

Signs ^{of} _{the} Times

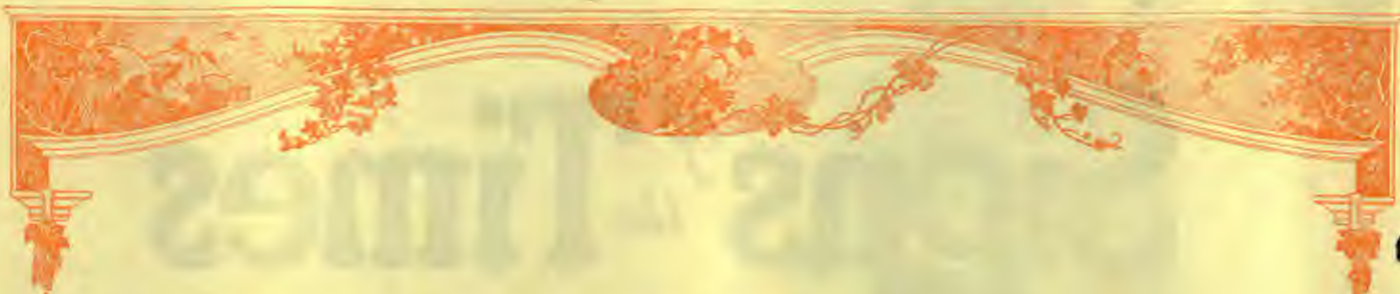


Quade

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Read: "WHY DIE AHEAD OF TIME?"—Page 4

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We Thank Thee, **Lord of Harvest**

EUGENE ROWELL

LIKE one who receives a gift so great she can not speak for joy, the earth is very still. Unvoiced thanksgiving is in all the air, a wordless gratitude on vale and hill. The land is silent in a glad content, deeply tranquil in abiding peace. Yet not the peace of sloth is hers, but peace that follows victory.

Sharp as a combat with swords has been the conflict of the year. It began when first spring winds assailed the stubborn snow. Then came the lingering warfare of the age-old strife, the struggle to bring forth from air and earth the elements of life in root and stem, in leaf and bloom, in fruit, and wheat, and corn. What battles waged against the dark and cold, against too ardent sun and parching drought, against tempestuous winds and driving hail, before each plant in plot and field held safe its hard-won store!

Then summer waned, and reapers reaped, and silence fell.

Now all the fields are lying shorn and still. But theirs is the repose of rest, not sloth; of a finished work, and not of idleness. That which they received they multiplied, and gave back many fold. Their task accomplished, now they wait till strength shall be renewed and power given to work again the miracle of growth in years to come.

Empty field, but crowded garner. Stored wealth, but not for the field from which it came. The sower gave little and gathered much.

For the harvest's full-stored wealth we thank Thee, Lord. For all our gardens gave, for glowing fruit, and

pouring wheat, and gleaming corn, we give Thee praise. For close-fenced plot and wide-stretched field, for open mead and sheltering wood, we are glad in Thee. For homes, and a homeland ample, generous, wise, and free, we bless Thy name.

But more than for these outward things we thank Thee for that which is not reaped with hands, nor stored in bins, nor held in human pride.

For the lesson of the fields in humble gratitude we bow. In lowliness they receive, in faithfulness they serve, in entirety they give, withholding nothing, retaining naught.

We thank Thee for the seed that dies unto itself that it may live to others of its kind; and for the plant that toils unheard, unseen, in light and dark, in storm and calm, with patience long and deathless trust, till fruit or grain is all in all complete.

For the sowing and the reaping we are glad, not alone because in them we see that as we sow we reap, but also because they make us know that Thou art Lord of Harvest, and wilt come to fill Thy garner with all things noble and lovely and sweet and true in the lives we bear for Thee.

For homes and homeland we give Thee thanks, because they turn our hearts to this, that Thou art our dwelling place in all generations, that Thou art King of kings and Lord of lords, and Thy dominion an everlasting dominion that passeth not away.

For outward store and inward peace, for struggle and for victory, for all this blessed year has brought, we thank Thee, Lord, to-day.



INTERNATIONAL PHOTO

SINCE the days of Yuan Shih-kai, civil war has ravaged China by sections, one war lord fighting another, one combination arrayed against another, till poor China, east and west, north and south, is as impoverished as if stricken with famine.

Yuan Shih-kai laid the foundation of the present situation when he appointed military governors, or tuchuns, over each province. Soon after his death, the tuchuns began warring for the supremacy. No clear party lines have since been drawn, no great principle has called men to its defense; but one war lord has fought another, simply gambling for the money and the power that would be his if he won.

The "Nationalist Party," originating in and about Canton, which is fighting now against the North, and whose armies are at the present moment retreating from their advance toward Peking, has raised the slogans, "China for the Chinese!" "Down with Imperialism!" "Kill the foreigners!" The party started as a protest against the Peking parliament, the constitution, etc. Sun Yat-Sen, the aged Dr. Wu, and others opened headquarters in or near Canton and entered their protests against whatever the North did, either nationally or internationally. They raised armies, won and lost battles, gained little and wasted much. At the present time the Nationalists, in addition to their rôle of a political party, exercising supreme military power in the areas under their control, wage war on all who oppose their policies. The party consists of one war lord fighting another, rebellion following conquest in rapid succession, and the usual waste and loss following the movement of troops. The farther the fighting forces proceed from a center, the less can the sections left behind be depended on for support.

Following the visit of Dr. Sun to

IRWIN H. EVANS

of Shanghai, China.

Moscow, where he became apparently an ardent disciple of the Soviet régime, he returned to China and preached his new political faith, as his health permitted. Russians followed him, and showed him how to carry on a propaganda of hate and revolution. After his death, the Chinese people began, under Russian influence, to make of Dr. Sun a national hero. A book was issued purporting to be a summary of his teachings. This book is written for the uneducated, and is said to be so simple and forceful in style that it can be understood even by the illiterate if they can hear it read. Slogans are repeated, explained, and so pressed home by illustrations as to make the common people understand the reasons for the Chinese hating the foreigner and Christianity and everything the foreigner does or has to do with. Nearly four million copies of Dr. Sun's book have now been circulated, and still the presses can hardly supply the demand. Where this book is read, the foreigner is hated, and the outcry against the business man and the missionary becomes a serious menace.

CHINESE SENSIBLE PEOPLE

The Chinese understand and believe from the teachings of this and other propagandist literature, that the foreigner has obtained all he has by wronging the Chinese. They draw a pitiful picture, contrasting the homes in which the foreigner lives and the homes of the poor Chinese. Much is told as truth that is without a shadow of foundation in fact. Such things arouse hate and all the base passions of desire to take what the foreigner has and claim it as their own; for they are taught to believe that the foreigner,

by wrong and oppression, has wrested from the Chinese everything that he possesses. The preaching by the propagandists has the same old doctrines of "anti-imperialism," "capital against labor," "poverty against riches," etc., that have been proclaimed in Russia, France, and America. Yet they teach "a government of the people, for the people, and by the people." By this propaganda the Nationalist army wins its poorly fought battle, takes cities and provinces, and still marches north. Before their army arrives, the propagandists have done their work, and there is little resistance.

