

SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY

The whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves."

CIVIL WAR Among the SCIENTISTS

by GEORGE MCCREADY PRICE

IN *Science*, April 14, 1922, is a letter from Dr. Wm. E. Ritter, of the Scripps Institution, a branch of the University of California. In this letter Dr. Ritter makes the following statement:

"If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves."

It seems to me that we have here a very good statement of the present scientific situation. No one who has kept informed with regard to the matters of discussion among intelligent people for the past few months, can fail to be impressed by the fact that the problems of evolution are being widely discussed to-day. At present, this discussion is being carried on chiefly between Mr. Bryan and a few friends on the one side, and a large number of "new theologians" on the other side. The scientists are still holding aloof. But back of it all, the scientists are themselves trying to straighten out some of the problems involved. And any one who has read the address of Dr. William Bateson, delivered at Toronto, December 28, 1921, can see that the leading scientists have become very skeptical about the methods usually assigned as an explanation of how the process of evolution has come about. Dr. Bateson reaffirmed his general faith in the process of evolu-

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tion; but declared that he had become a complete "agnostic" as to how one form of life had become transformed into another. He declared, "Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of 'species.'"

Again he goes on to say:

"Where is the difficulty? . . .

Why may we not believe the old comfortable theory in the old way? Well, so we may, if by belief we mean faith, the substance, the foundation of things hoped for, the evidence of things not seen. In dim outline evolution is evident enough. From the facts [as usually stated by the popular evolutionary geology] it is a conclusion which inevitably follows. But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of *species* remains utterly mysterious. We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun."—*Science*, January 20, 1922.

This address was given before the American Association for the Advancement of Science. And it is not a little remarkable that only a few months before, in September, 1921, a somewhat similar address was given before the British Association for the Advancement of Science, by Dr. D. H. Scott. In this address,



The modern doctrine of evolution has become a real system of religion, a violent antichristian religion, opposing and warring against Christianity in every way.

Dr. Scott expresses his ideas in the following language:

"It may be that the theory of natural selection, as Darwin and Wallace understood it, may some day come into its own again. . . . But in our present total ignorance of variation and doubt as to other means of change, we can form no clear idea of the material on which selection has had to work, and we must let the question rest.

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting pot. By now, in fact, a new generation has grown up that knows not Darwin.

"Yet evolution remains—we cannot get away from it, even if we hold it only as an act of faith, for there is no alternative, and, after all, the evidence of paleontology is unshaken."—*Nature*, September 29, 1921.

It will thus be seen that some of our very highest scientific authorities are becoming quite pronounced in their declaration that we do not know *how* evolution has come about. They still affirm very stoutly their continued "faith" in the general process; but declare that they do not know anything about the method by which this hypothetical development has come about.

But in all the various walks of life there have always been men who were very conservative. In politics we call such people reactionaries, or "standpatters," and they are looked upon as merely trying to hold the ground which they have occupied for a long time. In science we also have a group of men who are still standing pat on the old doctrines that they have been teaching for the last quarter of a century; and they refuse to budge an inch from this position. It is the contest over these details which may now be spoken of as the modern scientific civil war. It is this to which Dr. Ritter has referred in the quotation at the head of this article, where he says that the battle ground of evolution will have to be fought all over again, this time among scientists themselves.

It is a fact of prime importance in this connection, that some scientists have had their eyes opened with reference to this whole question, and are now denying, not merely the biological part of the evolution doctrine, as Bateson and Scott have done in the quotations given above, but the whole doctrine of evolution as an explanation of the origin of things. The readers of the *SIGNS OF THE TIMES* will remember that the present writer has been expressing his disbelief as to this whole doctrine for several years. And as the writings which question this doctrine have become quite widely circulated, they have contributed in no small degree to the revolt against this doctrine that is now beginning to be heard.

As an interesting side light on the spirit behind some of those who are standing so resolutely by the old evolution

doctrine, the following incident and extracts may be given.

A few months ago, a review of my latest book, "Poisoning Democracy," appeared in the *Literary Review*, New York. It was a candid and reasonable review, commending the book as having "no small distinction of style," and saying that the author "had performed the wizard trick of making himself believe that the evolution doctrine is false and that a literal creation is the best explanation of the origin of our world." But it seems that a professor of geology in one of the large Eastern colleges read this review with no small amazement, and wrote in to the editor a very scathing criticism of the book, saying that he was still more amazed when he had bought the book and read it. In his letter, which was also published in the *Literary Review*, this professor very unmercifully castigated the present writer for ignorance and all kinds of misrepresentations and falsehoods. On my seeing this review, I thought it no more than fair to write him a personal letter, taking up some of his points and trying to make myself better understood. I pointed out to this gentleman that it was

hardly fair to judge of my scientific arguments by a mere summary of them as given in this popular book, "Poisoning Democracy;" and made clear to him that it would be more in keeping with scientific methods for him first to read my formal scientific presentations of these matters as given in my "Fundamentals of Geology." As for the teachings of this latter book, I asked for no quarter, but was willing to meet all his objections and have them freely discussed.

EVADING THE ISSUE

Within a few days I received a very elaborate letter from this gentleman consisting of some six pages of single-spaced matter. He attempted to deny some of the facts and principles which I had presented, but evaded entirely my challenge to take the matter up as a strictly scientific question. The tone and character of this part of his discussion may be judged from one brief statement. I had said in my letter that the doctrine of biological evolution "has not a single well-established fact to support it in any of the various departments of the natural sciences." This correspondent took me to task for this statement in the following choice language: "Bill Bryan, poor fool, can be excused for talking like that, because he's so ignorant that he doesn't even know that evolution and Darwinism are not the same things; but there is no excuse for a professor of biology and geology making such a statement." In

this letter, however, he does not devote much attention to the scientific sides of the argument, but proceeds to give attention chiefly to the theological. And in this part of his letter I think we have a good picture of the true inwardness of this whole doctrine. He speaks of what he terms the "impossible theology" for which I have been standing, and proceeds as follows:

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TO those of our readers who are unacquainted with him, we want to introduce Prof. George McCready Price, the writer not only of the accompanying article and others that have appeared in the "Signs," but of a number of works on geology.

In a day when almost all scientific and scholarly men have become tinctured more or less with evolutionary and higher critical views of the Bible, and are giving their voice and pen to the promulgation of these faith-destroying theories, it is a source of joy to find at least one who supports in its entirety the good old Book.

Professor Price has spent many years in research work in geology and kindred subjects. According to "Who's Who," he is the author of six books on science.

Our readers will be happy to learn that articles from his pen, dealing with some phase of the much-discussed question, evolution, will continue to appear in this paper at frequent intervals. "Noah's Flood—Did It Really Occur?" and "Miracles and 'Natural Law,'" are the titles of two that will be found in early issues.

OUIJA MANIA

Automatic writing is considered, even by spiritists themselves, the lowest form of the so-called "spiritist phenomena."

by RAYMOND D. BRISBIN

IN connection with the preceding article something should be given concerning the craze for the ouija board, the planchette, and the further development of automatism in many cases of automatic writing. When the ouija craze was at its height, express car lots were being sent to different portions of the country. Large department stores in various cities found this dangerous toy their best seller; and when cases of insanity developed in El Cerrito, California, through this agency, the rush for the board was so great as to completely swamp all local dealers. Such is the twentieth century mania for occultism and the taste for the forbidden.

In an article by Dr. Carrington in *Leslie's Weekly*, after warning others of the vast amount of fraud in physical phenomena, he wrote: "The greatest danger, at present, however, does not lie in this direction, but in another direction entirely. That is, the possibility of self-deception and illusion. There are hundreds of persons all over this country who are obtaining 'messages' by means of the ouija and planchette board, or by means of automatic writing, who are perfectly honest and well-intentioned—who believe that the 'messages' which they receive are from spirits, whereas, as a matter of fact, they originate within their own minds. Possibly many of my readers have obtained messages of this character themselves. They are, therefore, quite likely to become indignant when I speak of their 'communications' in this manner. Nevertheless, I believe I shall be doing them a good turn eventually by pointing out to them the sources of error and possible fallacies in such messages, and how it is that they may be self-deceived in the vast majority of cases.

"Before doing so, however, let me again repeat my own complete conviction in the reality of automatic writing and in its occasional supernormal character. Automatic writing is now recognized and acknowledged by science and is extensively used as a means of exploring the subconscious mind. On occasion, also, remarkable facts have been given in this manner—facts which the automatist did not know and apparently had no means of knowing or ascertaining. The majority of these cases have been accounted for by means of telepathy, clairvoyance, etc., but it is also true that some of them point to a spiritistic origin. Though rare, such cases exist."

