious test" shall ever be required of government officials, and that "Congress shall make no law respecting an establishment of religion."

IF NOT MOHAMMEDANS, ARE WE CHRISTIANS?

SEEING, then, that our forefathers so utterly divorced the state from all religion, we inquire in astonishment how the reformer can declare that this is a Christian nation. He explains: "This is not a Mohammedan, Buddhist, or Confucianist nation; it is a Christian nation." The essence of his remarkable piece of reasoning is, that because our nation is not one of a score of false cults, it is, therefore, Christian.

This is a choice example of faulty analogy. We have already noted that the "Old World" conception of the state and nation is vastly different from ours, that ours is a new order of things. This should at once make us wary of drawing loose parallels. The caution is doubly applicable as regards Oriental nations, for they are still farther removed from our idea of a state. Let us now illustrate: We speak of Turkey, for example, as a Mohammedan nation, because the religious tenets of Islam are fused with the political code of the empire, the Sultan standing before the citizens of the realm as the high priest of a religious cult as well as the chief executive of a political organization. However, in an

accommodated sense, we might speak of Turkey as a Mohammedan nation because an overwhelming majority of its inhabitants are worshipers at the shrine of the prophet.

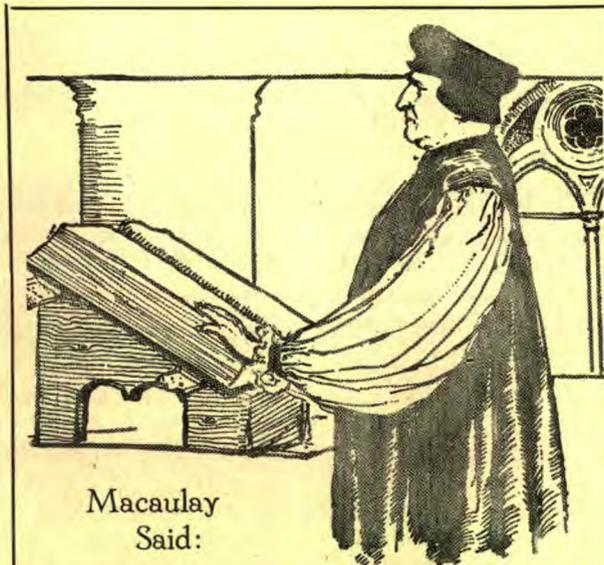
Now, it is immediately evident to all that Christianity bears no such relation to America, for our Constitution does not permit of such a fusion. The point that the reformer should have proved, he has assumed. And not even in an accommodated sense may we speak of America as a Christian nation, for no overwhelming majority of the inhabitants of the United States, we are sorry to say, worship at the Christian shrine. The latest official religious census discloses the fact that only 38 per cent of the population have any church affiliation. And there is no one so foolish as to believe that even all of these have a rightful claim to the title "Christian."

A TRAGIC MISNOMER

THE birth of the Mohammedan nation and of the American nation furnish another notable contrast. The sword, which gives birth to nations, was raised in our land to insure to mankind the inalienable, natural rights of life, liberty, and the pursuit of happiness. It was raised in Arabia to make proselytes or tribute payers, of all men. Washington, with his sword, gave to Americans a vastly different nation than Mohammed, with his scimitar, gave to the Mussulmans. One viewed an association of men wholly from a civil standpoint; the other, from a combined civil and religious standpoint. Therein lay the mighty difference.

So in thinking of the word "nation" in relation to the state of Turkey, we think of a word expressive of a religious as well as a political organization. We are, therefore, correct in qualifying it with a religious descriptive adjective. But in America the word "nation" has no such double meaning. It is expressive of but a single idea. It describes only a political organization. Therefore, descriptive adjectives of a political nature, such as "Republican," "Democratic," and the like, are the only ones in order. The adjective "Christian" is no more applicable to the word "nation," as we in America know that word, than the adjective "delicious" is to the term "mathematics," as all intelligent persons understand that term.

However, we might add that there is another accommodated sense in which the word "Christian" is sometimes used. Accost a man with the query, "Are you a Christian?" and you are almost sure to receive an affirmative answer. The man feels that if he does not say, "Yes," he will be thought a heathen or a barbarian. In this ethnological sense, the term may apply to a large majority in America. But such a derived use of the term is irrelevant to this discussion, and only provokes the story of the shipwrecked mariners who feared that they might be thrown up on the beach of some cannibal island. Finally desecrating an island, they espied on one of its hillsides, not upright spears adorned with



Macaulay
Said:

"THE question is not whether spiritual interests be or be not superior in importance to temporal interests; but whether the machinery which happens at any moment to be employed for the purpose of protecting certain temporal interests of a society be necessarily such a machinery as is fitted to promote the spiritual interests of that society. Without a division of labor the world could not go on. It is of very much more importance that men should have food than that they should have pianofortes. Yet it by no means follows that every pianoforte maker ought to add the business of a baker to his own; for, if he did so, we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be wisely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge. . . . For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible Society for the Promotion of Christian Knowledge."

human skulls, but a gibbet with a condemned man swinging from it. "Thank God," they exclaimed, "it is a Christian land!"

That religion has no connection with the state in our land, was not only tacitly assumed but emphatically stated by our forefathers. Washington said: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Madison declared: "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation." Jefferson employed almost the same words when he affirmed: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions." John Adams wittily remarked: "I hope Congress will never meddle with religion further than to say their own prayers."—*American State Papers*, pages 85, 146, 174, 151.

ARE WE POLITICAL ATHEISTS?

THE complete exclusion of religion from our Constitution and Congress thus proved, the reformers change their tactics, and raise the cry, "Political Atheism!" They fervently declare that because the name of God and the precepts of Christ are not incorporated by our national Congress into the governing laws of our country, we are, therefore, untrue to God, and our nation is virtually infidel. But it is no more right to charge Congress with impiety and lack of fidelity to God because our Constitution does not include the name of God and the lofty precepts of Jesus Christ, than to charge a board of railway directors with un-Americanism and lack of patriotism because their constitution does not include the name of Washington and the idealistic principles of Patrick Henry.

Nor because we affirm that the ends of government are wholly temporal, are we, therefore, as the reformers charge, declaring that temporal interests are of more importance than spiritual ones. Macaulay has set this point at rest: "The question," he declares, "is not whether spiritual interests be or be not superior in importance to temporal interests; but whether the machinery which happens at any moment to be employed for the purpose of protecting certain temporal interests of a society be necessarily such a machinery as is fitted to promote the spiritual interests of that society. Without a division of labor the world could not go on. It is of very much more importance that men should have food than that they should have pianofortes. Yet it by no means follows that every pianoforte maker ought to add the business of a baker to his own; for, if he did so, we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be wisely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge. . . . For the effect of such folly would be that we should have the worst possible Academy of Arts, and the worst possible Society for the Promotion of Christian Knowledge. The community, it is plain, would be thrown into universal confusion, if it were supposed to be the duty of every association which is formed for one good object, to promote every other good object."—*Essay, "Gladstone on Church and State," paragraph 9.*

RELIGIOUS CITIZENS BUT NOT RELIGIOUS LEGISLATORS

IN his private capacity as citizen, we doubt not that every legislator ought to foster the spiritual interests of the nation to the utmost of his ability. If this be faithfully done, one will be found entering the portals of the Mormon Temple; a second, a Catholic cathedral; and a third, a Presbyterian church. All three claim to be Christian. Yet they have hardly a point in common. It would cause no strain upon the imagination to picture endless debate and filibuster in our National Chamber were all three to endeavor there to determine the best means by which to

advance the precepts of Christianity in America. The result would be much worse laws and much worse religion. Consuming their time with the question of salvation, they would find little time for the question of taxation. However, if, in their private capacity as citizens, these men fail to do all in their power to advance religion, they are answerable to God alone for such failure.

