

SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY



Kodel & Herbert

A noted New York orchestra leader is shown demonstrating, at the request of six clergymen of the city, how to "put pep into hymns." The plan is to employ such singing at the famous Broadway Temple.

MODERN SPEED *invites the* CHURCH

IT has become a commonplace to speak of the speed of the age. Everything and everybody is on wheels these days. Viewed simply from an economic standpoint, the speed might perhaps be justified, for it has made possible a far greater output of the commodities and luxuries of life at a price within the reach of the masses. But, unfortunately, that word "speed" has a figurative as well as a literal meaning. The greatly accelerated wheels of our manufacturing establishments are but symbols of a new state of mind that characterizes our age. It is in the social, physical, and, most of all, in the spiritual realm that the real nature of this modern trend is revealed.

In the social world, this spirit of speed manifests itself in a discarding of all those moral brakes that have formerly been relied on to steady the members of society on the highway of life. Or, to change the figure, the Ten Commandments have been thrown off by the way as so much excess baggage. And countless men and

women, unable to make the difficult turns in life's road at this dizzy pace, have plunged to ruin. Or, to vary the metaphor again, the governor on man's delicately balanced moral machinery has been removed, and the engine is tearing itself to pieces.

In the physical world, the speed of the age manifests itself in a disregard for fundamental laws of health. The man of business outrages his stomach with the hurried meal swallowed down between snatches of conversation on some business deal. Finally, the physical structure, no less than the moral, collapses in ruin.

But this photograph reveals the startling fact that the speed of our age has invaded the sacred realm of religion. Our grand old hymns are to be "speeded up" to keep in step with the rapidly moving feet of this generation. Somehow comment seems almost unnecessary. Our only wonder is: When, in all this speeding up, can the still small voice find opportunity to speak to the ultra-modern worshiper?

N.



Professor Charles Gilmore assembling the tail bones of a dinosaur.

This dinosaur is estimated to have been about eighty feet long.

Wide World

The Pedigree of Evolution

*Early speculations
about the earth*

George McCready Price

WE owe to Herbert Spencer the suggestion that it is often very advisable to look into the pedigree of an idea. What sort of people does it come from? Were they heathen, or Christian? Were they sound and sober in their conclusions in other respects? or were they given to wild and ungoverned fancies? By examining the history of evolutionary theories and speculations in the light of this suggestion, we shall find much light regarding the inherent nature of these ideas themselves.

Our "modern" evolutionary speculations have a very long history. Indeed, they seem to have begun almost at the dawn of human thought regarding the earth as a whole. True, all that we have from the very earliest ages, that is, those of Egypt and Babylonia, are what seem like perversions (almost parodies) of the true account of the history of the early days of our earth, as preserved for us in the Hebrew Scriptures. Thus we have the Babylonian account of the creation, and particularly of the universal Deluge, which is easily recognized as merely a perverted, polytheistic version of that which we have in the early chapters of Genesis.

But when we come down to the days of the Greeks, we seem to be in a new world entirely. It is as if mankind had gone to sleep for centuries, and was just waking up again, with charming youth and vigor indeed, but with a mind quite blank regarding any divine origin or any divine revelation. The (apparently) youthful race was, as it

were, just starting afresh on the earth, and was compelled to work out, unassisted, everything it was to know from the bare facts which it could discover in the world around. And in this way we find an enormous number of very bizarre and fantastic speculations among the early Greeks, some of which may indeed be merely semihumorous fancies, never intended to be taken seriously, but some of which were the best they could then invent with the facts at their command, and of course quite apart from any divine revelation on these subjects.

ARISTOTLE AND EVOLUTIONISTS AGREE

The great profusion of sea shells and other fossils which are even now to be found in the rocks of most of the countries around the Mediterranean, must have made a strong impression upon all thinking men among those early races. Doubtless, also, two thousand years ago or more, very many more fossils, particularly those of the elephants and other large extinct mammals, were even more profusely scattered over the surface of the lands. We find frequent allusions in the Greek writers to the marine shells occurring in the rocks of the hills.

Aristotle particularly has given us what he considered the true explanation of these

phenomena; and we are struck with the very close similarity between his explanation and that which has so long been offered us in our day in the name of "modern science." In other words, the pagan Aristotle, three centuries before the Christian era, gave substantially the same explanation of the changes of the ocean and the dry land which, in these modern times, is being taught in our universities in the garb of up-to-date geology and physical geography. Aristotle had arrived at these conclusions by a wholly pagan method of groping after knowledge, but very greatly hampered by an extremely narrow outlook; for he was acquainted with only a very small fraction of the earth's surface. In our day modern scientists have arrived at similar conclusions by a "secular" (really pagan) method of studying nature, boastfully ignoring that revelation which a merciful God has given for our guidance to keep us from making blunders; and is it any wonder that our modern scientists have come to very much the same conclusions in philosophy and religion as did the ancient pagan Greeks?

This is not the place to discuss the faulty logic and grotesque methods of reasoning which have marred the work of our modern evolutionary geologists. I have discussed these blunders in logic in my books dealing with this science. Possibly at some future date I may again deal with these matters in the columns of the SIGNS OF THE TIMES. Here I am only concerned with a recital of the views held by this pagan student of na-

ture more than two thousand years ago, who has transmitted to us a very full account of what the most intelligent men of his day believed and taught on almost all the subjects of common scientific inquiry. For, probably more than any other man, Aristotle represents all the best that was then known about the things of the natural world.

REALLY A PAGAN VIEW

"The sea," he tells us, "now covers tracts that were formerly dry land, and land will one day reappear where we now find sea. We must look on these mutations as following each other in a certain order, and with a certain periodicity, seeing that the interior of the globe, like the bodies of animals and plants, has its periods of vigor and decline, with this difference, however, that while the whole of an organism flourishes and then dies, the earth is affected only locally.

"These phenomena," he goes on to say, "escape our notice because they take place successively during periods of time, which, in comparison of our brief existence, are immensely protracted."—*Sir Archibald Geikie, in "The Founders of Geology," pages 34, 35, second edition.*

This view we may call the evolutionary interpretation of the changes recorded in the rocks of the globe. In reality, as we have seen from its origin, it is really the pagan view, for it was arrived at by pagan students of nature wholly apart from any influence of the Hebrew revelation. It has prevailed off and on during all the intervening centuries from the time of Aristotle to our own day.

After the long night of the Dark Ages, when men again began to study plants and animals and rocks, two other explanations held almost universal sway among students of natural science. During the sixteenth and the seventeenth centuries, these two contrasted views were advocated with much vigor and even acrimony, though all the while collectors were diligently engaged in gathering specimens and storing them away in cabinets or museums, and others were as diligently describing and illustrating these curious specimens in well-illustrated books that have come down to us.

One group of men declared that these shells and bones were never real parts of living animals; they were merely freaks of nature, mere chemical formations which, strangely enough, took the form of many remains of animals. They were mere "sports of nature," however, and were entirely deceptive as ever having belonged to actual living animals, whether of the sea or of the dry land. And strange to say, many books were published which described hundreds of these specimens in this manner.

VAIN SPECULATORS

But another school of scientists declared that these fossils were not mere freaks, or *lusus naturæ*, or *lapides figurati*, as they were variously called. They were real remains of formerly living animals which had been buried in the mud and sand when these beds were soft, these beds having since hardened to the consistency in which we now find them. These men generally held that the fossils had been buried by the great world changes which took place at the time of the Deluge; but most of them were vain speculators, who gave free rein to their fancies and gave utterly grotesque accounts of the early history of the world quite unwarranted by any substantial basis of fact. William Whiston and Thomas Burnet belonged to this class. The latter published his "Sacred Theory of the Earth" in Latin in

1681, though it was afterwards translated into English and again published under the patronage of the king. Such works undoubtedly were a great hindrance to the spread of true science, as they tended to bring all scientific study into contempt among sober, careful scholars.

Of a very different spirit and method was John Woodward (1665-1728), a physician, and one of the best scientists of his time. His great collection of fossils was bequeathed to the University of Cambridge, accompanied by a legacy for the endowment of a lectureship, both collection and lectureship having been continued to the present day. He was the author of several books, chief of which was his famous "Catalogue of English Fossils," in two volumes, 1728-29, in which, as the Encyclopedia Britannica remarks, "he described his rocks, minerals, and fossils in a manner far in advance of the age" in which he lived. He died in 1728, and was buried in Westminster Abbey.

Lying before me as I write, is a copy of his first work, "An Essay Toward a Natural History of the Earth," the copy I have being dated 1695, when the author was only thirty years old. Of course it contains many things which now seem very crude and amusing; but Woodward had a true regard for the facts of nature as he knew them, and although he had not traveled abroad to other countries, he knew about all that was then known of the animals and plants and especially of the fossils and minerals of the British Isles.

WOODWARD BELIEVED IN THE DELUGE

Woodward's books strongly protest against the unfounded speculations of such men as Burnet. He also felt obliged to enter into an elaborate argument to prove that the fossils are not mere sports of nature, or not chemical formations like what we now call "concretions"; but that they are actually the relics of former life. His arguments on this point are strictly scientific, and proved so effective that they seem to have put an end, so far as England was concerned, to the strange perversity about the fossils being merely "sports of nature."

Woodward's theories about the interior of the globe and about the method by which the strata were formed, were erroneous; but undoubtedly his works would to-day be far more highly regarded by modern scientists if he had not held that the Deluge of Noah was the chief cause of the great geological changes of the past, as well as the cause of

the burial of so many plants and animals in beds of gravel, sand, and clay. This latter idea seems to be so entirely repugnant to the modern school of evolutionary geologists that it puts completely outside the pale of scientific grace any unfortunate person who holds such views. Evolutionists seem to hate this idea of a universal deluge in about the same way and to the same degree as the devil has been said to hate holy water.