The Chinese are a sensible, practical people. They have racial prejudices, but, when given a fair chance, are capable in every line of industry and intellectualism. The masses do not hate the foreigner, as can be seen in thousands of cases, where they receive from the foreigner fair and equitable treatment. The Chinese respond to kindness; they love a joke and are witty and mirthful. They have been wronged, deeply, seriously wronged. Few can see justification for what has been forced on China. Only because she could not help herself did China agree to the unequal treaties, grant extended concessions to foreign nations, and extraterritoriality.

In all the present uprising and agitation against the foreigner, the United States government has done its best to protect the lives of its citizens. It has counted life above invested interests. To China it has tried to extend patience, and to remove every cause of irritation by calling its nationals within the smallest radius where it can afford them protection. It has seen treaties broken, promises unkept, and has endured insult and malicious misrepresentation with fortitude and without recriminating in re-

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Why DIE

Ahead of TIME?

OWEN S. PARRETT

Medical Superintendent,
Resthaven Sanitarium
Sydney,
British Columbia, Canada.

THE greatest problem confronting medical health workers to-day is that of the apparently well man. Mr. Jones, who has cancer of the stomach, is intensely anxious to visit the doctor, as he doesn't want his wife to collect his life insurance, and fairly hangs on every word that the doctor may drop during their conversation. Mr. Smith, living next door, who will be calling the doctor a year from now, with damaged kidneys, could be saved this bad situation if one could only get him interested. Nature may send him a pain, and it would be a good thing if she did in time to give him warning so that he might die of old age. And most of us don't want to die from any other cause, but unfortunately the first pain often comes too late to repair the job completely.

More than half of those reading this article will die of one of the following six diseases: Heart disease, cancer, Bright's disease, apoplexy, tuberculosis, or pneumonia. I have named these in the decreasing order of their mortality. These diseases are as preventable as typhoid fever, which has been reduced in mortality 75 per cent in twenty-five years. Only one should begin as early as possible to prevent their occurrence. One more point is that the means of preventing them will also add to one's joy of living.

A SAD PICTURE

What is it worth to save a human life? Some one has figured out that since a man has enough phosphorus in his body to make 2,200 matches, lime enough to whitewash a chicken coop, iron enough to make a two-inch nail, and sulphur enough to kill the fleas on a dog, that the sum total value of the whole man is about ninety-eight cents. While this estimate might seem too high in some cases, the trouble is that it doesn't measure his mind and soul.

I stood a few weeks ago at the en-

Despite the fact that
the average life span
is being lengthened,
we do not outlive our
forebears.

trance to a large hospital in Los Angeles, where a near relative was suffering from a serious illness. As I saw the friends of the sick ones coming and going during the visiting hour, and others sitting near the entrance to the operating room where a life, dearer to them, perhaps, than their own, was hanging in the balance, and as I observed the expressions of mingled fear and hope on their faces, I said to my wife, "What a vast picture of suffering, humanity presents!"

The trouble has been that for the most part we doctors have been so busy looking after Mr. Jones, who is now sick, that we have overlooked Mr. Smith, who is going to be ill if he doesn't get a bit of needed and helpful advice. The demand has created the supply, and there are fewer men skilled in advising well persons than in treating sick ones. Perhaps it would hurt our business if we got every one to living more carefully; but I believe that the old spirit of altruism that marked the country doctor who, in the days of our fathers, braved the elements to arrive at the bedside of the suffering, still runs strong enough with our profession that most of us will be willing to turn to some other vocation when our services are no longer needed, which will probably not be for some time yet.

Though the financial is the least of all considerations, there is one interesting observation to be made even from this angle. A man whose average income is \$2,500 a year reaches his

maximum earning capacity at forty-three years of age. A man whose average income is \$5,000 a year reaches his maximum at fifty, but continues at about this level as long as he works. Higher-priced men reach their maximum at even a later period.

DON'T OUTLIVE FOREBEARS

With all our boasted advances in hygiene, sanitation, and preventive medicine, it is a fact that fewer men reach the age of fifty to-day than reached that age in the days of our grandparents. This need not discourage us, however. It simply means, to use a Biblical expression, that we have been tithing mint, anise, and cummin, and neglecting the weightier matters of the law. These ought we to have done, and not to have left the others undone. In order to emphasize the urgent need of our turning our attention to these weightier matters of the law, I need but to call your attention to the alarming fact that while seventy years ago chronic diseases caused only one death out of every fifteen, to-day these same chronic diseases are responsible for half the deaths which occur. An ever-increasing number of these are adults just reaching the best years of their lives.

The future earning capacity of the men in North America to-day is five times that of the material wealth of the country, or one thousand forty-four billion dollars. And what about the value of the female population?

Many men die before their allotted time simply because they fail to pay any heed to the laws of health. A person should not wait until he is sick before he becomes interested in the rules of health.

How far back can we push the death rate from where it now stands? We are told that in twenty years we can add to the 50-per-cent decrease in infant mortality a further 25-per-cent decrease, that is, drop to one half the present death rate in the next ten years. In army life we learned some striking lessons when emergency measures and restrictions were called into activity, and millions of men could have their habits even partially controlled. Up to the time the United States entered the war, the lowest annual death rate of any of the Allied armies in the recruiting cantonments away from the fighting was fifteen in one thousand. The United States army cantonments started at nine in a thousand and reduced this to two and a half per thousand. And we are told that it can be still further reduced. Fat clerks and business men got out and marched and pulled up their belts and slept under the stars, kept regular hours, straightened their round shoulders, and in many cases returned home feeling physically fit.

During the war the nation of Denmark showed a decrease in the death rate, of more than one third. How did it happen? One man fed the nation, and that man was one of the most expert dietitians in Europe or in the world. He sold the high-priced meats to Germany, and fed his nation on a

physiologically balanced diet. If a slight change in the dietary habits of a nation will cut the death rate one third, what may be accomplished if other hygienic practices can be brought into being along with these is almost beyond estimate.

EPIDEMIC TAUGHT LESSONS

You may have observed that during the "flu" pandemic, when twenty millions of people died, how many persons you knew who were apparently healthy and robust succumbed, while large numbers who were less robust-looking, either didn't take the disease or came through unscathed in case they did get it. This was not altogether due to luck and chance. Of course, intelligent care helped to determine this matter; but, more than that, perhaps, was the condition of the person's blood and vitality. There is no known way of preventing "flu" epidemics as we do smallpox and even bubonic plague, but there is a known way of making one's self safe in spite of such epidemics, which, after all, is perhaps more important.

The world is growing much smaller since rapid communication and transportation have shortened both time and distance. Hygienists to-day can observe the health habits of all the nations on the globe, and draw their les-

sons and conclusions therefrom. We know the dietary habits of the Hindus, the Chinese, the Japanese, and the Africans, as well as the health of their people. These serve as experiments on a nation-wide scale. The World War also set our hygienists at work under high pressure to cut down the death rate and bring up efficiency. In Germany new cases of diabetes became almost unknown during the war, due to the abstemiousness forced upon the people. If we can learn the methods of preventing diabetes, which has increased more than 500 per cent in the past forty years, it will be worth ten times as much to the future generation as the discovery of insulin which, though useful, can at best only patch up broken-down organs.