The reformer has confused the issue. Because we do not believe in one great organization, it does not follow that we do not believe in a rightful division of labor. Let the state care wholly and only for our temporal interests. Let the church, God's divinely appointed agency, care wholly and only for our eternal interests. In the words of Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Let us "keep the church and the state forever separate," as Grant declared. Thus shall we be true to the command of Christ and to the trust of our illustrious forefathers. And thus shall we ever keep from our shores that most dangerous, because most innocent appearing, of all Continental hyphens, the "Christian-nation" theory.

Our Future Painted by the Prophets of Evolution

(Continued from page 23)

created in the image of God,—now fallen and degraded it is true,—ultimately to be transfigured and redeemed and restored to his long-lost fellowship with his Creator, we have this picture of a superrefined animal which has nevertheless tried to shake off all the characteristics of an animal, because, forsooth, he thinks that these ordinary physiological instincts are themselves the cause of all that is evil.

MEN WANT TO GET ABOVE GOD

ALL false systems of philosophy or religion originate in man's desire to exalt himself above God or the need of God; but they inevitably result in degrading man below the level of those very monkeys which Mr. Garner studied so long and so industriously. Such systems of philosophy or religion teach their adherents to be careless of human needs and human rights; and they usually convey the idea that the human body is to be neglected and despised. Such things are as foreign as can possibly be from the religion of the New Testament. In the endeavor to break away from the real facts of existence which the Creator has implanted in the human frame, we see this groping after "new ideals of right and wrong," which idea constitutes the menace of the various cults which seek to overthrow all our present order of government and of society.

Such schemes remind us of the story of the captain who, worn out with long watching, committed the wheel to the care of a sailor and retired to find some rest. When he again appeared in the pilot house and asked the steersman how he was getting along and where the north star was with reference to the course of the ship, he received the very reassuring answer, "Oh, we sailed past that long ago!" And so it is with many of our modern would-be advocates of science. They think they have outgrown the revelation which God has given to mankind to guide them amid the storms of life. And in throwing aside the directions contained in this revelation, they are making about as much progress as the sailor would who thinks he can get along without the use of such old-fashioned things as a compass or a chart, or even the stars in the sky.

THERE PORTENDS A PERIOD OF ECLIPSE

THE social results of such teachings are too evident all around us, and they seem to be rapidly driving our modern life to a repetition of those great historic catastrophes which have happened so often during the history of mankind. Indeed, another article in the same issue of the journal from which I have been quoting, describes the successive periods of high civilization, no less than six in number, each of which has been followed by a period of eclipse, because of a real reversion (Continued on page 24)

I Could Not Be a Russellite Because--

Is it true, as the Russellites aver,
that the world will end in 1925?

by
CARLYLE B.
HAYNES

I COULD not be a Russellite because the teachings of Russellism and the teachings of that reliable and God-given Guidebook, the Bible, are in very many things diametrically opposed. Russellism, sometimes called Millennial Dawnism, teaches that the second coming of Christ took place in 1874, and the second advent, therefore, is not a future event, but lies in the past. That is, Christ has already come, and is here now. This teaching is plainly set forth in Pastor Russell's "Studies in the Scripture," volume 2, pages 170, 188, 211, 234, 189, 237, and 239. The whole teaching of the Bible on the question of the second coming of Christ leads us to believe that the second coming of Christ is still a future event.

Russellism teaches that the second coming of Christ is not a literal coming, but a secret, invisible, spiritual coming. This is taught in the same volume of "Studies in the Scripture," pages 107 and 129. The Bible teaches us, on the contrary, that the second coming of Christ will be a literal coming, a bodily coming, a visible return of a real being. Russellism denies the resurrection of Christ in the following language, which occurs in "Studies in the Scripture," volume 2, pages 129 and 130. "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things. . . . We know nothing about what became of it except that it did not decay or corrupt. Whether it was *dissolved into gases* or whether it is still preserved somewhere as a grand memorial of God's love . . . no one knows; nor is such knowledge essential."

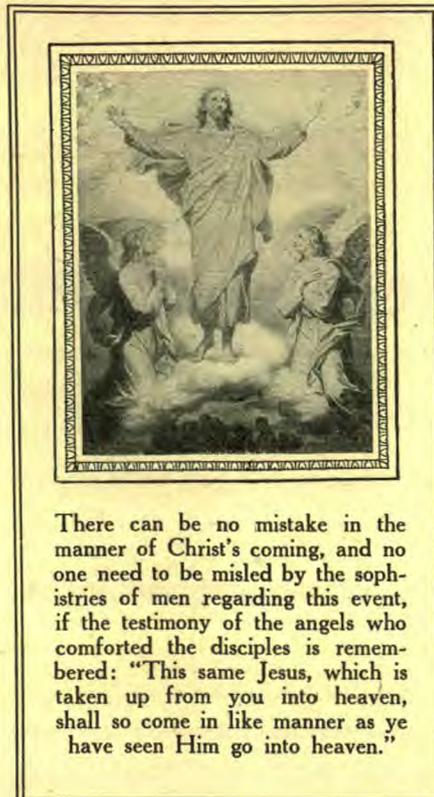
In thus denying the resurrection of Jesus Christ, Russellism does away with one of the vital, fundamental truths of the gospel, and this in the face of all the united testimony of the Son of God Himself, the testimony of the four Gospels, the Epistles, and the Revelation. When it is remembered with what iteration and reiteration this great truth of the resurrection of Christ is emphasized in the Scriptures; what impetus

it gave the first preaching of the gospel; what an inspiration it was to the disciples; what a comfort it was to Mary Magdalene, James, Peter, John, and the others who saw Him alive in His own veritable body, who walked with Him, talked with Him, even ate with Him after His resurrection; and what a hope it has provided for the Christians of all ages, it seems sacrilegious to speak of Christ's body as being "dissolved into gases."

ABRAHAM, ISAAC, AND JACOB TO BE RAISED IN 1925(?)

RUSSELLISM did teach, when Charles T. Russell was alive, that the resurrection of the dead took place in 1878. This, as well as some other teachings, seems to have been revised in the most recent Russellite publications. For instance, J. F. Rutherford, who succeeded Russell as the head of the Russellite Movement, in his pamphlet, "Millions Now Living Will Never Die," published in 1920, on page 88, says: "The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob, and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of the faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity, and made visible, legal representatives of the new order of things on earth."

On pages 89 and 90, Mr. Rutherford says: "We may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob, and the faithful prophets of old." On page 97, Mr. Rutherford says: "Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die." It will thus be seen that there has been



There can be no mistake in the manner of Christ's coming, and no one need to be misled by the sophistries of men regarding this event, if the testimony of the angels who comforted the disciples is remembered: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

a decided shift in Russellite views since the death of Charles T. Russell, who taught that the resurrection took place in 1878, whereas his successor teaches that the resurrection will take place in 1925. Neither view is Biblical. The Bible teaches us that the resurrection of the righteous will take place when Jesus comes the second time, and it makes plain that no one can know when that event will take place.