My limits of space will not permit me to enter more fully into the teachings of this very interesting man of some two hundred years ago, who ought to be regarded as one of the real founders of the science of geology. I have space only for a few quotations from his earliest book, in 1695.

Speaking of the fossils, some of which were exactly similar to shells occurring on the shores of England, while some could not be thus matched by modern forms, he says: "As well those which we can match, as those we can not, are all remains of the universal Deluge, when the water of the ocean, being boisterously turned out upon the earth, bore along with it fishes of all sorts, shells, and the like movable bodies, which it left behind at its return back again to its channel."—Page 27.

A DIFFERENT WORLD AFTER THE FLOOD

In discussing the Biblical account of the Deluge, he points out that the latter was sent, not merely to drown out the rebellious human race,—a purpose which could have been accomplished in a few hours or a few days at most,—but chiefly for the purpose of entirely changing the face of the earth itself, in order to change the kind of world in which man was to live henceforth. The people before the Deluge had too easy a time; they lived in a most delightful and ideal world; every physical want was supplied without exertion on their part; and all this conduced to make man forgetful of God and to rivet still more strongly upon them the chains of habits of sin which would effectually shut out God from their thoughts and lives. Accordingly, as Woodward argues, God planned to change all this, and to place man in entirely different surroundings, where he would have to struggle for food, clothing, and shelter; thus by industry and thrift, developing habits which might serve to wean him away from the vices too greatly fostered by his environment in the world before the Deluge. As Woodward expresses it: "The first earth was suited to the first state of mankind; who were the inhabitants of it, and for whose use 'twas made. But when human nature had, by the fall, suffered so great a change, 'twas but necessary that the earth should undergo a change too, the better to accommodate it to the condition that mankind was then in: and such a change the Deluge brought to pass."—Page 98.

I commend this reasoning to those professed believers in Holy Writ who nevertheless have tried their utmost to minimize the physical effects of the Deluge, if indeed they will admit that there ever was such an event. Assuredly, Woodward's argument is good theology; and from our modern studies in geology, founded on an examination of the world as a whole, we now know that it is also good science.

As for the fossils themselves, he says that they seem to have been preserved in the rocks of marble, sandstone, or shale, as so many mute witnesses of the world that once was. And they are likely to continue as long as the rocks themselves; and so, he declares,

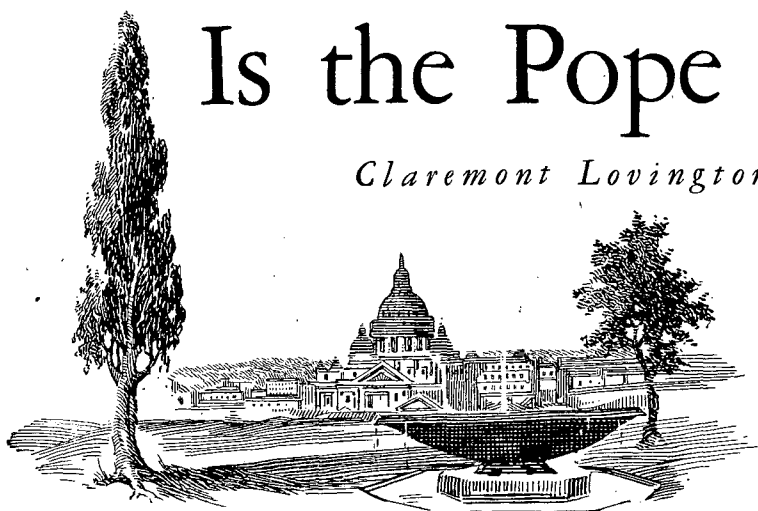
(Continued on page 15)



The ancient Babylonian account of the Flood was very similar to that found in the Bible; in fact, almost all ancient peoples had a tradition of a great flood. The picture shows a Babylonian Deluge Tablet.

Is the Pope INFALLIBLE?

Claremont Lovington



I AM not a Roman Catholic, because the Roman Catholic hierarchy makes the Roman pontiff infallible in matters of faith and doctrine.

The following is taken from the proceedings of the Vatican Council of 1870, when the pope was officially declared to be infallible "when he speaks *ex cathedra*":

"Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed: that the Roman pontiff, when he speaks *ex cathedra*; that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church."

Previous to 1870, the Catholic Church stated repeatedly that the doctrine of papal infallibility was a Protestant invention and a lie; but in this decree the Vatican Council of 1870, the Catholic hierarchy, adopted this "Protestant invention" and "lie," as a "tradition received from the beginning of the Christian faith," and "faithfully" adhered to, and as "a dogma divinely revealed" relative to the infallibility of "the Roman pontiff, when he speaks *ex cathedra*."

A REMARKABLE CHANGE

It seems strange that a Protestant lie and invention should suddenly become a doctrine of the Catholic Church, which the hierarchy now claims they have held from the very beginning. Yet there is a long line of prominent Catholic writers, covering a period of many centuries before 1870, who per-

sistently taught all the time that the pope was not infallible, and they supported their arguments by Scripture and the pronouncement of other noted Catholic writers of the early centuries, whom the Catholic Church has now canonized. In fact, several of these early Catholic Fathers asserted that the claim of infallibility was the sign of Antichrist. Previous to 1870, this question was asked and answered in Keenan's Catechism, a catechism of the highest authority in the Roman Church:

"*Question*.—Must not Catholics believe the pope in himself to be infallible?

"*Answer*.—This is a Protestant invention: it is no article of the Catholic faith."

Since 1870, Keenan's Catechism has been amended by taking out the former teaching and inserting in its place the doctrine declaring the pope to be infallible. What was formerly declared heresy by the Roman Church is now declared orthodoxy. A Protestant lie and invention is now declared a Catholic doctrine held from the beginning, which all must receive or forfeit the blessings of salvation. And yet the Catholic Church asserts in all seriousness that she never changes in doctrine. We quote from a highly respectable Roman Catholic authority:

"If none of the Catholic doctrines had been recorded in Holy Scriptures, we would nevertheless have learned them all by the constant and invariable teaching of the church."—"Familiar Explanation of Catholic Doctrine," M. Müller, New York, Benziger Brothers, page 151.

NOT REVEALED, BUT INVENTED

It is very evident that the Catholic Church changes her doctrines as the exigencies of the times demand, and when it is to her advantage to change. Neither the Roman pontiffs nor the Roman Church have been consistent or harmonious in advocating the doctrine of papal infallibility. The Roman Church can not change the great facts of history. Cardinal John H. Newman, in writing to the Duke of Norfolk, stated that the doctrine of papal infallibility as a revealed and accepted doctrine "would be most difficult to maintain logically in the face of historical facts." Cardinal Manning claims that the famous Syllabus of Pius IX, issued in 1864, is an infallible document, but, on the other hand, Cardinal Newman just as emphatically says, "No; it is not infallible."

Even the popes themselves are not agreed on the high claims made by certain popes. The illustrious Pope Gregory the Great, said, "I confidently say that whoever doth call himself universal bishop, or desires to have himself so called, is the forerunner of Antichrist, because he proudly doth set himself before the rest." The doctrine of papal infallibility was first approved by the College of Cardinals in Rome, in 1870, and up to that time it was a greatly controverted doctrine between the different factions in the Roman communion. The members of the hierarchy were in constant conflict over this unsettled question, and when it was finally settled, in 1870, it was

Your Christ and Mine

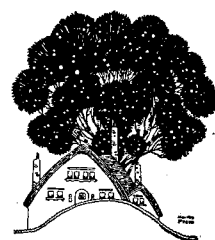
ROBERT HARE

His eyes beheld the selfsame visions that we see,—
The stars, the sun, pale moons, the hills, the meadow land;
He caught the twilight breathing of the perfumed flowers,
And touched the sinful with His sinless hand.

His feet trod on earth's byways and its crowded mart;
His hand toiled, all akin with weary sons of toil;
He drank from springs where human lips had turned refreshed,
And on His heart our burdens pressed the while.

Then, over all, just where I, too, some day may rest,
His kingly head was laid upon a borrowed stone;
Pillowed within the tomb—oh, tenderest of all hearts—
How great the love that would for sin atone!

O earth, once hallowed by a presence so divine,
Enshrine His memory for my faltering heart and will;
Help me to look with joy upon thy stars and flowers,
He saw them all—great thought—I see them still!



settled by a vote of the cardinals themselves, who declared that it was their private judgment that the pope was infallible when he spoke *ex cathedra*, which makes it very clear that the doctrine of papal infallibility was not revealed from heaven in the beginning, but was merely an *ignis fatuus* pursued for centuries, and finally became a settled doctrine of the church by the means of a human invention of the electorate of the hierarchy, who were not all agreed when the vote was taken on the settlement of this important doctrine of papal infallibility.

GOD ONLY IS INFALLIBLE

The Scriptures declare that God only is infallible, "with whom is no variableness, neither shadow of turning." James 1: 17. It is "impossible for God to lie." Hebrews 6: 18. Only God's "word is true from the beginning." Psalm 119: 160. A mortal man might as well declare himself omnipotent as infallible. One claim is no more sacrilegious than the other. We do not want to be misunderstood by our Catholic friends in setting forth our arguments against papal infallibility. We do not refer to the pope as being infallible in his private life and conversation or in his teaching aside from *ex cathedra* teaching. We know that he is just as liable to commit sin and to err as any other man.

Cardinal Newman did not try to cover up these mistakes of the popes when he wrote to Bishop Ullathorne as follows: "Think of the store of pontifical scandals in the history of eighteen centuries, which have partly been poured forth and partly are still to come."