OUIJA USES PROFANE LANGUAGE

Concerning this same subject, Sir William Barrett observed: "Moreover, it not infrequently happens, as some friends of mine found, that after some interesting and veridical messages and answers to questions have been given, mischievous and deceptive communications took place, interspersed with profane and occasionally obscene language. How far the sitters' subliminal self is responsible for this, it is difficult to say; they were naturally disquieted and alarmed, as the ideas and words were wholly foreign to their thoughts, and they threw up the whole



matter in disgust."—"On the Threshold of the Unseen," page 322.

Sir Oliver Lodge also places little store by such communications, as quoted in the preceding article.

In the *Woman's Home Companion* of January, 1920, Mrs. Margaret Deland wrote: "The trouble with automatism generally is the voluminousness of it, and the very slight degree of evidence it contains. It is too often a bushel of chaff, with just a grain of wheat hidden somewhere in it. Of some reams of such writing, of a very philosophical tenor, a scientific person said to the automatist: 'The important thing about this philosophy is to give a proof that it isn't yours.' To which the writer replied, 'My dear sir, it is inherently impossible that I could have concocted this stuff, for I know nothing whatever about philosophy!'

"But we know, now, that the automatist's easy certainty that the writing had not come from his own mind merely showed how little he knew about his mind! For myself, I can only say that automatic writing, *unaccompanied by evidence*, seems to me worthless."

A DANGEROUS PLAYTHING

The editor of the *San Francisco Chronicle* pertinently remarked: "The study of radium is interesting, but highly dangerous to any one not scientifically equipped for that pursuit. So, too, is the study of psychics. Fortunately the cost of radium prevents the ignorant from fooling with it. But unfortunately any one can buy a ouija board. . . .

"The ordinary person has no business experimenting seriously with ouija boards, mediums, or any of the other engines through which spirit messages are purported to be received, and still less business drawing any conclusions whatever from his experiments. He does not know what he is about; he has no equipment to make him competent to judge the evidence, and the subject, over and above any other, is peculiarly liable to error."

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Why I Believe The

A GROUP OF PERSONS

The testimony of an eyewitness is always to be preferred above hearsay. Likewise the testimony of experience, of experimentation, of personal belief and conviction, is a hundredfold more valuable than the testimony of a theorist or a mere controversialist. We

Because OF FELLOWSHIP



WHAT do I believe in a personal God?—Because of three facts: The world without me; the man within me; and revelation.

I look about me and see a wonderful nature. There is a majestic oak tree. It shows design. Positing a design, there must be a designer. Now, I reason with myself that this designer cannot be a mere force; for the tree is the resultant of reason. At nature's beginning, this tree did not come of itself; it must have come from

someone's thought. Also there must have been a will to produce that tree. When I put force, reason, and will together, what do I incontrovertibly come to?—Personality; and that personality I am pleased to call God. Again, that tree is made of matter. Matter by itself considered is purposeless. It must be controlled, and that controlling power is personality. I cannot escape this conclusion. I have a piece of clay in my hand. As a personality, I can mold it into any shape I desire. Thus does God with nature's matter.

I look within me. I find I am a religious creature. I must worship, and this worship means fellowship. But I cannot fellowship with a mere force, a principle. These are impersonal. As a person, I must come into spiritual contact with a person. Whatever God I have, He must be a companion if He is going to be of any help to me. Force and principle can be no companions of mine, for they have no personality. Again, I see my need of a personal God. I think, too, of my religious feelings. I yearn for a divine friend; for there are times, as we all know, when earthly friends can be of no service to us. Oh, the joy of going to my personal heavenly Friend to confide in Him my heart's deepest feelings and longings! There are times when I must have more than human sympathy, for that is too weak and unsatisfying. My personal God is there with His tender compassion. I feel His love. I can hold blessed communion with Him, as can a son with his father. All these satisfactions of my soul I can obtain, because I have fellowship with a personal God.

What the world without me and the man within me demand, the Scriptures verify. From Genesis to the Revelation, a personal God is presented. He tells me that He loved me so much that "He gave His only begotten Son" that I might have eternal life. He tells me He cares for me as for "the apple of His eye." As a loving Shepherd, he guides me "through the valley of the shadow of death." His hope for me is to have me live in one of the "many mansions" that are being prepared for those that love Him. And so personality meets personality, and there is confidence and peace.

Yes; I do believe in a personal God. WILLIAM G. WIRTH.

Because HE SATISFIES



HAVING not seen with human eyes the Person of Infinite Power and yet believing that "He is" and that He knows me,—can such an experience be possible? From the well-springs of my soul I can testify that such a faith is possible, and with Job can say, "I know that my Redeemer liveth."

Yet this faith is not founded on fancy or theological belief. I know there is a personal God, because that belief measures with my reason, en-

tirely meets my expectation, harmonizes with my entire experience, and satisfies my hope.

Now let me enlarge upon these four propositions. First: If there is a personal God, my reason must be convinced of the fact.

To illustrate: If you say to a child, "This water comes from perfectly dry matter," he may not be able to answer you and may be silent; but his reason is against your statement, and he goes on unsatisfied. My human reason, given me by the Infinite One, seeks for an intelligence which made and controls all the wonders of the universe around me. My reason also demands that an intelligence be linked with a Person and a personality.

Second: Since there is such a Person infinite in power, infinite in wisdom, infinite in love, my expectation is to find perfection in His handiwork, and also to see the evidence of personal supervision. Trace His work through from the electron, the dust particle, the ice crystal, the snowflake, the perfection of the structure of the grass blade and the leaf, the matchless tinting of the tiny grass flower and the queenly orchid; pass on to the structure of earth and planets and worlds afar—in every place and in every thing perfection is found. Scientific investigation finds no flaw anywhere, and only adds to our belief in the Perfect One. Things inanimate move on in perfect rhythm and harmony, mute evidence of the continuous care of a heavenly Father. As the Lord Jesus said, not one sparrow falls to "the ground without your Father."

Third: My experience has taught me after many years that there is one who "sees and knows" even me. His ear has heard my prayers and He has answered; not once or twice, but many, many times. Some things may come to us in a natural way or by chance; but experience proves that He intervenes, and changes the course of events in response to His praying children. I would have to deny my very reason if I denied the fact of this experience.

Fourth: From the day of my birth God planted in my soul, as He does in every soul, the hope of ultimate and eternal salvation. Unless that hope centers in a higher personality, I would have to depend on my own efforts to save myself. My hopes, then, are satisfied in this belief and experience that there is a personal Being, who is able to save not only now but eternally. And this hope is "an anchor of the soul, both sure and steadfast."

ELMER L. CARDEY.

Because OF HIS HANDIWORK



IF a family comes home some night and finds a window broken, drawers rummaged, and many valuables gone, there is no doubt in their minds that some person has done it. They have not seen the person, but they have seen his handiwork. Acting on their belief, they call the police. These detectives, oftentimes from the scantiest evidence, can discover many characteristics of the person in question, and so, know for whom to look.

In the world of nature, I see innumerable evidences of the handiwork of a Person. And further, this evidence leads me to believe that this handiwork has been actuated by love for humanity.

Why is it that water boils at the temperature of 212 degrees Fahrenheit? A few degrees hotter, and food would burn instead of being cooked. A few degrees cooler, and food would remain raw. Is the boiling point of water mere chance, or is it the finger print of a Person?

Why is it that the colors which psychologists state are the most restful to the eyes—green and blue—predominate in our surroundings? Did this just happen, or did a loving God prepare it thus? Why does the apple, the peach, or the banana have its delicate flavor? The flavor does not add one whit to the nutritive quality of the fruit, nor does it aid the germination of the seed. Is it not a part of the plan of God to increase our enjoyment? The songs of the birds, the variegated flowers,—there is no end to the phenomena which proclaim the handiwork of a Person whose desire

Is a Personal God

PERSONAL TESTIMONIES

asked these five men to tell you why they believe in a personal God. To-day, when every fundamental truth of the Christian religion is being assailed by the liberals, when the trend of popular religion is pantheistic, the doctrine of a personal God needs continual emphasis.

is to give us joy. An unbiased mind cannot fail to realize the force of this evidence.

Love goes beyond nature; it is supernatural. Space cannot love, nor can matter; only a person loves. Millions live and die without recognizing the love of God expressed on every side. They have eyes but they see not, ears but they hear not. If we look for it, we can see the love of God manifested everywhere. The supreme reason why I believe in a personal God is the revelation of His love for mankind.

KAY M. ADAMS.