NEED TO BE WELL-BORN

Another lesson taught us by the war was that the average intelligence (not education) of the American soldier was that of a thirteen-year-old boy, while 36 per cent were found to be physically inefficient. It is hard to separate the hygiene of the mind and of the body, as one reacts upon the other either for good or for bad. A problem of ample proportions stares us in the face when we learn that in America insanity is increasing four times as fast as the population. And there is no state or province in the American continent where the asylums for the insane are not already full to bursting, and new buildings are being provided as rapidly as possible for this growth, which is so far out of proportion to that of the population.

We may pile up institutions of learning, we may organize symphony orchestras, and our charities may bulk large, but neither our universities nor our cathedrals can ever save a nation if we fail to look well to the physical habits or moral well-being of our growing population. In the case of twenty-two out of twenty-three defective children in otherwise healthy families, Pinard, an eminent French physician, was able to trace the cause back to illness of one or both parents from rheumatism, influenza, gout, or typhoid fever.

An eminent authority has said that in order for children to be well-born, at least three generations of parents must have acted their part wisely and well. One generation may lose much of what these three generations gain. Authorities agree that the health bequeathed to the child is the average of the sum total of the hereditary traits plus the physical habits of the parents. To abuse or to ignore one's health is to pass the result on to the next generation.



Dr. Parrett Observes:

IT IS hardly fair to expect the preachers to save our souls or the doctors to save our bodies without giving some attention to the matter ourselves. Death-bed repentance is not to be recommended if one can secure some other kind, and death-bed doctoring is unsatisfactory to everybody, including the doctor. In the case of our bodies, it may be thought impossible for the layman's mind to grasp enough of this knowledge to be of much value, and some may think it even dangerous. Dr. Pusey, the president of the American Medical Association, speaking to this point, recently said that while a little knowledge was dangerous, none

at all was infinitely more dangerous.

The best time to begin acquiring such knowledge is during the school years. Instead of spending all the time of our young people in studying the boundaries of Mesopotamia and the location of Bagdad, they might better spend a little of it in bounding their stomachs and locating their hearts, and then find out how so to care for this part of their geography as to keep the pains out of their "tummies," and to prevent the most fatal disease in America,—heart disease,—which to-day affects considerably more than two millions of our adults and more than half a million of our school children.

DISCOVERING Indian America

MATILDA E
ANDROSS

Balboa, Canal Zone,
Panama.



In Central America agricultural conditions have improved little through the years.

JUST the other day, while over in Santo Domingo, I stood before what is said to be the tomb of Christopher Columbus. It is really a magnificent structure of bronze; and the colored lights in the Cathedral lend it added beauty. Four bronze lions on marble pillars guard the resting place of the great discoverer. As we stood around the tomb, a feeling of gratitude arose in my heart toward the man who crossed the unknown deep to discover the continent most dear to American hearts—yes, toward the man who, because he was brave enough and had vision enough to face the ridicule of the world and the dangers of the deep, gave to mankind a new world.

To-day there lies before the Christian people another undiscovered America. It is Indian America, only the fringes of whose boundaries have been touched by our missionaries. Truly, as the late Dr. Jordan says in his book, "Central American Indians and the Bible," "the unevangelized Indians of Latin America are a constant challenge to consecrated Christian youth." And we may well add, "to all Christian peoples." To-day there is a crying need for men and women who are brave enough to turn away from all other plans and give themselves unreservedly to the discovery of Indian America and the salvation of its lost millions.

HAVE KNOWN HARD LIFE

As the missionaries in different places lift up their eyes upon the field, they find in the territory stretching from northern Mexico down to the Guianas of South America the greatest "Indian America" in the Western Hemisphere. Many have been amazed to learn from the best available statistics that in this territory live about twice as many Indians as are found in all other parts of the Western Hemisphere.

But why speak of discovering Indian America? The peoples of this far-flung territory have lived on its river banks, in its swamps, on its up-

lands and mountain sides through historical ages. Through the weary centuries they have known the bitter life of the conquered and the enslaved. They have felt the cruel lash of the taskmaster. Their hearts have bled with anguish; their bones have bleached on the torrid plains; and their cry has ascended to the unknown God above them who will one day avenge His own—to the God whose command to those who have found the way of deliverance is, "Go ye into all the world" and proclaim liberty to the captives.

To-day, like a huge giant stirring himself after a long sleep, this great mass of humanity is awakening. It is an unmistakable call for Christian workers to hasten to Indian America. "Give unto us also the bread of life!" is the cry that comes from these waiting millions. As yet only a few of them have ever heard the gospel story. The multitudes sit in absolute darkness. Many are still in a state of savagery, while some are said to be cannibals. Robbed of their country, despoiled, enslaved, their spirits crushed, their hearts broken by those who came to them under the guise of Christianity, they appeal to-day with outstretched hands for help.

Do not say this is all feverish imagination. You could not think that for a moment if you could read even one of the many calls that come to us from all quarters of the territory of which I speak. You would know something of the famine for truth that exists, could you have looked into the faces of the two men over in Colombia who walked two hundred seventy miles, much of the time through hostile tribes, to find some one to teach them the story of salvation. On my desk lies the copy of a letter from the president of Honduras, appealing to our missionaries to take up work among the Indians in that republic. Your doubts would be silenced if you could read it.

Come with me for a moment up into the interior of Panama and see the Teribi Indians wave good-by to some

native believers who visited their tribe. Hear them appeal for a missionary to come to live among them.

MILLIONS ARE WAITING

"Petego, petego, enshit?" (Good-by, good-by, till when?), they called as the visiting boat disappeared around the bend in the river. "Till God shall clear the way," called back a voice from the departing boat. And friends, millions of Indians from the sturdy Yaquis in northern Mexico to the Hinterland Indians around Mt. Roraima, British Guiana, are waiting for God to clear the way. Ah, friend, could you see the needs, the opportunities, and the results of the efforts already put forth, your heart, too, would bleed for the breaking of the day when God will clear the way for these waiting Indians to receive the bread of life.

One thing that makes their appeals especially pathetic and eloquent is the Christian Indian himself. Despite the wearing grind of those many centuries of dark despair, the Indian Christian exhibits some of the finest characteristics known to man. His clearness of vision of eternal truth, and his unflinching integrity in the face of death are a constant challenge to all of us. There comes to mind the picture of a faithful old Indian woman who stood between our worker and his would-be assassin; of another who suffered in prison for the Saviour he had learned to love; of another who trudges on through the marshes with her soul-winning literature in spite of persecution and hardship; and of still another one who, standing face to face with death, said, "You may shoot me; but I can not bear false witness against my brother" (our missionary). Pictures such as these come to us frequently, ever reminding us that the people who are calling for help abundantly deserve our best efforts.