It is not these scandals that we charge up against his claims to infallibility, but it is the *ex cathedra* utterances themselves that we question. Some of these utterances of the popes have been reversed by other popes, who likewise spoke *ex cathedra*, and therefore it is apparent that one and perhaps all are fallible. Even some of the boldest champions of papal absolutism, men like Agostino Trionfo and Alvaro Pelayo, assumed that the popes could err and that their decisions in matters of faith and doctrine were "no certain criterion." Cardinal Jacob Fournier, afterward pope, claimed that papal decisions were by no means final, but might be, and sometimes had been overruled by another pope, and he justified Pope John XXII for "annulling the offensive and doctrinally erroneous decision of Nicholas III on the poverty of Christ, and the distinction of use and possession." Likewise Pope Innocent IV contended that "a pope might err in matters of faith," and that his decisions might be overruled.

This being so,—and it frequently happens when it is to the advantage of the church to change such "offensive and erroneous decisions,"—what becomes of the doctrine of papal infalli-

bility? This doctrine does not stand up under the historic test. The facts of history and the revelation of the Scriptures do not support it.

The claim to papal infallibility was simply the last step taken in the onward march of Roman ambition. The first claim was that of "honorable precedence" among the churches, then the claim "to command, first, neighboring churches," afterwards, "more distant churches," and finally papal arrogance developed the doctrine of papal infallibility.

This claim of papal infallibility puts mortal man on an equality with God; and when such *ex cathedra* utterances are in open conflict with the plain commands of God in the Scriptures, it places sinful man above God. And this is exactly what some of the popes

have done; thus they have fulfilled the scripture which says that the Lord Jesus shall not come the second time until "there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2: 3, 4.

For this reason, which is my fourth reason, I am not a Roman Catholic.

PRAYER is so necessary and the source of so many blessings, that he who has discovered the treasure can not be prevented from having recourse to it whenever he has an opportunity. —*Fenelon*.



The Batoka WITCH GIRL

WILLIAM A. SPICER

Mission Board Director, who recently, has been traveling in Africa

SPEAKING of transformations, there is the Batoka witch girl, beyond the Zambesi, of whom Missionary Walker told us:

"The village people told strange tales of her powers. She spoke messages from the spirits. After drinking a magic potion, she would enter a crocodile pool, and the crocodiles never touched her, they said. She would go into fire, and it would not burn her; so at least the villagers say. Her fame as a witch was firmly established. Then she came to the 'teaching.' Soon she was in the baptismal class. Now she is a baptized member, as good and loyal a Seventh-day Adventist as any of us."

"From a thousand miles to the north of our head station in the Congo, up by the edge of the Sudan, there has come to us the question, 'When are you coming to us?' The news of the new mission that teaches the Bible way has traveled somehow into that region a thousand miles to the northward."

ZULU AND INDIAN

There is a large community of Indians—mostly from South India—in and about Durban, Natal. Elder W. C. Walston is working among them; while in connection with a busy medical practice, Dr. Hankins lends a missionary hand. Here also are many Zulus, Zululand being in northern Natal and the Transvaal. There is no special love between Zulu and Indian; but the blessed "tie that binds" can unite even these. President Heald, of the Natal-Transvaal Conference, tells this story:

"I saw Pastor J. C. Rogers of Durban, preparing to baptize a Zulu and two Indians.

The Zulu's heart was touched and melted by the tender meaning of this death of the old life and the rising to walk the new life in Christ. At the thought of it, he was sobbing. One of the Indians went to the Zulu, as they waited, and put his arm about him. He asked the preacher to baptize them together. So Zulu and Indian went into the water with arms about one another, and so they came out of the water, a living witness to the tie that can bind all hearts and all races in the love of Christ Jesus."

"OUT OF WEAKNESS, MADE STRONG"

"We had a work along the Bechuanaland border," said President de Beer, of the Orange River Conference. "Through the disaffection of the native teacher, the chief had become dissatisfied. Evidently the teacher had given the man hope of deriving some mercenary advantage from the mission."

"You Seventh-day Adventists have not done what you promised," said the chief. "I am done with you. We will go no further."

"All was quiet for a time. No one added to the chief's declaration. Then an old woman spoke up.

"Well, if the chief is going to leave this way," I am not. I will stay by the truth."

"Then another spoke in the same strain, and another, and another, until all the rest of them had taken their stand to remain true, notwithstanding what the chief had said.

"I will think it over again," said the old chief, as he saw that no one followed his lead. The old woman's courage had won the day."

The PASSION for LIQUOR

PROHIBITION and its enforcement is one of the most publicly discussed questions of the day. Although for many years the "wets" and the "drys" have contested every inch of the ground in the battle for national prohibition, and although the prohibitory law has been ratified by the required number of states, and has thus been placed in the Constitutional law of the land, there are some who still insist that it was all "quietly slipped across." There are some politicians, metropolitan editors and writers, a few eminent lawyers and judges, and even some college professors, who never let the opportunity pass of taking a slap at the Eighteenth Amendment. By voice and pen, they declare it can never be enforced, and thus unconsciously encourage beer runners and bootleggers in their criminal and bold defiance of law.

The fact of the matter is, the prohibitory law is to a large extent being enforced. It is all true enough that there are many infractions of the law, and sometimes bold and defiant "gang" violation of the law. But can not the same be said of our prohibitory laws against stealing, killing, and other major crimes? None of these laws are enforced to one-hundred-per-cent effectiveness, yet who would for a moment advocate that our prohibitory laws against stealing and killing should be repealed? Or who would advocate that our criminal code should be so modified as to permit two per cent or three per cent of stealing or killing in a sort of "light wine" practice of crime? It is the criminal and vicious who break the just laws of the land, and every citizen should well know that the better and safer way to deal with the real law breaker is to administer impartially the law so that its just penalties will be summarily and promptly enforced.

VICTIMS OF PERVERTED APPETITES

It is indeed strange what a perverted nature and appetite, together with the love of money, will lead men to do. Drinking, smoking, gambling, fast women, gun toting, beer running, bootlegging, smuggling, night carousing, often camouflaged by flower selling and other clever stunts, is practiced in our large cities in defiance of law, and often protected by political "tips." Back of it all is that craving thirst of a perverted appetite for "spirits." Many a man has been deceived by the smell and color of what he supposes is "good stuff," only to realize, when too late, that the poison has robbed him of his eyesight, shattered his nerves, and marked him for the undertaker.

What lengths a man will go in order to satisfy his uncontrolled appetite for alcohol!

STEMPLE WHITE



During the last holiday season, many all over the country decided to have their "hooch," law or no law. They had it all right, and undertakers got many of them. Mr. Frederick Boyd Stevenson, writing in the Brooklyn *Eagle*, warned people in advance, that "for every drink you take, the chances are eighty to twenty that you will be poisoned." Dr. Charles Norris, chief medical examiner of New York City, said: "The liquor was never so dangerous as it is at this time. It is made of denatured alcohol, wood alcohol, benzene, pyridine (a deadly poison), bichloride of mercury (a very deadly poison), ether, kerosene, fusel oil, and sulphuric acid." Denatured alcohol is used in the manufacture of barber's shaving soap, hair oil, cleaning soaps and fluids, stove polish, and shoe polish. Just how bootleggers carry on their nefarious business is further told by Mr. Stevenson.

"Instead of making it into barber's shaving soap and hair oil and cleaning soaps and fluids and stove polish and shoe polish, they have made it into 'Old Scotch,' and 'Gordon Gin,' and 'Jamaica Rum,' and some of you men and women have been wishing many happy returns to one another and drinking this shoe polish and stove polish as first-class 'real stuff' that a friend of mine who is on the inside got over and guarantees to me."

"These drinks that are on the market to-day," said Mr. W. H. Walker, acting federal prohibition director of the New York District, "are made from the cheapest grade of alcohol. Very little grain alcohol is now

being withdrawn for denaturing purposes. Cane alcohol is principally used. It is poison, and other poisons are put in it to give it a 'kick.' Then it is colored with burnt sugar, poured into bottles, and corked with old corks covered with forged government stamps. Forged labels are put on the bottles, the whole thing is discolored, and dust blown upon it to make it look ancient; and your Mr. Drinker thinks he is getting something fine."

WHY DRINK ANYWAY?

Even if there were no such ultra-poisonous "hooch" concoctions on the bootleg market, what good reason can anyone give for drinking intoxicants? Fruits and grains are indeed a great blessing to the race, but when fermented, brewed, distilled, and thus spoiled, they become a most unmitigated curse. The civil authorities will not grant licenses for men to barter in spoiled and rotten produce, and health authorities endeavor to keep a close tab on even damaged produce. Then why, for a moment, license spoiled fruit and grains when turned into a far more dangerous liquid? While it is unwise to overeat, one can not eat enough fruit or grain to get intoxicated; but it does not take much poisonous "spirits" from grain or fruit to rob a man of his reason and lay him out dead drunk. "Booze" must thus be classed with opium, morphine, and cocaine, and properly prohibited.

Those in public life who let their perverted appetite get the better of them, and who serve "wines" and "cocktails" at social functions, help to put a damper on better enforcement of prohibition. President and Mrs. Coolidge, by precept and daily practice, are setting a good example to all public officials.

Christians should no more think of using intoxicants on the Lord's table than on their own tables. Fermented wine should never be used in the sacrament of the Lord's Supper. Jesus used the "fruit of the vine," which Isaiah speaks of as "new wine," and when found "in the cluster" is a "blessing." (Isaiah 65:8.) But when man removes it from the cluster and lets it spoil, and work, and ferment, until "it moveth itself aright," then it becomes "strong drink." Against the use of intoxicating drinks God has most solemnly warned. He even pronounces a "woe" against him who "giveth his neighbor drink." (Habakkuk 2:15.) Let us consistently uphold the Eighteenth Amendment.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

The BOGY of RHEUMATISM

GEORGE H. HEALD, M. D.