THEIR CHRONOLOGY ON CASTERS

RUSSELLISM ten years ago believed that in 1914 "the times of the gentiles" was to "fully run out;" in 1914 Christ's kingdom was to be "fully established;" in 1914 "the final end of the kingdoms of this world" was to be reached; that 1914 was to be "the farthest limit of the rule of imperfect men;" that "before the end of 1914 the last member of the divinely recognized church of Christ" was to be "glorified with the Head;" that in 1914 the "reign" of the Russellites "over the world" was to begin; that in 1914 "the battle of that great day of God Almighty" was to end; that in 1914 "the complete overthrow of earth's present rulership" was to take place; and that in 1914 "the overthrow of 'Christendom' so called," was to transpire.

The year 1914 came and went, but the things predicted by Russellism did not materialize. Then Russellism shifted the date for the fulfillment of these things to 1915, and in the 1914 editions of "Studies in the Scripture" the date 1915 is put in the place of 1914.

As 1915 now has also gone, but without any of the things predicted by Russellism having taken place,—the "times of the gentiles" has not "fully run out;" Christ's kingdom is not yet "fully established;" "the final end of the kingdoms of this world" has not yet been reached; the "rule of imperfect men" has not come to an end; the Russellites are not yet "glorified;" their "reign" has not yet begun "over the world;" "the battle of that great day of God Almighty" has not yet occurred; "the complete overthrow of earth's present rulership" is still in the future; and "Christendom so called" is not yet overthrown,—it becomes necessary to set another date. This the Russellites have done by selecting 1925 as the year which will witness the ushering in of the predicted events.

It is interesting to notice the method by which Russellism arrives at the new date. Mr. Rutherford, in his pamphlet, "Millions Now Living Will Never Die," accepts the jubilee system of ancient Israel as his starting point. Mr. Rutherford declares that "the Lord commanded Moses to institute the Sabbath system in the year that Israel entered the land of Canaan, which was 1575 years before A. D. 1, and that every fiftieth year should be unto them a year of jubilee."

According to the accepted chronology, it was 1450 years before A. D. 1 that Israel entered the land of Canaan; but to accept this as correct would not bring the Russellites to 1925, which date they desire to use, and therefore, a new chronology is manufactured.

In order to arrive at 1925, Mr. Rutherford then uses Jeremiah 25: 11, which reads: "this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years," and 2 Chronicles 36: 21, where, speaking of the destruction of Jerusalem, the Scripture says, "For as long as she lay desolate she kept sabbath, to fulfill threescore and

ten years," and on the basis of these two passages, Mr. Rutherford makes the astonishing declaration that the Scriptures show that there were to be "seventy jubilees kept." He overlooks the fact that these seventy years were literal years, and have nothing whatever to do with the jubilee system. He must find some way of arriving at 1925, and therefore, without quoting these passages, merely citing them in his text as authority that there would be seventy jubilees kept, he goes on to say that "seventy jubilees of fifty years each would be a total of 3500 years. That period of time beginning 1575 before A. D. 1 of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin."

CHRIST OF BIBLE AND CHRIST OF RUSSELLISM DIFFERENT

RUSSELLISM also takes away the Christ of the Bible and substitutes a human savior in His place. The sacrifice made on Calvary for the sins of the world, according to Russellism, was solely and altogether a human sacrifice. The atonement of Russellism is altogether a human atonement, an atonement made by a man. It is plain, therefore, that the Christ of the Bible and the Christ of Russellism are wholly and completely different. This teaching that Christ was human and that only through humanity He made the sacrifice for the sins of the world, is found in the first volume of "Studies in the Scripture," in the section beginning on page 173. After reading this section, it becomes plain that Russellism's savior is not the divine Son of God, but a human savior; that Russellism's atonement is not the atonement of the Scriptures; that Russellism's sacrifice for sin is only a human sacrifice, altogether inadequate to make the atonement; that Russellism's advocate with the Father is not "the man Christ Jesus;" that Russellism's mediator between God and man is not the Mediator of the Bible, who is both God and man.

Russellism asks us to accept assertion without facts; arguments without proof; and crude speculations, unsupported by historical or Biblical testimony. It expects us to leave our anchorage, slip our cables, and go drifting out upon a vast uncharted sea of wild hypothesis, misty theorizing, and grotesque assertion, to float there, rudderless, and without chart or compass, until we are lost in regions of fog and darkness, of skepticism and unbelief. This we refuse to do. The Bible provides for us a basis for our faith and our hope which we will not yield for any such unsatisfactory system. The Bible and the Bible only, is our creed, and when any system or teaching conflicts with God's Word, it can be summarily dismissed as error.

Whence Prohibition?

It was not the fanatics, moralists, and meddlers who took away our darling tittle. It was the cold-blooded scientists. It was the tousel-headed professors with their test tubes and formulæ in their laboratories; it was the life insurance actuaries with their deadly array of figures and their mysterious but inescapable law of averages; it was the efficiency experts in mill and factory—these are they who snatched the bottle from the banquet table and interfered with the glorious personal liberty of the son who chose as a free-born American citizen to break his mother's heart, or the husband whose mode of free self-expression was to break his wife's head.—Crane.

"Millions Now Living"

"MILLIONS now living will never die"—according to the sophistries of the Russellistic philosophy of a second probation.

But Bible truth teaches that—

"Millions now living" are traveling the broad road which leads to eternal destruction, not to the Russellistic Utopia of a second chance.

"Millions now living" will be the objects of the wrath of God unmixed with mercy in the form of the seven last plagues.

"Millions now living" will receive the sentence, "He that is unjust, let him be unjust still," when Jesus comes to give just awards.

"Millions now living" will be destroyed at the second coming of Christ, even as the antediluvian world was destroyed for its depravity.

"Millions now living" will have no life during the millennium; but will be raised at the second resurrection at the close of the millennium only to have a part in the second death, which is eternal destruction.

"Millions now living" are putting off the day of salvation, and are following the will-o'-the-wisp of a second chance.

Let us remember that "now is the day of salvation."—*Varner J. Johns.*

Do You Know Jesus?

(Continued from page 21)

Jesus grows more real to us as we read of men and women who have found Him a close personal Friend. It helps us to learn how He became real to them; how they walked with Him from day to day, and the joy they found in His companionship. To associate with persons who know Him is also a wonderful help. But aside from prayer and Bible study, there is perhaps no other one thing that helps so much to make Jesus real as trying to reveal Him to others, helping others to find in Him a personal Saviour and Friend. Truly those who would have Jesus become and remain real to them must walk with Him in the fields of unselfish service for others.

YOU WILL KNOW HIM IF YOU TELL HIM TO OTHERS

SPEAKING of service as one means of becoming acquainted with Jesus, one worker says that more than once he has felt called to do certain work. Each time that he hesitated, he realized a change. He knew the change was not in Jesus so he concluded it must be in himself. And when he looked, he could see that he had slipped into a rut of selfishness, and had said, "Lord, send some one else" or "Surely, I can't do that" or "No, I should be considered eccentric" or "Surely that friend would feel that I was out of place."

"I recall one experience," he continued, "that I had when I finally went in obedience to the call. I was deeply burdened for a neighbor who was not a Christian. Again and again a voice said, 'Speak to him,' but I put it off. Finally I had exhausted every respectable excuse, and when the impression returned, I went and rang the neighbor's doorbell, really hoping that he would not be at home. But he was there, and we had a good visit. In an hour I returned home happier than I had been for weeks,—the friend had given his heart to God. Jesus was again real to me, and my Lord and I had a most comforting visit that night."

Indeed, friends, we may know our blessed Redeemer as a personal Friend. And how much we all need to know Him for ourselves! We need to bring Him into our lives, that He may speak peace to our troubled hearts. We need Him to inspire our fainting spirits with new courage to do and dare. We need Him to solve our problems for us; we need Him to keep us sweet when things go wrong. We need Him to make us better Christians in our homes, truer friends among our associates, and more Christlike neighbors. We need His sympathy, His cheerfulness, His gentleness, His forgiving spirit, His unselfish helpfulness that never wearied of ministering to others.