Many who live in lands where the influence of the Bible prevails almost forget the Source of their blessings. They forget that it is the wonderful

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SIGNS of the TIMES

What's the Matter

with

MODERN EDUCATION



THE ancient Assyrian queen Semiramis never reigned with the universal and undisputed sway of our modern intellectual Semiramis—Education. The ancient one may have ruled over her many cities, but our present one rules not only over her cities, but over her countries, towns, districts, and homes. In fact, the whole world is rapidly becoming her dominion.

Consider how dominant is education in our life to-day. The most of our local taxes, generally speaking, goes for public instruction; the finest buildings in our neighborhoods are school buildings. Many of our states support, at an outlay of millions of dollars yearly, great universities. Technical institutes, schools, and colleges of different kinds and for different purposes cover our land.

Yes, education is supreme. The young man, the young woman, who has any ambition at all, hopes for and aims at a good education. We must go through the grades, past the high school or academy, and into the college. Many do not stop there, but go on to postgraduate work in the higher institutions of learning. The college-trained man is common to-day. This was not so years ago. It shows the educational spirit of the age.

What shall we say of our laboratories and research fields, which are adding tremendously to the treasury of intellectual and scientific values? of our libraries, with the stimuli they furnish our brains? of our art schools, with the urge and direction they are giving to the æsthetic and cultural within us?

Surely with such wonderful opportunities within our grasp as our educational era affords us, we ought to be a great people, a superior generation,—individuals who represent the finest in manhood and womanhood. Our world ought to be a better world than we have ever seen before. It ought to be on a higher level of right living and true character development and manifestation.

HEARTS LACKING

But, alas, something vital is wrong. We are pained and grieved at the sad fact that while our heads and hands are doing great things for us, our hearts are being left behind. In other words, intellectually and scientifically we are in seven-league boots; in mor-

Not a question but an answer—an analysis that every parent and every student should read

WILLIAM G. WIRTH

ality and spiritual power we are hobbling slowly and painfully along in tiny baby shoes of the size that tortured the poor Chinese woman of a generation ago. Intellectually and scientifically we are going forward; morally and spiritually we are going backward.

I do not need to summon proof of this. Think of our crime increase, our murder orgies, which are the scandals and growing apprehension of the best of our citizens. Ponder over our wild, reckless pleasure-loving crowds, our youth who are plainly on the spiritual toboggan. Consider the filthy and lewd sex literature we have thrust into our faces, and know that this is but the reflection of our inward moral rotteness.

The trouble with too much of our education to-day is that it is grossly materialistic, grossly mundane. By that I mean that it is given altogether too much to the development of our physical and intellectual natures and pays small heed to that which is vastly more important,—and ought to be,—character development. It is all too true that our education is making us intellectual and scientific pagans, without the fear and love of God in our souls.

President Coolidge is no preacher, but there is contained in the address which he delivered at the dedication of the Lincoln Memorial Library of the South Dakota State College a few weeks ago a sermon which all should read. Let me quote a few paragraphs of it:

"We have been excessively busy seeking for information that could be turned to practical advantage in the matter of dollars and cents, rather than for that wisdom which would guide us through eternity. Our higher educational institutions have turned their thoughts especially to the sciences, and our secondary schools to vocational training. How important these are in my estimation will appear from what

I have already said. How poor and weak and generally ineffective we should be without these advantages can be at once seen by the most casual observation of those nations among which they have been neglected.

"This is by no means all that is to be expected from American education and American institutions. I can not conceive that the object of Abraham Lincoln was merely to instruct men how to raise more corn, to feed more hogs, to get more money, to buy more land, and so on in the expanding circle, as the story goes. Of course, he wanted to teach men to raise more corn, but his main object must have been to raise better men. We come back to the query that is contained in the concentrated wisdom of the ages, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'

"All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality. Unless our halls of learning are real temples which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our nation must rise to a higher realm."

EDUCATION GREAT BLESSING

Education is one of life's chiefest blessings. No one can be a man in the fullest sense unless he aspires to pursue it continually; but unless it leads us into the paths of the divine, unless it brings us into a richer fellowship with God, it will all end, as President Coolidge well says, "in a delusion." More than that, with the equipment it furnishes us, and the consequent greater skill and ability, it "will simply provide a greater capacity for evil."

The trouble with much of our education is that it thinks only of the objective, of making a success of this life. There is not enough of the "other-worldliness" in our intellectual

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Is the *League of Nations* to be followed by

The League of CHURCHES?

*A report of the World
Conference on Faith
and Order, held at Lau-
sanne, Switzerland.*

by
ARTHUR S. MAXWELL
of London, England.
(Our Special Correspondent at Lausanne.)



The Cathedral at Lausanne, where many of the larger meetings of the World Conference on Faith and Order were held.

I HAVE just returned to London from the most extraordinary conference that it has been my privilege to attend. I use the word "extraordinary" in no derogatory sense, but for want of a more fitting word to describe this unique gathering.

The twentieth century has witnessed many bold and hazardous undertakings of the first magnitude, on earth and sea and in the air, in engineering, in politics, and in social affairs; but it would be difficult to find any effort of man in this generation to equal the Herculean task to which certain men of religion set themselves at Lausanne.

Their objective is nothing less than the reunion of the Christian churches; and anybody who has the slightest knowledge of the subject, or the faintest conception of the difficulties involved in any such plan, can not but stand amazed at the intrepid optimism of those who embarked on the enterprise.

That the coalescence of Christendom was conceived with the loftiest motives and with a sincere desire for the promotion of Christ's kingdom, we are well assured; and whatever may be our personal convictions as to the outcome of the project, we should certainly pray that the godly and high-

minded men who are at its head may be guided by the Holy Spirit in their labors. Dealing as they are with the greatest forces which move the heart of man, which unwisely handled have brought continents to the verge of ruin, and which may again react with terrific consequences for good or ill, they certainly need our intelligent sympathy rather than our impatient criticism.

LAUSANNE AT NIGHT

Night is falling over Lac Léman. A half-moon sends its pale light shimmering across the calm waters. Lights on the farther shore twinkle through the haze and mingle with the stars in the dark vault above. Beyond the lights rise the mountains, gaunt and dim. Across the silent sky, in stately procession, move regiments of silvery clouds, maneuvering hither and yon like ghosts of ancient warriors. Noises subside. The rumble of the street cars becomes less noticeable; the croak of motor horns more infrequent. Distant revelry becomes fainter; the untiring pianist in an adjoining hotel wearies at last; the patter of footsteps on the pavement below diminishes; the confused murmur of voices subsides to a lone call from here and there, and at last the silence of the heavens is

echoed by the peace of the sleeping city.