RHEUMATISM is a name applied loosely to painful conditions of joints and muscles, both acute and chronic. This article will deal with acute and chronic rheumatism of the joints.

Acute rheumatism, known also as rheumatic fever and inflammatory rheumatism, is one of the most distressing and painful of diseases, and is potent for grave after effects, such as chronic rheumatic conditions, and especially a crippled heart. In the ordinary form, it is a fever accompanied by inflamed, painful joints,—usually the large joints,—which may be attacked one after the other in succession, one joint becoming easy as the inflammation enters another.

The inflammation of the joint is manifested by heat, swelling, and intense pain, the joint being so tender that it can scarcely bear the bedclothes over it. There is scanty urine, and constipation. The average case runs from one to three months. If the patient gets up too soon, he may suffer a relapse, which returns him to bed and keeps him there for a year or more.

Acute rheumatism is an infection; that is, it is due to the entrance of bacteria into the body. But this entrance seems to be precipitated by an exposure to cold and wet, and perhaps to a lowered body resistance. Possibly the germs already have a foothold, say, in a tonsil or at the root of one or more teeth, and the exposure affords the germs the opportunity to make a further invasion, entering the blood stream and selecting one of the large joints for their point of operation.

It is the duty of the physician, after caring for the comfort of the patient, to look for heart complications and to keep watch for them during the entire progress of the disease, so as to minimize as much as possible the damage to the heart. His next

duty, aside from relief of symptoms, is to find, if possible, the point of infection, with a view to remedying the defect.

TREATMENT

The patient, of course, remains in bed, partly because of the inflamed joint, but also for the prevention of serious consequences to the heart. The joint must be kept quiet. In cases of muscular twitching, causing pain, it may be necessary to splint the joint to prevent pain. The patient does better in flannel, perhaps even in woolen blankets without sheets. In any case, the inflamed joint, when not being treated, should be incased in wool.

Among the most efficient treatments are hot fomentations to the inflamed joint, applied say three at a time, at three-hour intervals, the joint being wrapped in flannel in the interval, after applying a coating of equal parts of olive oil and oil of wintergreen. Or the joint may be given a hot alcohol compress, one part alcohol to four of water.

The diet should be simple, consisting of easily digested food, given in small amounts, every three hours. While it has not been shown that uric acid has anything to do with rheumatism, it is well to avoid all the rich purine foods, including meats, tea, and coffee. The meats especially may form toxic products in the intestine, which, being absorbed into the blood, may add to the joint difficulty.

CHRONIC RHEUMATISM

Acute rheumatism is a disease affecting more commonly the young. Elderly persons are more likely to suffer from chronic rheumatism. This, also, is an infectious disease, though it is probably due, not so much to the presence of bacteria in the joints as to the products of bacteria,—the

bacterial poisons,—which may reach the joints through the same channels as in acute rheumatism,—the tonsils, gums, and other hiding places for germs,—but may also come from intestinal putrefaction; and as such putrefactions are more likely to occur on a diet rich in the animal protein foods, there is a possible connection between a heavy meat diet and a chronic rheumatic condition.

In chronic rheumatism, it is important to search out every possible source of bacterial infection,—the tonsils, gums, nasal sinuses, gall bladder, appendix, and others. Some place may be found where there is a focus of infection, which, if removed, will have a beneficial effect on the rheumatic condition and symptoms. This, of course, is the work of the surgeon, or physician; but unless the patient understands that he has a curable affliction, he may go on suffering for years, and continue to grow worse. And after the body is thoroughly infected, the removal of the original source of infection may not help the matter, so it is important to attend to such infections early in the disease.

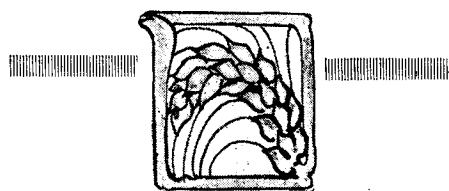
Sometimes the removal of the tonsils or a few bad teeth will clear up a chronic rheumatism of long standing.

For the temporary relief of chronic rheumatism, there is nothing better than heat. This may be in the form of fomentations, or possibly a hot water bag, or it may be an electric light bulb; or in generalized rheumatism, baking in a cabinet bath may be advisable.

And it is well to avoid exposure. Even though the cause may be bacteria or bacterial products, an unusual exposure, or a full cold bath may bring back another attack of rheumatism or increase the pains of an uncured attack. Avoid chilling and dampness.

JESUS gave to His disciples the command that they were to "preach the gospel." Mark 16: 15. The gospel that they were to preach has not lost any of its power to-day nor has it changed in any way, unless it is that it has become more emphatic. The Gospels were written after the ascension of the Saviour, and if there were to have been any changes in any of the commands of the Holy One, they would have been made before the return of Jesus to heaven. Paul, in writing to Timothy, gave him this instruction, "Preach the Word." 2 Timothy 4: 2. If only all the ministers who are to-day standing in the pulpits would also heed this admonition, there would be less arguing and denying of the truth of the Word.

There was no arguing among the disciples as to the inspiration of the



THE INSPIRED Word

WESLEY AMUNDSEN

Word, for Paul further wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God

may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16.

Of course if you do not at the present time believe that the Bible is inspired, it is not to be supposed that these words will change your mind; the appeal is to those who are honest in heart and who are looking for the light of truth. The record says that the Bible is inspired of God, not of man, as Shakespeare might have been, but through the divine illumination of the Holy Spirit, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

As we study the Word through this same illumination, we shall learn how to walk, much as a child learns to walk, by taking one step at a time, with father holding the hand.

Shuffling the STRATA

GROUP	SYSTEM
CENOZOIC	QUATERNARY
	PLIOCENE
	MIOCENE
	OLIGOCENE
	Eocene
	PALEOCENE
MESOZOIC	CRETACEOUS
	JURASSIC
	TRIASSIC
PALEOZOIC	PERMIAN
	CARBONIFEROUS
	DEVONIAN
	SILURIAN
	ORDOVICIAN
	CAMBRIAN

A chart of the various strata, beginning at the bottom with the "oldest," and ending at the top with the "youngest."

Unidentified tracks in Grand Cañon, in red sandstone of the carboniferous. These were found in connection with the notable expedition to the Hava Supai Cañon, which was described in the "Signs" of August 25.



Photo Courtesy of Samuel Hubbard, Director of Expedition.

The evolutionary geologists are forced to shuffle the strata of the earth in order to get the fossils to say what they want them to say. A piece of lithic legerdemain, as it were.

FRANCIS D. NICHOL

LAST week we began the task of undermining the last of the three main supports of the evolutionary theory,—the fossil pillar. We set forth numerous serious weaknesses in it,—weaknesses to which evolutionists themselves confess.

We wish now to cite another illustration of how untrustworthy is the argument for evolution that has been constructed from the fact that certain of the higher forms of life are not found in the lower strata, and of how evolutionists beg the question when damaging evidence is discovered. Until recent times, most evolutionists held that man, the highest of living creatures, did not exist in the fossil state except in the very highest strata. But modern discoveries have been revealing human bones in lower and still lower strata until there are many eminent evolu-

tionists who admit that man probably lived as far back as the Oligocene.

Now comes the official report of the "Doheny Scientific Expedition" describing certain discoveries made in the Hava Supai Cañon of northern Arizona. The scientist of this expedition was Charles W. Gilmore, curator of vertebrate paleontology, of the United States National Museum. On the walls of the cañon were found accurate drawings of a dinosaur, a huge animal whose remains are found only in the Mesozoic rocks. We read from the report as follows: "The fact that some prehistoric man made a pictograph of a dinosaur on the walls of this cañon upsets completely all of our theories regarding the antiquity of man."—"Report of Doheny Scientific Expedition," page 5.

Now comes the humorous part:

"About a year ago a photograph of the 'dinosaur' was shown to a scientist of national repute, who was then specializing in dinosaurs. He said, 'It is not a dinosaur, it is impossible, because we know that dinosaurs were extinct twelve million years before man appeared on earth.'

"Kipling says in his poem, 'The Benefactors':

'Ah what avails the classic bent,
And what the cultured word,
Against the undoctored incident,
That actually occurred.'

"If the reader agrees that this is a 'dinosaur,' then we are face to face with one of two conclusions. Either man goes back in geologic time to the Triassic period, which is millions of years beyond anything yet admitted, or else there were 'left over' dinosaurs which came down into the age of mammals. Yet even this last conclusion indicates a vast antiquity.

"The next question is, What kind of man? Was he a low-browed, big-jawed, ape-like creature of small intelligence,—the man who drew this picture a million or more years ago,—or was he a being more after our own image?

"Is it not true that this mute picture on the wall of this lonely cañon in far-

off Arizona is 'like a voice calling in the wilderness,' that is eloquent of many things?

"It says 'the man who drew me made and used tools. He had the *patience* to chip an outline in hard stone with a crude flint, and he had the *perseverance* to finish the job. He had an eye for *form* and a sense of *proportion*. He had the *good* judgment to select a medium which has preserved his work through unguessed ages, almost untouched by the obliterating hand of time.' . . . He felt the same urge to create something which links us to the gods. We submit, in the face of this evidence, that the 'ape-man' (if there ever has been such a creature) is buried still deeper in the overwhelming ages of time."—*Id.*, page 9.