Because I AM HIS IMAGE



I BELIEVE there is a personal God because I believe the Bible. I believe the Bible because of the great work the Bible has wrought in my own life, lifting me from a state of absolute despair into an experience of joy and peace, creating within me a new heart, changing the whole course of my thought and ambition, taking from me all that inborn covetousness and selfishness, and giving me, in its place, a real desire to help others find the same

light that I have found. I believe the Bible because of what I have seen wrought through it in hundreds and thousands of other lives all over the earth. Therefore, let me see what the Bible tells me about a personal God.

Going back to the very beginning, I read of God the Father and God the Son saying, when counseling concerning the creation of their crowning work: "Let us make man in our image, after our likeness." Genesis 1:26. After man was formed, I read: "So God created man in His own image, in the image of God created He him." Genesis 1:27. Now, as clear as language can express it, these two texts show me that Adam was made in the image and after the very likeness of God. There is one other text that may be brought in from the New Testament, to strengthen this idea. In tracing the genealogy of Christ, Luke goes clear back to "Adam, which was the son of God." Luke 3:38. Every child knows that a son has some resemblance to its parents, so there must have been a family resemblance between Adam and God, his Father. If Adam was made in the image, and after the likeness of God, he must have resembled Him, and by looking at Adam, I obtain an idea of how the Original looks. Let me illustrate: Here is the photograph, or image, of my friend; by looking at it, I get a very good idea of how my friend looks. That photograph shows me that the original was not a beautiful and perfectly formed horse, but a man, a person, for it is the image, the photograph, not of a horse, but of a man. As Adam was made in the image, in the likeness of God, by beholding Adam, I get a photograph not of an essence pervading all nature, but of a person, and that being the Bible calls God.

Coming on down to the time after man had sinned, and the image of God had become very much blurred, I find another reason for believing that God is a personal God in the record I read concerning His Son: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His 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." Hebrews 1:1-3. This scripture teaches me that the Son of God, Jesus Christ, who is also the Son of man (Matthew 25:31), was the "express image" of the Father's person. Therefore, the Father must be a person. Indeed, so fully did Christ represent the Father, that He said to His disciples: "He that hath seen Me hath seen the Father." John 14:9.

I am writing this article on a Remington Portable typewriter. It is the product of a master workman, or probably of a number of master workmen. This machine reveals to me the mind, the thought, of its creator, but it is not the creator himself. I would be as fully justified in adoring this beautiful piece of workmanship, as I would be in worshiping nature instead of the Creator of nature. The workmanship shows the skill of the Worker, but I am not to honor the workmanship in the place of honoring the Master Workman. Through His works God invites me to honor Him, but I am not to forget that nature worship would be idolatry. And to become an idolater is to make myself "worthy of death." Romans 1:32.

With joy do I call upon God day after day, addressing Him as "Our Father which art in heaven." How precious to know that He is, and that He rewards all those who diligently seek Him!

GUY DAIL.

Because HE IS THE CREATOR



WHEN I step out beneath the evening firmament with its myraid silvery lamps, the splendor of the scene fills me with transcendent emotion. I think of the systems, suns, planets, satellites,—all suspended in space, yet all marching onward in their courses with a precision, a harmony, and a majesty, manifesting a parent-mind that is infinite. "The heavens declare the glory of God; and the firmament showeth His handiwork."

When I think of the countless forms of plant and animal life about me, of their unique and wondrous distribution and diffusion throughout air and ocean, continent and island; when the grandeur of the landscape stretches before me, and the beauteous, delicately tinted rose delights the sense of sight and smell; when, by the microscope, I observe the minuteness and perfection of cell structure, and note that even the most highly polished needle tip is crude and unshapely in comparison with the sting of bee or wasp; then I am convinced that the whole earth is full of His glory. "Lo, these are parts of His ways."

When I reflect upon man, that masterpiece of peerless art, with his intricately fashioned anatomy and multiple harmonious functions so admirably adapted to every needful requirement, with his nerve and brain tissue organized into intelligence, enabling him to treasure knowledge, to remember, to reason, to love and to hate, to enjoy and to sorrow,—I bow not before the human shrine with its trappings of evolution, rationalism, and modernism, but I reverently worship an Infinite Creator in whom "we live, and move, and have our being."

When I ponder the course of history with its tragedy and romance, its defeats and victories, its rise and fall of empire, and with all these compare the prophetic word of Him who declares the end from the beginning, I do not marvel that even the infidel historian, Gibbon, when viewing the ruins of ancient Rome, exclaimed, "There is a God in history." With the once proud, but then contrite, Babylonian monarch, I "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

I read the Source Book of true wisdom, and find revealed the story of the human family, bridging the time interval between two eternities. The highest moral ideals are there, and a Living Way enabling me, though fallen and helpless, to be reborn,—a child of the King. "I know whom I have believed;" He has washed and cleansed, and daily speaks to my soul. From my heart's deepest recess, arises the response, "Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

ROY F. COTTRELL.

SIGNS of the TIMES

AMERICA'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait and Alonzo L. Baker

ONE DAY'S NEWS

WE often wonder just what those people think who are continually harping on their "world-getting-better" theory when they pick up the daily paper and find such an array of tragedies as that found on the front page of the Oakland (California) *Tribune* of a few weeks ago, the upper half of which is reproduced in the accompanying picture. As is often the case, you have the entire front page of a reputable paper with not a single item that betokens the coming of a better day for our man-made civilization.

There you have a terrible massacre of foreigners, including many missionaries, in China; a lustful killing of strike breakers in the coal-mining dispute in Southern Illinois that will be a dark blot on the escutcheon of America for all time to come; the assassination of one of Britain's finest men by the Irish revolutionaries; and many items of lesser but no less significant interest. A day or so after this, came the news of the assassination of Rathenau in Germany and consequent civil war; the beginnings of an ominous railway strike in America, and so on, *ad nauseam*.

What have the dispensers of this pale-faced, hot-house philosophy that "God's in His heaven, all's right with the world" to say when they read the day's news in the light of reason? Of course, such illogicians as Frank Crane might say that all these conditions are merely the birth pangs of a new and higher order, but if so, any obstetrical expert will at once declare there can be but one result—a stillborn child.

We hear much nowadays about evolution and the evolutionary process in the world about us. The discussion has excited more than ordinary interest since William Jennings Bryan and Henry Fairchild Osborn have locked horns. The theory of the evolutionist is and must be that the world,

and all that is therein, is making continual though slow progress toward a state of perfection. If this hypothesis be true, is it not reasonable to expect that any one year will be some better than its predecessor; that this decade will be an improvement over the one before it; that the twentieth century will be better than the nineteenth? The theory of evolution demands an affirmative answer to this query, and a negative answer, if based on fact, will at once disprove the theory. In the light of this reasoning, what can the evolutionist say to the facts about us in the world today? Is this year a better one than last year? Have the last ten years been the best and the finest in all the world's history? Do the first twenty-two years of the twentieth century promise us that this century will be the golden era of all time to date?

The evolutionist is always declaring that those who differ with him have no scholarship (*i. e.*, no brains), but candidly, with the few brains we are privileged to have, inferior though they may be, we have never been able to figure out how any man, or any set of men, can hold on to a theory that has not a single fact for its corroboration, but many stubborn facts to its denial.

The Bible may be declared an obsolete book, Bryan may be declared a fool, but so far we have seen nothing that could be honestly rated a whit higher.

THE WAY OUT

It is easy to become confused and to lose heart and hope because of the conditions that we see all about us and that we know are prevalent also throughout the whole world.

There is no need to be either discouraged or gloomy in these times. Even though the papers every day bring to us their records of disaster, telling us of the storms, the floods, the tornadoes, that are taking their toll of life and property in so many places, yet there is a solution to all these things. There is a way of understanding the meaning of them, and there is also a way out.

Every paper we pick up tells us of violence and strife, of bloodshed and of threatened outbreaks of various kinds and on every hand, and we should know the meaning of all these things and what they foreshadow. If we will but take into account a few well-known facts, we may readily grasp the significance of world conditions and see before us the wide-open door that offers a sure means of escape.

The Bible furnishes abundant material for the study of that period in the history of Israel that immediately preceded their Babylonish captivity. As we study that record, we find a "sinful nation, a people laden with iniquity, a



The news of one day, as reflected on the front page of a recent issue of a city daily. The picture needs no comment. It preaches its own sermon against the false doctrine that the world is gradually getting better and that everything is improving.

seed of evildoers, children that deal corruptly," and furthermore we find that "they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward." See Isaiah 1:4.