Then, amid the calm and the solitude, beholding the works of God in all their grandeur and majesty, one begins to understand why Geneva and Lausanne have been chosen as the gathering places where the world's wounds shall be healed and "the torn robe of the Master" made whole again. For the work attempted at Geneva is akin to the task of Lausanne. The League of Nations and the League of



EMILE GOS PHOTO, LAUSANNE

General view of the delegates from

Churches both spring from the ideals of great-minded men who seek the good of mankind. The one would banish strife and antagonism out of politics; the other would work the same transformation in matters of religion. And while we as students of the Bible can not but regard such events as these as fulfillments of prophecy, let us not fail to envisage the immense labors of love bestowed upon them, the lofty intentions that inspired them, nor the strong possibility that, in the providence of God, and for a time at least, they may become channels of inestimable blessing to the race. Certainly the World Conference on Faith and Order, both historically and in its resultant consequences, is worthy of our keen and sympathetic interest. Here is one of the most notable religious movements in the history of mankind.

In the aula of the University of Lausanne there gathered nearly five hundred delegates, representing eighty-six different Christian communions. Among them were the Church of England and its branches in various parts of the world; the Protestant Episcopal Church of the United States; Baptists and Seventh Day Baptists; Congregationalists from America, Britain, South Africa, and New Zealand; Disciples of Christ; the Czecho-Slovak Church; the Eastern churches, including the patriarchates of Alexandria, Antioch, and Jerusalem; the churches of Greece, Cyprus, Roumania, Serbia, Bulgaria, Poland, Georgia, and Armenia. Here also came representatives of the Society of Friends in America and in Great Britain, the Lutheran churches on both sides of the Atlantic, the churches of Norway, Sweden, Denmark, and evangelical bodies in Germany, Switzerland, France, Hungary, Estonia, and Latvia. The various Methodist bodies



EMILE GOS PHOTO, LAUSANNE

Delegates from the Eastern churches in attendance at the World Conference on Faith and Order

were strongly represented, as also were the Presbyterians. Intermixed were Mennonites and leaders of the "Old Catholic" churches, "United Brethren in Christ," the United Church of Canada, the Reformed Church of Alsace-Lorraine, the Belgian Christian Missionary Church, etc., etc.

One is bewildered at the mere recital of the names. But the very existence of so many diverse bodies of Christian believers adds force to the appeal for unity and emphasizes the immense difficulties involved in any attempt to bring it about.

It will be noticed that the Church of Rome is not included in the list of participants at Lausanne. In 1919 Pope Benedict XV was approached by the promoters of the Conference, but he replied that "as the teaching and practice of the Roman Catholic Church

with regard to the visible unity of the church of Christ was well-known to everybody, it would not be possible for the Roman Catholic Church to take part in such a Conference as the one proposed."

When upon another occasion a high official of the Roman Catholic Church was appealed to on the subject of reunion, he replied: "The door of the church is wide open; let the heretics enter one by one." That is the only kind of reunion in which Rome is interested, and her attitude toward Lausanne reveals that she is not considering any change of policy on this subject at the present time.

PERSONS PRESENT

So far as possible the churches endeavored to send to this Conference their most able representatives. Hither came Archbishops and Bishops, "Right Reverends" and "Most Reverends," "Venerable Archdeacons" and "Patriarchal Metropolitans," and a perfect galaxy of university professors, Doctors of Literature, Doctors of Philosophy, and Doctors of Divinity.

It would be meaningless to most of our readers to give a list of all the notable personages who were in attendance. A few must suffice. From America there came such men as Bishops Brent and Manning of New York; from Great Britain, the Bishops of Gloucester and Manchester, Bishop Charles Gore, and Dr. Garvie; from the Eastern churches, the Metropolitans Germanos, Polycarpus, and Ambrosios, and the Archbishops of Leontopolis and Nubia; from India, the Bishop of Dornakal and Tinnevely; from China, the Rev. Timothy Ting-fang Lew, Ph. D. It is but a meager picking from a formidable array of celebrities, and but serves to impress how wide were the diversities of thought concentrated at this unique gathering.

(Continued on page 12)



denominations assembled for the World Conference on Faith and Order at Lausanne.

W h y I A m a

IN these days when the very foundations of religion are being attacked by skeptics, you will be interested in the straightforward reasons offered by this group of men.



Christianity Uplifts Men

W. C. MOFFETT

IT WAS my good fortune to be reared by godly parents in a community where Christian influences were paramount. When I came to the years of accountability, I was somewhat perplexed by the fact that Christianity was divided into so many sects contending that there was only one way to heaven. I, therefore, determined to make a thorough investigation in an impartial way, and if Christianity proved to have no more substance than the myths and fables of other systems of religion with their millions of devotees, I would discard it.

As I studied the prophecies of the Bible, I found that not one of them had ever failed, although the fulfillment sometimes occurred several thousand years after the prediction had been put in writing. I became thoroughly convinced that the Author of the Book guides the destinies of the nations just as surely as the stars are guided in their trackless orbit through limitless space. I found in the Bible a complete consistent account of the origin of man and also the reasons for present conditions of our world.

I observed that in heathen nations girl babies were consigned to the baby ponds, child widows were burned on the funeral pyre of their husbands, cannibals ate human flesh and bowed down to wood and stone, until the Bible entered. I saw men and women down and out, degraded and friendless, freed from their bondage and lifted from the gutter by the marvelous transforming power of the gospel, and I said that the religion that is doing that is the religion that the world needs.

I therefore unreservedly dedicated my life to Christ, and I find in Him a contentment and joy and peace and hope that can not be compared with the baubles that the world has to offer.



Christianity Gives Hope

H. K. HALLIDAY

THERE is supreme joy in being a Christian because of the hope it gives the professor. Life would not be worth living if it were not for the anticipations we get out of it. The average man anticipates that he will be richer, stronger, more highly esteemed, or better gratified on the morrow. His problems of to-day are swallowed up by the anticipations of to-morrow.

To the Christian these are more real than to anyone else. There is no gloom ahead for him. He anticipates no possible

failures. So he lives with the prospect of being perfectly satisfied in the near future. This makes the present everyday life worth living. Surely this is worth the effort.

"And unto them that look for Him shall He appear the second time without sin unto salvation."

Besides the hope it gives, it also helps to make his present condition better. Believing in a future judgment, he will make every effort to prepare for it. His speech, his health, and his habits will be guarded in order that he may be fit to meet the Great Judge.

The man of clean and decent speech feels better than the one who uses vulgar language. He has no fear of saying something at the wrong time and in the wrong place.

When one is in good health, he is able to work better, to rest better, and to enjoy real pleasure better. Real living calls for good health. The Christian realizes that his body is God's temple, and surely should not be defiled. So physically, as well as in other ways, he is the gainer in this world.

How many habits the average worldly man has that keep him down! His road to success is hindered because of the many things he does. To the real believer in Christ these burdens are no more. Many if not all of these are expensive too. So to him that does not indulge, fortune has turned his way.

Above all, the best treasure a man can possess is a conscience that is void of offense. No one can better experience this than the man who is "in Christ Jesus." Surely to be a Christian really pays.



Christianity Offers Peace Amid War

L. E. ESTER

I AM a Christian because of the visible tokens of God's unchanging love amid dark hours when the carnage of war, locking millions of men in deadly embrace, held nothing in the future for me save the inevitable few feet of dirt and after that—oblivion.