THERE IS NO SUCH THING

AND you and I are resolved that some day we will brush aside everything that hinders our knowing this wonderful Friend. Like Agrippa, we are waiting for a "more convenient season." Satan coined that phrase. He put it into Agrippa's mouth, and he has persuaded thousands of others to wait for that "more convenient" time which never comes. Charles Darwin is a sad example of one who caught a glimpse of Christ and then looked for a more convenient season to know Him better. When a young man, Mr. Darwin said: "I believe God will reveal Himself to every individual soul, and my most passionate desire is a deeper and clearer vision of God. But one can easily lose all belief in the spiritual by giving up the continual thought and care for spiritual things." When near the end of his long life, he gazed back to his youth, and this was his sad confession: "In my younger days I was deeply religious, but I made my mind a kind of machine for grinding out general laws in the material world, and my spiritual nature atrophied."

That man of great learning, Prof. T. H. Huxley, had a similar sad experience. He and a man who knew Christ as a real Friend were spending the day together in a small country town. It was a holiday. Something in the life of the Christian created in Professor Huxley's heart an insatiable hunger.

"Talk to me about religion—simple, experimental religion," said Professor Huxley to his friend.

"I will," said the friend, "if you mean it."

They visited. For three hours the Christian talked about his best Friend, and what His love and friendship meant to him. The man of learning was stirred to the depths. His eyes were dim with tears. "If I could only believe that," he exclaimed heartbrokenly, "I would be willing to give my right hand!" Such intellectual imprisonment is too pathetic for words!

There is a way to know Him. To-day our Master and Friend gently invites us to come unto Him in the gracious words, "Come unto Me, all ye that labor and are heavy-laden." Come, that the Holy Spirit, His divine Representative on earth, may enable you to know Him. Come, through prayer and Bible study and quiet meditation. Come, through association and service. Come, walk with Him the path of implicit obedience and unflinching faith. You who have met so many disappointments; you who have known so many bitter heartaches; you who long for a Friend who can give you just the help you need, come and get acquainted with Jesus. What will it profit you and me though we gain money or fame or even the whole world, if we fail to get acquainted with Him whom to know is life eternal? All else in this world will fail. All other pathways lead to bitter disappointment in the end. But Jesus never fails. He never disappoints. "He satisfies indeed."

Some Fruits of Roman Catholicism

(Continued from page 17)

the exorbitant price asked for the burial of the loved one in "heaven."

INTOLERANT OF OTHER RELIGIONS

GREAT and good South Americans have seen the baleful effects of the irreligious religion of Rome, and have denounced her interference in politics. The great Bolivar threw the force of his mighty intellect and influence against it; but a hundred years after his time, Peru still remained in the clutches of the hierarchy. I was living in Peru in 1915 when a small measure of religious liberty was granted after a fierce struggle and a revolution. The fourth article of the Peruvian Constitution then read as follows: "The nation professes the Holy Roman Catholic Apostolic Religion, and protects the same, and forbids the public exercise of any other." An act of the national congress suppressing the words, "and forbids the public exercise of any other," precipitated all the trouble. The act was covertly denounced from Rome; it was condemned by the highest church authorities in the country; and a tremendous effort was made by the various church interests of Lima to intimidate the national congress. But the act was passed, and stands.

In Latin America, where nothing has interfered with the growth of the Roman Catholic tree, and where, therefore, it can be judged the most accurately, its fruit is bad. Judged by every standard, it is bad. Given the most favorable soil in which to develop, it is unmistakably bad. "By their fruits ye shall know them."

Christian Science Makes Non-sense of the Senses

(Continued from page 15)

ceive the Israelites through Moses He declared that whoever would look upon the brazen serpent lifted up upon the pole would be saved from the deadly bite of the fiery serpents? Here life or death depended upon a look,—a physical sense act. We can thank God that He is a God of common sense and not of "non-sense." He deals with us as we are, and not as some idealist would like to have us think we are.

We have touched upon a few broad principles wrapped up in any consideration of Christian Science,—respecting God's nature and our own nature. Next month we intend to take up its more specific teachings.

The Trash That We Americans Read

A city librarian of Washington, D. C., says: "I hate to admit it, but really the public does like the lighter books and fiction. They must have books to keep pace with their feverish souls and general speed of the times. The classics remain on their shelves almost untouched. But the fiction books—well, it's all a hard-working staff can do to keep the bindings together. At the end of a month, the red- and yellow-bound books look like they have been through the Battle of the Marne."



WHEN I was asked to contribute an article on "What the World Is Reading," and before trying to describe the menu of the world's literary diet, I felt under obligation to interview the city librarian and the various magazine venders. And at the risk of being visioned as a bespectacled puritan I am going to report and give my views the air.

At a bookstore, where every kind of magazine is for sale, I browsed and questioned the vender regarding the most popular productions. In this bookshop I found ring-streaked and speckled cover designs with titles that ranged from business to terpsichorean art and from religion to pornography. The mean between these extremes contained magazines of fiction, which class, I presume, goes to make up the meat, bread, and potatoes of the modern literary diet. Out of this division I bought a few of what the clerk recommended as "the best sellers," and took them home. After looking through these well-illustrated pages, there was not one story I could bring myself to read. Either the illustration, the set in synopsis, or the caption decided me against allowing myself to read.

One caption—"Lily of the Lowered Blinds"—well, I refrained from reading more than the title. I turned on. An illustration flared out at me, compelling my attention. I read: "My husband, I want you to be my husband in every sense of the word, and I love you." Yet he had never seen her before in his life." I looked at the pictured woman again, expecting to see a brazen street queen, but to my surprise she was pictured as a well-dressed society lady, probably the heroine of the story. Feeling almost certain that this couldn't be a dissertation on primal purity and doubting its worth even as a good moral story, I searched further.

THE ETERNAL TRIANGLE ALWAYS IN THE PLOT

ANOTHER illustration bore down upon me, picturing two men and a flimsily dressed girl. One of the men was in a terrible agony of expression. His hands were tearing at his hat, and his legs were bearing him across the Oriental rug, toward the other man, and I thought that by the way the audience of two was smiling, he was rehearsing a circus antic. I read, "When Jimmy finally discovered his wife in Hawes' apartment, it almost killed him." A short commentary on the story read, "The eternal triangle, in which a man turns the tables." I suppose the "triangle" referred to a case of married life and connubial piracy. Having a horror of marital scandal, I browsed on. A full-page illustration made me hold my magazine a degree farther removed. Here the artist had exercised his skill in depicting an amorous scene. A big, strong man with his dress-coated arm thrown about a slip of a girl in a clinging crepe de Chine, cut up and down for an evening gown, was assuming an osculatory attitude. And this was

by ORVA LEE ICE

registered below, "He cried something inarticulate, and the next moment he had kissed her." But this seemed tame in comparison with the others.

In another moment I had found a profusely illustrated story, and said to myself that perhaps I ought to read this one. I must read some of them if I am to report the daily bread of the daily readers. Before starting the opening paragraph, however, I discovered a short summary, and decided I would taste of that to prove the pudding. Here is what I read:

THE TRIANGLE BECOMES A QUADRANGLE

"THE tricky hand of fate suddenly lifts her from clerking in a bookstore to the position of an adopted daughter in a rich family. But why?—Nobody knows. For a few months, peace and joy and luxury; then, to escape the love offered her by a married man, Norma marries her girlhood lover. Next, you find her married to the man she ought to love, but loving the man she cannot have."