In the history of Israel, that time was one of the outstanding periods of wickedness. God sent prophet after prophet to warn the rebellious people of their sins and to tell them of the judgments that would surely follow their evil course in case they were not repentant. Amos, Hosea, Isaiah, Micah, and others were directed of God to bear a very positive warning message against the evils of those days. And finally when the sins of Israel had driven the wicked nation to the place where God must withdraw His protecting hand from them, Jeremiah, Ezekiel, and others of the prophets still sounded the notes of warning and held open the door of hope for each and every individual who would turn from his wickedness and accept the proffered mercy of Jehovah.

Note how the opening chapters of Jeremiah sound their warnings against the prevailing wickedness of the times, and yet also observe the tender, merciful appeals in which God calls the people to repentance. "Thou hast polluted the land with thy whoredoms and with thy wickedness," is the warning admonition of the prophet. Jeremiah 3:2. And because of this wickedness, we read, "Therefore the showers have been withholden, and there hath been no latter rain; yet thou hadst a harlot's forehead, thou refusedst to be ashamed." Jeremiah 3:3.

The verses that follow speak further of the wickedness of Israel in that time and of how lightly she treated her sinful course until the time was reached "that the land was polluted." But notwithstanding this wickedness that was bringing famine and other judgments from God, nevertheless, the prophet is bidden to "go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah; I will not look in anger upon you; for I am merciful, saith Jehovah, I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith Jehovah. Return, O backsliding children, saith Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you shepherds according to My heart, who shall feed you with knowledge and understanding." Jeremiah 3:12-15.

How tender are these words to the backsliding Israel, "I am merciful, saith Jehovah," and, therefore, if thou wilt "only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God" then might they return and God would give them

shepherds who would feed them "with knowledge and understanding."

For year after year God pleaded with Israel through His prophets, telling them of their iniquities, of their gross sensualities, and of the destructive judgments that must surely follow. For a time must come when God can no longer protect the rebellious sinner, otherwise Jehovah would be compromised in the sin. Hence, after all of those warnings and entreaties of mercy had been rejected, but one course was left for the God of Israel, and that was to withdraw His protection; and then by the great wars waged by the Babylonish kings, Israel, through untold sufferings, was driven into exile and slavery.

To use the words of the apostle Paul: "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:11, 12. The whole trouble with the world to-day is its abandoned course of sin, just the plain sins that have been committed by wicked men all through the ages. And just so surely as the out-breaking sins of former times have brought the retributive judgments of God, just so surely are His judgments falling upon the world to-day, because men are plunging with determination into all the reckless follies of wickedness.

God, as in all the ages, is extending the same invitation of mercy to-day. Through the apostle, He is entreating, "To-day, if ye shall hear His voice, harden not your hearts." Hebrews 4:7. It is our high

privilege to respond to the earnest calls of a loving heavenly Father, and responding to Him, we have a sure protection against every calamity that is hanging over the world. Why refuse Omnipotent protection when it is offered so freely? Why fail to enter into the heartening experiences of a vital contact with the living promises of the living God?

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah."

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof. [Selah.] There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God will help her, and that right early. The nations raged, the kingdoms were moved: He uttered His voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our refuge. [Selah.]" Isaiah 54:17; Psalm 46:1-7.



A picture of the German diplomats upon their recent reception at the White House for the first time since the fateful days of the World War. Left to right: Dr. Hans Riesser, 2d secretary; Dr. Otto M. Wiedfeldt, German ambassador; Baron Von Thermann, counselor; Baron Von Plessner, 1st secretary.

International



So we have already partly seen, Islam is the greatest thunderbolt—religious, scientific, philosophic, or political—ever launched against the gospel of Christ. Mohammedanism, history proves to us, was introduced into this world as the great antidote against Christianity and was almost successful in vanquishing it. This false religion arrayed itself particularly and solely against high Heaven; it assailed Christ and His teachings; it aimed at a world empire; it did its utmost to degrade the wonderful plan of salvation formulated by the Godhead.

Before producing historic proof of these assertions, it is interesting to note that the great adversary used a son of Ishmael in an attempt to overthrow Christianity at its very birth. King Herod, the slaughterer of the Judean innocents, was an Idumean usurper—a descendant of the despised son of Hagar. His attempt to nip Christianity in the bud failed miserably, however, as every child knows; but one defeat does not discourage Satan. No, no! rather it inspires him with greater malevolent determination. Therefore, five centuries later, when the gospel of Christ was about to start a mighty conquest of the vast East, Satan again made an attempt at frustration—and nearly succeeded. In fact, some writers declare that Mohammedanism *did* succeed, as, for instance, when Dr. Zwemer declares: "It alone can claim to have met and vanquished Christianity."—"Islam," page 1.

And, to a certain measure, it *was* successful. "There is no doubt," says Zwemer, "that Christianity was widely diffused in other parts [as well as the north] of Arabia at the time of Mohammed." If, therefore, Christianity's onward march of progress and triumph was to be stayed, *then* was the time. Mohammedanism was born, and in a very short period spread itself like a surging flood over a vast area of this earth's populated surface.

ITS REAL CHARACTER

In defining the real position and aim of Islam, it will be better, perhaps, to use the words of others. Says Adolph Wuttke:

"Islam finds its place in the history of the religious and moral spirit, not as a vital organic member, but as violently interrupting the course of this history, and which is to be regarded as an attempt of *heathenism* to maintain itself erect under an outward monotheistic form *against Christianity*." (Only last italics ours.)—"Christian Ethics," Vol. I, page 172.

Thomas Patrick Hughes, in his "Dictionary of Islam," declares that Mohammed "has attempted to rob Christianity of every distinctive truth which it possesses,—its divine Saviour, its heavenly Comforter, its two sacraments, its pure code of social morals, its spirit of love and truth,—and has written his own refutation and condemnation with his own hand, by professing to confirm the divine oracles which sap the very foundations of his religious system."—Page 399.

Having very definitely settled the point that Islam was a force in direct opposition to Christianity, let us now notice a few of the ways in which it antagonized itself. First of all, it

ARRAYED ITSELF AGAINST GOD

Says the "Encyclopædia Britannica," Vol. 17, page 411: "Just as God can require unreasoning[?] obedience from His creatures, so can the caliph, *his representative on earth*." It opposed the very principles of Christianity, inasmuch as it introduced the spirit of war into the hearts of those who should have been preaching the gospel of peace.

If there were no other proof that Islam was the great enemy of the gospel of Christ, this one fact would avail, for the Saviour taught that all those who used the sword should perish by the sword, His admonition being, "Blessed are the meek" and "Blessed are the peacemakers." But as further proof, we must point out that as Islam expanded, its devotees read from the Koran that the worship of Christ was the worst form of impiety, and that the assertion of His divinity at once sealed one's fate as an infidel.

Conte DOMINION

by HORACE



Of the disastrous effect Islam had on Christianity, Dr. D. S. Margoliouth, Professor of Arabic at Oxford University, writes:

"Whereas, then, in Christian countries occupied by Moslems, *Christianity was degraded*, the conquest of Islam elevated Judaism, and practically the whole of Jewish literature is modeled on that which was developed in Islamic states."—"Mohammedanism," pages 83, 84. This is just what we should expect. The Jews, through the influence of Satan, had rejected the gospel and crucified the Christ, with the result that as a nation, Jewry was cast off by God. Therefore, in his battle against heaven, Satan, through Islam, again crucified Christianity and exalted Judaism, that which Jehovah had rejected. This, then, is further proof that Mohammedanism was directly and utterly opposed to Christianity.

TWO UNIVERSAL AIMS

Before passing on to another phase of this question, let us notice one more respect in which Islam revealed itself as Christ's great enemy. The gospel preached in word and deed by the Saviour was to be a universal gospel,—it was to be taken to "all the world for a witness unto all nations," to "every nation, and kindred, and tongue, and people." Matthew 24:14; Revelation 14:6. For Islam to oppose such an extensive movement, we would expect Mohammed to have had the same ambition. He had. In proof, let us quote three great authorities:

"Islam contemplated a *world empire*, political as well as spiritual."—Dr. S. M. Zwemer, in "Islam," page 167.

"Mohammed had a *plan of world conquest*."—"Encyclopædia Britannica," Vol. 17, page 407.

"Arabia appeared in arms against mankind. . . . Such then was the new religion which demanded the *submission of the whole world*. . . . The Koran was a declaration of *war against mankind*. . . . Mohammed . . . contem-

g the the WORLD

FRANKS



French Colonial troops demonstrating before President Millerand of France, tactics used in the desert fighting of Morocco, where the French president recently made a tour of inspection of the French provinces.

Wide World

plated, at least remotely, vast and unlimited conquests."—*Milman in "Latin Christianity,"* pages 167, 192, 194, 197.

Then in the Koran itself, we read:

"It is He who hath sent down the apostle with the direction and religion of truth, that he may exalt the same above every religion."—*LXI, 9.*

Another phase of this question is the extraordinary fact that Islam is Christianity perverted, but this will, however, be dealt with more fully in our next article.