GRANDMOTHER'S CRAZY QUILT

Surely there is no need that more proof of the equivocal nature of the evidence from fossils be presented. But we will go one step further. Look again at this geology chart [which is shown at the top of page 8]. We stated last week that this is the kind of arrangement of the strata that is to be found in a geology book. And the reader has probably obtained the idea that if he should go and dig down in his back yard he would find just this order. But let us correct that impression. If, for example, we employ a certain color to represent each of these strata and then draw a geological map of America, do you think the whole of the map would be of the one color that we have used to represent the latest stratum?—No. That map would look like one of grandmother's crazy quilts. And in a large section of north-eastern North America there would be no color at all, for none of these strata are found. There is simply primitive rock. The same is true of every other part of the world. A few strata are found in one place; some others, in another. Different parts of a country are of vastly different ages, according to this scheme.

And how did the geologists learn how to shuffle all these strata together to make this beautiful chart? Well, about a hundred years ago, a man by the name of William Smith over in England devised the method of determining the relative age of the strata by certain distinctive fossils they contained. For example, he would examine a few strata in one place, and decide on what constituted the most characteristic fossils of each stratum. Then when he found one of these characteristic fossils,—or "index fossils" as they are termed,—in a stratum in another part of the country, he determined its age relatively to the order in which he had found it in the first group of strata. And of course as soon as he had determined the relative age of this one layer in the new section, he could easily conclude that the layers below it were older and those above

younger. Thus piece by piece the chronological order of the strata was made up. Later on a similar method was employed in New York State to decide the order of the strata in North America.

The uncertainties, if not fallacies, inherent in such a method are surely obvious. Geikie, a famous geologist, declares on this point: "It is clear that the geological record, as it now exists, is at the best but an imperfect chronicle of geological history. In no country is it complete. The lacunæ [gaps] of one region must be supplied from another. Yet in proportion to the geographical distance between the localities where the gaps occur and those whence the missing intervals are supplied, the element of uncertainty in our reading of the record is increased."—*Article*

"Geology," *Encyclopedia Britannica*, Vol. XI, page 667.

If the interpretation of the geological record was "extremely hazardous," even when working on the assumption that the chronological arrangement is correct, what must it be when "the element of uncertainty" is introduced into the very arrangement of the strata themselves?

So much, then, for the uncertainty inherent in this method of determining the chronological order of the rocks. Now a word as to the fallacies inherent in it. We stated that the order in which a few strata were found in one locality was used as the key to unlock the correct order everywhere else. This would be a sound method if we were sure on independent grounds that the order of

(Continued on page 12)

The QUESTIONING SOLDIER

Pastor Nash Exposes Spiritism

ROBERT B. THURBER

WELL, Friend Brown, you are able to be up and around this time. It is good to see you looking like yourself again. You will be able to come to see me next time. Any questions to-night?"

"Yes, I wanted to ask you about your attitude toward Spiritism."

"Spiritism is ruled out entirely since the dead are really dead, as we have learned; and it is the only way it can be forestalled. Those who believe that some part of a dead man goes on living, are open to belief in spirit communication, and have no real argument to fight it. If the dead are alive, how perfectly natural for them to come back to visit the living, or to send messages. But give the lie to the devil's first statement to Eve, and you do not have to investigate Spiritism to prove it untrue."

"Oh, then supposed communication with spirits is nothing new!"

"No, it is as old as the hills. It existed among the heathen through all ancient times. It was called witchcraft, or sorcery. God told His people Israel to drive out or kill every witch, or one who had a familiar spirit. (Leviticus 19:31; Exodus 22:18; Leviticus 20:27.)"

"But didn't the witch of Endor call up Samuel from the dead to give King Saul a message?"

"No. God doesn't condemn witches to death and then use them to send messages to His servants. You read that account carefully, and you will see that an *appearance* like Samuel came up (not *down*, as Samuel would have come if he were in heaven); and the king took the witch's word for it. Modern Spiritism is just an outcropping of ancient witchcraft. And God tells us just what to do about it. In Isaiah 8:19. I read: 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?' A clearer translation puts it this way: 'Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?'"

"Then is all this that people see and hear

at séances, through mediums, mere trickery?"

"Some of it is; but real Spiritism is not *human* trickery. Men could not do some of these wonders. It is the devil and his angels impersonating dead friends. He knows all about them; and with six thousand years of experience, he can do marvels. They 'are spirits of devils, working miracles.' Revelation 16:14. 'In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' 1 Timothy 4:1. 'And no marvel; for Satan himself is transformed into an angel of light.' 2 Corinthians 11:14."

"But, do you know, I read the other day that Spiritism has adherents by the million, and is gaining every day in popularity. How does it get such a hold on people?"

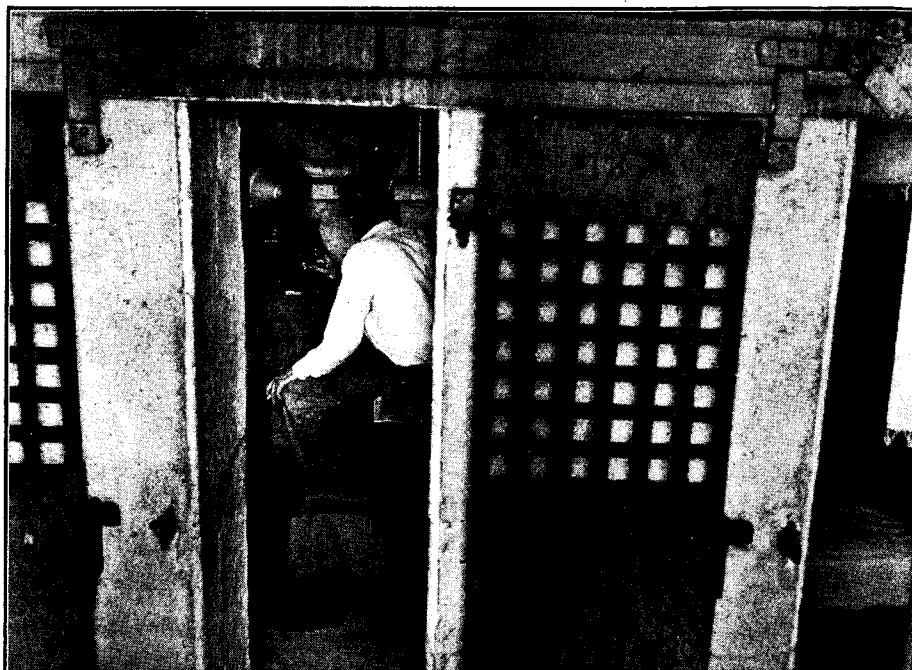
"You will find that almost every one who accepts it has lost some dear one just previously. They are lonely and weak just after losing a loved one, and are ready to believe almost anything, if they can only hear from the departed. Satan takes advantage of their state of mind, and dupes them. It has become popular since the war, because so many were taken off suddenly then."

"But how is a man going to tell what to believe? Doesn't God's Spirit speak to us mysteriously? How can we tell which is which?"

"Do just as God says. Here we have it in 1 John 4:1: 'Believe not every spirit, but try the spirits whether they are of God.' And by what test shall we try them? Read the next verse, and also Isaiah 8:20."

"'Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'"

"Upon investigation, you will find that Spiritists believe that Christ was only a spirit or a glorified medium. And they do not keep all the commands of God nor accept the word of the testimony,—the Bible. Square them up with God's word, and you will find no trouble in detecting their error."



© Kadel & Herbert

A Sing Sing prisoner in his cell, listening to the music of the world, via the radio. Even prison life is being affected by the customs of this pampered age.

The CASE Against the YOUNGER GENERATION

I AM white, single, and twenty-one. Last week I proudly acquired my first wisdom tooth. But in spite of this fact, there will, no doubt, be many of my worthy seniors who read the following paragraphs who would like to throw down this paper and say, "Well, he is just a youngster! He has not had the years of experience from which to judge conditions. He is naturally prejudiced along with the rest of these modern youth."

Were this article written by an elderly gentleman, who had run his time and who had lived out his three-score and ten years, there would be others, probably younger, who would say, "Oh, he is old and crusty! He has forgotten that he ever was young!"

So what are we to do? I say, Compromise. Listen to what I have to say, and then hunt up your centenarian and get his opinion—then choose for yourself.

But right now, as a member of the younger generation, not only by age and feeling, but also by choice, I object to the broad and sweeping statements which are current in our press about the deplorable conditions existing among us neoplastic modern youth.

I have no time to discuss the deeds or misdeeds of our "flappers" and "sheiks," as our most *modern* must call them. I have something of more vital importance to think about. What I do want to discuss are the underlying elements which have led to these conditions, and see what the results are going to be. I have no quarrel with those who see all these lamentable failings in

A young man discusses the shortcomings of his own fellows.

LYNDON L. SKINNER

us. I know that a great share of the things that are said are true. That is all the more reason for my saying, "I object!"

Those of our most scrutinizing critics say that since the war we have seemed to cut loose from all restraint or sense of propriety to the extent that many of our deepest thinkers are concerned about the future welfare of our nation, once this "younger generation" swings into authority.

DEEPEST THINKERS CONCERNED

The immense increase of child crime, suicide, and insanity has concerned brain specialists. One man says that "feeble-mindedness and maniacal hysteria are pandemic in these United States. But that is because the war left us in a high-strung nervous condition. In time we will settle down to normal."

Possibly he is right, but we have no evidence as yet to substantiate his statement; and that age of *normalcy*, from all historical evidence, is too far ahead to look to for immediate relief.

To-day America is facing her most dangerous crisis. Since the war, the moral revolution, which gained mo-

mentum during those feverish days, has gone on with ever-increasing volume. It alone has done more to demolish nations than all the four years of intensive fighting across the water. France a moral wreck, Germany totally demoralized, Russia the hotbed of communistic propaganda, and England staggering under the blow which has been doubled by its load of unemployment, all Europe a moral brothel; and yet some still wonder why we have distasteful conditions existing among the youth of America.