I thought of the "triangle" a few pages back, and decided that this must be a quadrangle, there were so many husbands involved, or a sextuple, if that would in any way convey the sex idea portrayed in the short summary.

I found many kindred experiences before I had finished the purchase. I refrain from recording others. Every reader knows that these are the usual settings and illustrations of magazines in modern bookstalls. Stories are called "snappy," "live," "saucy," and "breezy." These I have mentioned are not the extreme. They are the usual stock run.

At the risk of being classed as a rustic and unappreciative of modern art, I venture to say I have never seen the time when arms, breasts, and legs of the feminine gender were so widely pictured in and on current periodicals. And this is not without its effect on modern life.

The magazines most widely perused are those containing *risqué* stories. Stories are popular that feature philanderings of married men and noctivigant ventures of their wives, that play up the sex idea that tends to make men's blood like lava in the veins.

THE MORE WORTHLESS THE MORE READ

IN the library I found that the red- and yellow-backed books were the most ragged and dog-eared. Books like "Dead-Eye Dick," or "The Fatal Night," or "The Stolen Kiss" are seven-day books. Religious, poetic, scientific, and historical books run a month. The spider families in our modern libraries have learned the safest books upon which to build their cobweb cities. Fiction books dart in place and out again like letters in a city post office. A book that can shipwreck a pretty maiden and a handsome young man, utter strangers, on an unknown island, or place a Tarzan among a monkey tribe, or portray a married man philandering with some blond coquette, is the book that circulates like a prairie fire. This is the kind that makes



mother's "sweet sixteen" lose herself until the "wee sma' hours." There is too much "midnight oil" burned these days reading stories that rock the brain and catch the breath and make one's blood surge with a lawless sensation.

TRYING TO LIVE A FICTITIOUS LIFE IN A REAL WORLD

THAT such reading is nocuous to moral progress cannot be refuted. It is directly conducive to strained home and marital relationships. Here is a girl of sixteen summers, who feeds her plastic mind on this current fiction in which life is pictured as Utopia and as a grand, voluptuous merry-go-round. Her mind is filled with what has been pictured as real life. Her novelist has carpeted, papered, and furnished her future bungalow. He has dressed her, at her parents' expense, just like the heroine. The influence of the novelist is shown in the girl's every expression. Soon the "hero" comes swinging over her horizon. She calls him "daddy," and at the earliest possible moment they are made man and wife, and start out to find the same kind of life that they have read about in novel-land. They flutter out of the home nest on the salary wings of twenty dollars a week, to find that "life is real, life is earnest." And after battling in a disheartened way with the stern realities for a few months or a year, they are distracted; the once-warm love is cooled, and two more, perhaps three now, are out of step. Writers of novels generally depict the unreal, consequently those who read them live in an imaginary world.

Through the reading of fiction, numberless women have come to consider their marriage a misfortune. The husband does not give them the attention the hero gave his wife. He isn't as handsome as that Apollo was. Her husband is not at all analogous to the ones she reads about; and imagining herself a sufferer and a martyr, her married life turns to gall and wormwood, not alone to herself, but to her family. From self-pity and more novels, there is eventually a divorce case, and another family is spilled out into the lap of the unsympathetic world. The discontent and dissatisfaction that is sweeping over the world, is in a great measure the direct fruition of the indulgence of reading novels and seeing them portrayed on the screens of "movie" houses.

Further than this, minds fed on exciting fiction become overheated, ill-tempered, and diseased. Soon the literary appetite becomes so perverted that there is no relish for wholesome reading. There follows a mental dyspepsia; such sick minds cannot cope with life's sterner duties, and these souls give up to discouragement and despair.

Younger minds, allowed to gorge themselves on such fervid literature, are spurred on to actions that outdo the youth of Sodom. In their adolescent bodies wild desires are created that, in youthful enthusiasm and thoughtlessness, are carried out. This is proved by the surprising increase in juvenile delinquency in the past two years.

THE JAZZ SPIRIT

WILD fiction reading has created what several have called the "jazz" spirit. I do not know the etymology of the word "jazz." Apparently it is an "if-there's-anything-untried-let-me-try-it" spirit. The person exposed to the "jazz" fever evidently feels that "I want a whole gallon of what I have just had a wee sip of before." Not one bite of the forbidden fruit, but "Send me over a whole wagon-

load," is one of the "jazz" symptoms. It is a "let-me-loose" spirit that is flogging the world. It is caused largely by the people of the world trying to live out the unreal that is portrayed in sentimental stories and films.

This condition is a ruse of Satan. His flashy, unreal literature has crowded out the study of God's Word. Modern popular fiction has so crippled and disabled the minds of the multitude that the Bible is considered too difficult to be understood. Its reading is irksome and onerous. They have been educated to love pleasure. They have seen it pictured in novel-land, and they must have it.

And does not the very Bible itself say that "in the last days" men shall be "lovers of pleasures more than lovers of God"? 2 Timothy 3:1-4. In this sense, Christ's coming the second time will be like His first appearing. When He came to Bethlehem only few in the wide world knew it. The people then might have known the place and the manner of His coming had they spent more time in studying the Scriptures. It seems that in this day we are taking the same steps and that history is repeating itself. The Bible is not read as it should be. There is too much fiction-reading in the world. The Guidebook portrays the manner and the signs preceding His coming, but notwithstanding this, the Lord will come to some as a thief; though "unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. I plead for more diligent reading of the Bible, and a searching for the signs of His appearing, for "when ye shall see all these things, know that it [margin, He] is near, even at the doors." Matthew 24:33.

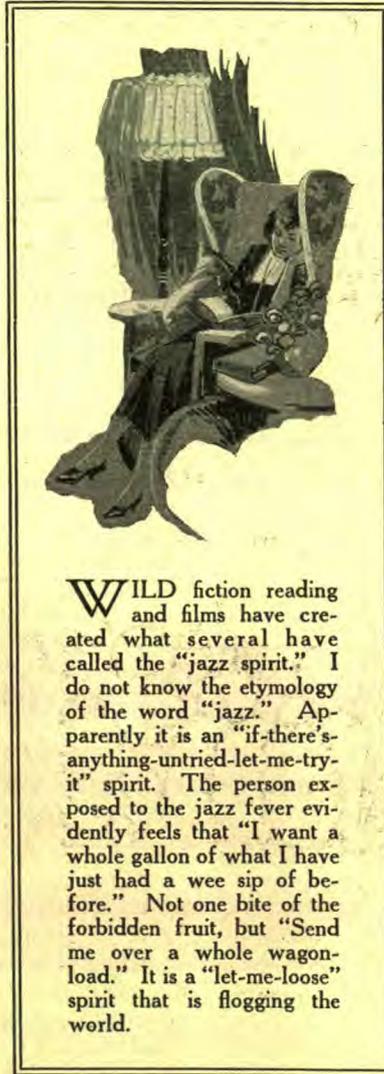
The Vision Splendid

"Where there is no vision, the people perish." Proverbs 29:18. Our visions are a transcript of our ideals. Our ideals are the things we desire to see come to pass. We may never reach the goal, but we shall never reach anything without striving toward that goal. Through the gateway of the ideal we find our escape from all that is sordid and unlovely upon earth.

It is this which transmutes our human values into terms of eternity, and glorifies our everyday care and vexations: to have an ideal of perfection before us and to see that slowly and surely we are making our lives conform to it—the ordinary matters of life and the things of misfortune count for little or nothing. In our watchtower we are above every east wind that blows and every storm that breaks on our heads.