ISLAM'S TIDAL WAVE

Like Christianity, Islam is a missionary religion, and, like Christianity, Islam also traveled far afield within the first century of its existence. The phantom of the Arabian crescent soon showed itself to be a terrible reality, conquering country after country, trampling on all other religions and even sweeping, for a time, Christianity before it. Hinduism, Confucianism, and Zoroastrianism are *non-missionary*, but, says T. W. Arnold,

"From its very inception, Islam has been a missionary religion both in theory and practice, for the life of Mohammed exemplifies the same teaching, and the prophet himself stands at the head of a long series of Moslem missionaries who have won an entrance for their faith into the hearts of unbelievers."—*"The Preaching of Islam,"* page 1.

True it is, however, that the Moslem missionaries have only too often used the logic of cold steel and the persuasion of the torture chamber in their missionary activities, that they have advanced, as Arnold says, "with sword in

one hand and the Koran in the other;" but that is just how we would expect the adversary to instruct his messengers!

ISLAM'S THREE ERAS

Not only does Islam take after Christianity in that it is a missionary religion, but as Dr. Zwemer points out, "like Christianity, we may say Islam has had its apostolic, medieval, and modern missions." These periods he identifies as follows:

Apostolic from A. D. 632 to '800
Medieval from A. D. 1280 to 1480
Modern from A. D. 1780 to 1922

In this article we intend merely to touch briefly upon the first period, that of Islam's pentecost, mentioning also incidentally that Mohammedanism even had its "Paul" in the person of Omar. Both were born in a different faith; both were preachers in their own religions; both persecuted the early believers of the religion they subsequently adopted; and both became leaders in the new religion which they later championed so ardently.

Let us first read the description of Islam's whirlwind progress as given in the "Historians' History":

"The most sober history of the rise and progress of Islamism and the Arabian Empire, which was founded on it, has all the characteristics of an Eastern fable. . . .

"In A. D. 622, Mohammed was obliged to flee to Medina, from the virulent opposition of the members of his own tribe. *Within ninety years* from that time his successors and disciples had conquered and converted, not Arabia alone, but Syria, Persia, Palestine, Phœnicia, Egypt, Asia Minor, Armenia, the country between the Black Sea and the Caspian, a portion of India, and the whole of the North of Africa from the Nile to the Atlantic Ocean. . . .

"The unconquered Saracens, . . . carried the banner of their prophet in almost uninterrupted triumph from the deserts of Arabia to the banks of the Loire."—*Volume VII, pages 492-496.*

It is not to political conquests, however, that we wish to call the reader's particular attention. In this series of articles we are endeavoring to present Islam as an avowed enemy of Christianity. In its extraordinary progress, it assailed Christianity to a remarkable degree, for, says Draper, it "irrevocably wrenched from Christianity more than half, and that by far the best half, of her possession, since it included the Holy Land, the birthplace of our faith, and Africa, which had imparted to it its Latin form."—

"*Intellectual Development of Europe;*" Vol. I, pages 329, 330. The first complete triumph of Islam was Syria, the birthplace of the Christ it was opposing, for Palestine was, after two battles and a few sieges, easily wrested from Christendom. The caliph of Islam became the new "lord of Jerusalem," and upon its most sacred and beloved spot, there was erected the stately Mosque of Omar as a monument of victory.

On and on went the zealous armies of the prophet, assailing all Christendom on the front and all borders, driving the cross out of Asia, threatening Christianity at its very capital, Rome, and being hailed as conquerors over almost the whole known world. With Koran, sword, fire, and torture Islam won its way; the Senusi brotherhood became the "Jesuits of Islam;" and ere long this comparatively young religion was demanding the submission of all mankind. Mohammed dispatched letters to all known potentates, commanding them to embrace the "only true faith;" and by every means, both fair and foul, Islam found a foothold in all lands, although Surah 2: 257 of the Koran says: "Let there be no compulsion in religion!"

It must, therefore, be admitted that Islam was, in many respects, a wonderful success. But success is not always the criterion of right. Christianity was undoubtedly expelled from its most glorious seats and driven from the altars of its pioneer churches; and the Mohammedan world appeals to the splendor of that early whirlwind career as sure proof of the divine mission of its apostle. But truth is always demonstrated by character, and in our next article we shall discuss more fully the *character* and the *teachings* of the religion of the Arabian prophet.

In concluding, we feel that we must point out that even the extraordinary progress of Islam is regarded as a problem by historians. Says the "Historians' History," Vol. VIII, page 14: "Nevertheless there is much that remains enigmatical in the immense success that attended the Moslems." In summarizing his conclusions on this important world religion, Dean Milman is compelled to say: "But the moral causes, and moral causes there must have been, for the triumph of Islam, are altogether obscure and conjectural. . . . The expansion of Islamism itself, the enlargement of her stern and narrow creed, is even more extraordinary."—"Latin Christianity," Vol. 2, pages 216, 223.

The ordinary historian, buried beneath the flood of historical literature, may find these things "enigmatical," may fail to discern the "moral causes;" but surely it is very plain by this time that Islam was certainly a mighty movement especially organized to make the success of Christ's gospel an utter impossibility.

CIVIL WAR AMONG THE SCIENTISTS

(Continued from page 2)

"Did you ever stop to think how impossible it is? No, you never did any real thinking about it, you just took it second-hand from somebody else. Any person who can maintain in this enlightened age that the Bible is other than a human document, has never done any serious thinking on the subject. I yield to no one in my admiration of the Bible as a record of religious development and human progress and as a book of inspiration; but to maintain that it is literally the Word of God, and that every word in it is literally true, is not only absurd, but it is a slander on God. The god as pictured in the Old Testament is the tribal god of the ancient Hebrews, a god who is vengeful and brutal, who plays favorites, who changes his mind, who repays good with evil, and does things which we would not tolerate in any human being."

HOBNOBS WITH TOM PAINE

After proceeding in this fashion for a paragraph or two further, he goes on to say:

"All these things have been pointed out years ago. Thomas Paine pointed them out in his 'Age of Reason' over a hundred years ago, and not one of his statements has ever been refuted. The only thing your impossible theology has done is to tell lies about him and call him an atheist, which he never was."

If we are to judge a man by the kind of company he keeps, there will be little difficulty in assigning this modern advocate of the evolution doctrine to his proper class. Personally, I feel sure that this gentleman is in eminently congenial company when he classes himself along with Thomas Paine. I think that my readers could also remember several other distinguished men belonging to the same general company, such as Robert Ingersoll, Robert Blatchford, and a long list extending back into the past and

including such men as Celsus and Porphyry, and Julian, usually surnamed "the Apostate."

This professor of geology proceeds to explain in more detail his ideas of what religion really is. In this he expresses himself as follows:

"But the whole idea of supernatural revelation as a necessary basis for religion is bunk. Jesus Christ never taught it, and it has done more harm to the cause of religion than almost anything else. . . . Natural law is all that is necessary for any religion. Supernaturalism is merely the hang-over from an age when men had to explain everything as due to supernatural causes because they didn't know anything about natural law. . . . I don't

think many scientists are atheists,—I don't see how they can be; but if I had to choose between your kind of God and atheism, I'd choose atheism."

MORE EXCITED OVER THEOLOGY THAN SCIENCE

After firing away in this lively fashion for a few more paragraphs, he begins to close up his epistle in the following language:

"But I hardly expect any of the older generation of hell-fire theologians to see the light. You're probably too old to change." But he goes on to say: "I don't care about your scientific theories, but I despise your theology and I shall fight it whenever I get a chance. I am confident that you can't make much of an impression on the younger generation, and they are the ones we evolutionists are concerned with."

I think that the reader can judge from these excerpts of the tone and character of the advocates of these evolutionary views. Such language as has been given above cannot fail to confirm what I have been saying for several years, that the modern doctrine of evolution has become a real system of religion, a violent antichristian religion, opposing and warring against Christianity in every possible way. Another fact which illustrates this idea is the closing sentence of an article by Prof. Harry Emerson Fosdick, recently published in the New York Times in answer to a previous article by William Jennings Bryan. In his closing sentence, Mr. Fosdick says that if Mr. Bryan "does succeed in arousing a real battle over the issue, we can promise him also that just as earnestly as the scientists will fight against him in the name of scientific freedom

of investigation, so will multitudes of Christians fight against him in the name of their religion and their God."