Many a month I spent at the front going into engagement after engagement with a company at full strength, only to come out in a short time with sometimes as few as thirty men. War magnifies the realities of life and causes one to face the great truth that this small lapse of time, which we are prone to call ours, quickly slips away.

As a fatalist I resigned myself to what might come, because the university had taught me to believe more in man's science than in God's salvation. Many a prayer was sent up for me, and one night at the front Christ revealed Himself to me.

It was a rainy, drizzly night as, drenched to the skin, we marched along in a column of squads on a war-torn road through the mud, toward the sound of artillery. We knew that soon we would take our places at the front. As shock troops, we were being rushed into a position, for we understood that, with the break of dawn, we would be in one of the greatest offensives that the world had ever seen. We

CHRISTIAN

passed our own artillery—great vehicles of destruction lined up almost wheel to wheel. We paused for a moment to move into single lines as we slipped out into the cover of darkness to relieve those wet, worn, weary, haggard, sleepy, hungry comrades. While waiting for orders, we could hear the screeching of shells; the earth seemed to shake—particles were flying through the air, and men seemed to lose their self-control. A shell had hit directly in the squad ahead of us, destroying the lives of many men. It was awful! Order was finally restored. As the men relieved came dragging their weary, shivering bodies past us, they called out: "Boys, it's hell,—the worst we've ever seen."

The machine guns were working furiously; flares were screeching heavenward, turning the blackness of that rainy night into day, that more death might be dealt out. The one-pounders and artillery joined in the chorus, while the steady "putt, putt" of the rifles added their deadly voices. As I slipped into a hole left vacant by the man I was relieving, I clung close to the ground for protection. My legs oozed into the mud, and soon became numb. It was cold and rainy and dark, save for the occasional flares. There, in the few short hours before the breaking of the dawn ushered in the zero hour,—while the artilleries of two mighty armies were striving for supremacy,—a personal Saviour, by the Holy Spirit's power, spoke to my heart amid hell's carnage of war; and out of the blackness of despair and futile hopes opened the portals of promise to a "land that is fairer than day." There on my knees in that shell hole I loved Him who died for me. And that glorious hope, set aflame in my heart, burns more brightly to-day as, out of the valley of death through being wounded on the battlefield, my Christ has preserved my life. He, who was the only hope amid death is the "bright and morning Star" and my only joy in life to-day.

I repeat that I am a Christian because, after weighing the evidence that has come out of life's sweetest and bitterest experiences, the Christ who spoke to my heart then is the Christ who reveals Himself now.



Christianity Offers Best Opportunity for Service

W. F. MARTIN

I WAS not always a Christian. My parents were not Christians in my childhood days. My companions were not from Christian homes. I thought to satisfy my heart longings by the delights of the world. In my deepest soul, however, I knew this could not be done.

Then father and mother were converted and joined the church. The changes in the home appealed to me. The family altar was erected, and the incense of prayer was presented morning and night. This all appealed to me, but I resisted the call.

I saw, all about me, men traveling the downward road, and I knew it was for lack of the very thing Christianity would give to them. I was afraid. I did not want to lose my way.

One Sabbath day I sat under a heart-searching sermon. The words spoken went into the secret recesses of my soul, and it cried out for cleansing. Then I turned to God. I found in Him what I had sought for in the world and had

not found. Real pleasure was no longer a mirage. My faith in God was a substance, a reality. It has been such ever since. Only the Christian life can bring to one this reality, and only the Christian life can enable one to maintain it.

Then, another great outstanding motive for being a Christian is that it opens the most noble field of endeavor. In no other realm can there be found such opportunities for doing good to our fellow men. The noblest lives of all times have been those of Christian men and women. Christians are ambassadors for Christ. They are representing Heaven.

God has put into our souls a love of and for life. He has said, "If thou wilt enter into life, keep the commandments;" again, "Be thou faithful unto death, and I will give thee a crown of life." If I will do the will of God here, even to yielding my life for duty, God will give to me eternal life when His everlasting kingdom is set up. Christianity gives me hope for the life that now is and for that which is to come.



Christianity Represents Highest Ideals

E. F. PETERSON

I AM a Christian because Christianity represents the highest ideals among men. All the good in every system of ethics ever taught or advocated by any man or organization combined is met in Christianity. All that men acclaim praiseworthy in human conduct comes within the scope of Christianity. All that is considered meritorious in service to our fellow men is included and surpassed by the spirit of true Christian service to our fellows.

I am a Christian because I am supremely happy as such, and life is more worth while than before. Every just heart longing is satisfied, and each real daily need is better met since I have been a Christian than before. Where before I struggled on alone, as it were, through each day now I have a mighty helper who "sticketh closer than a brother." I am comforted hourly and momentarily with the thought of One who is ever near and ready to help. Fear of the future has fled and has been replaced by confidence. Sorrow without comfort has departed and been superseded by joy; even the keenest of disappointments has been assuaged by a deep-seated trust. Despair is no more because of the glorious hope now before me. Hatred vanishes like the melting snow before the noonday summer sun of love. Indifference to human needs around me has been substituted by sympathy for my fellows. The desire merely to live is elevated by a daily endeavor to make the world a better place to live in. In fact, a great wealth of things worth while has come to me, and it is an unspeakable joy to know I am doing right and meeting the mind of my Maker.

Last, but not least, I am a Christian because I was won by a great love, drawn by the power of Christ's love. Unconsciously but gradually I was brought into the place in my experience where I realized myself a sinner exceedingly and in need of rescue from the servitude of sin. I was bound by bands I could not break, but Christ set me free, and with joy I knew I was accepted in God's beloved Son.

I am a Christian also because I enjoy the society of Christian people who are living clean, upright lives, whose minds think pure thoughts, whose lips speak helpful words, and whose lives are devoted to unselfish service for the uplift of their fellows.

THE LEAGUE OF CHURCHES

(Continued from page 9)

It would need a more ecclesiastical mind and a more facile—perhaps more feminine—pen fully and correctly to describe the strange attire in which some of the delegates presented themselves. Of course the great majority were clad in the very modern product of tailoring establishments, but the presence of the patriarchs of the Eastern churches, with their long hair and flowing robes, added an archaic aspect to the proceedings, and reminded one of the great ecumenical councils of the early centuries of the Christian church.

And after all, despite the abstention of the Roman Catholic Church, this World Conference on Faith and Order was the nearest approach to an ecumenical council that the church has witnessed for many generations. It was perhaps the most ambitious enterprise attempted by the Protestant churches since the Reformation, save only their more or less united effort of the nineteenth century to evangelize the heathen world.

That the promoters of the Conference visualized this larger meaning of their labors was evident. Everything possible was done in a practical way to insure its success. The organization, being largely in the hands of American sympathizers—and the compliment is well deserved—was perfect; \$200,000 was spent upon it. It is almost superfluous to add that the publicity arrangements were equally complete. Five dozen reporters and representatives of newspapers and religious periodicals were afforded facilities to attend the plenary sessions; and to every one was given literature enough for an encyclopedia.