"In the youth of our land," says President Coolidge, "lies the strength or weakness of America!"

WHAT IS THE CAUSE?

When we see American youth listlessly wasting its time and talents, riding the crest of the wave of pleasure, forgetting that there will some day be a reckoning, we can not but think that our youth is "the weakness of America" rather than the strength, which it might be.

And now, as a young man, I would like to ask, What is the underlying, unseen cause of all this? Is there a way out? or is this wonderful modern civilization, with all its accumulation of knowledge of the past, with all of its fine-spun systems of social education and government, after all a flat failure? Every civilization of the past has fallen on its own foundation because it lacked one essential element to its permanency.

Our present civilization will just as surely fall unless it discovers the im-

portance of this element and applies it vigorously to its every relation.

American youth to-day are falling short of the standards set by their seniors as well as the standards of character set by God, because they are failing to incorporate this one element of civilization, which is so vital to human progress.

I began this article with the declaration, "I object!" Here is where my objection comes in: Whose fault is it that we are missing one great essential in our character building,—ours or those who have trained us?

Parents in America to-day are so busy with their own difficulties that they have no opportunity to bring up their children. American youth to-day are being brought up on bottles and by nurse maids or are left to grow up as they may chance to rise.

How can they be expected to take time to question such matters as "elements of civilization"? They are more interested in football games, parties, or dances. Their whirling, thrill-crazed brains think they have all the gold there is in life, when it is just fool's gold,—a gaudy charm for the moment, and then like a soap bubble it bursts and all is over.

BLAME PASSED ON

And our seniors, who have been over the road just before us, blame us just the same as their fathers blamed them because they did not look ahead. There must be a new standard raised which all American youth can see, even through the fog of superficiality that darkens the vision of this age.

American youth to-day needs that same vision of the world and its need that caused Livingstone to penetrate the jungles of Africa; Carey to endure the heat of tropical India; Florence Nightingale to launch out in an age of false modesty and minister to the wounded soldiers of the Crimean War; Martin Luther to stand before the Diet of Worms and, facing possible death, say, "I can not, I will not, recant," that he might lead out to a new and enlightened Christian world. And last, but greatest of all, American youth needs the vision which caused the Christ, Ruler supreme of the universe, to humble Himself to the extent that He would come down to this world,—insignificant in comparison with the immensity of the universe,—and be born as the lowliest of men and here live a life that culminated in a tragedy of death on the cross,—all that He might save the world and its poor finite beings,—*you and me*,—from eternal death.

We need that vision. It will do more for American youth than all the pedagogues, courts, or reforms in all the world, applied, unapplied, or unthought of.

Roger W. Babson, America's foremost statistician, in one of his regular reports to his clients, says that the

(Continued on page 14)



What the Signposts Tell

CALVIN P. BOLLMAN

OUR Lord Jesus Christ, shortly before leaving this earth, gave to His disciples, and to us through them, a number of signs, or tokens, of His second advent. These signs are recorded in the twenty-fourth chapter of Matthew and parallel scriptures. One of these signs is: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

It is certainly not without deep significance that we have now reached that time in the world's history when all Protestant denominations are working enthusiastically to give "the gospel to all the world in this generation."

Everywhere this cry is echoed and re-echoed, until the Christian world rings with it. What does it mean?—It means that we have now reached the generation spoken of by our Saviour when He said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

He could not have meant the generation then living. That generation did pass away without seeing fulfilled the things which He foretold. But looking down the stream of time to the generation now living, He uttered those solemn words.

Another of the signs given by our Saviour was: "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 37.

NO CONFLICT BETWEEN SIGNS

There is no conflict between this sign and the sign of the preaching of the gospel to all nations "for a witness." The Lord did not say that all nations would accept the gospel. We know that there will be in the throng of the redeemed *representatives* of all nations; there will be saved some "out of every kindred, and tongue, and people, and nation," but not all of any nation, nor all of any generation will be saved; and as with the generation destroyed by the Flood, *comparatively few will be saved out of the last generation.* The doctrine of a temporal millennium, wherein all the world will be converted, is a delusion, designed to lull men into carnal security, to cause them to put off repentance until it shall be everlastingly too late.

All men were not converted in Noah's day. The great mass did not believe Noah's preaching; they scouted the idea that the world was to be destroyed by a flood. They rejected the warning; and perished under the divine judgments. "As the days of Noe were, so shall also the coming of the Son of man be."

Writing to his son in the gospel, the apostle Paul said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim: 3: 1-5.

"The last days" must include the very last day. This must therefore be a description of the condition of the great mass of the world in the last generation, the generation of which the Saviour said, "As the days of Noe were, so shall also the coming of the Son of man be."

It will be observed that the apostle does not speak of the great wicked world that makes no profession of religion, but of those "having a form of godliness, but denying the power thereof." Is not this true in large measure of the professed church to-day? May it not be possible that many who join in the cry, "The gospel to all the world in this generation," and who even join in the work of sending the gospel to others, may belong to the class described by the apostle?

ARK WORKERS DROWNED

Doubtless some who worked upon the ark were drowned in the waters of the Flood. Noah must have had many carpenters and laborers who helped him to build the ark; but only those who had real, living faith in the message which Noah preached, were saved. "As the days of Noe were, so shall also the coming of the Son of man be."

On every hand are seen the sins of which the apostle writes. An unbelieving and impenitent world confronts a cold and formal church. Pleasure seeking has invaded even the precincts of the church itself to the extent that much of the money raised for missions and for other church purposes comes as a result of festivals and suppers under the auspices of the church! Instead of bringing to the Lord's treasury the product of self-denial, the offerings that come to the altars of the modern church are, too often, the price of the worldly pleasures served up by the church at so much a head!

And why is this? Is it not because the leaders in the church,—the ministry, the teachers,—fail to see the significance of the rallying cry, "The gospel to all the world in this generation"? Reader, know that when this work is accomplished, "then shall the end come." In view of this soon-coming end, the divine admonition is: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2: 1-3.

SHUFFLING THE STRATA

(Continued from page 9)

succession of plant and animal life had been the same over the whole world. But having no way of proving this independently, we can not scientifically affirm that one small section of strata affords us the key. We must decide that these few strata show only local order of succession.

To state the matter in another form: Why should we necessarily conclude that various parts of North America are of vastly different geological ages simply because the fossils found in these various parts are different? We shall let Herbert Spencer, the philosophic apostle of modern evolution, answer this question, for we need not go outside the ranks of leading evolutionists to discover the weaknesses in their case. In an essay significantly entitled "Illogical Geology," he declares: "It can not be concluded with any certainty that formations in which similar organic remains are found were of contemporaneous origin; nor can it be safely concluded that strata containing different organic remains are of different ages."—*Illustrations of Universal Progress*, page 340.

SPENCER EXPOSES FALLACIES

Spencer then proceeds to point out the fact that at the present time we have what are known as "zoological provinces," that is, different sections of a country contain different forms of animal life, and of how the deposits now being formed in these various parts must necessarily contain vastly different fossils.

And he continues: "In conformity with the current style of geological reasoning, an exhaustive examination of deposits in the arctic circle might be held to prove that though at this period there were sundry mammals existing, there were no reptiles; while the absence of mammals in the deposits of the Galapagos Archipelago, where there are plenty of reptiles, might be held to prove the reverse. And at the same time, from the formations extending for two thousand miles along the great barrier reef of Australia . . . it might be inferred that there lived in our epoch neither terrestrial reptiles nor terrestrial mammals. . . .

"But," it will be replied, "in past eras the same, or similar, organic forms were more widely distributed than now." It may be so; but the evidence adduced by no means proves it. The argument by which this conclusion is reached runs a risk of being quoted as an example of reasoning in a circle. As already pointed out, between formations in remote regions there is no means of ascertaining equivalence but by fossils. If, then, the contemporaneity of remote formations is concluded from the likeness of their fossils; how can it be said that similar plants and animals were once more widely distributed, because they are found in contemporaneous strata in re-

remote regions? Is not the fallacy manifest?"—*Id.*, pages 347-351.

The concluding words of this long and cogent essay give Spencer's conviction as to the value of paleontology—the study of the fossils—in proving evolution. We read: "The facts of paleontology can never suffice either to prove or disprove the development hypothesis [that is, the evolutionary theory]."—*Id.*, page 376.

We shall conclude our examination of the method of determining the order of the strata by another reference as to how the strata are actually found in nature. Not only is it a fact, as already brought out, that the whole record from lowest to highest stratum is never found in any one place, but it is also a fact that any one of these strata may be found lying on any other stratum. In other words, there are large areas where a younger stratum

The Star of Hope

FRANCIS M. BURG

We know the dawn is soon to break,
And soon the shades of earth's long night
Will flee away.

'Twas writ in scrolls by ancient seers
That empires, passing one by one,
Would mark the fleeting lapse of time
And point to earth's last hour.

The day-star gleams in yonder sky,
And weary watchers of the night
Are cheered with hope that soon will break
The dawn of endless day.

This "blessed hope" that cheers us now
Will change to glad fruition then,
When He, for whom we've waited long,
In glory shall appear.
Yea, even now faith's eye can see
Some gleams athwart the eastern sky,—
Glad harbingers of coming day
When earth's dark night is o'er.

Then, children of the long, long night,
Your weary vigil soon will end,
Go forth with lamps all trimmed and bright,
Go forth to meet the coming King;
Behold, He comes! He's on His way!
Amen.

may be found resting immediately on a much older one with all the intervening strata missing, and also that an older stratum may be found directly above a younger one. We have a choice illustration of this right up in the northwest part of America where an area of some 20,000 square miles is in the wrong order. And this is but one of many illustrations that could be furnished.