Certain it is that "their religion and their God" is very far from being our religion and our God. And yet it is sad to think that so many of the popular ministers have already taken sides with this antichristian doctrine of evolution. For while many students of science have had their eyes opened to the scientific blunders underlying this doctrine and have seen how all the modern discoveries in biology and geology are confirming in a very wonderful way the old-time doctrine of a literal creation, very many



WE HAVE REACHED the brink of the precipice; we are face to face with the issues of life," is the rather startling figure employed by Frederick Lee to introduce his article entitled, "On the Brink of the Precipice," which will appear in the next issue of the "Signs." Whether you agree with his views or not, you will want to read his explanation of the way out of the present dilemma in which the world confessedly finds itself.

Have you thought that the Jehovah of the Old Testament is a different Being from the God of the New, a Jewish tribal deity possessed of the loves and hatreds common to men? To you and to countless others who have been perplexed as they have read certain passages in the first books of the Bible, the article by Prof. Leander S. Keyser, D. D., "The Jehovah of the Old Testament," will serve as an explanation and an elucidation of the perplexity. Professor Keyser is eminently fitted to deal with this question. He is Professor of Systematic Theology in Hamma Divinity School, Wittenberg College, and is the author of "Contending for the Faith," "A System of Natural Theism," "The Rational Test," "Election and Conversion," et cetera, et cetera. Watch for his article in our next issue. You cannot afford to miss this literary and intellectual treat.

Get the habit of reading the "Signs" regularly, because the "Signs" explains the trend of the times.

people all over the land, who are living on the science of twenty years ago, are still standing by the old doctrine of evolution, all unconscious of the fact that the supposed scientific foundation for this doctrine has now become completely undermined by these new discoveries.

EVOLUTION AND METHODISM

As giving some idea of the way in which the matter stands at the present time, the editor of the *Methodist Quarterly Review*, under date of January, 1922, declares that "the Methodist Church has crossed over to the new point of view with scarcely a jar." By this "new point of view," of course, is meant the evolutionary view which, in its theological aspects, is usually known as "the new theology." This view denies the vicarious atonement, the deity of Christ, the older view of the inspiration of the Bible, with other doctrines too numerous to mention, as one might expect from those who have adopted the evolution doctrine as an explanation of the origin of mankind.

Fortunately, conditions are not quite as bad among some of the other Protestant denominations. But there is no denying that the situation is bad enough.

As was remarked in the quotation with which this article began, "the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves."

This is the contest upon which we are now entering. The book of nature is God's larger testament, second only in importance to the Bible; and if we can really find out the true teachings of the book of nature, we must rely upon them as expressing absolute truth. And we may rest assured that the true teachings from the book of nature will not be found to contradict the true teachings of the Bible. As both nature and the Bible have come from the same Author, they must necessarily agree with each other. As a student of both these great books for the greater part of a lifetime, I am convinced that the more reverently and painstakingly we study the great book of nature, the greater will be our admiration of the Bible and more clearly will we appreciate the great truth declared in its opening words, "In the beginning God created."



ACCUSATION: Seventh-day Adventists hold fanatical views on health reform and vegetarianism, and by such teachings restrict the liberty that belongs to Christians.

ANSWER: Half a century ago—when this charge was first made—it seemed to have some strength, and we were compelled to answer it alone. But to-day, after fifty years of research in medical lines, the scientist meets this accusation for us, and changes the word "fanatical" to "sane" and "scientific" as regards our views on liquor, tobacco, tea, and coffee, pork, and flesh foods in general. We hold that these things—some of which are incorrectly called "food"—are to a greater or less degree harmful to the body. And for this claim, as we have just stated, there is now abundant medical support. Therefore, we believe that they have no place in the diet of a Christian. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." 1 Corinthians 6:19, 20.

How it is possible for a Christian to partake of a food or drink that is in any way injurious, and still obey the solemn command to "glorify God in your body," we do not know. It is impossible! And when it is added that "if any man defile the temple of God, him shall God destroy," we are forced to conclude that a man partakes of such food at the peril of his soul. (1 Corinthians 3:17.)

Again: We are to cooperate with God, in the habits and customs of our lives, for the development of perfect Christian characters. Now it is a known fact that right habits of eating and drinking have much to do with a good disposition, as well as with a sound constitution. Certainly the reverse holds good, for it has been well remarked that "eating pork makes dirty blood, dirty skin, and dirty natures." Any one of a number of other words might be substituted in the place of "pork" without necessitating a change in the rest of the quotation.

The apostle Peter clearly shows that there is a direct relation between food and holiness. When he writes, "Be ye holy in all manner of conversation," he refers to the Old Testament passage containing God's condemnation of unclean food. (1 Peter 1:15, 16, cf. Leviticus 11:44-47.)

But it will be urged: "Does not the Bible allow us to partake of certain meats termed 'clean'?" Yes, permission is given. But let us ask: What would you think of a man who because, forsooth, it pleased his palate, made a part of his diet some

product of the vegetable kingdom that science had proved was injurious to the body? And how would you answer him when he defended his suicidal course by stating that the Bible said that he might eat of it? (Genesis 1:29.) You would think the man insane, and probably would answer him that the statement in Genesis must be considered in the light of the continual degeneracy taking place as the result of the curse resting upon the world. You would urge him to use his God-given reason and the findings of other minds in determining what he should eat. Thus with the eating of what was once termed in the Scripture, "clean" meat. It is susceptible of the clearest proof that upon animals, as well as upon men, there have come more and more diseases, until to-day meat as a whole is far from being the best food for the human stomach.

However, recognizing the fact that every man must be guided by his own conscience in all matters not explicitly set forth in the Scriptures, the Seventh-day Adventist denomination does not make the eating of the so-called "clean" meats a test of fellowship, but simply urges its members to study carefully the whole question of their diet in the light of scientific and medical findings so that they will not in any particular "defile the temple of God." While remembering the apostle Paul's pronouncement that "the kingdom of God is not meat and drink," we do not fail to keep in mind his inspired command: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Romans 14:17; 1 Corinthians 10:31. Endeavoring to obey this and other like admonitions which have been quoted in this article, has led the members of this denomination, contrary to the desires of carnal appetite, to become abstemious in all matters of diet, especially as to meat eating. We hold that such a course enables us more easily to obey the injunction: "Abstain from fleshly lusts, which war against the soul," and to follow the practice of Paul, who declared: "I keep under my body, and bring it into subjection." 1 Peter 2:11; 1 Corinthians 9:27.

Of those who think that by our placing such restrictions upon various articles of food, we curtail the liberty belonging to Christians in this age, we ask this question: In view of the fact that there will be no flesh in the menu of heaven, for there will be no death there, would you say that you now have more Christian liberty than you will possess in that heavenly land you hope some day to reach? O Liberty, what crimes—and blasphemies—are committed in thy name!

F. D. N.



Can ZIONISM Succeed?

Is it probable or possible, either from the political or religious viewpoint, that the Jews will be reinstated as a nation in Palestine?

A scene in the northern part of Palestine. Three wagons full of Jewish immigrants and their farm implements, traveling across the barren plains in search of farm lands.

Underwood

by FREDERICK C. GILBERT

A HEBREW CHRISTIAN



HOW much perplexity might be saved, and how many problems could be solved for those who are interested in difficult religious questions, if they only followed the plan established by God's people of former days to secure true information concerning such vexatious queries. The method followed in ancient times to gain a correct solution of religious problems, is

stated in the following language:

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." 1 Samuel 9:9.

ZIONISM A RELIGIOUS QUESTION

From whichever angle we look at the question, Zionism is a religious topic. It always has been, and always will be. It cannot be disassociated from religion, but it must be, and ever will be, joined to and identified with it. While it is true that during the past quarter of a century many prominent persons connected with the Zionist movement have tried to take the question out of its religious atmosphere and surround it with another environment, the fact remains that the Zionist problem can never be separated from the influences of religion.

There are two classes who are specially interested in this current and vital present-day issue. There are Christians,

who believe that certain prophecies must be fulfilled before the return of the Messiah to this world, and among these predictions stand out prominently, if not preëminently, the return of the Jewish people to Jerusalem. Then there are the Jews, who maintain that Jerusalem belongs to them by birthright, and it should be returned to them that they might again have the place their forefathers inhabited for more than a thousand years. It is this class of Jews who are known as Zionists. While there are various branches of Zionists, as far as this article is concerned all Zionist branches are placed in one class.

We waive further discussion of the first class, the Christians, who profess there are specific prophecies which foretell that the Jews will return to Palestine, and concentrate our attention upon the second; namely, the Zionists.