OBJECTIVE OF CONFERENCE

The one supreme objective of the World Conference was unity,—the coalescence of Christendom.

"Its goal," said the Federal Council Bulletin, "is not simply federal, but organic, unity."

"Satisfaction with our divisions," said Bishop Gore, giving his reasons for the convening of the council, "or acquiescence in them as inevitable, has yielded to a more or less bitter sense of humiliation in face of them. We realize how the Christian witness to the world is weakened by them; how the evangelization of the world is hindered; how much time and power is wasted in controversy and friction; above all, how contrary the divided condition of Christendom is to the mind of its divine Founder and of His Spirit which inhabits the church."

Similar sentiments animated most, if not all, who attended the World Conference. Thus Bishop Brent, before leaving New York, stated, "The vitality of Christianity is being sapped by its inner dissensions. A kingdom divided against itself will never have the power to win the world to God.

To the older generations it may not be a matter of the gravest concern how many branches of the church claim to have the truth in their keeping. But to the boys and girls now growing up it is vitally important, though they may not know it. Behind their youthful skepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

(To be continued)

WHAT'S THE MATTER WITH MODERN EDUCATION

(Continued from page 7)

ism. It is all man and his doings, instead of God and being in character like Him. We are training men to give their all for human achievement and human accomplishment. According to current standards, it is not so much a question of what you are in character



Consecration

L. ALTHEUS WILCOX

*I give my life to Thee,
Giver of all;
Do what Thou wilt with me—
Feeble and small.
Where Thou my paths shall lead,
That be Thy will;
But for Thy life I plead
My life to fill.
If 'tis to foreign lands,
There will I go;
Or, should some tyrant's bands
Bind me, I know
Thou wilt watch over me,
Saviour most true.
So, aught Thou askest me,
Gladly I do.
And if Thou sayest stay
When I would go,
Trusting, I shall obey,
Blessing Thy "No";
Simply confiding where
I can not see;
Simply abiding where
Jesus will be.
Though in obscurity,
My path is bent,
If Thou wilt be with me,
I am content.
If by my suffering
Praised Thou canst be,
Take, as my offering,
All, only Thee.
Thou who gave all to me,
Saving from thrall,
Give I my will to Thee,
Giver of all.*

as of what you have done or are doing in career. The indictment to be brought against our modern education generally is that it is career building and not character building.

But not only is our educational program, in general, failing to make better men and women of us, falling down objectively, in its results; it is going wrong subjectively, that is to say, the underlying principles which are the groundwork, the foundation, of true education, are defective. It is because it is established in great part upon a wrong cause that modern education is producing a wrong result.

What is the only correct cause of that kind of education which will give us the characters that President Coolidge desires? He gives it in the closing words of his address referred to above: "We must maintain a stronger, firmer grasp on the principle declared in the psalms of David and reechoed in the proverbs of his son Solomon, that 'the fear of the Lord is the beginning of knowledge.'"

Instead of beginning with God, what does much of our education begin with? With the polliwog, with the reptile, the bird, the mammal, the anthropoid ape. Evolution leaves God out of the reckoning; it does away with the creation recorded in the Bible, and puts in its place the operation of purely natural and material means for the development of man. Whatever else may be said about evolution, it can not be denied that it makes God unnecessary in man's development and civilization. It glorifies nature and physical processes instead of rightfully giving the glory to the God of nature and the Deity who instituted the processes of nature.

SOURCE OF TROUBLE FOUND

At the door of this anti-Biblical and antisupernaturalistic, hypothetical principle of evolution, must be laid practically all the disappointing results of present education. Had our educators stayed in the path of orthodox Biblical supernaturalism and creationism, we would not now be witnessing the basely naturalistic and materialistic civilization of to-day; we would not be seeing men giving themselves over so fully and completely to the grossly fleshly pursuits of life; there would not be so much of the spirit of "let us eat and drink; for to-morrow we die." 1 Corinthians 15:32.

We are but reaping the fruits of the tree we have planted. We have planted the tree of a theory that has been teaching us that we came from animals and we go the road of animals. How can such teaching do other than make us live like animals, die like animals, and, like the animals, exist without God? Plant the tree of Scriptural education, which affirms that we are made in the image of God and that our proper objective is to live in harmony with God, and we shall not think only of the fleshly and material; we shall

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SIGNS & TIMES

THE WORLD'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait, Alonzo L. Baker, Francis D. Nichol

THERE IS NO SUBSTITUTE FOR RELIGION

THERE is much discussion over religion to-day. That in itself is not extraordinary, for religion has ever been, and doubtless ever will continue to be, a subject of discussion and controversy. The amazing feature is the *kind* of objections brought against religion, and the substitutes offered in its place. Of course by religion we here mean Christianity.

An objection often raised—and its wide vogue was discovered during the war time by the army chaplains—is that Christianity is a selfish affair, that its devotees are interested simply in saving their own selves from future judgment. But the army of missionaries who have left the comforts of home and civilization, traveling to fever-haunted, terror-infested jungles, in order to save others, leaves no doubt of the unselfish nature of Christianity. Thousands of missionaries have given up their lives in such endeavors. Could any gift be greater? But in so doing they are but carrying out to the full the words of the Founder of Christianity, when He said, "It is more blessed to give than to receive."

Again, the objection is raised that religion is rather superfluous, impractical, and that the really important thing in life is simply to help one's fellow man, to make life a little smoother for the fellow traveling along life's road beside you. But that is one of the chief objects of true religion. Listen to the Bible definition: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27. Of Christ it is written that He "went about doing good, and healing all that were oppressed," for "the Son of man came not to be ministered unto, but to minister." Acts 10: 38; Matthew 20: 28. Indeed, so definitely related to good religion is the doing of simple, practical deeds of helpfulness that Christ elevated to a level of dignity the giving of even a "cup of cold water" to a little child. The world waited for Christianity to glorify so simple an act of kindness. A vivid picture is given in one of the closing chapters of Matthew's record of the standard by which Christ will finally decide men's fitness to partake of eternal reward. Let him who feels that he has no time for Christianity, who wishes simply to help his fellow man, read that description in Matthew 25: 31-46. If he is an honest objector, he will close his reading with the declaration: I have no time for anything but Christianity, for it enjoins me to feed the hungry, give shelter to the unfortunate, clothe the naked, and visit the sick.

Again, there is the man who says that he has no time for religion because he can live better by the Golden Rule. Apparently there seems to be a widespread idea that the Golden Rule is quite a recently invented standard for the measurement of our social obligations. We hear much about it to-day in the business world. The beauty of its sentiments are extolled and its soundness as a working principle of life expatiated on, but virtually no one comments on its source. Did some quite modern writer of business epigrams give birth to it? Whence came it? Nineteen hundred years ago Christ said: "All things whatsoever ye would that men should

do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12. The Golden Rule is a part of the teachings of Christ, a part of Christianity. And what is more, this Golden Rule is but the epitome of the doctrines and teachings set forth in "the law and the prophets," that is, in the Scriptures. They are but a commentary on, and an application of, that most concise rule, just as the specific cases enumerated in a law book are an application of some legal rule set down. No lawyer would think of trying to make a success of his legal career simply by acquiring knowledge of the brief rules and statutes themselves. He studies volumes of comments on these rules so as to know how to apply them under all occasions. Thus with the man who takes the Golden Rule as a standard of life; he should study carefully the inspired commentary—the Bible—so as to know just how to apply the rule under every condition. But of course when he becomes a thoughtful student of the Scriptures, he automatically ceases to put up the Golden Rule as a substitute for religion. It is not a substitute for, but a symbol of, the Christian religion.