But this does not perplex the believers in this chronological scheme one bit. They are sure that the strata are in the wrong order because of the fossils. And so they inform us, with the aid of complicated mathematics, just how Mother Earth moved those old rocks over the young ones. Maybe she did, and maybe she didn't. It rather looks to us, however, that the geologists are in a desperate plight when they have to turn the world upside down in order to save a theory.

Prof. A. C. Seward of Cambridge University, frankly states that "a student who takes an impartial retrospect

soon discovers that the fossil record raises more problems than it solves."—*Nature*, April 26, 1924.

That word "impartial" is a very significant one in this connection. Evidently the learned professor felt that such a qualifying term was vital. How unfortunate, then, that evolutionists seem so little possessed of the scholastic gift of examining impartially the evidence before them. If they were, we would hear less about the "unanswerable," "overwhelming," proof that the fossils offer for evolution.

And now, in closing our examination of the paleontological, or fossil, argument, we wish to quote a line from a book that is probably the latest authoritative critique of the theory of evolution written by an evolutionist. It came from the Princeton University press only a few months ago, and is the printed form of a series of lectures delivered at Princeton by Prof. L. T. More of the University of Cincinnati. He declares: "Evolutionists would have us believe that they have photographed the succession of fauna and flora, and have arranged them on a vast moving-picture film. Its slow unrolling takes millions of years. A few pictures, mostly vague, defaced, and tattered, occasionally attract our attention. Between these memorials of the past are enormous lengths of films containing no pictures at all. And we can not tell whether these parts are blanks or whether the impression has faded from sight. Is the scenario a continuous changing show or is it a succession of static events? The evidence from paleontology is for discontinuity; only by faith and imagination is there continuity of variation."—*The Dogma of Evolution*, pages 160, 161.

With all this evidence before us, are we not altogether justified in concluding that the third leg of the three-legged stool is so shattered with speculations, uncertainties, and hazards of interpretation that it can not serve as a reliable support for the evolutionary theory which has leaned so heavily upon it? How, then, can the theory of evolution keep from falling to the ground when the three main supports of its three-legged chair are gone?—We know not, unless the evolutionists have discovered some way to offset the law of gravitation.

(To be continued)

"A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water which will sink it, but the water's getting into the ship. So the world, with its love of pleasure getting into the hearts of Christians, has ruined its millions."

WHAT an absurd thing it is to pass over all the valuable parts of a man and fix our attention on his infirmities!—*Addison*.



The Sabbath a Christian Institution

EDWIN K. SLADE

THE Sabbath is a Christian institution. It was made by the author of Christianity. It is fundamental in the Christian religion, and holds a prominent place in the gospel plan.

The claim that Christ instituted another day than the seventh-day Sabbath as a day of rest and worship, is without warrant and has no Scriptural foundation whatever. The terms "Lord's day" and "Christian Sabbath" can not truly be applied to Sunday, the first day of the week, though that has become the common practice, and many are sincere in their belief that such terms are used appropriately.

We have no record of any Sabbath's being made other than the one made by Christ in the beginning. The one made by Him is the Christian Sabbath of the world to-day.

If Christ made another Sabbath than the one made during creation week, there should be a record of it; but in the absence of such record, the Sabbath that He made then is to-day the Christian Sabbath. There can be no other.

There is, however, a record of Christ's utterances and attitude toward the true Sabbath when He lived and labored and taught among men at the time of the founding of Christianity. He said what we would expect Him to say in the way of correcting errors and verifying heavenly truths. He gave no hint about the making of another Sabbath to be observed as a rest day and called the Christian Sabbath. He kept no other Sabbath than the original one, and gave no warrant to the practice of applying the term "Lord's day" to any other day than that of which it is said, "The seventh day is the Sabbath of the Lord thy God."

CHRIST HONORED THE SABBATH

When His critics charged Him and His disciples with improper conduct on the Sabbath day, He did not say to them: "Your criticism is without force, for I have made another day to take

the place of the old Jewish Sabbath, which hereafter will be known as the Christian Sabbath, or Lord's day." When He said, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath," He was not announcing to His hearers that He had made another Sabbath that forever after would be known as the Lord's day. As the Lord of the seventh-day Sabbath, He entered the synagogues and made known His reverence for the day, and gave most impressive lessons regarding its proper observance. He sought to have His critics not only know that He was Lord and maker of the Sabbath, but that it was made for man; and that it should be observed and remembered as a token of His love and as a sign of His power to give rest

from the bondage of sin, and to rescue and redeem and re-create by the mighty word that made man in the beginning.

The saving and sanctifying power of Christ is the central truth of the gospel. It is "the power of God unto salvation." It is that in which our faith must be centered if we are to attain unto uttermost salvation. The Sabbath is God's sign of His saving power. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

There can be no sanctification or salvation independent of the Creator, whose identity the Sabbath continually and prominently reveals. There would be false gods and false conceptions of the true God; there would be perversions of the gospel and man-made theories about salvation; there would be atheism, pantheism, and the prevailing belief in evolution; there would be reliance upon human efforts for salvation, and trust in education, refinement, and culture for preparation for heaven; but vain will be the hope of the one who fails to retain in his mind a knowledge of his Creator and a faith in His power to save.

The Christian Sabbath serves in the gospel plan as a constantly recurring reminder of our dependence upon the Creator, who only is able to make us new creatures. He who finds this blessing in the Sabbath will not be led to rely upon false theories and false gods. He will "remember" his Creator. He will know the true God. He will know the truth about the true God. He will know His power and love and purpose. He will know also why Christ ever sought to make prominent in His Sabbath keeping, manifestations of His power and purpose to free from bondage and rescue from the results of sin. The Creator of man became his sanctifier and his Saviour. The power of God in creation is now the power of God in the gospel, which is our only hope of glory. The Christian Sabbath stands as a constant reminder of that vital truth, and its observance in true faith brings rest, sanctification, and redemption in Christ.

The enemy of the souls of men has sought to hide this truth and abolish this memorial by substituting another day, without divine sanction and with the basic and essential part of the Sabbath removed and forgotten. The erroneous use of the terms "Lord's day" and "Christian Sabbath," can add no sanctity to that man-made institution. The only Christian Sabbath ever known to man is the one made by Christ and sanctified by His presence.

"THE soul that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ."

Christ in the Sabbath

1. Did Christ have anything to do with the making of the Sabbath?

"All things were made by Him; and without Him was not anything made that was made." John 1:3; Hebrews 1:2.

2. To what day does the term "Lord's day" apply?

"The Son of man is Lord also of the Sabbath." Mark 2:28. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

3. In addition to being a memorial of creation, of what is the Sabbath a sign?

"It is a sign between Me and you . . . that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

4. Of whom are we continually reminded by the Sabbath?

Of the true and living God, whose love, wisdom, and power are revealed in His act of creating all things. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5.

5. Why is it so important that we remember Christ as Creator?

"We are His workmanship, created in Christ Jesus unto good works." Ephesians 2:10. See Galatians 6:15; 2 Corinthians 5:17.

THE CASE AGAINST THE YOUNGER GENERATION

(Continued from page 11)

greatest need of the world to-day is to see Jesus.

"The character of Jesus," continues Mr. Babson, "is worth more to commerce, education, art, science, and music, than all the millionaires, educators, artists, scientists, and musicians, living, dead, and unborn."

The world is willing to accept the philosophy of Jesus as the beautiful work of a brilliant philosopher, but it is unwilling to appropriate Jesus Christ as its personal Saviour.

It is this character of Jesus which is the one lacking element in civilization. American youth is falling from its standards of character spiritually, mentally, and morally, because it does not have a vision of what the philosophy of Christ would really mean when practically applied to the big business of living.

In his little essay, "When a Man Comes to Himself," Ex-president Woodrow Wilson asserts, "Christianity has liberated the world, not as a system of ethics, not as a philosophy of altruism, but by its revelation of the power of pure and unselfish love. Its vital principle is not its code, but its motive. Christ came, not to save Himself, assuredly, but to save the world. His motive, His example, are every

man's key to his own gifts and happiness.

"Every thoughtful man," Mr. Wilson continues, "born with a conscience, must know a code of right and of pity to which he ought to conform; but without the motive of Christianity, without love, he may be the purest altruist and yet be as sad and as unsatisfied as Marcus Aurelius."

Following the guidance of the Infinite, there is no human problem, no matter how difficult, which can not be solved. The need of American youth is to know how to follow the guidance which is offered. Like every other relation in life, it comes by constant usage and repetition.

BIBLE ASTRONOMY

In one sentence in I Corinthians 15: 41 there is contained more correct science of astronomy than all the scientific books of the world combined contained from the time of Thales to the middle of the eighteenth century.

"There is one glory of the sun," says Paul, "and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

The difference in glory, or radiance, between the sun and the moon is now known to be due to the fact that the moon reflects the light of the sun.

Only recently has the difference between the glory, or radiance, of the stars been determined. It is now known that some stars, mass for mass, are a thousand times more luminous than others. We are just learning, what the Bible long ago stated, that *all* stars differ from each other, as do individuals.

Knowing a little of the immensity of creation, we can now appreciate the sublime words of Isaiah 55:9: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

The glory of the things we see in the sky staggers the boldest imagination, dwarfs the greatest human intellect, humbles the most venturesome spirit, awes the thoughtless and indifferent into an attitude of reverence. The man who knows most about the wonders of astronomy constantly is led to exclaim with David: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him? For Thou hast made him but little lower than God, and crownest him with glory and honor." Psalm 8:3-5, A. R. V.

EARLE A. ROWELL.