THE JEW HAS LONGED TO BE IN JERUSALEM

The discussion of the topic of the Jew's return to Palestine to be in the land of his fathers is by no means modern. Ever since Jerusalem was captured by the Romans in the year of our Lord, A. D. 70, it has been the earnest prayer and the most sincere desire of the Jewish people that the day might come when they could again be in the Holy Land, and enjoy the city of their fathers. The rabbis have taught their pupils and the parents have instructed their children, ever to pray and to hope that the God of Abraham, Isaac, and Jacob would once more visit His people, and restore to them the land of Israel. Not a Passover service has passed for many a century but that the family have all joined in the earnest and fervent petition that "before another year rolls by, may we be in Jerusalem." When the holiday seasons come and the pious Jews assemble in their synagogues to offer up their holiday petitions to God, repeatedly they express the wish and desire

that they may soon be in "*Eretz Yis-roal*," the land of Israel.

The writer, having been reared in the Jewish faith and having spent more than twenty years among the most pious and devout of Israel, knows well how many tears are shed, how many prayers ascend, and how many sighs and cries arise to the God of heaven for the day to come when Jerusalem shall be taken from the gentiles and once again be placed in the hands of the children of Abraham. The writer himself has repeatedly joined with others in the home and in the synagogue to pray, with tears and with fasting, that this day might soon come. It is clear that the possession of Palestine for the Jewish people is not by any means a new idea.

A NEW QUESTION

However, since Theodore Herzl, about a quarter of a century ago, advanced the thought that the Jews should unite in securing Palestine for their own country, others have become intimately associated with him and this has caused the question to take on a different aspect.

It might be well really to ask the question, What does the Zionist want? There is much noise, considerable stir, great activity, a lot of enthusiasm, and a good deal of bustle about this Zionism; but after all, we may well ask, "What do the Zionists want?" Closely related to this question is another, "Will the Zionists succeed in getting what they are after?"

Just what they really desire it is a bit difficult to tell. There are so many hair-splitting, side-splitting, corner-splitting, and theological-splitting points connected with this ism, that it is really hard to explain what the Zionists as a whole really want.

To put the whole question in a nutshell, we would say: The Zionists want Jerusalem; they want Palestine; they want the whole of the Holy Land, or as much of it as they can possibly get; they want to own it; they want to run it as they wish, for what they wish, and they wish everybody else to stay out and let them alone while they operate it. This really is the desire of political Zionists.

This is the class that is making the most stir in behalf of Zionism. Those who claim to be the proprietors of Zionism are Jews. They maintain there is no other class who has any rights in this matter, since the Jews are the literal descendants of Abraham, and their fathers were the



International
A group of Jews on a pier at New York, waving farewell to a company of their race who left this spring for Jerusalem. For the first time in two thousand years the sacred custom of going up to Jerusalem for the Passover was observed.

ones who originally were in this place, the land of their possession.

NOT ALL JEWS ZIONISTS

However, it should be remembered that not all Jews are Zionists. One would naturally think from the stir and the bustle of the Zionist cause that the larger part of the Jews are really Zionists. But this is far from the case. While many Jews pray for the restoration of Jerusalem, and while many of them hope that it may be in the possession of their people, there are but very few who really care to go there and possess the land. It is said that during the year 1921, there were about 12,000 Jews who went to Palestine, while during the same time there were nearly 120,000 Jews who came to the United States. Once in a while a Jew from America who has amassed a fortune with the hope of spending the rest of his life among the hills of his ancestors, bids farewell to friends and relatives and sails to the Holy Land, only to be terribly disappointed at his findings after he reaches there. The writer knows of such, and they have returned to this country, to England, to other countries in Europe, never again to make the venture.

It is true that many of the large-hearted Jewish people plan to make Palestine a place where the poor, despised, downtrodden, persecuted, and heart-broken Jews of Eastern Europe may find a home, a refuge, a shelter, from the trials, sorrows, plagues, and persecutions, to which they have been subjected for many centuries. This is certainly a noble work, and a task which should be greatly rewarded. There are millions of Jews who wish to help their brethren find a shelter from the world's storms and a refuge for their shelterless heads. But this is not the real aim of Zionism, as it is usually propounded and expounded.

DIVISION IN THE RANKS

There is a terrible division among the Jews as to the real purpose of the Zionistic cause. Perhaps the division is as much in Palestine as in any other place. Note the following from the *American Israelite*, of March 16, 1922:

"In a letter printed in the *London Times*, Prof. Jacob De Haan, of Jerusalem, comes out against the Balfour Declaration on the ground that it does not protect the interests of the non-Zionistic Jewish community in Palestine. He also complains against High Commissioner Herbert Samuel because of



Underwood
Farming in Palestine. Modern American farming implements have been imported to make ready the soil that for thousands of years was cultivated with the crude implements of the Orientals.

the latter's refusal to recognize the Agudath Israel, and because he permitted the Jewish municipal council of Jerusalem to levy a special matzoth tax on all the Jews of the city, the proceeds of which will go to maintain the Zionist rabbis, none of it going to the Non-Zionist rabbis."

All the rabbis of Jerusalem are practically of the Orthodox class. It is therefore evident that not all the devout Jews even in Jerusalem are in favor of Zionism, yet they all agree they would like to live in Palestine if it were possible.

Because of the strong dissension among the Jewish people on the subject of Zionism, if for no other reason, it is impossible for Zionism to succeed. Zionism wants everything in that land, and when anything arises that it does not think proper, it becomes agitated and provoked.

GOD'S WORD AGAINST ZIONISM

Aside from what has been written in this article showing the human impossibility of the success of Zionism, we must remember that the leaders of this movement are not given to seeking much counsel from God. In the days of Daniel, when he felt that Palestine should be returned to the Jewish people, he asked God for light and information, and on his knees he pleaded before the God of Abraham to turn His face toward the Holy City, and cause His smile once more to rest thereon. God heard the prayer of the prophet. If the leaders of Zionism to-day would only follow the methods pursued in the days of old in ascertaining what God had said about Jerusalem for these times, they would have their perplexities easily cleared away, and they would spend less time and energy than they are now spending. God has settled this question long ago.

The apostle Paul, that great Jew who ever carried his Jewish brethren on his heart, and who constantly offered up most earnest petitions to the God of his fathers for his brethren in the flesh, said the last word on the subject of Jerusalem before its destruction by the Roman power:

"Jerusalem . . . is in bondage with her children." Galatians 4: 25. A number of years before, Jesus of Nazareth, the Messiah of the Jews, had said of this holy city:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . And Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Luke 21: 20-24.

We have no record anywhere that at a later time a word had been uttered by any of God's prophets or apostles that Jerusalem should again be built up. God did not say that there would be no Jews in that city; the Messiah uttered no statement to indicate that all Jews would forever be excluded from the city of Jerusalem. He did say, and His word was reinforced by His apostles and prophets, in harmony with the teachings of the prophets of previous times, that after the Messiah came, Jerusalem would be destroyed, the kingdom taken away from the children of Abraham, the temple razed, and the work of God given into the hands of others. (Daniel 9: 25-27.)

THE PROMISED JERUSALEM IS ABOVE

Nineteen centuries have come and gone. Many prayers have been offered for the Holy Land to be given again to the Jews. Tears and prayers, with heart anguish, have ascended that God would once more build Jerusalem. But the word of God has decreed the contrary. Before the outbreak of the war, many millions of dollars had been expended in different parts of Palestine to build up towns, villages, and hamlets, with the hope that the Zionists would again see that land regained by the Jews. The orchards were giving forth their fruits, the land was beginning to blossom, but the war destroyed almost all this effort.

We see again to-day the Jews plowing the land and clearing away rubbish and rocks to build new towns and villages; they are using modern methods to inaugurate a new era for Palestine, yet periodically there is an outbreak by Arabs, or by others; so that the bright hopes of Zionism do not always shine with luster. Zionism cannot succeed. God has spoken; and the word of the Lord endureth forever.

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J. R. FERREN, Circulation Manager

There is a Jerusalem now in preparation. God Himself is preparing that place. This is the real, the heavenly Jerusalem. This city is the true Zion, the city of the living God. Those who have hope through the Messiah of reaching that place will not be disappointed. There will be no factions there, neither will there be disagreements as to the policy which should be adopted in carrying forward the work. Messiah has made all the plans and worked out all the problems. Let us all have faith in the Holy City, the New Jerusalem, which the beloved John saw coming down from God out of heaven. (Revelation 21: 1, 2.)

OUIJA MANIA

(Continued from page 3)

And an editorial in the Philadelphia Ledger, March 14, 1920, bears the following comment: "While it is possible to view the whole ouija craze as a light social enjoyment, repeating, as it does, a previous social craze over the communications of [the] planchette of a generation or more ago, those divines who have warned their fellow communicants against the insidious indulgence in the ouija habit as a temptation of the devil and playing with the consuming fire of the nether world are not so far wrong as some have assumed, no matter how susceptible of physical explanations the phenomena may be. For the menace of ouija, spiritually and mentally, has lain in the acceptance of its accidental messages as messages from the other world."