Then again, there is the man who declares that he believes that while religion may be all right, all one needs to do is just to live decently. Yes, but what shall be our standard of decency? Surely any reasonable-minded man will agree that the Ten Commandments form the safest and surest standard known. Now Christ summed up these ten commands in two, and made a most sweeping statement concerning them. He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40. All the precepts of the Good Book and all of its instruction simply expand and develop these two basic precepts. The two expand into the ten—the Decalogue—and the ten find their application in the whole Scriptures. The situation is parallel to that of the man who would order his life by the Golden Rule. He who believes simply in living decently will find it imperative to study faithfully the Good Book in order to know how rightly to apply the code of decency—the Ten Commandments.

But the Book reveals not merely how and when to apply each command in the code of morality. The searcher will find there offered to him a power that will enable him to live up to the code. There is many a man who knows how he should live, but who lacks the moral strength so to live. There is many a one who can repeat the Golden Rule by heart, who confesses it should be put into practice under all conditions, but who lacks the moral courage to do it. He will find in the Bible that the Author of this rule offers him power to carry it out. And therein lies the unique value of this Book, which is the Source Book of the Christian religion. It not only points out the way, but gives motive power for the journey. It not only enjoins love to one's fellow man, but gives a change of heart that makes the manifesting of this love a normal, spontaneous act. N.

CONDITIONS IN CHINA

(Continued from page 8)

turn. China could not have a truer friend than the United States has been. Yet the United States has faithfully protected her nationals, not sparing expense, nor refusing to face danger to protect the lives of her own people. While doing this, she has refrained from killing the Chinese or wounding the feelings of China. She has rather stood by to see if in this latest National party any hope for a united China would come.

The Chinese have been under an absolute monarchy for three thousand years. They held their lives only as chattels of their superiors. Now they are in the grip of militarism, which the Chinese hate. They hope the Nationalist party may gain supremacy and establish a constitutional government which will protect life and property. The masses of the Chinese strongly desire a national government which will place China among the honored nations of the world. But ages of corruption, misgovernment, and autocracy can not be overcome in a day.

These are hard days for China,—days of suffering, days of waiting, of doing little, of not knowing what may come. But time seems to dispel the influence of the radical, communistic section, and month by month we see

the conservative forces increasing and gaining influence and control.

There is little profit in telling who is in the lead to-day. To-morrow may bring a new report. What looks probable to-day may to-morrow appear impossible. Whether China has some George Washington or Lincoln among its masses, who will rise and rebuild its tottering national structure, remains to be seen.

During these troublous times it is the Chinese who suffer most. They have suffered tenfold more than the foreigner; and they must suffer still more before peace and prosperity come to their country, unless some patriot is found who will rise in his might and lead the way.

DISCOVERING INDIAN AMERICA

(Continued from page 6)

gospel of Jesus Christ that has planted liberty, security, equality, and tranquillity in the soil of their fair land. And as they forget God and wander far away from Him, these blessings of the gospel are marred by greed, unrest, and violence.

But, somehow, while men and women by multiplied thousands, throw away, as did the ancient Jews, the priceless gift of eternal life, there is an awakening among the heathen such as never before was known. And friends, how long shall they wait? "Till God shall clear the way," is the sigh of the waiting heart that is eager to go.

But how is God going to clear the way? A few weeks ago I heard the plea of a splendid Indian worker over in Venezuela. He was appealing for help for the 500,000 Indians in the southwestern part of that great republic. In closing, he said with much feeling: "Brethren, I should like to go and serve this people and, if need be, die among them." Do you not think he had found God's method of clearing the way for giving the gospel to the great multitudes in Indian America?

To-day is the day of opportunity. The Indians in Mexico, Guatemala, Salvador, Honduras, Nicaragua, Costa Rica, Panama, Colombia, Venezuela, and the Guianas are standing with outstretched hands before you; and God is calling for Christians who will forget all else and carry to undiscovered Indian America the only gospel that can save from sin.

WHAT'S THE MATTER WITH MODERN EDUCATION

(Continued from page 12)

not be content to be human animals and live only an animal existence. We shall aspire to know God and have fellowship with Him. This will be the object of true education.

Such education would instruct us to live more in our being than in our doing; more in the center of our heart motives than in the circumference of our deeds; more in the core of ourselves, our souls, than in the edges of

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

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

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ourselves, our hands, our feet, our heads. It would teach us to be guided by principle, rather than to be carried away, as too many of us are now, by accomplishment.

Such education would enable us to evaluate our fellows, not so much by their externals,—by their appearance, by the car they ride in, by the position they hold in society or in some organization, by the money they possess,—all of which savors of the mere animal. It would help us to evaluate them by the internals,—heart purposes, soul desires, character.

May God help us to throw our influence on the side of such instruction, and to see that our boys and girls, our young men and young women are put in those institutions where the divine principles shall prevail.

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Through the CAMERA'S EYE



Church on Wheels

Many and ingenious devices have been employed from time to time to attract the masses of the unchurched to the importance of religion. On the left is shown one such plan that is being used by the Catholic Church Extension Society. The car, from outside appearances, resembles only an ordinary railroad coach, but in reality is a church together with pastoral residence, and is furnished with all the details of the larger churches and rectories. The methods of the chapel car are interesting. The car goes into a community where there are supposed to be but few Catholics, sometimes none. The car attracts many in the locality. A mission is preached, just as if there were a church in the community; marriages are performed and converts made. The Rev. Jeremiah P. Mahoney is shown at the entrance of the chapel car, St. Paul.

Historic

Below: Careening through the streets of Los Angeles at the breath-taking speed of from ten to fifteen miles an hour, eight of the oldest and most historic automobiles in California started an endurance run to the California State Fair at Sacramento. This particular entrant is a Cadillac of 1902.



Above: The age of women, or at least of the emancipation of women, has surely arrived in dead earnest, for here is a Turkish woman, Mme. Safie Hussein-Bey, photographed at her New York Hotel on arriving in this country as a delegate from Turkey. Her mission is to study "dry" conditions in this country. She was invited by members of the World League Against Alcoholism, and is the first of her sex to have the honor of being a delegate from Turkey to America.

Right: On Mount Corcovado, overlooking the city of Rio de Janeiro, the Brazilians will erect a gigantic statue of Christ, planned to be the largest in the world. The statue was made in France, and will be erected in artificial stone, gigantically enlarged, on the mountain side. The size can be appreciated by comparing the hand of the statue, here shown, with the man standing beside it.