Your ideal and mine may not be the same. They need not be. You may call yours truth, beauty, health, wisdom, virtue, kindness,—what you will. These are but facets of one flawless gem. You see one, I see another; we are both looking at some perfection of life. Our ideals are all in the same sky. Our angle of vision is from different directions,—that is all.

We will follow the ideals that beckon to us most commandingly and attract us most strongly. Together we will do our best to get our fellow traveler to take up the quest, and ultimately we shall find ourselves where the roads come happily together, at the foot of the throne of God. Ideals that are helpful and noble and inspiring and constructive are of God. They are bits of His infinity. They are the divine highways that lead into the kingdom.—R. Braunstein.



WILD fiction reading and films have created what several have called the "jazz spirit." I do not know the etymology of the word "jazz." Apparently it is an "if-there's-anything-untried-let-me-try-it" spirit. The person exposed to the jazz fever evidently feels that "I want a whole gallon of what I have just had a wee sip of before." Not one bite of the forbidden fruit, but "Send me over a whole wagon-load." It is a "let-me-loose" spirit that is flogging the world.



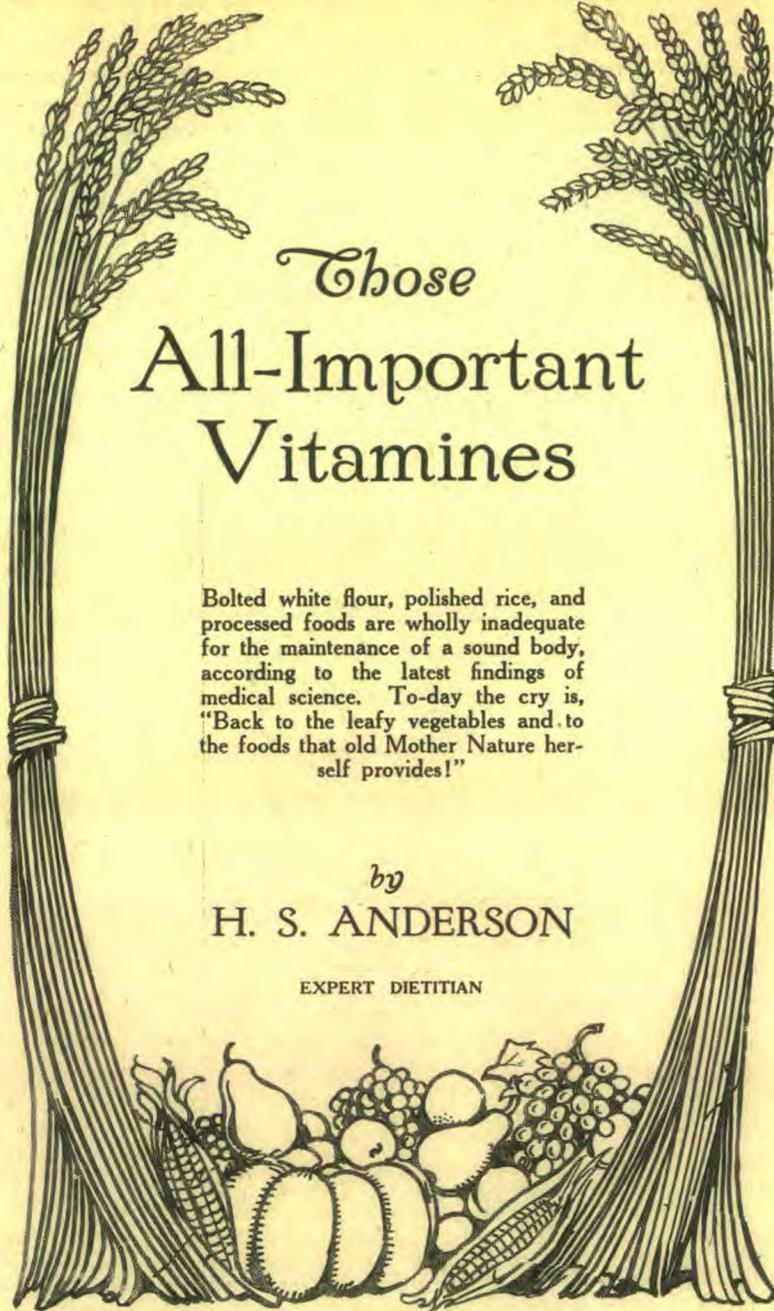
CERTAIN man who had achieved material success in the accumulation of a goodly share of the things that pertain to the temporal needs, besides a host of friends and the acquirement of considerable knowledge in the various sciences, discovered, to his dismay, that he had utterly failed to master the important science of keeping well.

Finding himself in an almost hopelessly run-down condition physically, he called at the "doctor's office" to enlist treatment for an irate stomach. He was advised to eat liberally of foods that carry a high average in caloric value and at the same time impose but a minimum of work on the digestive apparatus. His daily food, therefore, consisted of rations very carefully balanced as to protein, carbohydrate, and fat; all the cereals included being effectively sterilized, dextrinized, dehydrated.

He was further advised to go into the country and find some place where good milk, cream, eggs, fruit, whole-grain bread, and vegetables—both raw and cooked—could be had in abundance. He seemed to take this advice more as inoffensive humor than anything else, and said that his carefully balanced ration of flake foods, milk, zwieback, eggs, and a minimum of choice meat, would eventually win out, thereby terminating the conversation on that point, for the time being.

In the course of about ten weeks' time, the same man called again for consultation, and frankly confessed that he was constantly growing weaker and losing weight, and that one doctor had informed him that physically he was in a bad way. He was promptly reminded that he need have no fear of injury to his stomach from the use of good wholesome food; that the primary cause of his "stomach trouble" was the nervous break, characterized as a touch of beriberi, brought on by a lack in the diet of something that is abundantly furnished by natural unprocessed foods, but which is sadly lacking in all so-called refined and super-cooked foods. With respect to the inflamed condition of the gums, which caused him grave concern, he was informed that he was suffering from an incipient attack of scurvy, brought on by a lack of those mysterious properties which are present in fresh, uncooked fruits and vegetables.

The man became very enthusiastic, promised to test the new theory, and was soon out in the country where he could be provided with the necessary foods. At the end of three months he returned in excellent health, with color in his cheeks, his weight increased, and enjoying much, if not all, of his old-time energy and "pep." Observe, please, that the main difference in the results obtained from the two methods of treatment was due to the fact that the other-



Those All-Important Vitamines

Bolted white flour, polished rice, and processed foods are wholly inadequate for the maintenance of a sound body, according to the latest findings of medical science. To-day the cry is, "Back to the leafy vegetables and to the foods that old Mother Nature herself provides!"

by
H. S. ANDERSON

EXPERT DIETITIAN

wise good and perfect food included in the first experiment was lacking in something that was amply provided in the natural, unprocessed, properly cooked, and fresh foods which were the basis in the last, and most successful experiment.

MORE THAN A BALANCED RATION NECESSARY

THE numerous experimental researches which have been conducted to determine the cause of the failure of animals to grow and maintain life long when restricted to diets of purified foodstuffs, led investigators to believe that there was lacking in such food mixtures, two or more substances, the chemical nature of which is still unknown, but which must be regarded as dietary essentials. Dr. Harvey W. Wiley says:

"Up to the era of the discovery of beriberi the principles of correct diet were based upon the supply of a so-called balanced ration. We were taught that this balanced ration consisted of certain amounts of protein, carbohydrate, fat, and mineral salt. Much to the astonishment of physiologists, it was discovered that when an animal was fed pure protein, pure carbohydrate, pure fat, and pure mineral, it failed to grow, gradually lost weight, and finally died.