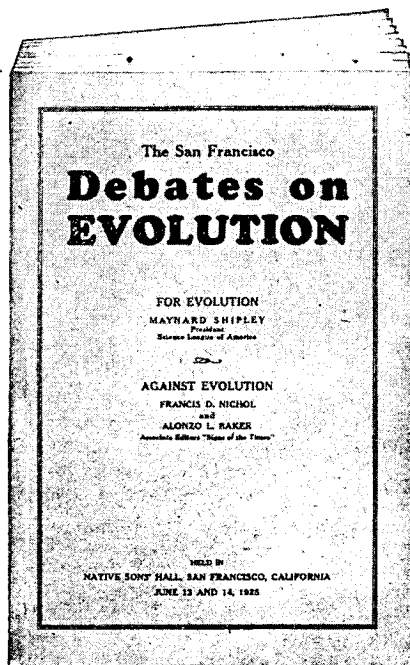
HURTING others always means hurting ourselves. H. G. F.

"Of all that I have read in the papers and magazines," voluntarily writes the editor of a leading and influential magazine, in referring to the subject of evolution,

"I think that the report of the debates in San Francisco is the plainest and most readable thing available on both sides of the question."

This opinion is shared by hundreds of others who have read this book. Six thousand six hundred copies have already been sold, and orders continue to come from all parts of the world.

While the stock lasts, you can have a copy of the book and the SIGNS OF THE TIMES for six months for \$1.50; or the book alone for \$1.00. Order now.



ORDER BLANK

"Signs of the Times,"

Mountain View, California.

Inclosed please find \$..... for which send me a copy of "The San Francisco Debates" book (and the "Signs" for six months).

THERE SHALL BE PEACE

SOON the kingdoms of this world will "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:16. There, no war indemnities will be exacted by the victors; no grasping Shylocks will demand the pound of flesh; no racial hatreds will stir the populace to deeds of violence; no nervous fears of revolt, invasion, or anarchy, will mar the happiness of that realm; no powerful navies will then patrol the seas, or military establishments dominate the lands; but universal love will reign supreme; while of the city of God, the fair capital of the new earth, it is told, "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Revelation 21:24.

The invitations to the inaugural reception in the kingdom of peace are already out. Let us make full arrangements to accept and participate. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

ROY F. COTTRELL.

"YOUR life is somebody's Bible—a 'living epistle known and read.' What is being read in you?"

THE PEDIGREE OF EVOLUTION

(Continued from page 3)

"will be a sure and lasting monument and witness of the truth of that extraordinary accident (the destruction of the earth and of mankind by the Deluge) to posterity, quite down to the end of the world."—Page 244.

In this latter remark, Woodward seems to be voicing the sentiments of Peter, in the third chapter of his second epistle, where he shows that the people of the last days will be scoffing at the idea of the second coming of Christ *because* they have grown accustomed to ignoring or disregarding the former destruction of the earth by the waters of the Deluge. These last-day mockers reason exactly like our modern evolutionary geologists: "All things continue as they were from the *beginning* of the creation,"—a wonderfully accurate picture of our own times. But the relics found in such abundance in all parts of the world are a standing protest against such views, testifying as they very clearly do that "the world that then was, being overflowed with water, perished."

CO-OPERATION CORNER

In response to the call made through the columns of the SIGNS OF THE TIMES some months ago, quite a few packages of papers were sent to Pitcairn Island. Our church on the island acknowledges their receipt gratefully, and will gladly pass out to the passengers of the steamers that call there monthly, any of our periodicals that may be sent. Address all packages to Mr. Gerard Bliss, Postmaster, Cristobal, Canal Zone,

SIGNS OF THE TIMES

AMERICA'S PROPHETIC WEEKLY

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITORS
A. O. TAIT A. L. BAKER F. D. NICHOL
CIRCULATION MANAGER
J. R. FERREN

Vol. 52, No. 37 September 22, 1925
Mountain View, California

SUBSCRIPTION RATES

Single yearly subscription, \$2.00; six months, \$1.00. Five or more copies, one year to one name and address, each \$1.25.

NOTICE TO SUBSCRIBERS

Expiration. All issues for the month named on the bottom line of your address label are included in your subscription. Unless renewed in advance, the paper stops at expiration date.

Change of address. Please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.

marking them, "For the Pitcairn Island Church of Seventh-day Adventists," and he will see that they are forwarded on the first steamer. Postage rates are the same as in the United States.

If you haven't the papers to send, a cash donation forwarded to the Coöperation Corner, SIGNS OF THE TIMES, Mountain View, California, will be applied on the purchase of literature. Will you not help us answer this call?

"A MAN is no stronger than the weakest point in his character."

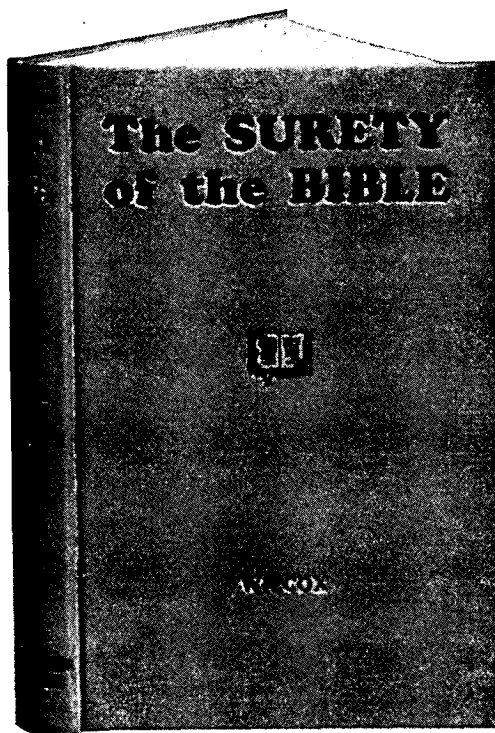
THE SURETY OF THE BIBLE

MILTON C. WILCOX, for many years editor of the SIGNS OF THE TIMES, is the author of a book recently issued, carrying the title, "The Surety of the Bible." This is a timely book for those who would like to study anew the sure evidences of the word of God. It is dedicated to "the thinking, honest souls who are inclined to doubt, yet who long to believe"; and "the wandering, unsettled souls, who have lost faith and vision, yet are willing still to seek."

Even the most stanch fundamentalist may at some time have doubts relative to the surety of the Bible. Can one *know* that it is verily the word of God? This book of 192 pages reviews and sums up various phases of God's multiplied witnesses to the fact that God's word is truth. Read it yourself, and make an effort to place it in the hands of many of your friends, neighbors, and others within your reach. The price is \$1.25, postpaid.

Address your orders to

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California



192 PAGES
Cloth bound, \$1.25, Postpaid
(HIGHER IN CANADA)



The BEST SOLUTION *of* DOUBT

ERNEST LLOYD

IN the last work of Merle d'Aubigné, the eloquent author of the "History of the Reformation," there is an account of his final conviction of the truth of divine revelation. Let me give you the substance of it. After D'Aubigné's conversion to God, he was so assailed and perplexed, on going into Germany, by the "sophistry of Rationalism" that he was plunged into unutterable distress, and passed whole nights without sleeping, crying earnestly to God, or endeavoring, by arguments and syllogisms without end, to repel the attack and the adversary.

In his perplexity, he visited Kleuker, a godly minister at Kiel, who for forty years had been defending Christianity against the attacks of infidel theologians and philosophers. Before this admirable man, D'Aubigné laid his doubts and difficulties for solution. Instead of solving them, Kleuker replied: "Were I to succeed in ridding you of these, others would soon rise up. There is a shorter, deeper, and more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of eternal life. Only be firmly settled in this grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will dispel all darkness."

This advice, followed as it was by studying the apostle's expression, "Now unto Him that is able to do exceeding abundantly above all that we ask or think," relieved D'Aubigné of all his difficulties. After reading this passage, he prayed over it. "When I arose from my knees in that inn room at Kiel," says this illustrious man, "I felt as if my wings were renewed as the wings of eagles. From that time forward, I comprehended that my own syllogisms and arguments were of no avail! that Christ was able to do all by His power that worketh in me, and the habitual attitude of my soul was to be at the foot of the cross. . . . I was not disappointed. All my doubts were soon dispelled, and not only was I delivered

from that inward anguish, which, in the end, would have destroyed me had not God been faithful; but the Lord extended unto me peace like a river. If I relate these things, it is not my own history alone, but that of many earnest young men, who in Germany and elsewhere have been assailed by the raging waves of Rationalism. Many, alas, have made shipwreck of their faith, and some have even violently put an end to their lives."

This interesting and instructive narrative certainly teaches that the defense of the Christian from the attacks of infidelity and false philosophy is to be sought rather in the grace of the heart than in the strength of the intellect; that prayer and true humility will often be more powerful to establish us in the truth than logic. "He who is strengthened with all might by the Spirit in the inner man, and also is rooted and grounded in love, though less skillful in argument, is in a far better condition to resist the subtleties of false doctrine than he who is stronger in logic. While the strength of sound reasoning and the conclusion of a just logic, when employed in elaborate defenses of the truth, are of inestimable worth, yet, after all, it is to the blessing of God on the internal vigor of his own spiritual experience that the tempted believer is indebted for his stability more than to those outworks which are cast up from time to time by the ablest defenders of Christianity."

Beware of the many philosophical snares. The cultivation of spiritual mindedness, through the thoughtful and loving study of God's word and the prayer habit, will preserve us from the seductions of false philosophy. Let us not be ashamed before the mockers, nor afraid before the reasoners. Let them see in the life how beautiful and powerful goodness is. There is no logic so convincing as the power of a Christ-like character. Thus may our lives witness for God and truth.