Although the ouija board and the planchette and automatic writing may be largely the result of subliminal mind, the treacherous traps of the enemy lie beneath the bait, and the passivity of mind necessary for all such experiments proves an open portal for sinister agencies of the evil one which, many times, are repulsed with difficulty. The cases reported by Mr. Godfrey Raupert are too serious a warning to be lightly laughed away by foolhardy skeptic or ignorant novice.

(Next week, "What and Where Is 'The Great Beyond'?")

NURSES' TRAINING CLASS

THE Glendale Sanitarium and Hospital Training School for Nurses will admit its next class August 1, 1922.

The purpose of this training school is the education of consecrated young people to meet the ever-increasing demand for trained medical workers both in the homeland and in the foreign fields.

The past success of the sanitarium has made it possible for us to have a new and strictly modern building which will soon be under construction.

The ideal climate in which the Glendale Sanitarium and Hospital is located, also its proximity to a large city, brings a great variety of cases to the institution during all seasons of the year. This, with a large number of accident and emergency as well as surgical and maternity cases, affords excellent advantages for the thorough training of nurses.

Any one interested in the nurses' course address Superintendent of Nurses, Glendale Sanitarium and Hospital, Glendale, California.

A Record Year for New Books

These eleven books have been put out by the Pacific Press Publishing Association since July 1, 1921. They represent but a part of the total business of this house. The fact that the number exceeds that of any former year is worthy of note.

THE LIFE THAT WINS. This book abounds in experiences of men and women showing the advantages of living the worth-while life, the life that wins. You would enjoy reading the chapters entitled, "Difficulties in the Way," "Our Traveling Companion," "Serving as We Go,"—in fact, all ten chapters have an impelling influence upon the reader. Not a doctrinal book in any sense; will be read by adherents of all denominations with equal satisfaction and pleasure. A page or two a day before taking up your round of duties will add greatly to the joy of living. 167 pages, cloth binding, at \$1.00.

THE SCIENCE OF FOOD AND COOKERY. "What shall I get for dinner?" Ever hear that? It is pretty hard on the housekeeper to think up new dishes or even to remember some of the old dishes that pleased. It wouldn't be so bad if it wasn't a day-after-day affair. Your cooking worries would fade away if you should get a copy of this super cookbook, study it a bit, and learn how to prepare some of the 500 new, tried-out, palate-tickling recipes. A "Course of Cooking Lessons," "Dietetic Errors," "Cookery for the Sick," and "Balancing the Food" are four of the twenty-six chapters. Eleven pages on most approved methods of canning. Can't tell it all here. You must see a copy for yourself. 282 large pages, bound in washable cloth. Only \$1.50; worth many times this amount.

WILD MEN OF BORNEO. How little most of us know about this out-of-the-way but most interesting island country! Because of the limited means of intercommunication between the tribes, there are almost unbelievable differences between them. Borneo is surely an untamed country. Monkeys swing in the trees, wicked-looking crocodiles lazily bask on the river banks, elephants inhabit the jungle, and natives go about in scant attire. Creepy feelings run up and down the spinal column as one reads of the chief pastime of head-hunting that still exists among at least one of the tribes. You will rejoice, however, as you learn of the encouraging progress of Christianity among these needy people. Ready about July 20. Price will be quoted later.

IN BEAVERDOM. Helen V. Ross charmingly describes animals and insects in this four-section storybook. You feel thoroughly acquainted with the beaver family after reading Sonny's life experience. You have no idea

how interesting insects are until you read the caterpillar story entitled "Anosia's Adventures," or the one about the "Seventeen-Year Locust." The author has heeded the injunction, "Go to the ant. . . . Consider her ways," and gives us the benefit of her observations. Better not read these stories if you are busy, for you will hardly want to quit once you get started. This very latest 64-page number of the Wide World Series sells for the same price as the others, 25 cents.

AT HOME WITH THE HAKKAS IN SOUTH CHINA. This book is written by one who knows, for his work for the Master brought him into close touch with the people; too close at times. Imagine the disease, vermin, and foul odors of human beings, cows, chickens, pigs, cats, dogs, and every-

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thing commingled. His "worst night" is more laughable for his readers than it was for him. "Harrowing," "amusing," "fascinating," these words describe many of the author's experiences as he journeyed from place to place. Read the book for yourself and to the children. You couldn't spend 25 cents better.

HURUE: A BOY OF THE SOUTH SEAS. He could swim like a fish, climb coconut trees like a monkey, catch sharks, and walk on the sharp, jagged coral. He was a delightful little character; one of those lively yet good little fellows, you know, that win their way to the hearts of all. A marked tendency of this 64-page, colored-cover book, is to inspire respect for the opinions of parents. He is a wise parent who makes use of such helps. Price 25 cents.

IN STARLAND. "He commanded, and it stood fast." No room for evolution in that statement, is there? And so it is all through this splendid new astronomy book of 250 pages, that only recently came from the press. There are books a-plenty on this awe-inspiring subject, but practically all fail to recognize God's power. Therefore the need of such a book as "In Starland,"

which appropriates the good from the great recognized works and combines with it the Bible references to the heavenly bodies. Generously illustrated in black and colors. Price \$1.25.

LITTLE BIBLE BOYS. No greater stories ever appeared in print than a certain twelve in the Bible about boys. They hold children spellbound even in the "saith," "spake," and "gavest" King James version. Imagine, then, the intense interest and tremendous influence of these same stories when retold by such a masterful story-teller as Arthur Spalding, who knows boys so intimately and can write for them in the simplified language of present-day children. "The Bad Boys of Bethel," "The Shepherd Boy Who Slew a Giant," and ten others, making 128 pages. And think of it, only 50 cents!

ON OUR BLOCK. Can you think of a better way to teach lessons to children than by mingling with them in their play, observing what they do and say, and by making these daily incidents in their young lives the basis of instruction? This is what U. V. Wilcox has done by means of eighteen impressive stories which comprise the new 90-page book, "On Our Block." He tells us that Bruce was kind to his sister, and that he always tipped his hat to his teacher. And then there is a story about Mary Lea who embarrassed her mother when she had company.

Reading this little volume will be far more effective than preaching and scolding. Freely illustrated. Cloth bound, and only 75 cents, postpaid.

MANANA LAND. To most of us Mexico suggests an afternoon snooze, a band of armed rebels, broad-brimmed sombreros, or perhaps scorpions and frijoles. The vast natural wealth, wonderful scenery, unusual animals and birds, and virtues of the people are less known.

An opportunity of becoming better acquainted is afforded in the new 92-page book, "Mañana Land." It was written by an observing person who lived six years in the country and city districts. A feature that will delight all is the writer's description of the strange pets her three children had. Postpaid, 75 cents.

CHRISTIAN EXPERIENCE AND TEACHINGS. A compilation of the best from Mrs. E. G. White's books and from many articles contributed by her to periodicals during her lifetime. In cloth at \$1.00; limp leather, \$2.00.

The need for such books is generally recognized. Fathers and mothers need the stabilizing influence of the larger books; children and youth need the entertainment provided by the smaller ones. Your home will be more attractive when you have such books lying around.

Consider Their Worth, Not Their Cost

You may obtain these books from our nearest representative, or from the Pacific Press Publishing Association, Mountain View, California.

IN A WORLD CONFOUNDED

by Robert Hare

I see the world, by vain philosophy confounded,
Enchanted by the whims of fashion and of fame,
Dead unto all but joys that selfish ease would borrow,
Eternity exchanged for just an empty name;
Won by rude plaudits, charmed by light and gilded tinsel,
Pursuing pleasures, fleeting as the mirage cast,
Bowing in senseless worship by enthroned Ambition,
With hope of peace all in the dim and distant past.

I see the church, in Folly's wide and wild arena,
Charmed with the jazz and whirl of tinkling feet,
But false to heavenly service and its self-denials,
Drinking from poisoned goblets of enchanting sweet;
Leaving the rugged path of life and hallowed duty,
Where blood-prints mark each furrow of the onward way,
Kissing the hand to demon forces, deemed angelic,
And in it, o'er it all, forgetting how to pray!

O heart of mine, thou hast a high, a holy mission:
A beacon flame is needed for earth's darkened night,
Take up the torch of truth, that deathless gift of Heaven,
And guide some pilgrim wearied, seeking for the light.
A tangled maze encircles feet that wait and wander,
Make straight some path, and guide to clearer view;
But ever, while by falsehood and its charms surrounded,
Breathe out in faith the prayer—"Lord, help me to be true."