"The peculiar contrast was presented of impure foods, that is, impure from the chemical point of view, being far better than those that are pure from the same point of view. Then came Dr. Funk and his followers, inspired by the discovery in regard to beriberi, who disclosed to a certain extent the nature of the vital element in foods. From the Latin word for life, and because he believed it to be of a nitrogenous character, Funk called this new substance vitamine, in other words, the amine necessary to life."—*Quoted in the Literary Digest, June 7, 1919.*

POLISHED RICE LIFELESS

THE relation between disease and a faulty diet was first brought to the attention of scientists about the year 1880, by the experience of the Japanese navy. The prominent place of rice in the diet of those who suffered from beriberi led to a belief in its being a causative factor in the disease. In 1897, Eijkman took up the study of nutrition, demonstrating by experiment that when pigeons were fed exclusively on polished rice and water they soon began to suffer from a nervous disorder, staggered, lost their power to stand up, or even to swallow food, and finally died. In other words, the pigeons developed a state of polyneuritis (defined by Dorland as "inflammation of many nerves"), which is analogous to beriberi in man. He found, moreover, that when the pigeons were fed the entire kernel, the disease did not develop.

Beriberi is a serious disease of the nervous tissues. As it progresses, it affects every tissue in the body, and eventually the heart, and is fatal unless a substance containing antineuritic vitamine is administered. The pigeons had beriberi. Observe that the rice with which the pigeons were fed was good rice, the ordinary plump, white kernels commonly bought at the grocery. The kernels were there, but the brown hulls had been removed in order to make it attractive, and to improve its keeping quality.

CURED ON THE PART WE USUALLY DISCARD

IN 1911 Dr. Casimir Funk took up the study of beriberi, and made an effort to isolate this singular, yet unidentified, substance contained in rice polishings, and also to determine what other foods contain it, and what influence it has on the health. He called this mysterious but absolutely indispensable substance "vitamine." The results observed among his birds when they were restricted solely to milled rice and water were identical with those reported by Eijkman. He found, moreover, that when the coatings which had been removed from the rice were soaked in water and a little of this fluid passed through a tube into each sick bird's crop, or, if they had not reached the stage where they could not swallow, they were fed a portion of the rice polishings, in a few hours they made rapid recovery, and before the day was over were apparently as well as ever. Evidently the Creator has placed in the covering of the rice something which the rest of the grain cannot supply, but which is absolutely essential to life.

Funk made the important discovery that when fowls were fed steel-roller-process white flour, in three or four weeks they were afflicted just as they were when fed on polished rice. In other words, he discovered that the vitamins are in the outer layers of wheat just as they are in the rice. These experiments clearly demonstrated that there is required in the diet something more than protein, carbohydrate, fat, and inorganic salts. Now the next question is, where can this "something" be found?

TUBERCULOSIS FOLLOWED LACK OF FATS

ACCORDING to McCollum, the best sources of one class of vitamins (Fat-soluble A) are whole milk, butter fat, egg-yolk fat, and the leaves of plants. Such foods as bolted (white) flour, degerminated corn meal, polished rice, starch, glucose, and the sugars from milk, cane, and beet, are mentioned as especially poor in Fat-soluble A vitamine.

A lesson that was well learned in connection with feeding experiments during the late war was the importance of certain quantities of fat in the human dietary, as in those countries where milk, butter, and fats generally were unobtainable, the people became singularly susceptible to contagion. Tuberculosis, for instance, became a veritable epidemic when the fat supply was cut too low. Whether tuberculosis does not rather follow a deficiency of fat-soluble vitamine in the diet, rather than a general deficiency of fats, is a question that is still undetermined.

SOME VEGETABLES CONTAIN THE NEEDED FATS

THE facts cited by recent investigators seem to agree that fat-soluble vitamine need not be sought solely in foods known to be rich in fats. Of the various plant structures, the leaves are generally the richest in Fat-soluble A; some roots are next, and lastly the cereal grains. Writing on fat-solubles as nutritive

factors in plant tissues, Osborne and Mendel say: "0.1 gm. of alfalfa, clover, timothy, and spinach, evidently furnishes relatively at least as much of this vitamine (Fat-soluble A) as does 0.1 gm. of butter fat. These vegetable products may, in fact, contain more than butter fat."—*Journal of Biological Chemistry, volume 41, page 555, 1920.* This agrees with the work of Hindhede, whose results with young men correspond to observations on laboratory animals. He has contended that fat is not required in the diet of adults if a sufficient amount of fresh fruits and vegetables are eaten daily to supply the vitamine.

Steenbock and Boutwell demonstrated that fat-soluble vitamins are also found in some roots and in some vegetables, such as melons, cucumbers, pumpkins, squash. They found the carrot and yellow sweet potato to contain so much of the fat-soluble vitamine that, as a source of this dietary essential, it was necessary to class them with leafy vegetables.

Yellow maize (corn) was found to be comparatively rich in this growth-promoting vitamine. When animals were dependent on it for their fat-soluble vitamine, it gave good and sometimes normal results, even if not in most cases. On the other hand, white maize proved an absolute nutritional failure in every case where animals experimented upon were dependent on it for their fat-soluble vitamine.

A lack of this particular kind of essential vitamine in the diet results first, in a failure of growth and maintenance of life. Second, there is the oft-occurring inflammation of the eyes, or xerophthalmia, and malnutrition of the skin, as indicated by encrustation of the ears, sores on the body, etc.

AN ANTIBERIBERI DIET

ANOTHER all-important element in diet, the Water-soluble vitamine B, is found in abundance in all natural unprocessed foods. The whole-grain cereals, particularly the embryo and the coverings of grains, and the leguminous seeds, such as dried peas, beans, and lentils, contain it in abundance. The leafy vegetables, cabbage, spinach, lettuce, water cress, celery, and parsley contain it in large measure. It is also found in milk and egg yolk, but not in olive oil, butter fat, or in any of the animal fats.

The foods which do not contain it are polished rice, white flour, starch, white sugars, sirups, and fats. The Water-soluble vitamine B, it will be recalled, is the food accessory without which beriberi develops in bird, animal, and man. The well-known investigators Chick and Hume are quoted as saying that a real danger may be incurred by a too exclusive use of bread from highly milled wheat; that among groups of persons living on restricted diets in which bread made from patent flour formed a large proportion of the total ration, beriberi was very common; whereas persons living on similar diets, but with bread

made from the entire kernel, replacing that made from patent flour, were rarely afflicted. It remains a well-recognized fact that in parts of the world where the poorer classes live on a diet restricted largely to polished rice and fish, the disease beriberi is very common, and is due to a lack of this dietary essential (Water-soluble B) in the food supply.

THAT DREADED SCURVY

SCURVY, which is often manifested by degenerative tooth changes, such as severe cases of looseness and final falling out of the teeth, soreness and bleeding of the gums, is one of the oldest of known diseases.



Wide World
Dr. Harry Barringer Cox, inventor of the dry battery and many other contrivances, recently announced that he had succeeded in extracting the vitamic properties from the fruits and vegetables.

The Signs of the Times Magazine

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

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In olden times, in case of war, it was not altogether uncommon for an army to report a greater total of casualties from scurvy than from bullets. It is usually associated in the mind with sailors on long voyages, who live on salt meat and hard-tack. Experimental laboratory research seems to demonstrate clearly that scurvy in the guinea pig, monkey, and man, is alike occasioned by the lack of some specific substance in the diet that is not stable to heat.

Information obtained from observation of inadequate war diet, on a large scale and under varying conditions, served to bring to view the existence of a third dietary essential, the Water-soluble vitamine C, or the antiscorbutic, meaning that which counteracts scurvy. In those localities where conditions became such that the population could procure no fresh fruit, vegetables, or milk, scurvy made its ravages among the people. We are told, furthermore, that in campaigns in Mesopotamia, the British forces in some places were afflicted with scurvy, as the result of the constant and exclusive use of dried foods. Please note that this was not due to lack of building food (protein), nor to the lack of fuel and energizing substances (carbohydrate), but was a practical demonstration of the fact that in the midst of plenty the character of the food may be dangerously defective.

Water-soluble C is found in milk, green vegetables, and fruits generally, but more particularly in the orange, lemon, tomato, cabbage, and in spinach. It is very sensitive to heat or drying, although its keeping qualities seem to be much improved by the presence of an acid. Cabbage, when eaten in the raw state, contains the active antiscorbutic properties, but when dried or boiled, its antiscorbutic principles are practically nil. Most of the neutral vegetables, peas, corn, etc., lose their antiscorbutic properties in the process of canning and drying.

TOMATOES AND ORANGES GOOD

ON the other hand, in the case of the tomato and the orange, which are acid, the effect of boiling or drying is not nearly so pronounced, as a great deal of the antiscorbutic vitamine is preserved in canned tomato, also in dried tomato and orange. Canned tomato, therefore, constitutes one of the most useful accessories to the diet during the long winter months, when the ground remains frozen, and canned goods are largely resorted to; it is likewise valuable in the diet of sailors on long voyages, and of armies in the field. In an editorial of the *Journal of the American Medical Association*, June 19, 1920, under the heading, "Orange Juice Considered in a New Light," we are told:

"It is recognized by the pediatricians that artificially fed infants thrive better if they receive some addition to cow's milk, particularly when the latter is Pasteurized or sterilized. One reason for this, now understood, is that many of the artificial food mixtures are likely to be qualitatively incapable of averting scurvy in young children, so that some added antiscorbutic must be provided. For this purpose orange juice has attained a well-observed popularity.

"Owing to the price and occasional scarcity of oranges, notably during the war, special efforts were made, both here and abroad, to secure suitable substitute antiscorbutics for infant feeding. The use of tomato, first urged by A. F. Hess of New York, has been particularly promising owing to the fact that, in contrast with some other antiscorbutics, this readily available vegetable can be dried or canned without losing its potency in antiscorbutic vitamine, and it can be administered in various ways, including intravenous injection of the juice."

Vitamines, those wonderful substances, or combination of substances, that work together to make the food fully adapted to the body's needs, are not manufactured in the human body nor in the body of any animal, neither are they found in the soil in combination with mineral matter, but are elaborated by the plant itself. The formula has not been discovered nor reproduced by the apothecary. A lack of this abundantly supplied but much needed substance in the daily food is a species of starvation which ends dis-

astrously unless the body can be supplied with those substances found in natural foods and which constitute a specific cure for the diseases of malnutrition which follow a diet from which the vitamins are absent.

Thus we find that there are three vitamins, and there are doubtless more, as scientists are inclined to believe there is a fourth vitamine which cures rickets in children, and there may be others. This subject of foods, which now seems to revolve around the question of vitamins, presents a most fascinating field for experimental study and research; and every advance step only serves to bring us closer to nature and to nature's God, and leads to the physical betterment of mankind.

Our Future Painted by the Prophets of Evolution

(Continued from page 26)

to barbarism. Our present age seems to be headed in the same direction; and he is a false prophet indeed who, in such an age as this, with the fabric of civilization everywhere breaking to pieces around him, can picture a sort of idealized future when man has outgrown all the things that make for trouble and evil in our present world.

In closing, I cannot refrain from entering an indignant protest in the name of real science against such fanciful and unscientific speculations as I have just been reviewing. It is bad enough when, in the name of science, a perverse speculation is put forward as to the origin of mankind, an origin which is directly contradicted by the most modern discoveries in geology and biology. But when such a speculation is treated as a major premise, and the apostles of such a speculation indulge in fancies regarding the future which are but the projection into the future of this unfounded theory regarding the past, and when all of this is palmed off on a trustful and confiding public as the latest results of scientific study, I cannot refrain from protesting with all the vigor I possess. All my life I have been studying the great outspread book of the Creator. I consider such study as second only in value and importance to the study of that written Revelation which our Creator has given us as our moral and religious guide. And when I see this study of God's larger testament thus slandered and burlesqued by a professed teacher of science, I think I have a right to warn my readers against such teaching and to say that such are indeed false prophets, deceitful workers, and that only evil can come from taking such teachings seriously.

However, my Bible teaches me that "men loved darkness rather than light, because their deeds were evil." And what we have been seeing in the way of the spread of these false views only shows the marvelously accurate diagnosis of the disease of the human heart which we find in this book which is so much better as a guide than the speculations of "science falsely so called."

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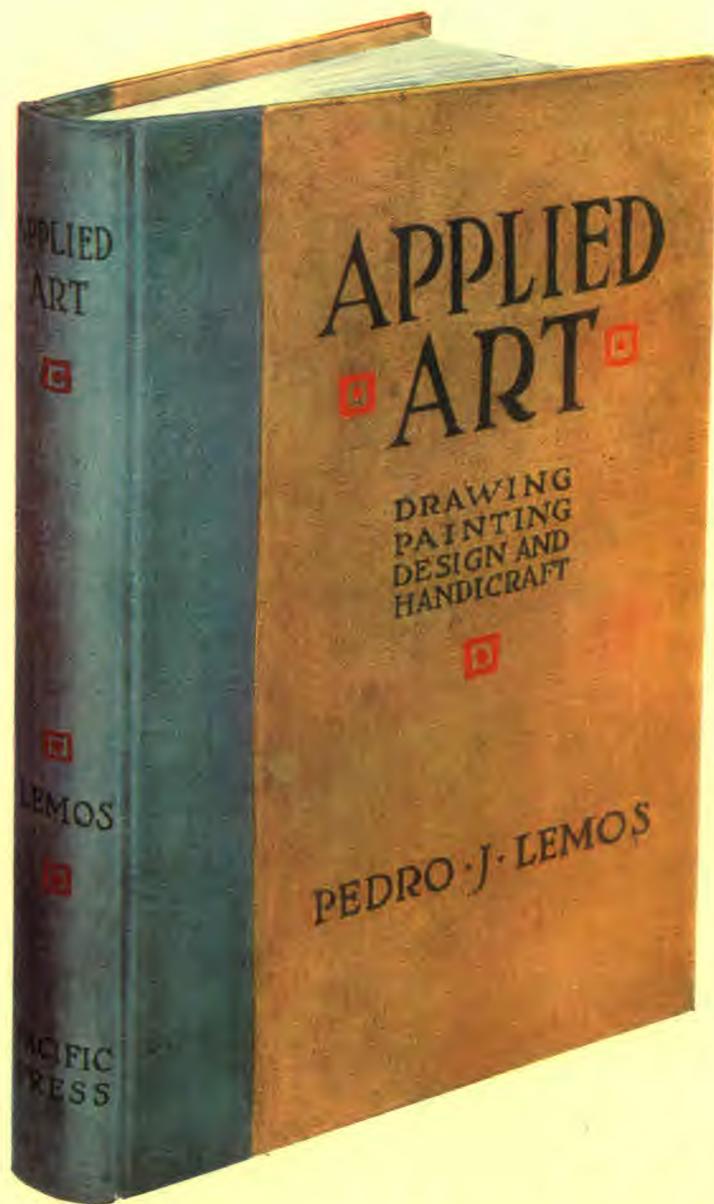
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